

The 2002 Pittsburgh Jewish Community Study

FINAL REPORT

United Jewish Federation of Greater Pittsburgh

in partnership with the

Jewish Healthcare Foundation

Ukeles Associates, Inc.

Marketing Systems Group - GENESYS

International Communications Research

December, 2002 (revised)

LETTER OF TRANSMITTAL

Mr. James A. Rudolph, Chair
United Jewish Federation of Pittsburgh
234 McKee Place
Pittsburgh, PA 15213

Dear Jim,

I am pleased to present the *Final Report* for the 2002 Pittsburgh Jewish Community Study. This *Final Report* expands upon the highlights of the population study which were summarized in the *Summary Report* of October 3, 2002. The *Summary Report* was presented to the United Jewish Federation Delegates and received considerable attention in the Pittsburgh press. This *Final Report* includes a revised, briefer "Executive Summary," data exhibits from the earlier report, many more additional analyses organized by chapter, and a Technical Appendix which describes the survey's sophisticated methodology (and includes a copy of the survey questionnaire).

The term *Final Report* should not be construed as implying the conclusion of the survey data analysis and the illumination of policy issues for the 2002 Pittsburgh Jewish Community Study. The development and execution of the 2002 Jewish Population Study was always guided by the understanding that not only would the survey data be analyzed by Ukeles Associates, Inc. (UAI) and published in the initial highlights Report and this *Final Report*, but that the electronic data file would be transferred to the United Jewish Federation and the Jewish Healthcare Foundation, since the data from the 2002 Pittsburgh Jewish Community Study are a unique and valuable resource for the Federation, agencies, synagogues and organizations to plan for our community in the next decade.

The data file from the study has already been transferred to the Planning & Allocations unit of the United Jewish Federation, and staff members of the Federation and the Jewish Healthcare Foundation have completed training sessions designed to familiarize key staff members (and selected volunteers from Jewish agencies and the Jewish community) with the data file and the appropriate software programs. In a few months, the data file will also be deposited with the North American Jewish Databank so that it will be available to demographers and Jewish research analysts.

The 2002 Pittsburgh Jewish Community Study, the first comprehensive demographic analysis since 1984, was made possible through a partnership among the United Jewish Federation, the UJF Foundation and the Jewish Healthcare Foundation. We were fortunate to have utilized the services of the Ukeles Associates, Inc. research team, which included the statistical sampling expertise of Marketing Systems Group – GENESYS and the interviewing capabilities of ICR – International Communications Research. The research team's utilization of cutting-edge research technology gives us great confidence in the results.

We are also thankful for the input of the many agency, synagogue and organizational leaders who met with us before – during – and after the survey process to offer their insights, and to help define and refine the study. Finally, on behalf of the Pittsburgh Jewish community, I want to thank the members of the Community Study Committee. Their dedication and thoughtful guidance significantly contributed to the quality of our study.

Sincerely,

Carl Krasik, Chair
December, 2002

UNITED JEWISH FEDERATION OF GREATER PITTSBURGH

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Howard M. Rieger, President

COMMUNITY STUDY COMMITTEE

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Shepard Englander, Vice President of Community Development
Brian Eglash, (Former) Director of Allocations and Overseas Operations
Janet Engelhart, (Former) Director of Planning and Allocations
Jessica Smith, Manager of Marketing and Communications

RESEARCH TEAM

UKELES ASSOCIATES INC. (UAI) New York, NY.

Dr. Jacob B. Ukeles, President, Project Director

Dr. Ron Miller, Director of Research, Survey Project Manager

Ms. Meghan D. Kenny, Office Manager

Ms. Susan Johnson, Administrative Assistant

Mr. Dhareza Maramis, Research Assistant

Mr. Daniel Smith, Research Assistant

MARKETING SYSTEMS GROUP- GENESYS (MSG), Fort Washington, PA SAMPLING AND ESTIMATION

Mr. Dale Kulp, President

INTERNATIONAL COMMUNICATIONS RESEARCH. (ICR), Media, PA. SURVEY FIELD WORK

Ms. Melissa Herrmann, Vice-President for Social Science Research

Mr. Paul Silverman, Project Director

Special credit must be given to the interviewers at ICR who displayed tireless dedication to the study, and to the 1,313 respondents who answered the survey, providing the data essential to the 2002 Jewish Community Study of Greater Pittsburgh.

The interactions between the interviewers and respondents, though brief and transitory, resulted in exceptionally high quality Jewish community survey data.

ACKNOWLEDGEMENTS

The 2002 Pittsburgh Jewish Community Study was made possible through a partnership among the following major contributors:

United Jewish Federation

UJF Foundation

Jewish Healthcare Foundation

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The 2002 Pittsburgh Jewish Community Study

EXECUTIVE SUMMARY

United Jewish Federation of Greater Pittsburgh

in partnership with the

Jewish Healthcare Foundation

Ukeles Associates, Inc.

Marketing Systems Group - GENESYS

International Communications Research

December, 2002 (revised)

Introduction

In the Summer of 2000, the United Jewish Federation decided to conduct a comprehensive study of the Jewish Community of Greater Pittsburgh. A Community Study Committee was organized to guide the process, and the committee selected Ukeles Associates, Inc. (UAI) of New York to be the chief research consultant. UAI assisted the committee in defining the community's key policy issues and in then designing a survey that would provide information on these critical areas.

Why The Study Was Done

The last profile of the Pittsburgh Jewish Community was completed in 1984. Since then, significant changes have taken place in Jewish life locally, nationally and internationally. Jewish communities everywhere face enormous challenges in the areas of social services, Jewish identity, relations with Israel, philanthropy, and in the very nature and structure of the community itself.

The highlights of the 2002 Jewish Community Study were unveiled to the Pittsburgh Jewish community on October 3, 2002, and published as the *Summary Report*. In this *Final Report*, additional analyses and data exhibits have been added, and a Technical Appendix has been included to document the project's methodology and the questions asked of survey respondents.

The *Final Report* continues the process of exploring the policy implications of the project results. The development and execution of the 2002 Jewish Community Study was always guided by the understanding that the survey data were designed to enhance the community's ability to plan for the future by focusing on critical policy issues. The study's continuing value to the community is already being provided through access to the full set of computerized data to United Jewish Federation and Jewish Healthcare Foundation staff, and to a specially selected group of volunteers. Staff and volunteers have been trained in the types of issues that can be answered through analysis of the data, and in the software data analysis programs that can be employed. This data set (over 700 variables in its basic format) will provide the capacity for the community to continually ask new questions of the data.

How The Study Was Conducted

- Quantitative data estimates in this Study are based on 1,313 completed telephone interviews with Jewish households conducted between November 8, 2001 and February 1, 2002.
- A household was defined as Jewish if at least one adult in the household considered himself/herself to be Jewish.

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- The Sampling Frame utilized a scientific combination of Random Digit Dialing (RDD) and randomly-sampled names from the United Jewish Federation of Pittsburgh's list of Jewish households. The List phone numbers were electronically unduplicated from the RDD universe, so that every phone number in Greater Pittsburgh was included in one sampling frame only.
- The Jewish households which were interviewed were selected from a statistically representative sample of all Pittsburgh Jewish households: those Jewish households "unknown" to the Federation, as well as those "known" to the Federation.
- 95,641 different randomly selected phone numbers were called.
- 34,095 households were contacted; nearly 14,776 provided some religious identity information, including over 13,000 non-Jewish households and 1,426 Jewish households. [Response Rate: 41.6%.]
- 92% of the 1,426 eligible Jewish households — 1,313 Jewish households — completed the survey interview. [Interview Completion Rate: 92.1%.]
- Allegheny County, including the City of Pittsburgh, is the major focus of the survey, although some interviews were completed in Westmoreland County, Beaver County, Butler County and Washington County.

Household and Population Estimates

- ◆ Over 42,000 Jews live in almost 21,000 Jewish households in Greater Pittsburgh:
 - There are an estimated 20,900 Jewish households in Greater Pittsburgh;*
 - 42,200 Jewish Persons live in these households - either an adult who considers himself/herself to be Jewish or a child being raised Jewish;
 - 54,200 people live in these households: 12,000 are non-Jewish spouses or children not currently being raised as Jewish.

*The vast majority (91%) of the survey interviews were completed in Allegheny County: 1,194 of the 1,313 interviews. As such, error estimates for Allegheny County have been computed. The estimate of 20,100 Jewish households in Allegheny County has a potential error range of +/- 6.1% at the traditional 95% confidence level. For the survey data, when all Allegheny County survey respondents have answered a question, the 95% confidence level has a maximum potential error of +/- 3.5%. The presentation of survey results in this report necessarily assumes that bias has not been introduced because of differences between respondents and non-respondents.

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- ◆ Since 1984 (the last demographic survey), the number of Jewish households and the number of people living in Jewish households has increased from:
 - 19,000 to 20,900 Jewish households, a 10% increase;
 - 47,700 to 54,200 people in Jewish households, a 13.6% increase.

The number of Jewish persons has declined 6% in the last 18 years, from an estimated 44,900 in 1984 to 42,200 in 2002;

- ◆ 19,000 of the Jewish households reside in Allegheny County; Jewish households represent just under 4% of all Allegheny County households.
 - From 1980 to 2000 (a similar time period with available U. S. Census data), the number of households in Allegheny County declined by 0.6% and the number of people living in Allegheny County households declined by 12.7%.

Demography

- ◆ Greater Pittsburgh's Jewish community is younger than expected:
 - 21% of the people living in Pittsburgh Jewish households are under age 18;
 - 18% are age 65 or older.

- ◆ The proportion of senior household members has apparently declined slightly from the 1984 estimate of 22%; the proportion of seniors in Pittsburgh is almost identical with current estimates for the Baltimore and Cleveland Jewish communities.

- ◆ A relatively large number of younger people are newcomers
 - Over 1,700 new households have been added in the past five years;
 - Among respondents ages 22-39:
 - 40% had moved to Pittsburgh during the ten years preceding the survey;
 - 42% had been born in Pittsburgh .

EXECUTIVE SUMMARY

- ◆ Marital Status: 60% of survey respondents are married, and 6% report that they are “living together:”
- ◆ Children: 30% of Pittsburgh Jewish households include a child under 18 years. Allegheny County census data for 2000 indicate that 28.5% of all households include a minor child.

Geography: Community Change & Community Continuity

- ◆ **Squirrel Hill** remains the center of the Jewish community of Greater Pittsburgh:
 - Zip Code 15217 (Squirrel Hill), includes 5,900 Jewish Households, 28% of Greater Pittsburgh.
- ◆ Squirrel Hill Adjacent Neighborhoods (Shadyside, Oakland, etc.) have an additional 3,900 Jewish households (19%);
- ◆ Thus “Greater Squirrel Hill” includes 47% of Jewish households in Greater Pittsburgh;
- ◆ Several other key suburban geographic centers of Jewish life have emerged over the past several decades:
 - The South Hills area (14% of the Jewish households);
 - The Eastern Suburbs (including Monroeville and Western Westmoreland County): 13% of Jewish households in Greater Pittsburgh;
 - Fox Chapel / O’Hara Township and the North Hills area: 9% of the Jewish households.
- ◆ Thus, approximately 7,500 Jewish households live in these three suburban areas — 36% of all Greater Pittsburgh Jewish households — compared to 9,800 Jewish households in Squirrel Hill and Squirrel Hill Adjacent Neighborhoods combined.
- ◆ Age Patterns by Geographic Area
 - Squirrel Hill and Squirrel Hill Adjacent Neighborhoods have significant proportions of “older” residents; 22% of Squirrel Hill Jewish household members and 30% of Squirrel Hill Adjacent Neighborhoods household members are seniors;
 - South Hills and Fox Chapel/North Hills are relatively young Jewish household areas, with minimal percentages of seniors (9% and 5% respectively).

Vulnerable Populations and Human Services

- ◆ Seniors Home Alone
 - Approximately 4,100 seniors ages 65-74 live in Pittsburgh:
 - 800 (20%) live alone;
 - between 300 and 400 of the 65-74 seniors living alone do not have any nearby adult children.
 - Approximately 5,300 seniors ages 75+ live in Pittsburgh:
 - 1,700 (32%) live alone;
 - 800 of the 75+ seniors living alone do not have any nearby adult children.

- ◆ Income of Jewish households spans a wide range of poor to affluent:
 - 21% of Jewish households in Pittsburgh report annual incomes under \$25,000;
 - 32% of the Jewish households report incomes in excess of \$100,000;
 - 57% of seniors living alone report annual incomes under \$25,000.
 - Lower income respondents are more likely to report negative health assessments:
 - Among respondents with household income under \$25,000, 20% report “excellent” health, while 13% report “poor” health;
 - In contrast, only 1% of respondents in households with income over \$25,000 report “poor” health and 51% report “excellent” health.

- ◆ Three Specific Service Needs were analyzed:
 - *Special Needs Assistance*
 - *Serious Emotional and Behavioral Problem Assistance*
 - *Assistance for an Elderly Relative*
 - 33% of Pittsburgh Jewish households needed assistance with one of these social service needs in the year preceding the survey.
 - Special Needs Assistance for a Child or Adult was needed by 14% of survey households;
 - Serious Emotional or Behavioral Problem Assistance for a household member was needed by 13%;
 - Assistance for an Elderly Relative was needed by 19%.
 - Getting assistance for these issues is not always easy for the household members:
 - 14% report that getting special needs assistance was “very difficult”;
 - 8% report that getting assistance for serious emotional or behavioral problems was “very difficult”;
 - 10% report that getting assistance for an elderly relative was “very difficult”.

Jewish Connections & Jewish Education

- ◆ Denomination and Affiliation
 - 41% of all Jewish Respondents self-identify as Reform Jews, 32% as Conservative, 7% as Orthodox, and 2% Reconstructionist; 14% report “No Denomination – Just Jewish;”
 - 53% of survey respondents report that their household paid dues to a Jewish congregation; the proportion of synagogue member Jewish households is virtually identical with data from Baltimore 1999, Cleveland 1996, and Detroit 1990.

- ◆ Ritual Observance
 - Jewish Ritual Observance is high compared to national patterns:
 - 75% usually or always participate in a Passover Seder;
 - 25% usually or always light Friday night Sabbath candles.

- ◆ Jewish Study and Jewish Culture
 - 22% of survey Jewish respondents report regular Jewish study during the previous two years;
 - 57% of Jewish respondents have attended a Jewish cultural event or a Jewish museum during the two years preceding the survey.

- ◆ Jewish Attitudes and Values
 - Being Jewish is “very important” to 67% of Jewish respondents.

- ◆ The Cost of Being Jewish
 - Some survey respondents report that financial cost has prevented their household from participating in key aspects of Jewish life in Pittsburgh at some time during the preceding five years:
 - 24% say cost prevented going to Israel or sending a child;
 - 20% say cost prevented JCC membership;
 - 13% say cost prevented their joining a congregation.
 - Cost also limits (somewhat) some Jewish experiences for children in Pittsburgh Jewish households. For example,
 - 19% say cost prevented them from sending a child to a summer overnight camp with Jewish content.

EXECUTIVE SUMMARY

- ◆ Respondent's Jewish Childhood
 - A significant percentage of survey respondents report both formal and informal Jewish educational experiences as a child or teenager:
 - 10% report Day School education, while another 66% report some other Jewish education experience.

Intermarriage & Raising Children Jewish

- Over one-third of currently married couples are intermarried.
- On a "marriage" basis:
 - 51% of current marriages are inmarriages: a Jewish born respondent is married to a Jewish-born spouse;
 - 13% of current respondent/spouse marriages are conversionary-inmarriages - they involve a Jewish born spouse and a non-Jewish born spouse who is now Jewish;
 - **36%** of current marriages are **intermarriages** between a Jewish born spouse and a non-Jewish person.
- Intermarriage rates have increased dramatically in Greater Pittsburgh:
 - In 1984, the overall intermarriage rate was estimated to be 13%; the overall rate in 2002 is 36%;
 - 59% of currently married couples who were married since 1990 are intermarried; similarly, 58% of young adult couples (ages 22-39) are intermarried.
- Geographic area variability among currently married Jewish couples:
 - 16% of Squirrel Hill, and 38% of Squirrel Hill Adjacent Neighborhoods couples are intermarried;
 - 32% of Eastern suburbs, and 45% of South Hills respondents are intermarried;
 - 27% of Fox Chapel zip code couples are intermarried, as are 72% of "North Hills" couples.*

*The number of currently married respondents/spouse couples is small within the two Fox Chapel zip codes (15215, 15238) combined and within the other zip codes originally included in the Fox Chapel-North Hills area. But, since the two areas often exhibit very different patterns, the two areas will be reported separately when the divergences are significant. Caution should be used when interpreting the data, since the number of interviews with married couple households is only 47 in Fox Chapel and 43 in the remainder of the area: "North Hills."

EXECUTIVE SUMMARY

- Marriage patterns are strongly related to the respondent's Jewish education and informal experiences as a child or teenager.

Jewish respondents marry a **non**-Jewish born person:

- 71% of the time when the Jewish respondent does not have any Jewish childhood experiences;
- 28% of the time when the Jewish respondent reports enrollment in a Jewish Day School for at least three years as a child or teenager, or had five years of traditional Jewish education plus at least two informal Jewish experiences as a teenager.

- Approximately 11,400 children under age 18 live in Pittsburgh Jewish households:

- 5,600 children are being raised in inmarried and conversionary-inmarried Jewish households;
 - Almost every one of these children is being raised Jewish.
 - Only 2% of school age children (ages 6-17) in these households have not received some Jewish education.
- 4,400 children (39% of the total number of children) are being raised in intermarried Jewish households;
 - 36% are being raised Jewish;
 - 11% are being raised as Jewish and something else;
 - 40% are not being raised as Jewish, and; 14% are "undecided."

- 24% of children (ages 6-17) being raised Jewish in intermarried households do not have any Jewish education experiences.

Israel

◆ Connections to Israel

Pittsburgh's Jewish respondents have powerful connections to Israel:

- 92% of Jewish respondents regard Israel as an important Jewish communal concern;
- 44% report travel to Israel: 28% as an adult, 6% as a child or teenager, and 10% both as a child and as an adult;
- 54% of Jewish respondents report that they or someone else in the household has friends or family living in Israel;
- Israel is a "very important" part of Jewish identity for 51% of the survey's Jewish respondents.

Philanthropy & The Jewish Community

◆ Planned Giving and Wills

- 70% of survey respondents report that they have a will:
 - 57% have a will, but do not have a provision for any charity or cause in the will;
 - 4% have a will with provisions for gifts to a non-Jewish charity only;
 - 9% have a provision for a Jewish charity or Jewish cause as part of their planned giving.

◆ Philanthropy

- 89% of the respondents report that their households have made a charitable contribution in the year preceding the survey.
- More respondents report contributions to causes that are not specifically Jewish than to Jewish causes, including the Federation:
 - 47% report a United Jewish Federation contribution;
 - 59% report a contribution to a Jewish cause or organization, other than the Federation;
 - 83% of the households report a charitable donation to a non-Jewish cause/charity.

EXECUTIVE SUMMARY

- 83% of younger respondents (ages 22-39) donate to charitable causes;
 - Younger respondents are much more likely to select a non-Jewish cause than a Jewish cause (when they make charitable donations):
 - 18% report a gift to the Jewish Federation;
 - 36% report a gift to a different Jewish cause or organization;
 - 78% report a gift to a non-Jewish cause/organization.
 - Newcomers to Pittsburgh in the last ten years are likely to be non-donors to the Federation (only 20% report a United Jewish Federation contribution).
 - Among Jewish households with minimum \$100,000 annual income, 40% [1,800] report that they did **not** make a contribution to the United Jewish Federation in the year preceding the survey.
- ◆ Philanthropy and Israel

The more important Israel is to a respondent, the more likely the contribution to the Jewish Federation:

- 66% of respondents who feel that Israel is a “very important” part of their Jewish identity report contributions to the Jewish Federation;
- In sharp contrast, only 23% who view Israel as “not very” or “not at all important” to their Jewish identity are Federation donors.

POLICY IMPLICATIONS

Jewish Connections

The large numbers of people for whom being Jewish is important is a great community-building asset.

Large numbers of highly involved Jewish respondents have had multiple Jewish experiences as children or as teens. As such, involving Pittsburgh’s Jewish children in both formal Jewish education and informal Jewish experiences (Jewish camping, youth groups and trips to Israel) should remain a major communal commitment.

There are a large number of children in intermarried households; these children, and their families, should be encouraged to participate in both Jewish formal education and informal Jewish experiences.

Vulnerable Populations and Human Services

There are significant needs in the Jewish community among the Jewish poor and near-poor, people with a disability, and older persons living alone (particularly those without an adult child in the community). The relatively high percentage of poorer Pittsburgh Jewish household respondents who report “poor” or “fair” health is particularly striking.

The significant numbers of respondents who report difficulty in meeting social service needs suggests that the community should seriously consider what can be done to improve access to services, and to assist individuals and families seeking assistance from both Jewish and non-Jewish auspices.

Philanthropy & The United Jewish Federation

The sharp disparity in giving to Federation (and other Jewish causes) between older and younger residents of the Jewish community argues for a special effort to translate the current commitment to giving charity found among many younger people into a commitment to also contribute to Jewish charities and causes.

Affluent non-contributors to the Federation pose a particularly difficult challenge.

The relatively large number of people who have a will, but the small proportion who have made provisions for charitable giving, suggests a need to market planned giving opportunities broadly. One possible strategy could be for the Jewish community to consider initiating or joining a general community effort to encourage people to put something in their wills for any charity or cause.

Community Change & Community Continuity

The slight increase in the population of the Pittsburgh Jewish community means that the organized Jewish community can focus on how to make Pittsburgh a better Jewish community and does not have to be concerned about survival.

The stability of Squirrel Hill as the geographic and cultural hub of the Jewish community may be unique in North America. The community has a major stake in monitoring this stability and being alert to any future threats. At the same time, not all Jews in the Pittsburgh area live in or near Squirrel Hill. The organized Jewish community may want to expand its investment in, and outreach to, suburban areas (e.g., South Hills and North Hills/Fox Chapel).

Large numbers of newcomers and younger people are not presently known to the community and seem to be disconnected from Pittsburgh’s rich Jewish life. Current efforts to reach out to these groups need to be systematically reviewed, with the twin goals of: (1) strengthening what currently works, and (2) devising new strategies to reach the newcomers and younger adults who are critical to future Jewish life in Pittsburgh.

The 2002 Pittsburgh Jewish Community Study

INTRODUCTION

United Jewish Federation of Greater Pittsburgh

in partnership with the

Jewish Healthcare Foundation

Ukeles Associates, Inc.

Marketing Systems Group - GENESYS

International Communications Research

December, 2002 (revised)

INTRODUCTION

Why the Study Was Conducted

In the Summer of 2000, the United Jewish Federation of Pittsburgh decided to undertake a Jewish Community Study of Pittsburgh. The Federation organized a population study committee to guide the process, and selected Ukeles Associates, Inc. (UAI) of New York to be the chief research consultant and coordinate the community study.

The last portrait of the Jewish community of Pittsburgh was completed in 1984. Since then, significant changes have taken place in Jewish life nationally and internationally, and Jewish communities everywhere face enormous challenges in the area of services, fund-raising, Jewish identity, relations with Israel, and in the very nature and structure of the Jewish community itself. Jewish agencies, organizations, and congregations need up-to date-information to plan their activities.

The Community Study has several purposes:

- To develop an estimate of the size of the Greater Pittsburgh Jewish community;
- To paint a portrait of basic population characteristics – a profile of the Pittsburgh Jewish community;
- To measure and analyze key Jewish household and Jewish population changes that have taken place since the Pittsburgh Jewish Population Study of 1984;
- To understand the physical and social needs of the Jewish community;
- To learn how members of the community view critical communal issues; and,
- To enhance the community's ability to plan for the future by focusing on critical policy issues, including vulnerable populations and human services, Jewish education and Jewish connections, community continuity, relationship to Israel, young adults, and philanthropy.

INTRODUCTION

The Final Report and the Survey Data File

The Highlights of the 2002 Pittsburgh Jewish Community Study have already been unveiled in October, 2002 in the *Summary Report*. This *Final Report* expands upon the initial *Summary Report*, and is both a complement to the initial report as well as a supplementary publication with additional data analyses and a more complete technical description of the survey's methodology.

This *Final Report* contains: (a) the Executive Summary that preceded this chapter, (b) this Introduction, (c) the basic findings of the Jewish community study of 2002 organized into a series of chapters/modules with minimal text discussion, and (e) an Appendix which focuses on the technical aspects of the survey's research methodology, and includes the survey questionnaire.

The term *Final Report* should not be construed as implying the conclusion of the survey data analysis and the illumination of policy issues for the 2002 Pittsburgh Jewish Community Study. The development and execution of the 2002 Jewish Population Study was always guided by the understanding that not only would the survey data be analyzed by Ukeles Associates, Inc. (UAI) and published in the initial highlights Report and this *Final Report*, but that the electronic data file would be transferred to the United Jewish Federation and the Jewish Healthcare Foundation.

This data set (over 700 variables) provides the capacity for the community to continually analyze critical policy issues. The study's continuing value to the community is already being provided through this access to the computerized data file (constructed by UAI) by United Jewish Federation and Jewish Healthcare Foundation staff, and to a specially selected group of Jewish agency staff members and community volunteers. Staff and volunteers have been trained in the types of issues that can be answered through analysis of the data, in the structure of the data files, and in the software data analysis programs that can be employed. The data file should provide them with the capacity to answer additional questions for future planning purposes, and thereby enable them to work with lay and professional leaders throughout the Jewish community.

In this context, the Final Report has been designed to serve not only as a summary of the results of the 2002 Jewish Population Study, but as a stimulus to continued data exploration and policy decision analysis by the organized Jewish community in Greater Pittsburgh.

INTRODUCTION

Definitions and Scope

- A Jewish household is defined as a household including one or more Jewish persons at least 18 years old.
- For the purposes of this Report, a Jewish person is someone who:
 - Self-identifies as a Jew, *or*
 - Is a child being raised as a Jew.¹

People who indicated that they were born or raised as Jews, but no longer considered themselves Jewish, were defined as Jewish-origin households and were not interviewed.

- For the purposes of this study, the Greater Pittsburgh Area includes:
 - Allegheny County,
 - Beaver County, Butler County, Washington County, and Westmoreland County.²

Population Survey Methods

The estimates in this report are based on randomly generated interviews with 1,313 Jewish households who were interviewed between November 8, 2001 and February 1, 2002. Copies of the interview questions, and the screening questions used to determine if a household was Jewish are appended.

Over 88% of the survey respondents considered themselves to be Jewish; in 12% of the interviews, a non-Jewish spouse who felt comfortable answering questions about the household's Jewish life completed the interview. The inclusion of non-Jewish respondents living in Jewish households greatly facilitated our analysis of interfaith Jewish households in Greater Pittsburgh.

¹ Respondents, spouses, other adults who consider themselves "Jewish & Something Else" are included in the survey estimates as Jewish persons, as are children who are being raised "Jewish & Something Else." Where appropriate, "Jewish" and "Jewish & Something Else" comparisons are provided, particularly for children.

² Reflecting the geographic distribution of the Greater Pittsburgh Jewish community, the vast majority (91%) of interviews were conducted in Allegheny County; 7% of the interviews were completed in Westmoreland County, and 2% in Beaver-Butler-and Washington Counties.

INTRODUCTION

Phone Calls: Random Sampling Design

Altogether, 288,479 phone calls were made to 95,641 different phone numbers in the study area in order to screen for and identify Jewish households, and then complete the interviews.

The sampling methodology was designed to include random samples of Jewish households “known” to the Jewish community, as well as random samples of households “unknown” to the United Jewish Federation. The two samples are independent and complementary. Prior to sample selection, the households on the Federation LIST were electronically unduplicated from the initial random sampling frame which had been generated through standard GENESYS random digit dialing techniques (RDD).

A total of 278,890 calls were made within the residual RDD sampling frames (after the “known” Jewish households were electronically purged) to complete 341 interviews. In contrast, only 9,589 calls were needed within the LIST sampling frames to complete 972 interviews.

Survey Sampling Error

Almost 15,000 Greater Pittsburgh households gave sufficient information to the survey researcher calling from International Communications Research (ICR) for their religious identity to be established. Over 13,000 of these households were non-Jewish; the identification of non-Jewish households was an essential step in estimating the number of Jewish households in the study area.

Because so many screening interviews were completed at random from contacts with Jewish and non-Jewish households, the quantitative data is statistically reliable:

- (1) Estimates of the number of Jewish households in the Greater Pittsburgh area are accurate within a maximum of +/- 6.1% at the standard 95% confidence interval;
- (2) Survey data reported for the entire interviewed sample of 1,313 Jewish are accurate within a maximum potential error range of +/- 3.5% (95% confidence level).

An expanded methodological discussion is reproduced in the Technical Appendix, which also includes a complete sampling disposition and an identified Jewish household interview completion rate – two standard indicators of the survey’s quality.

INTRODUCTION

The response rate (the percent of working phone numbers from which information on respondent religious identity was collected during the “screening phase” of the study) was 41.6%, an acceptable response rate for contemporary research since massive telemarketing since the early 1990s has resulted in numerous “slam-downs” as well as a generalized indifference to survey phone calls, which (in the residual RDD frames especially) are not differentiated from telemarketing efforts. As a yardstick, a comparable screening phase response rate for the 2000 National Jewish Population Study has been estimated at 31%.

Once a Jewish household was identified through the screening process, approximately 92% of identified Jewish households completed the interview.

Comparative Information in the Report

In addition to the findings of the 2002 Study, this Report includes comparative information to help put the findings in perspective. Data from the study are (at times) compared to the results of the 1984 Pittsburgh Jewish Population Study, and recent surveys from comparable cities (and Baltimore, 1999; Cleveland, 1996; Detroit, 1990; Philadelphia, 1996-97). Census data and related estimates may also be included when helpful.

How to Read the Data in This Report

Numbers in this *Final Report* are rounded to the nearest hundred, and percentages are rounded to the nearest full percentage. At times, due to rounding, the reported numbers may not add to 100% or to the appropriate numerical total. However, the appropriate convention that is employed shows the totals as 100%, or as the proper numerical total.

Where the sum of a column (row) equals 100%, the percent sign is included in the first entry of the column (row), and in the 100% total. This convention is employed to assist the reader in understanding which percentages add to 100%.

When a percent sign is shown for each entry (each cell in the table), this indicates that the printed percentages are not intended add to 100%, but reflect a percentage of a table where the complete table is not shown to facilitate presentation. These separate cells percentages should be compared to adjacent cells.

Where the value in the cell is less than one percent, including where the data is zero, <1% is shown.

The 2002 Pittsburgh Jewish Community Study

JEWISH HOUSEHOLD AND POPULATION ESTIMATES

United Jewish Federation of Greater Pittsburgh

in partnership with the

Jewish Healthcare Foundation

Ukeles Associates, Inc.

Marketing Systems Group - GENESYS

International Communications Research

December, 2002 (revised)

JEWISH HOUSEHOLD and POPULATION ESTIMATES

What Is The Size of the Pittsburgh Jewish Community?

There are three answers to the question: what is the size of the Jewish community in Greater Pittsburgh? The size of the Jewish community can be described in terms of (a) the number of Jewish households in Pittsburgh, (b) the total number of people who live in these Jewish households, and (c) the number of Jews in these households.

Despite the focus on the number of “Jews” in traditional demographic analysis – How many Jews? – the numbers of Jewish households and the number of people living in those households are critical for community planning and service provision.

- There are an estimated **20,900 Jewish households** in Greater Pittsburgh where at least one adult considers himself/herself to be Jewish;
- **42,200 Jewish Persons** live in these households - including adults who considers themselves to be Jewish or a child being raised Jewish;
- **54,200 People live in these Jewish households.** In addition to the 44,200 Jews, there are an additional 12,000 non-Jewish persons living in these households – typically, a non-Jewish spouse and/or children not being raised Jewish.

Exhibit 1. Number of Jewish Households, Number of Jewish Persons, Number of People Living in Jewish Households, 2002 Pittsburgh Jewish Community Study

Jewish Population Estimates, Pittsburgh 2002	Estimated Number
Jewish Households – At least one Jewish adult considers himself/herself Jewish	20,900
Jewish Persons – Adults who consider themselves Jewish and children being raised as Jewish	42,200
All People Living in Jewish Households	54,200

JEWISH HOUSEHOLD and POPULATION ESTIMATES

What Has Happened Since the Last Study in 1984?

An earlier Jewish population study in 1983-84 study¹ estimated that there were 19,000 Jewish households in Greater Pittsburgh, 44,900 Jews and a total of 47,700 people living in these households.

Significant advances in research methodology since 1984 (as reflected in the methodology used for the 2002 study) have significantly improved the reliability and validity of Jewish household and population estimates. While comparisons between 1984 data and the 2002 data need to be cautiously interpreted, it appears that since 1984:

- There has been an increase of approximately 1,900 households in Pittsburgh in which at least one adult is Jewish: a 10% increase;
- The number of people in Jewish households has also increased since 1984 by an estimated 13.6%;
- The number of Jewish Persons may have declined slightly from 44,900 in 1984 to 42,200 in 2002.

Exhibit 2. Jewish Households, People in Jewish Households, Jewish Persons, 1984 and 2002 Pittsburgh Jewish Community Study

Number of:	1984	2002	Net Change	% Change 1984-2002
Jewish Households	19,000	20,900	+1,900	+10.0%
People in Jewish Households	47,700	54,200	+6,500	+13.6%
Jewish Persons	44,900	42,200	(-2,700)	(-6.0%)

¹ Data from the 1984 Pittsburgh Jewish Population Survey will be presented only when comparisons are absolutely essential. The research and sampling methodology available for and used in the 1984 study are less reliable than the methods used in the Pittsburgh 2002 study, and other recent Jewish community studies.

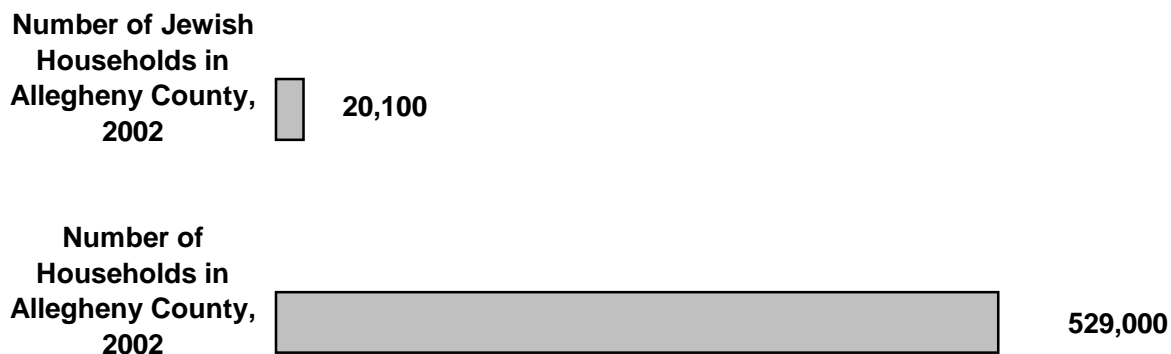
JEWISH HOUSEHOLD and POPULATION ESTIMATES

What Proportion of Allegheny County is Jewish?

The vast majority of Jewish households in Greater Pittsburgh – 96% – reside in Allegheny County. These 20,100 Jewish households contain 52,000 people, 40,500 of whom are Jewish (78% Jewish, 22% non-Jewish).

Jewish households represent 3.8% of the total number of households living in Allegheny County.²

Exhibit 3. Jewish Households: Allegheny County and All Households: Allegheny County, 2002 Pittsburgh Jewish Community Study



² Claritas updated estimate of U. S. Census data on households provided by MSG-GENESYS at the time that the survey sample frame was constructed.

JEWISH HOUSEHOLD and POPULATION ESTIMATES

How Do Jewish Household/Population Changes Since 1984 Compare to General Allegheny County trends?

Analysis of Allegheny County data from the 1980 and 2000 census studies reveals that the Jewish community has experienced household and total population increases from 1984-2002 in contrast to a decline in overall Allegheny County numbers.³

The number of Allegheny County households declined from 540,547 in the 1980 census to 537,150 in the 2000 census — a decline of less than 1% — while we previously estimated a 10% increase in the number of Jewish households.

The number of people living in Allegheny County households declined even more sharply: 12.7%. The number of people living in Jewish households increased 13.6% from 1984-2002.

Exhibit 4. Allegheny County Household/Population Shifts 1980-2000 Compared to Jewish Households/Population Changes 1984-2002

	1980 or 1984	2000 or 2002	% CHANGE
Number of Households			
All Households in Allegheny County	540,547	537,150	(-0.6%)
Jewish Households in Allegheny County	19,000	20,900	+ 10.0%
Number of People Living in Households			
All Households in Allegheny County	1,420,965	1,241,049	(-12.7%)
Jewish Households in Allegheny County	47,700	54,200	+13.6%

³ While the comparison dates are not exact, they are sufficiently similar for the comparisons to be useful; The Greater Pittsburgh data reported for 1984 and 2002 is almost entirely Allegheny County data. The general household data for Allegheny County is from the U.S. Census: 1980 and 2000.

The 2002 Pittsburgh Jewish Community Study

DEMOGRAPHIC PATTERNS

United Jewish Federation of Greater Pittsburgh

in partnership with the

Jewish Healthcare Foundation

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Marketing Systems Group - GENESYS

International Communications Research

December, 2002 (revised)

DEMOGRAPHIC PATTERNS

Place of Birth: Survey Respondents.

Approximately half of the survey respondents were born in the Pittsburgh area, and another 9% were born elsewhere in Pennsylvania.

13% were born in New York State, and another 19% were born in another U. S. state.

4% were born in the Former Soviet Union, and somewhat over 1% were born in Israel.

Exhibit 5. Place of Birth: 2002 Pittsburgh Jewish Community Study Survey Respondents

PLACE OF BIRTH	%
Greater Pittsburgh	49%
Other Pennsylvania	9
Other USA	32
New York State	13
All Other States	19
Foreign Born	10
Former Soviet Union	4
Israel	1
Other non-USA	5
TOTAL	100%

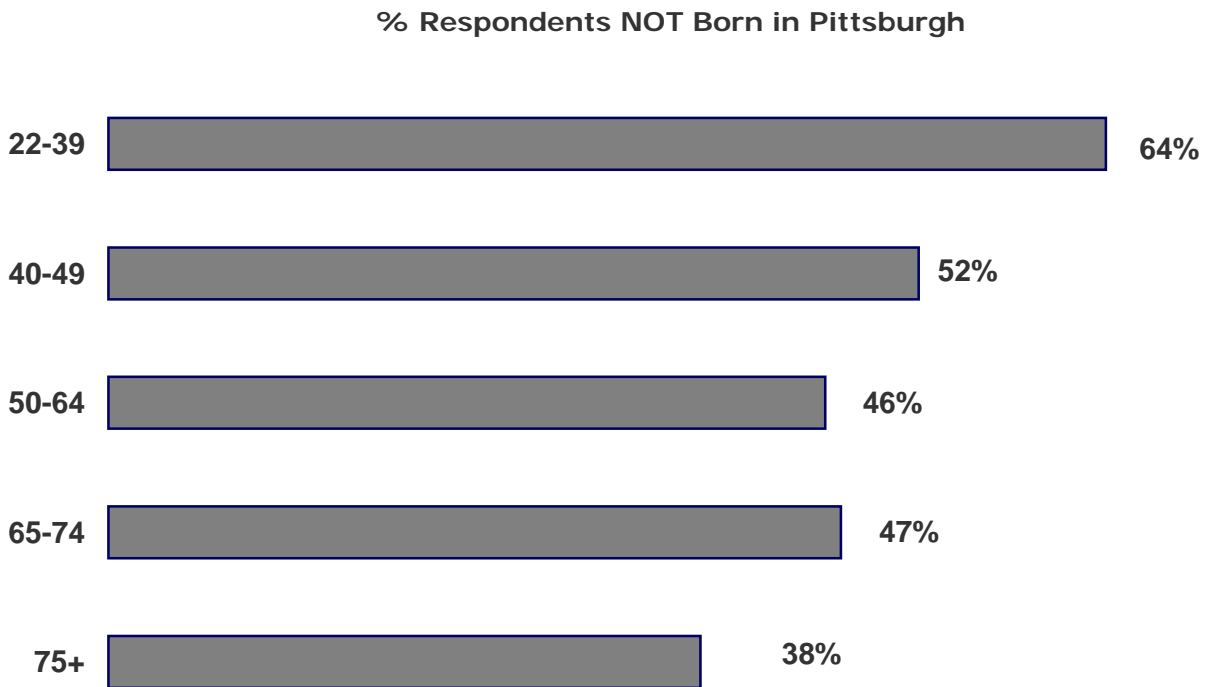
DEMOGRAPHIC PATTERNS

Place of Birth and Age of Survey Respondents.

Younger Survey Respondents Are More Likely to Have Been Born Outside of Pittsburgh.

- 64% of respondents ages 22-39 (the young adult definition used by the United Jewish Federation) were born outside of Pittsburgh.
- In contrast, only 38% of survey respondents ages 75 and over were born outside of Pittsburgh.

Exhibit 6. Relationship of Place of Birth and Age of Survey Respondents, 2002 Pittsburgh Jewish Community Study



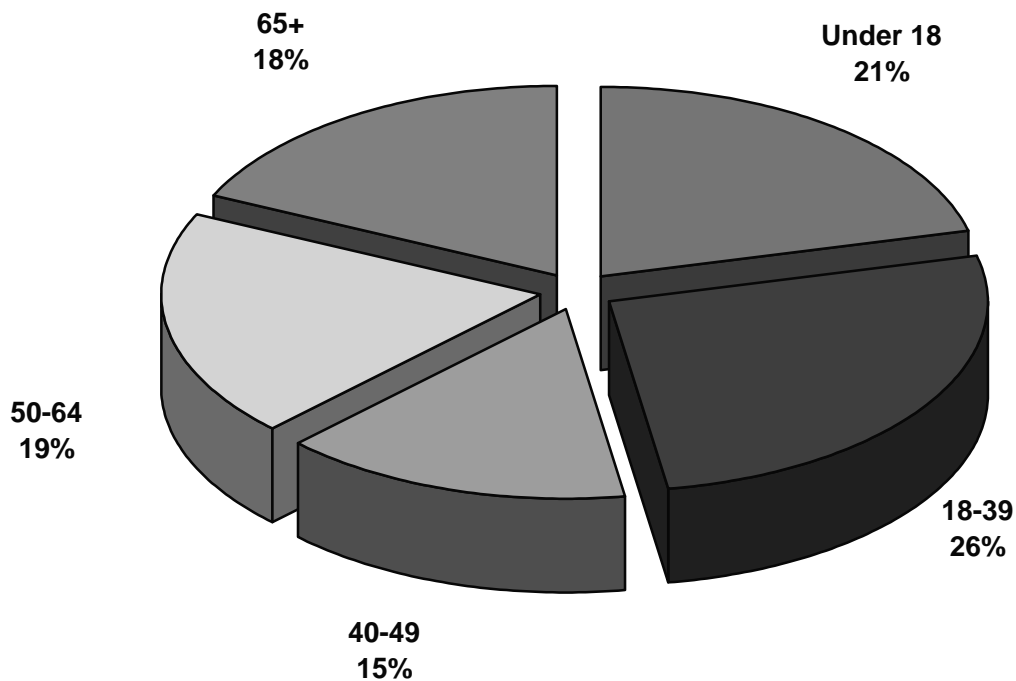
DEMOGRAPHIC PATTERNS

The Pittsburgh Jewish Community Is Younger Than Expected.

Jewish households are not disproportionately older than non-Jewish households in the area; 17.7% of Pittsburgh Jewish households are seniors age 65 or more compared to 17.8% of Allegheny County households enumerated in the 2000 Census.

There are slightly more children than seniors living in Pittsburgh Jewish households. While 18% of the people living in Pittsburgh Jewish households are seniors, 21% are children under age eighteen.

Exhibit 7. Age of All People Living in Jewish Households, 2002 Pittsburgh Jewish Community Study



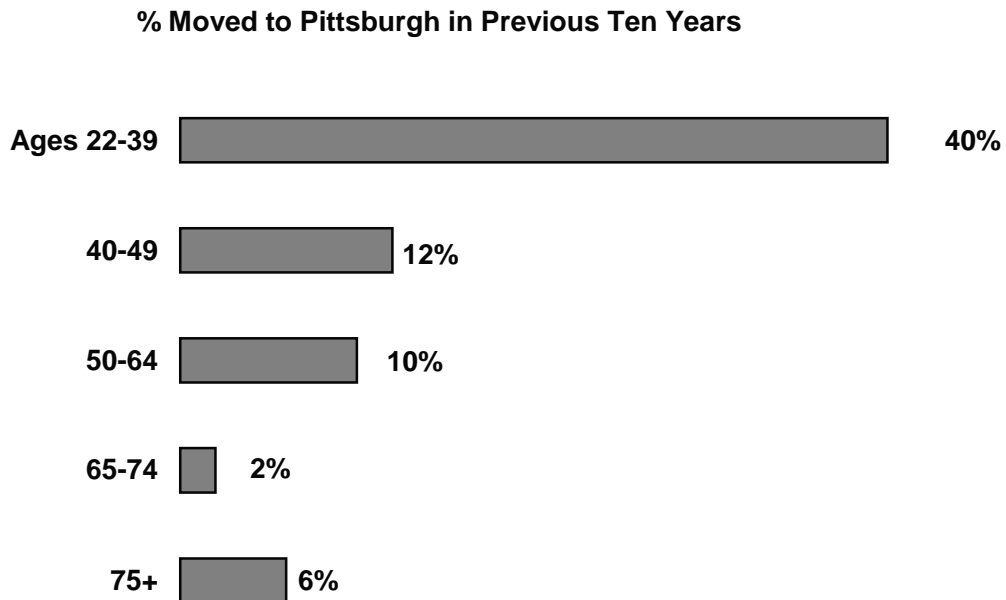
DEMOGRAPHIC PATTERNS

A Relatively Large Number of Younger People Are Newcomers.

The Pittsburgh Jewish community appears to be in the process of in-migrant growth and regeneration.

- Approximately 1,700 new households have been added to the Pittsburgh Jewish community in the past five years. Another 1,400 Jewish households have lived in the area between 6 and nine years.
- 40% of respondents ages 22-39 moved to Pittsburgh during the ten years preceding the survey.

Exhibit 8. Relationship of Age and Newcomer Status, 2002 Pittsburgh Jewish Community Study



DEMOGRAPHIC PATTERNS

Pittsburgh Has a Similar Age Structure to Other Regional Jewish Communities.

The proportion of senior household members age 65+ (18%) living in Jewish Pittsburgh households has declined from the 1984 estimate of 22%.

The percentage of senior household members age 65+ (18%) is virtually identical with Baltimore (17%) and Cleveland (18%).

The Pittsburgh Jewish community in 2002 has a spike in the age distribution as 61% of people living in Jewish households are between the ages of 18 and 64.

Exhibit 9. Age Comparisons: People in Jewish Households: Pittsburgh 2002 and Pittsburgh, 1984; Baltimore 1999, Cleveland 1996, Detroit 1990, Philadelphia 1996 *

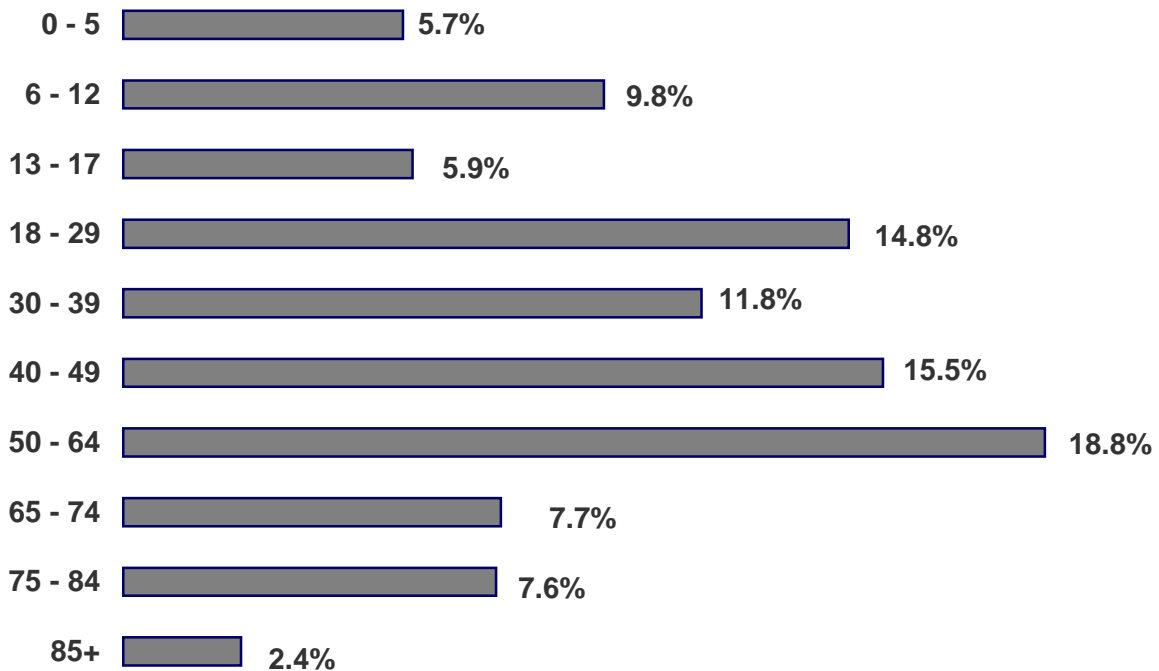
COMMUNITY, YEAR	AGES 0-17	AGES 18-64	AGES 65+	TOTAL
PITTSBURGH, 2002	21%	61	18	100%
PITTSBURGH, 1984*	22%*	56	22	100%
BALTIMORE, 1999	26%	58	17	100%
CLEVELAND, 1996	29%	55	18	100%
DETROIT, 1990*	26%*	49	25	100%
PHILADELPHIA, 1996	22%	58	20	100%

*The Pittsburgh 1984 data and the Detroit data are somewhat skewed towards overstating the percentage 0-17, since reported data are for ages 0-19.

DEMOGRAPHIC PATTERNS

Age Distribution of All People in Jewish Households.

Exhibit 10. Age of All People in Jewish Households,
2002 Pittsburgh Jewish Community Study*



*Data on age distributions presented with percentages to one decimal point to avoid rounding errors. Survey data on the ages of household members was obtained for almost all household members; data on age was reported by survey respondents for an estimated 53,000 people living in Jewish households (out of a total of 54,200).

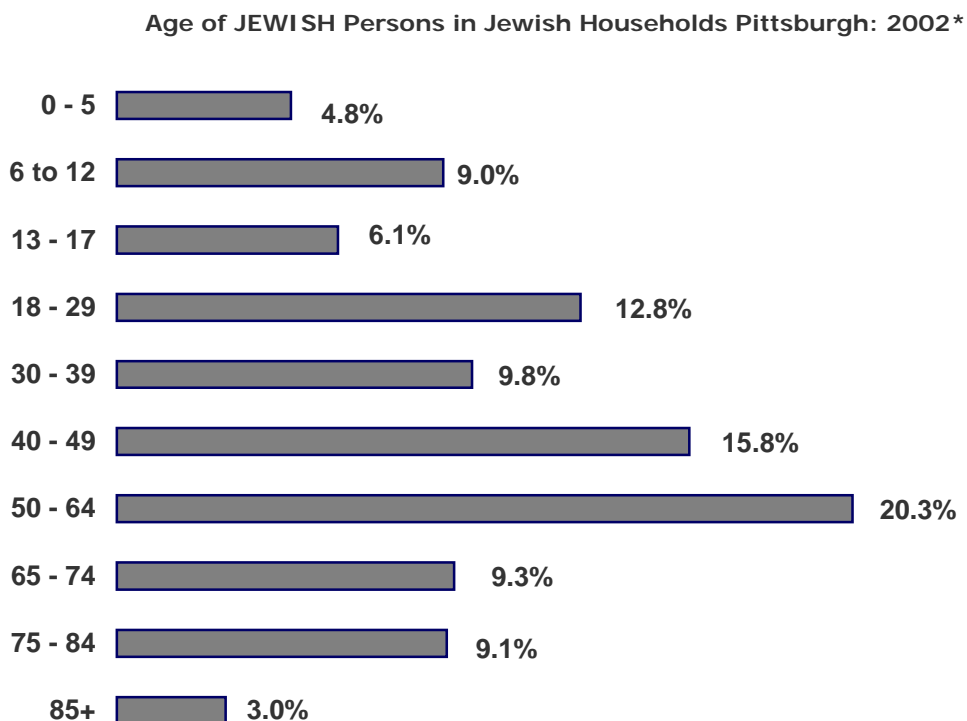
DEMOGRAPHIC PATTERNS

Jewish Persons Only: Age Distributions.

Jewish persons (adults who consider themselves Jewish and children being raised Jewish) living in Jewish households are older than persons who are not Jewish.

But, since almost 80% of people living in Pittsburgh Jewish households are Jewish, the distribution in Exhibit 11 below is very similar to the overall pattern previously shown in Exhibit 10.

Exhibit 11. Age of Jewish Persons in Pittsburgh Jewish Households, 2002 Pittsburgh Jewish Community Study



*Once again, survey data on the ages of Jewish household members was obtained for almost all Jewish household members: for an 41,400 Jews (out of a total of 42,200 projected Jewish persons).

DEMOGRAPHIC PATTERNS

Are Age Differences Between Jewish Persons and non-Jewish Persons Living in Jewish Households Significant?

The age distribution contrasts between Jewish persons and non-Jewish persons living in a Greater Pittsburgh Jewish household are vividly clear in Exhibit 12 below.

Jewish persons are older than non-Jews in the Pittsburgh Jewish households:

- 21% of the Jewish persons are age 65+ compared to only 4% of the non-Jews;
- On the other hand, 28% of non-Jewish persons (living in Jewish households) are children under age 18; only 20% of the Jews are children;
- 42% of Jewish persons and 68% of non-Jewish persons are under the age of forty.

Exhibit 12. Age of Jewish Persons and non-Jewish Persons in Pittsburgh Jewish Households Compared: 2002 Pittsburgh Jewish Community Study

Age	Jewish Persons	Non-Jewish Persons	TOTAL*
0 – 5	4.8%	9.1%	5.8%
6 – 12	9.0	13.2	9.8
13 – 17	6.1	5.5	5.9
18 – 29	12.8	21.4	14.8
30 – 39	9.8	18.6	11.8
40 – 49	15.8	14.5	15.5
50 – 64	20.3	13.5	18.8
65 – 74	9.3	2.3	7.7
75 – 84	9.1	1.8	7.6
85+	3.0	<1%	2.4
TOTAL	100% [N=41,400]*	100% [N=11,600]*	100% [N=53,000]*

*Totals may not add to 100% due to rounding; "N" indicates the estimated number of people with reported age data. The total number of estimated household members: Jews 42,200, non-Jews 12,000.

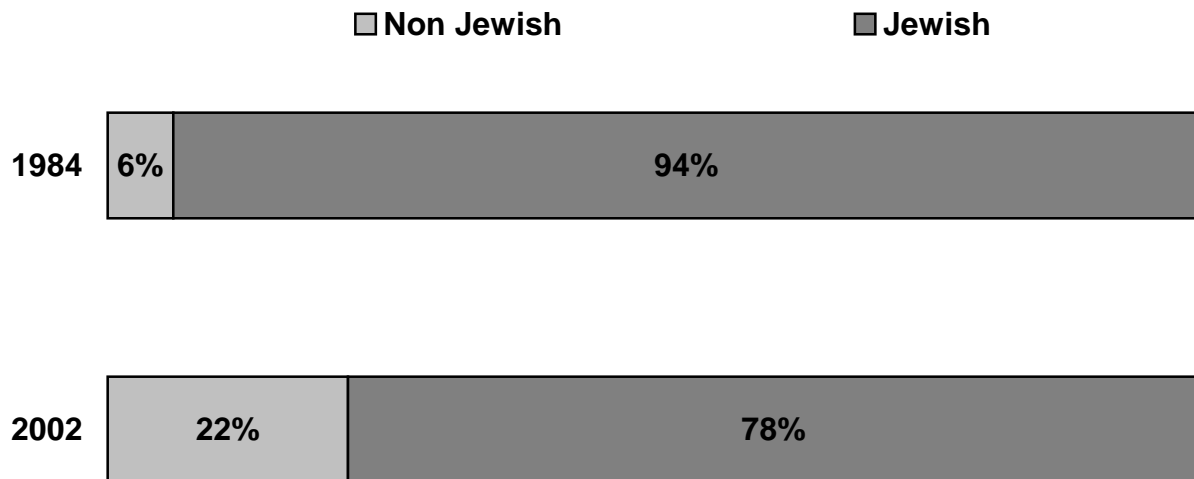
DEMOGRAPHIC PATTERNS

Non-Jews Living In Jewish Households are Becoming an Increasingly Significant Proportion of the People Living in Jewish Households in Greater Pittsburgh.

In 1984, non-Jews living in households with a Jewish adult were only 6% of the total number of people living in Jewish households. In 2002, 22% of Jewish household members are not Jewish — they are either adults who do not consider themselves to be Jewish or children who are not being raised as Jewish.

The age comparisons between Jews and non-Jews in the previous exhibit highlight the dramatic nature of this shift, and the likelihood of the non-Jewish percentage increasing over the next few decades.

Exhibit 13. Proportions of Jews and Non-Jews in Greater Pittsburgh Jewish Households: 1984 and 2002



DEMOGRAPHIC PATTERNS

Age-Sex Patterns in the Jewish Community are Very Similar to Those in the General Allegheny County Population, and Nationally.

In Allegheny County, Census 2000 data indicated that 47.4% of the people living in the county are male, 52.6% female. Nationally, the 2000 U.S. Census estimated that 49.1% of Americans are men, 50.9% women. The 2002 Jewish Population Study of Greater Pittsburgh estimated that 49.3% of all people living in Jewish households are males, and 50.7% are females.

The Jewish population study estimated that 8.0% of all Jewish household members are males ages 65+ and 9.8% are females ages 65+. In Allegheny County, senior males age 65+ represented 7.0% of all people in the county, while female seniors age 65+ represented 10.9% of all county residents.

Age/sex patterns are shown below by broad age groupings.

Exhibit 14. Age/Sex Distributions: All People Living in Jewish Households, 2002 Pittsburgh Jewish Community Study

Age	Males	Females	TOTAL*
0 – 5	5.4%	6.1%	5.8%
6 – 12	9.9	9.8	9.8
13 – 17	5.9	6.0	5.9
18 – 29	16.0	13.6	14.8
30 – 39	12.9	10.5	11.7
40 – 49	14.4	16.5	15.5
50 – 64	19.4	18.2	18.8
65 – 74	6.8	8.7	7.8
75 – 84	6.8	8.4	7.6
85+	2.5	2.3	2.4
TOTAL	100% [N=26,300]*	100% [N=26,900]*	100% [N=53,200]*

* All age-sex percentages and comparisons with Allegheny County and national data should be understood in the context of sampling variations and sampling error.

DEMOGRAPHIC PATTERNS

Marital Status.

Approximately 60% of survey respondents were married at the time of the survey, while another 6% report that they were “living together” with a partner.

As is typical in Jewish community surveys, male respondents are more likely to report that they have never been married, and female respondents are more likely to be widowed.

Exhibit 15. Marital Status by Gender of Respondent,
2002 Pittsburgh Jewish Community Study

Marital Status	Male Respondents	Female Respondents*
Never Married	25%	10%
Married	56	62
Living Together	7	5
Separated	3	<1%
Divorced	5	7
Widowed	4	16
TOTAL	100%	100%

*Percentages may not add to 100% due to rounding.

DEMOGRAPHIC PATTERNS

Children in the Household.

Thirty percent (30%) of Pittsburgh Jewish households include a child under age 18. (For Allegheny County, 2000 census data estimated that 28.5% of households included a child under 18 years).¹

- 25% of the households had minor children only;
- 5% included a minor child as well as an adult child (at least 18 years old);
- 8% include an adult child only.

Exhibit 16. Minor and Adult Children in Jewish Households,
2002 Pittsburgh Jewish Community Study

Children In Household?	Number Of Households*	Per Cent
No Children In Household	13,000	62%
Minor Children Only [Ages 0-17]	5,100	25
Both Minor And Adult Children In Household	1,200	5
Adult Children[18+ Only]	1,700	8
TOTAL	20,900	100%

*Numbers do not add exactly due to rounding.

¹ In a 1999 study by UAI, an estimated 34% of Baltimore Jewish households included a minor child.

DEMOGRAPHIC PATTERNS

Household Structure is Diverse, and Highlights Three Basic Household Patterns.

- In 35% of Pittsburgh Jewish households, respondents (and spouses/partners) are under age 65 and there are **not any children** in the household;
- Children are present in approximately 36% of the households where the respondent (spouse) are between the ages of 18-64.
 - 5% of all Jewish households are single parent households.
- In 31% of the households, either the respondent or the spouse/partner is age 65+,
 - In 12% of all Pittsburgh Jewish households, a senior lives alone:
 - 4% are between the ages of 65 and 74;
 - 8% are at least age 75.

Exhibit 17. Household Structure: Jewish Households, 2002 Pittsburgh Jewish Community Study

Household Type	Estimated Number	Percent
<u>No Children</u>		
• Single, Under Age 40, No Children	2,000	10%
• Married, Under Age 40, No Children	1,300	7
• Married/Single, Ages 40-64, No Children In Household	3,800	18
<u>Children</u>		
• Single Parent, Ages 18-64, Minor or Adult Children	900	5
• Married, Ages 18-64, Minor Children in Household	5,400	26
• Married, Ages 18-64, Adult Children Only	1,000	5
<u>Seniors</u>		
• Married, or Lives in Household With Another Person, Age 65+	3,800	19
• Respondent Lives Alone, Age 65-74	800	4
• Respondent Lives Alone, Age 75+	1,700	8
TOTAL	20,600	100%

DEMOGRAPHIC PATTERNS

Educational Achievements.

Jews are highly educated, and the Pittsburgh Jewish community is a prime example of high levels of educational achievement. Thirty-one percent of respondents and spouses have at least a bachelor's degree, 21% have earned a masters degree, and 17% had already earned a doctoral degree at the time of the survey.²

- Men are more likely than women to have earned a doctoral level degree (26% of males vs. 8% of females);
- Respondents between the ages of 22 and 64 are more highly educated than their older counterparts (28% of respondents/spouses at least 65 years old had earned only a high school diploma compared to only 10% of those ages 22-39);
- Age/sex differences are cumulative; 28% of males between the ages of 22-64 have earned a doctorate compared to only 4% of females age 65+.

Exhibit 18. Education, by Age and Gender: Respondents and Spouses, 2002 Pittsburgh Jewish Community Study

HIGHEST DEGREE	AGE 22-64		AGES 65+	
	MALES	FEMALES	MALES	FEMALES
High School Diploma	10%	11%	21%	35%
Associates Degree - RN	11	14	13	21
Bachelor's Degree	29	37	31	25
Masters Degree	22	27	13	15
Doctoral Degree	28	11	22	4
TOTAL	100%	100%	100%	100%

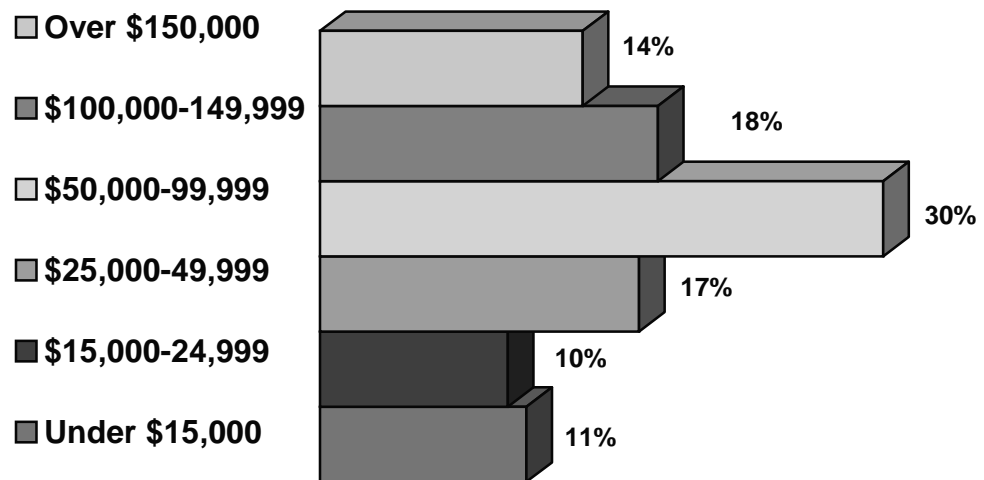
² In the Baltimore Jewish community study of 1999, patterns of Jewish educational achievement were similar; 31% of respondents/spouses had at least a bachelor's degree and another 35% had either a masters or a doctorate.

DEMOGRAPHIC PATTERNS

Income.

The income levels of Jewish households range from affluent to poor. While 14% of the households report annual incomes in excess of \$150,000, 11% of Jewish households in Pittsburgh report annual incomes under \$15,000 and another 10% report annual incomes between \$15,000 and \$25,000.³

Exhibit 19. Annual Income of Jewish Households, 2002 Pittsburgh Jewish Community Study



³As is typical in Jewish community surveys, approximately 25% of survey respondents refused to report their incomes.

DEMOGRAPHIC PATTERNS

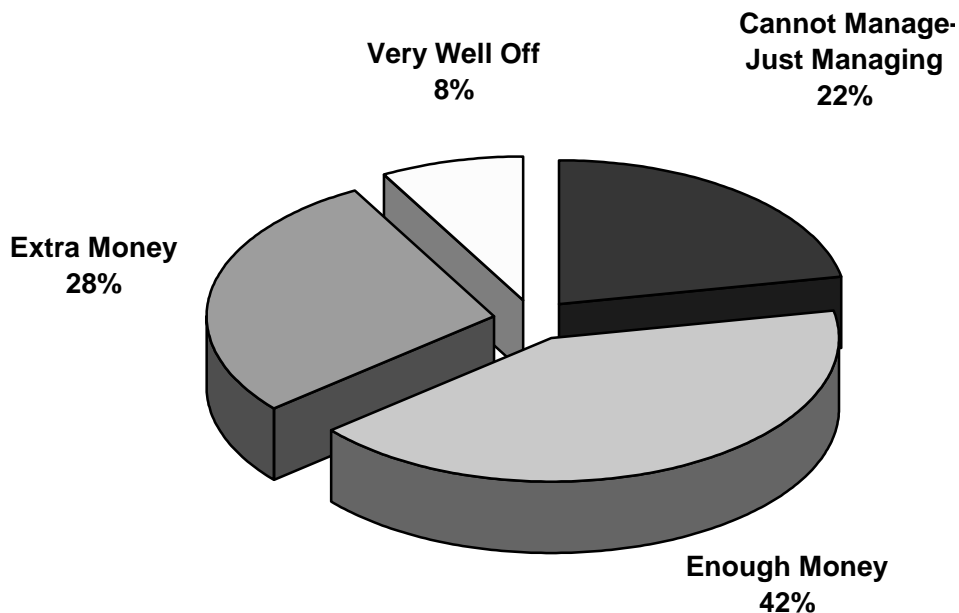
Subjective Financial Status.

Respondents were also asked to assess their financial status in subjective terms - a question that meets with fewer refusals than household income questions (only 10% of respondents refused to answer this question).

While only 1% of survey respondents report that they “cannot manage to make ends meet,” another 21% report that they were “just managing to make ends meet.”⁴

In contrast, 28% report that they “had some extra money” and 8% report that they are “very well off.”

Exhibit 20. Respondent Subjective Assessment of Household Financial Status, 2002 Pittsburgh Jewish Community Study



⁴The high question response rate for the subjective assessment question allows for the inclusion of more respondents than when using the income question. Please note that the category “cannot make ends meet” was included so that respondents who were (in reality) “just managing...” would not feel that they were reporting the most financially precarious category, but would select the appropriate answer. These two categories have been combined. Percentages in the table may not add exactly to 100% due to rounding.

DEMOGRAPHIC PATTERNS

Reported Household Income and Subjective Financial Status Are Very Closely Linked.

- Lower Income Households: 54% of respondents in households with annual incomes under \$25,000 report that they are (at best) “just managing.” Only 8% of households with annual incomes under \$25,000 report that they “have extra money” or that they are “very well off.” In these cases, it is likely that the subjective financial status assessment reflects assets as well as current income and current expenses.
- Higher Income Households: Only 3% of respondents in households reporting a minimum income of \$100,000 were “just managing to make ends meet,” while 72% had either extra money or were “very well off.”

Exhibit 21. Relationship of Household Income and Respondent Subjective Assessment of Household Financial Status, 2002 Pittsburgh Jewish Community Study

SUBJECTIVE FINANCIAL STATUS	ANNUAL HOUSEHOLD INCOME REPORTED			
	Under \$25,000	\$25,000 - \$50,000	\$50,000 - \$100,000	\$100,000+
Cannot Manage to Make Ends Meet	3%	<1%	1%	<1%
Just Managing to Make Ends Meet	51	24	19%	3%
Have Enough Money	39	59	43	25
Have Extra Money	7	14	33	48
Very Well Off	<1%	2	4	24
TOTAL	100%	100%	100%	100%

The 2002 Pittsburgh Jewish Community Study

GEOGRAPHY: COMMUNITY CHANGE & COMMUNITY CONTINUITY

United Jewish Federation of Greater Pittsburgh

in partnership with the

Jewish Healthcare Foundation

Ukeles Associates, Inc.

Marketing Systems Group - GENESYS

International Communications Research

December, 2002 (revised)

GEOGRAPHY: COMMUNITY CHANGE & COMMUNITY CONTINUITY

The Geography of Greater Pittsburgh's Jewish Community - including Community Stability and Community Change - is the focus of this section of the *Final Report*.

Geography

- Where do Jewish households live in 2002?
- What proportion of Jewish households live in Squirrel Hill - and in areas neighboring Squirrel Hill?
- What other areas of Jewish concentrations exist in Greater Pittsburgh, especially in the suburbs?

Squirrel Hill

- Does Squirrel Hill appear to be growing, stable or declining as a Jewish community?
- Is Squirrel Hill an aging Jewish community? a balanced community?
- Do Pittsburgh Jews feel that Squirrel Hill is the focus of their Jewish life?

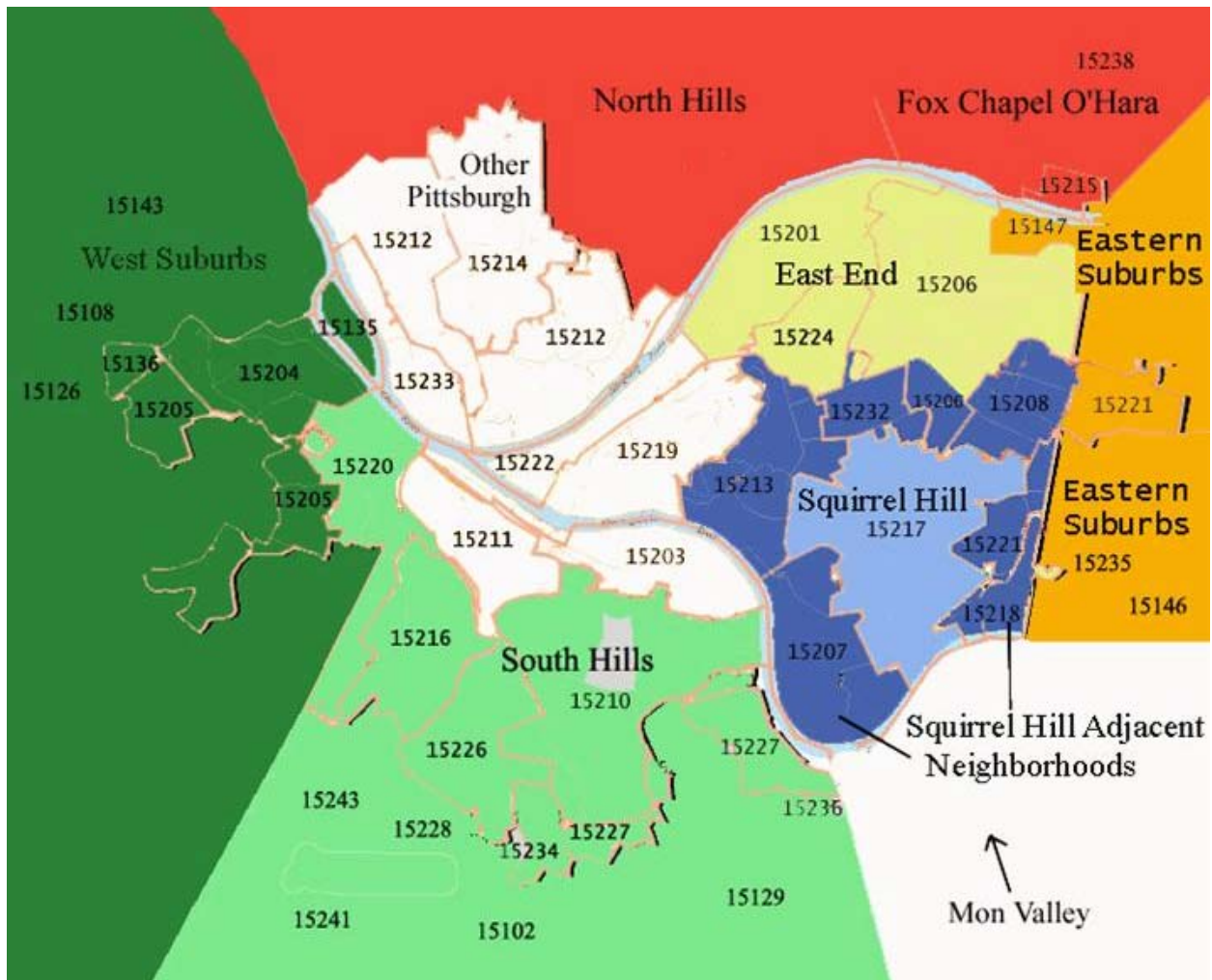
Stability and Change

- Where do newcomers to the region live?
- Do Jewish households in Greater Pittsburgh plan to remain in their current residence, or do they plan to move?
- Where might they move to: somewhere else in Pittsburgh or outside the area?
- Do young Pittsburgh Jews leave Pittsburgh, and never return?
- Do adult children from Pittsburgh Jewish households establish their own households in Pittsburgh, or outside the area?

GEOGRAPHY: COMMUNITY CHANGE & COMMUNITY CONTINUITY

The Key Geographic Areas in Which Jewish Households Reside in Greater Pittsburgh are (1) Squirrel Hill, (2) Squirrel Hill Adjacent Neighborhoods, (3) the South Hills area, (4) the Eastern Suburbs, and (5) Fox Chapel-North Hills. These areas are outlined in regional context below.¹

Exhibit 22. Map of Jewish Pittsburgh Geographic Areas



¹ Appendix Table A5 lists the zip codes assigned to each of the geographic areas in Greater Pittsburgh.

GEOGRAPHY: COMMUNITY CHANGE & COMMUNITY CONTINUITY

Squirrel Hill Remains a Major Center for the Jewish Community of Greater Pittsburgh.

Squirrel Hill, zip code 15217, has 5,900 Jewish Households within its borders, 28% of all Jewish households in Greater Pittsburgh.

“Squirrel Hill Adjacent Neighborhoods,” areas in zip codes surrounding Squirrel Hill, have 3,900 Jewish Households. These neighborhoods include Oakland, Shadyside, Point Breeze, and include 19% of all Jewish households in 2002.²

Squirrel Hill and Squirrel Hill Adjacent Neighborhoods - sometimes referred to as “Greater Squirrel Hill” - include 47% of all Pittsburgh households.

Exhibit 23. Pittsburgh Jewish Households by Geographic Areas,
2002 Pittsburgh Jewish Community Study

Area	Number of Jewish Households	Percent of Total
Squirrel Hill	5,900	28%
Squirrel Hill Adjacent Neighborhoods	3,900	19
South Hills	3,000	14
East Suburbs	2,600	13
Fox Chapel – North Hills	1,900	9
Western Suburbs	1,100	5
East End	1,000	5
Mon Valley	500+	3
Miscellaneous Pittsburgh	500	2
Missing Data	500	2
TOTAL	20,900	100%

² For Squirrel Hill adjacent neighborhoods, households in two zip codes (15206 and 15221) which were contiguous to Squirrel Hill but which also bordered the Eastern Suburbs and the East End were analyzed in more geographic detail and apportioned to Squirrel Hill Adjacent Neighborhoods only if they were close to zip code 15217. If not, they were assigned to the East End (15206) or the Eastern Suburbs (15221).

GEOGRAPHY: COMMUNITY CHANGE & COMMUNITY CONTINUITY

Suburban Jewish Areas Have Become Key Jewish Residential Areas.

The three key suburban geographic centers of Jewish residence listed below (see map on preceding page) have emerged as residential areas with significant numbers of Jewish households.

- **The South Hills** area has approximately 3,000 Jewish households, 14% of all Pittsburgh Jewish households. The center of this suburban Jewish area is Mt. Lebanon. While the map showed a very broad definition of the South Hills to include most of the survey interviews, the four zip codes in **Mt. Lebanon**³ include 2,000 of these Jewish households (roughly 10% of all area Jewish households).
- **The Eastern Suburbs**, including Monroeville and Western Westmoreland: an estimated total of 2,600 Jewish households.
- **Fox Chapel / O’Hara Township and the adjacent North Hills area**: an estimated 1,900 Jewish households;⁴ approximately 800 Jewish households live in the two specific Fox Chapel zip codes.⁵

Thus, approximately 7,500 Jewish households live in these three suburban areas — 36% of all Greater Pittsburgh Jewish households — compared to 9,800 Jewish households in Squirrel Hill and Squirrel Hill Adjacent Neighborhoods (47% of all households). These are the major concentrations of Jewish residences in the region.

Smaller concentrations of Jewish households exist in the Western Suburbs (1,100 Jewish households, 5%, in a vast area) and in the East End (1,000 Jewish households, 5%). Rather than being an expanding area, the East End is apparently in a state of (Jewish household) decline.

³ 15228, 15234, 15241 and 15243.

⁴ In order to have sufficient interviews for detailed geographic analysis, Fox Chapel-O’Hara Township and the North Hills have been combined. The data file allows for separation of these areas, although the number of interviews in the combined area is just over 100, and is obviously smaller when the two areas are split.

⁵ 15215 and 15238. The remaining households do not necessarily live in North Hills, since there are several zip codes which are adjacent to Fox Chapel – O’Hara Township but not geographically in the North Hills proper.

GEOGRAPHY: COMMUNITY CHANGE & COMMUNITY CONTINUITY

In 2002, Squirrel Hill Is Still an Important Social and Psychological Focus of Jewish Family Life in Pittsburgh - but Not for All Respondents in All Areas.

All respondents were asked, “Is Squirrel Hill the focus of your / your family’s Jewish life in Pittsburgh?” Forty-one percent (41%) of all survey respondents say “definitely yes” and another 15% respond “probably yes.” For 44% of all respondents, Squirrel Hill was not the central focus of their Pittsburgh Jewish life.

- 78% of Squirrel Hill respondents definitely view Squirrel Hill as the center of their family’s Jewish life;
- In contrast, only 9% of South Hills respondents definitely view Squirrel Hill as the focus of their Jewish life in Pittsburgh; 81% of South Hills respondents replied “no,” Squirrel Hill was not the center of their Jewish life.

Exhibit 24. Percent of Respondents Who Say Squirrel Hill Is the Focus of Their Household’s Jewish Family Life in Pittsburgh, 2002 Pittsburgh Jewish Community Study

Respondent Lives In:	Definitely Yes	Probably Yes	No	Total
Squirrel Hill	78%	13	9	100%
Squirrel Hill Adjacent Neighborhoods	40%	22	38	100%
South Hills	9%	10	81	100%
Eastern Suburbs	34%	12	54	100%
Fox Chapel – North Hills	22%	15	63	100%

GEOGRAPHY: COMMUNITY CHANGE & COMMUNITY CONTINUITY

Jewish Households, Jewish Persons, and All People Living in Jewish Households.

Exhibit 25 includes data on not only the number of Jewish households by geographic area, but adds the dimension of the number of Jewish persons, and the number of all people living in Jewish households.

While Squirrel Hills Adjacent Neighborhoods include 3,900 Jewish households, only 5,700 Jewish persons and 7,600 people (household size average is 2.0) live in this area's Jewish households.

In contrast, the South Hills (with 900 fewer Jewish households) has more Jewish persons and more people in these households (household size average is 2.8). For similar reasons, the East Suburbs and Fox-Chapel-North Hills Jewish households have almost as many Jews as Squirrel Hills Adjacent Neighborhoods Jewish households, despite many fewer Jewish households residing in these suburban centers.

Exhibit 25. Numbers of Jewish Households, Jewish Persons and All People in Jewish Households by Geographic Areas, 2002 Pittsburgh Jewish Community Study

Area	Number of Jewish Households	Number of Jewish Persons	Number of All People in Jewish Households
Squirrel Hill	5,900	13,900	15,400
Squirrel Hill Adjacent Neighborhoods	3,900	5,700	7,600
South Hills	3,000	6,400	8,500
East Suburbs	2,600	5,500	6,600
Fox Chapel – North Hills	1,900	5,000	7,300
Western Suburbs	1,100	1,600	2,700
East End	1,000	1,700	2,700
Mon Valley	500+	800	900
Miscellaneous Pittsburgh	500	500+	1000
Missing Data	500	1,100	1,600
TOTAL	20,900	42,200	54,200

GEOGRAPHY: COMMUNITY CHANGE & COMMUNITY CONTINUITY

Jewish Persons: Patterns by Geographic Areas.

Exhibit 26 organizes the data to focus on the number and percentage of Jewish persons (and Jewish households) by geographic area.⁶ In Squirrel Hill, 90% of the people living in Jewish households are Jewish. In comparison, for all Pittsburgh Jewish households included in the study, 78% of the people living in these households are Jewish.

Squirrel Hill includes 33% of all Jews (adults self-identifying as Jews and children being raised as Jews) in Greater Pittsburgh - compared to having 28% of the area's Jewish households. Given small household size, Squirrel Hill Adjacent Neighborhoods accounted for 19% of the Jewish households but only 14% of the Jewish persons.

Squirrel Hill and Adjacent Neighborhoods include 47% of the Jewish households and 47% of the Jewish persons. The three suburban areas that we have highlighted (South Hills, East Suburbs, Fox Chapel-North Hills) include 36% of the households and 40% of the Jewish children/adults.

Exhibit 26. Percents of Jewish Households, Jewish Persons and All People in Jewish Households by Geographic Areas, 2002 Pittsburgh Jewish Community Study

Area	Percent of All Jewish Households in Greater Pittsburgh	Percent of All Jewish Persons in Greater Pittsburgh	Percent of All People in Household Who Are Jewish
Squirrel Hill	28%	33%	90%
Squirrel Hill Adjacent Neighborhoods	19	14	75%
South Hills	14	15	75%
East Suburbs	13	13	83%
Fox Chapel – North Hills	9	12	68%
Western Suburbs	5	4	59%
East End	5	4	63%

⁶ We have eliminated the Mon Valley, miscellaneous Pittsburgh, and missing zip code data to both simplify presentation and to avoid over-analyzing these areas with few interviews, small estimated numbers and statistically unreliable data.

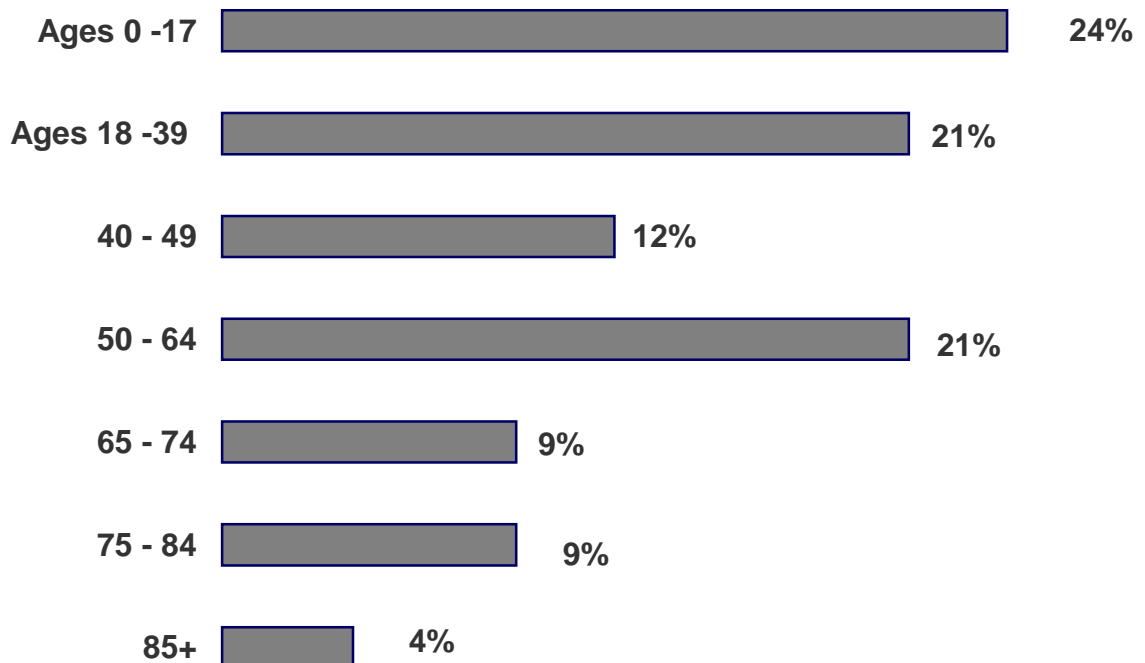
GEOGRAPHY: COMMUNITY CHANGE & COMMUNITY CONTINUITY

Squirrel Hill – Zip Code 15217 – is Neither a Declining Jewish Neighborhood Nor an Especially Old Jewish Neighborhood .

In 1993, a planning report estimated that there were 5,500 Jewish households living in zip code 15217: Squirrel Hill. The 2002 estimate that 5,900 Jewish households live in zip code 15217 indicates that Squirrel Hill remains a vibrant Jewish community.⁷

The age structure of people living in Squirrel Hill indicates an exciting — and encouraging for the future — balance between young and old; 24% of Squirrel Hill Jewish household members are children (under age 18), 21% are between the ages of 18 and 39, 21% are between ages 50 and 64, and 22% are ages 65 and over.

Exhibit 27. Age of All People in Squirrel Hill (Zip Code 15217), 2002 Pittsburgh Jewish Community Study



⁷The 1984 Jewish community study geographic area analysis is not helpful for analyzing long term trends. The report divided the community into seven regions, and did not include zip code data. The regions did not isolate Squirrel Hill, but included it as part of Region “IV”: Squirrel Hill, Point Breeze, Hazelwood, Glenhazel, Greenfield and Regent Square, with an estimate of 7,500 Jewish households. Oakland and Shadyside were included in Region VI, which also included the Strip, Downtown, Uptown, and the Hill District: 2,200 households.

GEOGRAPHY: COMMUNITY CHANGE & COMMUNITY CONTINUITY

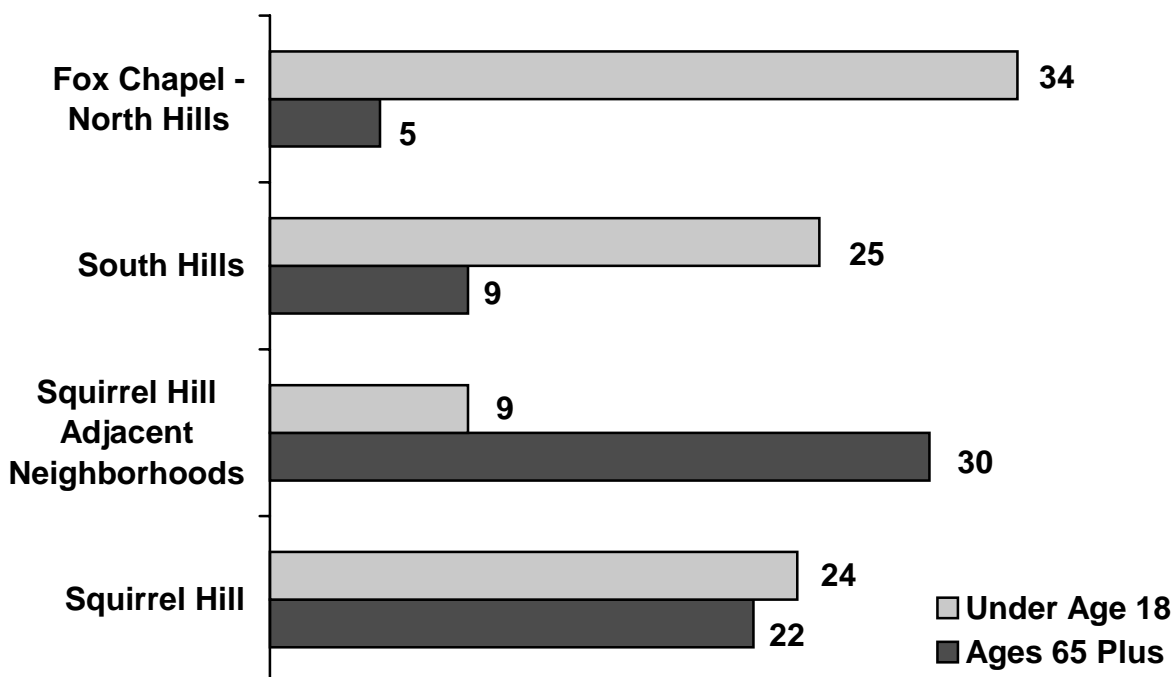
Squirrel Hill Adjacent Neighborhoods has the Highest Percentage of Older People in Jewish Greater Pittsburgh, and an Extremely Low Percentage of Children.

- 9% of people living in the Squirrel Hill Adjacent Neighborhoods area are under age 18, while 30% are age 65 or older.
- In Squirrel Hill, the comparable percentages are 24% under age 18, and 22% age 65 or older.

In Fox Chapel-North Hills and the South Hills area, there are many more children living in Jewish households than there are seniors age 65+.

- One-third of Fox Chapel – O’Hara Township Jewish household residents are under age 18, compared to only 5% seniors.
- In the South Hills, 25% of household members are children, 9% are seniors.

Exhibit 28. Percentage of ALL People Living in Jewish Households Who Are Children Under Age 18 or Seniors Age 65+ by Key Geographic Areas, 2002 Pittsburgh Jewish Community Study



GEOGRAPHY: COMMUNITY CHANGE & COMMUNITY CONTINUITY

Newcomers to Jewish Greater Pittsburgh and Geography.

Overall, approximately 16% of survey respondents report that they had moved into the Greater Pittsburgh area during the decade preceding the survey.

These “newcomers” have moved into almost all geographic areas, except the Eastern Suburbs. Only 6% of East Suburb respondents report that they moved to Pittsburgh during the last ten years, compared to 15% of Squirrel Hill, 18% of Squirrel Hill Adjacent Neighborhood, 12% of South Hills, and 18% of Fox Chapel-North Hills respondents.⁸

Exhibit 29. Newcomers to Jewish Pittsburgh by Key Geographic Sub-Areas, 2002 Pittsburgh Jewish Community Study

Area	Newcomers to Pittsburgh In Last Decade	Lived In Pittsburgh 10-19 Years	Born Pittsburgh Or Lived In Pittsburgh For 20+ Years	Total
Squirrel Hill	15%	11	74	100%
Squirrel Hill Adjacent Neighborhoods	18%	11	71	100%
South Hills	12%	11	77	100%
East Suburbs	6%	6	88	100%
Fox Chapel – North Hills	18%	13	68	100%
Western Suburbs	21%	11	68	100%
All Pittsburgh Areas	16%	11	73	100%

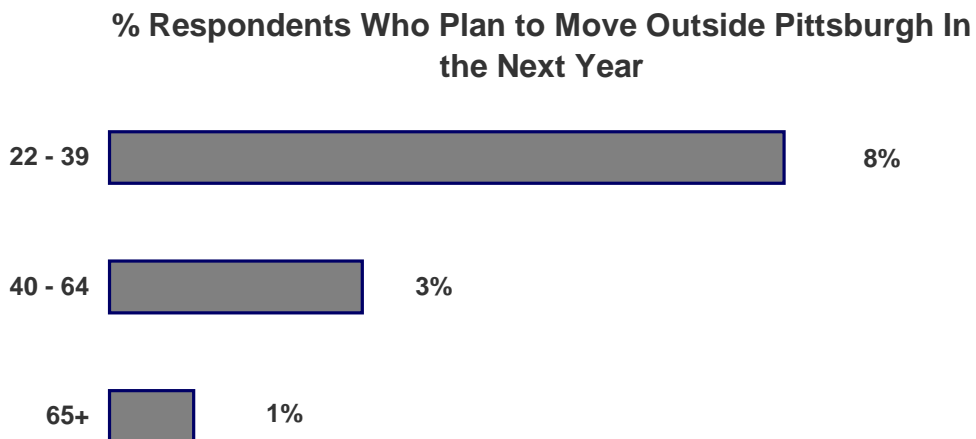
⁸ In the Western Suburbs, 21% of survey respondents had move there during the past decade, all during the last four years.

GEOGRAPHY: COMMUNITY CHANGE & COMMUNITY CONTINUITY

The Vast Majority of Survey Respondents Do Not Expect to Move in the Immediate Future.

- Only 15% of all respondents planned to move (7% “definitely”), while 25% would “probably not move” and 60% would “definitely not move.”
- Among those who would definitely/probably move, 34% planned to stay in their Pittsburgh neighborhood, 36% planned to move to a different neighborhood (**Squirrel Hill** was the most cited new neighborhood for those respondents who planned to move outside their current neighborhood), and 30% planned to move outside Pittsburgh.
- In sum, only 4% of all survey respondents planned to move outside Pittsburgh within the next year.
- While young adult respondents (ages 22-39) were the most likely group to plan to move, only 8% planned to move outside the Pittsburgh area.

Exhibit 30. Plans To Move Outside of Pittsburgh Area Within a Year After the Survey Interview by Age of Respondent, 2002 Pittsburgh Jewish Community Study



GEOGRAPHY: COMMUNITY CHANGE & COMMUNITY CONTINUITY

Do Young Pittsburgh Jews Leave Pittsburgh Forever, or Do They Leave and Then Return?

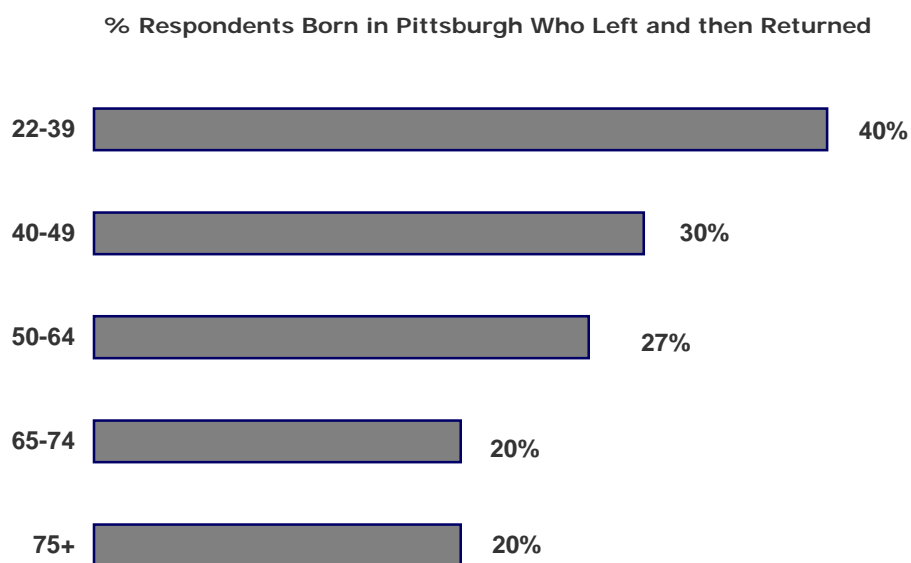
Another perspective on the vitality of the Pittsburgh Jewish community emerges from an analysis of place of birth and whether the survey respondent ever left Pittsburgh and then returned.

As noted earlier 49% of the respondents were born in Pittsburgh. Of these, one-in-four were “Returning Sons & Daughters” — they had at some time left the area, but then returned to live in Greater Pittsburgh.⁹

Among younger respondents (ages 22-39), the percentage of Pittsburgh born respondents who has left and then returned to live in Pittsburgh was higher: 40%.

While the percentage of “Returning Sons & Daughters” declines among older respondents, within each age group a sizeable proportion of Pittsburgh born respondents leave, but return.

Exhibit 31. Percentage of Pittsburgh Born Survey Respondents Who had Left the Area, but then Returned to Live in Pittsburgh, 2002 Pittsburgh Jewish Community Study



⁹ Of course, we do not have data on those Pittsburgh born Jews who left the area, and never returned. Place of birth percentages from this perspective are: 36% born and always lived in Pittsburgh; 13% born in Pittsburgh, left, returned.

GEOGRAPHY: COMMUNITY CHANGE & COMMUNITY CONTINUITY

Do Adult Children Remain in the Pittsburgh Area?

Yet another perspective on the vitality of the Pittsburgh Jewish community emerges from an analysis of the place of residence of the adult children of 2002 Pittsburgh Jewish Community Population Survey respondents who were at least 50 years old.

80% of survey respondents age 50 and over report that they have at least one adult child:

- Among these households, 25% report that an adult child lives within the household;
- 48% report that although an adult child does not live in the household, at least one adult child maintains a separate residence in the Pittsburgh area;
- 27% report that all adult children live outside Pittsburgh only.

Exhibit 32. Do Adult Children of Pittsburgh Respondents Live in Pittsburgh or Outside of Pittsburgh, by Age of Respondents (Respondents Ages 50+ only), 2002 Pittsburgh Jewish Community Study

An Adult Child Lives¹⁰	Age of Respondent		
	Ages 50- 64	Ages 65 – 74	Ages 75+
In Respondent's Household	41%	15%	6%
Outside Respondent's Household, but in Pittsburgh	36	62	58
Only Outside Pittsburgh	23	24	36
Total	100%	100%	100%

¹⁰ Table excludes respondents ages 50+ who do not have any adult children.

The 2002 Pittsburgh Jewish Community Study

VULNERABLE POPULATIONS, HEALTH, & HUMAN SERVICES

United Jewish Federation of Greater Pittsburgh

in partnership with the

Jewish Healthcare Foundation

Ukeles Associates, Inc.

Marketing Systems Group - GENESYS

International Communications Research

December, 2002 (revised)

VULNERABLE POPULATIONS, HEALTH & HUMAN SERVICES

One Of The Central Themes of the 2002 Jewish Population Study of Pittsburgh Was the Effort to Identify Potentially Vulnerable Populations Within the Jewish Community, and to Explore Human Services Needs and Experiences.

Among the issues used to help frame the questionnaire were:

Vulnerable Populations

- For what percent of Pittsburgh survey respondents is their health a critical issue?
- What percent of seniors in Jewish Pittsburgh are in poor health?
- What is the relationship of income and health status ?
- What percent of seniors in Jewish Pittsburgh live alone or do not have any adult children in the Pittsburgh area (factors which might limit their ability to maintain their independence)?
- What percentage of seniors in Jewish Pittsburgh are “poor” and/or "near-poor"?
- What other groups are “poor” and/or "near-poor"?
- Is health insurance a major problem in the Jewish community?

Special Assistance

- What percent of the Jewish households in Pittsburgh need special assistance?
 - for a special needs child or adult,
 - for a serious emotional or behavioral problem, or
 - for an elderly relative
- How easy or difficult was it for Pittsburgh Jewish households to access services to meet the needs for special assistance?

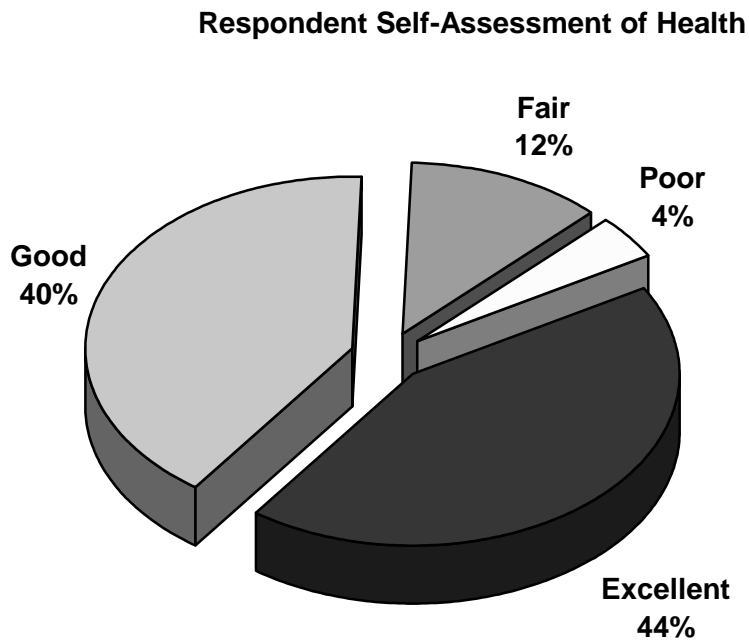
VULNERABLE POPULATIONS, HEALTH & HUMAN SERVICES

Health Status.

Survey respondents judge their health status to be predominantly “excellent” - or “good.”

- 84% of survey respondents report that their personal health status is “good” or “excellent;”
- 4% report that they are in “poor” health (approximately 800 Jewish household respondents);
- another 12% report that their health is “fair.”

Exhibit 33. Respondent Self-Assessment of Health,
2002 Pittsburgh Jewish Community Study



VULNERABLE POPULATIONS, HEALTH & HUMAN SERVICES

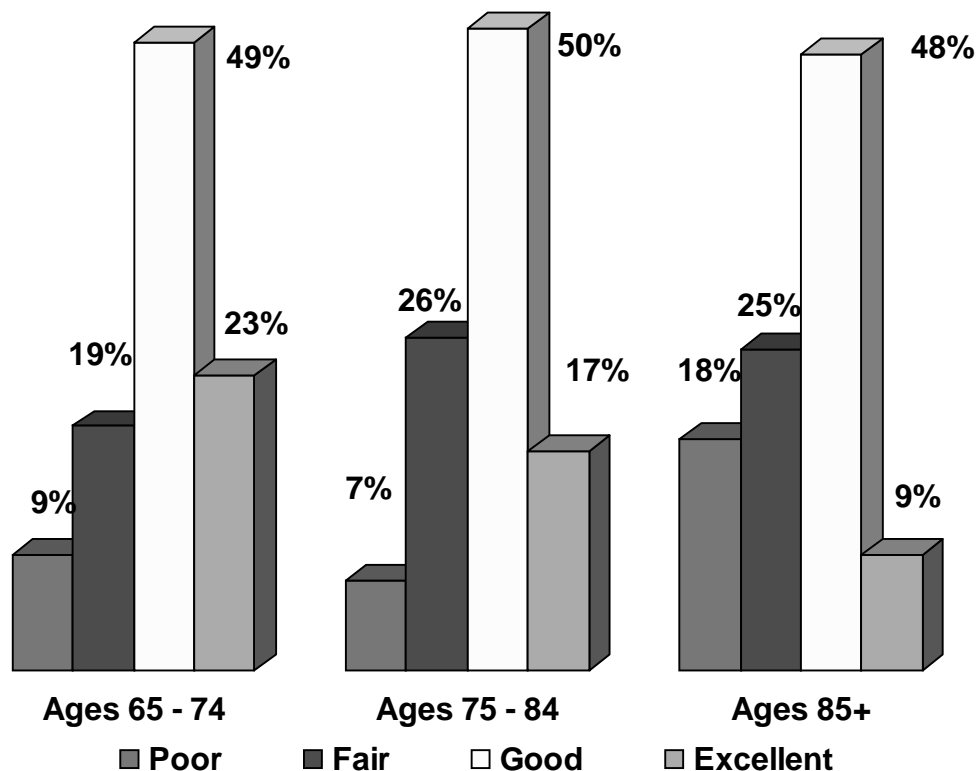
Health Status of Seniors.

While only 4% of all survey respondents report that their health is “poor,” 9% of senior respondents (ages 65 and over) report “poor” health.

Similarly, while 12% of all survey respondents report that their health is “fair,” 23% of senior respondents report “fair” health.

Reported health status of respondents ages 75 and over do not significantly differ from seniors ages 65-74, but the data on a limited number of respondents ages 85 and over suggests the anticipated continued decline of “excellent” health and increase in “poor” health.”¹

Exhibit 34. Health Status of Senior Survey Respondents: Ages 65-74, 75-84, 85+, 2002 Pittsburgh Jewish Community Study



¹ There were 72 respondents ages 85 and over. Caution in interpreting the results from this group is necessary, given survey sampling error, but, when appropriate, these respondents might be analyzed separately from those ages 75-84

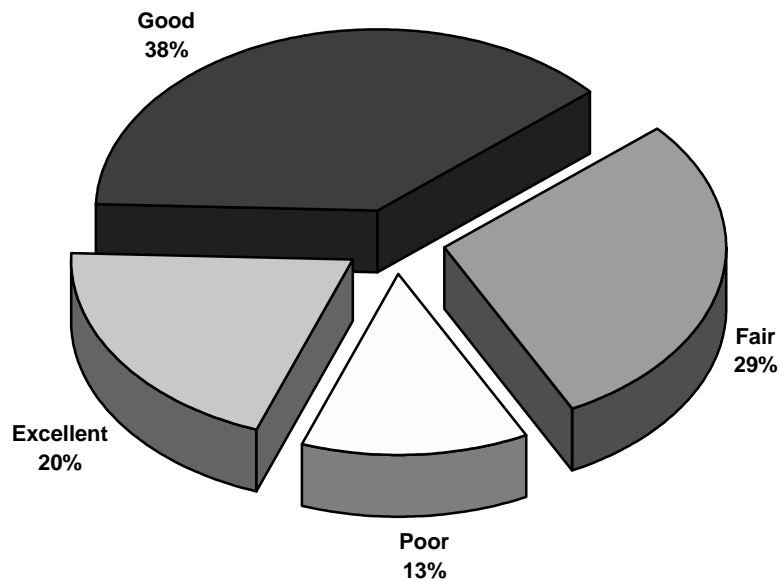
VULNERABLE POPULATIONS, HEALTH & HUMAN SERVICES

Significant Proportions of Lower Income Survey Respondents Report “Poor” or “Fair” Health.

- Over 40% of respondents in households with annual incomes under \$25,000 report that their health is “poor” or “fair.”

Exhibit 35. Health Status of Lower Income Survey Respondents, 2002 Pittsburgh Jewish Community Study

Respondents Health Assessment: Household Income Under \$25,000



- Among those respondents who are both age 65+ and report household incomes under \$25,000, 20% report “poor” health, 35% report “fair” health, 41% report “good” health, and 4% report “excellent” health.

VULNERABLE POPULATIONS, HEALTH & HUMAN SERVICES

The Contrast Between the Reported Health Status of Lower Income and Higher Income Respondents to the 2002 Jewish Population Study is Remarkably Strong.

While 13% of lower income respondents report “poor” health, only 1% of all other respondents similarly report “poor” health.

Excellent health is reported by 20% of the lower income respondents, and a gradually increasing percentage of respondents as household income increases.²

Exhibit 36. Health Status and Household Income: All Survey Respondents, 2002 Pittsburgh Jewish Community Study

Respondent Health Status	Annual Household Income				
	Under \$25,000	\$25,000 - \$50,000	\$50,000 - \$100,000	\$100,000 - \$150,000	\$150,000+
Poor	13%	<1%	1%	1%	1%
Fair	29	19	6	3	5
Good	39	42	43	41	31
Excellent	20	38	50	54	63
TOTAL*	100%	100%	100%	100%	100%

*Percentages may not add precisely to 100% due to rounding.

² The strong relationship does not imply a causal direction; households may have poorer health because of lower incomes, and/or poorer health might lead to diminished earnings capacity.

The relationship between health and subjective financial status shows a similar pattern. The percentage reporting poor health was 9% of respondents in households which were (at best) “just managing,” 3% among those with “enough money,” 1% among those with “extra money,” and <1% among those who were “very well off.” Similarly, the percentage reporting “excellent” health was 30%, 42%, 56%, and 55% respectively.

VULNERABLE POPULATIONS, HEALTH & HUMAN SERVICES

An Estimated 1,100 – 1,200 Senior Respondents Live Alone in Jewish Pittsburgh and Do Not Have an Adult Child in the Area.

Approximately 4,100 seniors ages 65-74 live in Pittsburgh’s Jewish Households, as do another 5,300 seniors ages 75 and older:

- 800 of the 65-74 year old seniors live alone, as do 1,700 seniors who are at least 75 years old;
- About half of those living alone have adult children living in their own households in the Greater Pittsburgh area - while 300-400 of the ages 65-74 and 800 of the 75+ seniors do not have any adult children living in the immediate area.

Exhibit 37. Numbers and Percentages of Seniors Who Live Alone, and Do Not Have An Adult Child Living in Pittsburgh, 2002 Pittsburgh Jewish Community Study

	Ages 65-74	Ages 75 Plus
Estimated Number of Seniors Living in Pittsburgh Jewish Households	4,100	5,300
Estimated Number of Seniors Living Alone in Greater Pittsburgh	800	1,700
Estimated Number Living Alone Without an Adult Child in Pittsburgh	300-400	800
Percentage of Seniors in Age Grouping Who Live Alone	20%	32%
Percentage of Seniors in Age Grouping Who Live Alone and Do Not Have An Adult Child Living in Greater Pittsburgh	8%	15%

VULNERABLE POPULATIONS, HEALTH & HUMAN SERVICES

Seniors Living Alone — as expected — Tend to Have Lower Household Incomes Than Any Other Household Structure Type in Jewish Pittsburgh.

The majority of seniors — 57% — over age 65 report household incomes under \$25,000 annually.

Single persons under age 40 also report low annual household incomes: 47% report income under \$25,000 annually. Twenty-nine percent (29%) of single parents with children under age 18 (a small number of respondents so data should be interpreted cautiously) report household incomes under \$25,000.

Exhibit 38. Relationship of Household Structure and Annual Incomes Under \$25,000, 2002 Pittsburgh Jewish Community Study

	% Annual Income Under \$25,000
No Children in Household	
• Single, Under Age 40	47%
• Married, Under Age 64 + Single Respondent Ages 40-64	19 %
Children in Household	
• Single Parent, Ages 18-64, minor children only (sample size is small)	29%
• Married, Ages 18-64	3%
Senior Households	
• 65+, Married or Lives in Two Person or More Household	18%
• 65+ Respondent Lives Alone	57%

VULNERABLE POPULATIONS, HEALTH & HUMAN SERVICES

Adding the Dimension of Subjective Financial Status to the Previous Exhibit Alters the Patterns Considerably.

- Seniors living alone have low incomes, but a smaller percentage reports that they are “just managing” (at best).
- While 57% of seniors over age 65 report household incomes under \$25,000 annually, and 27% report that they are only “just managing.”³

Exhibit 39. Relationship of Household Structure, Annual Incomes Under \$25,000 and Subjective Financial Status “Just Managing,” 2002 Pittsburgh Jewish Community Study

	% Annual Income Under \$25,000	% “Just Managing”
No Children in Household <ul style="list-style-type: none"> • Single, Under Age 40 • Married, Under Age 64 + Single Respondent Ages 40-64 	47% 19 %	31% 22%
Children in Household <ul style="list-style-type: none"> • Single Parent, Ages 18-64, minor children only (sample size is small) • Married, Ages 18-64 	29% 3%	17% 18%
Senior Households <ul style="list-style-type: none"> • 65+, Married or Lives in Two Person or More Household • 65+ Respondent Lives Alone 	18% 57%	18% 27%

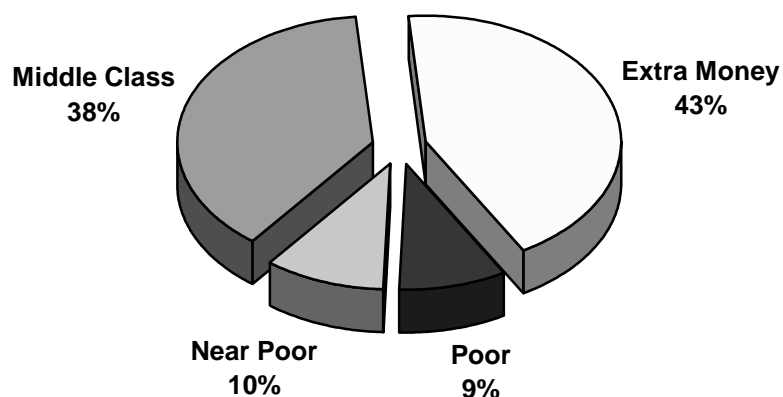
³ Again, the subjective finances question was answered by a higher percentage of respondents than the income question, and the two are very highly correlated. Thus, by using the subjective finance question and comparing answers to the income question (see next page) UAI can better analyze the issue of Pittsburgh’s Jewish “poor” and “near poor.”

VULNERABLE POPULATIONS, HEALTH & HUMAN SERVICES

Approximately 9% of Pittsburgh Jewish Households Can Be Classified As “Poor” and Another 10% As Potentially “Near Poor” — using a combination of household annual income and subjective financial status.⁴

- 9% of Pittsburgh’s Jewish households have been classified as “poor” — they have annual household incomes under \$25,000 **and** reported that they were “just managing” or (in a very few cases) “could not make ends meet;”
- 10% of the households have been classified as “near poor” — they have household incomes under \$15,000 but say that they have “enough money,” or they have annual incomes between \$25,000 and \$50,000 but report that they are (at best) “just managing,” or refused to answer the income question but had previously reported that they were “just managing;”
- 38% of the households were labeled as “middle class” and another 43% as “extra money” households; the “extra money” group either reported that they had “extra money” or were “very well off,” or had household income of at least \$100,000.

Exhibit 40. “Poor,” “Near Poor,” “Middle Class,” “Extra Money” Typology of Pittsburgh Jewish Households Based on Annual Income and Subjective Financial Status Self-Report, 2002 Pittsburgh Jewish Community Study



⁴The data file contains this recoded variable, and all of the detailed decisions that were made to construct the “poor/near-poor” typology, expanding the brief discussion above.

VULNERABLE POPULATIONS, HEALTH & HUMAN SERVICES

Approximately 9% of Pittsburgh Jewish Households Can Be Classified As “Poor” and Another 10% As Potentially “Near Poor” — using a combination of household annual income and subjective financial status.⁵

- Over one-in-three seniors living alone in Jewish Pittsburgh are either “poor” (20%) or “near poor” (16%).
- Single parents with children ages 17 and less are more likely to be “near poor” than “poor.”

Exhibit 41. Relationship of Household Structure and “Poor” / “Near Poor” Income/Subjective Finances Typology, 2002 Pittsburgh Jewish Community Study

	% “Poor”	% “Near Poor”
No Children in Household		
• Single, Under Age 40	18%	18%
• Married, Under Age 64 + Single Respondent Ages 40-64	9%	7%
Children in Household		
• Single Parent, Ages 18-64, minor children only (sample size is small)	9%	19%
• Married, Ages 18-64	2%	7%
Senior Households		
• 65+, Married or Lives in Two Person or More Household	10%	10%
• 65+ Respondent Lives Alone	20%	16%

⁵The data file contains this recoded variable, and all of the detailed decisions that were made to construct the “poor/near-poor” typology, expanding the brief discussion on the preceding page. Every effort was made to construct a meaningful poor/near-poor typology with as many cases as possible, without overstating the extent of “poor” and “near poor” Jewish households in Greater Pittsburgh.

VULNERABLE POPULATIONS, HEALTH & HUMAN SERVICES

Health Status and the “Poor/Near Poor” Typology.

Exhibit 42 reanalyzes respondent health status by the “poor” and “near Poor” typology:

- 18% of respondents in households classified as “poor” report that their health status is also “poor” compared to only 4% of the households classified as “near poor;”
- This confirms the previous analysis by household income which also shows that “poor” health is a special problem shared by those respondents with the lowest incomes and the least positive subjective financial status self-reports.

Exhibit 42. Health Status and Household Income: All Survey Respondents, 2002 Pittsburgh Jewish Community Study

	Household Classified as:			
Health Status	Poor	Near Poor	Middle Class	Extra Money
Poor	18%	4%	2%	2%
Fair	24	32	13	6
Good	36	46	42	38
Excellent	22	19	43	54
TOTAL*	100%	100%	100%	100%

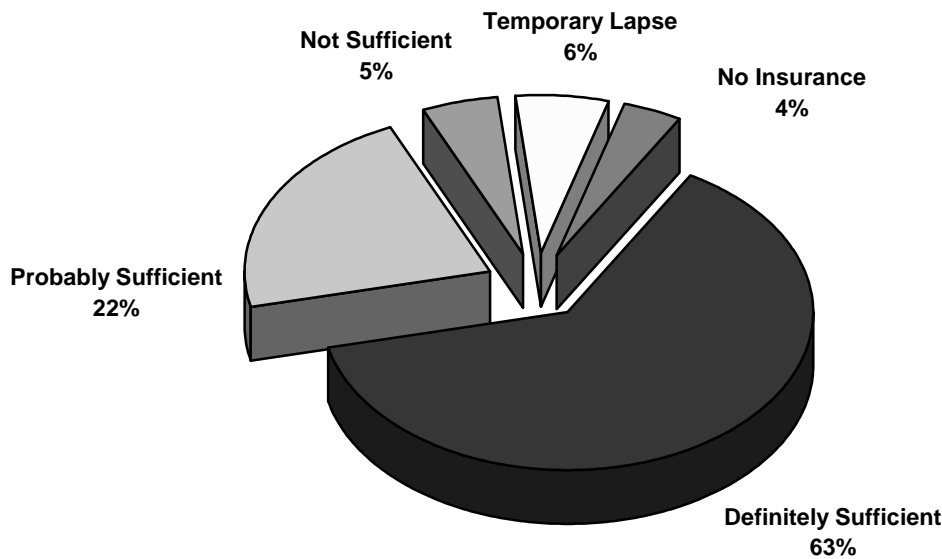
VULNERABLE POPULATIONS, HEALTH & HUMAN SERVICES

Health Insurance.

The vast majority of Pittsburgh Jewish households do not experience problems with their household's health insurance coverage:

- 63% see their health insurance (including Medicare for those ages 65+) as definitely sufficient, and another 22% report their health insurance is "probably sufficient;"
- 5% report that someone in the household has insurance, but that it is probably "not sufficient" for their needs;
- 4% report that someone in the household does not have health insurance, and another 6% report that during the year preceding the survey someone in the household had had a temporary health insurance lapse.

Exhibit 43. Health Insurance Status of Households, 2002 Pittsburgh Jewish Community Study



VULNERABLE POPULATIONS, HEALTH & HUMAN SERVICES

Younger Respondents Are Most Likely to Not Have Insurance or to Have Had a Temporary Lapse.

Senior Respondents Are Concerned About Whether Health Insurance is Sufficient.

Exhibit 44. Health Insurance Status of Households by Age of Respondent, 2002 Pittsburgh Jewish Community Study

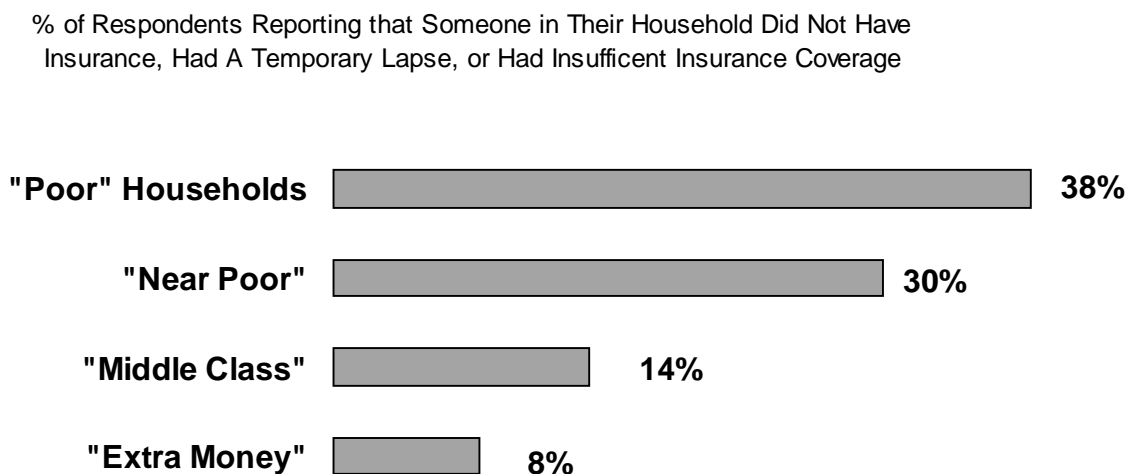
Household Members Health Insurance Status	Age of Respondent				
	22-39	40-49	50-64	65-74	75+
No Insurance	6%	6%	4%	<1%	1%
Temporary Lapse	12	6	4	3	2
Not Sufficient	2	5	4	5	11
Probably Sufficient	16	16	23	25	32
Definitely Sufficient	64	67	65	66	53
TOTAL	100%	100%	100%	100%	100%

VULNERABLE POPULATIONS, HEALTH & HUMAN SERVICES

Insufficiency of Health Insurance is Strongly Related to Income⁶ and to the “Poor/Near-Poor” Typology.

- 38% of Pittsburgh Jewish households classified as poor report that someone in their household either did not have insurance, or someone had had lapsed insurance, or that someone had health insurance that was “not sufficient.”
- 30% of the “near poor” households also experienced health insurance difficulties;
- Among those with “extra money,” only 8% of the households report health insurance concerns.

Exhibit 45. Health Insurance Status of Households by “Poor/Near Poor” Typology, 2002 Pittsburgh Jewish Community Study



⁶ 28% of respondents in households with incomes under \$25,000 annually reported that a household member either did **not** have health insurance at the time of the study, had had an insurance lapse during the year, or had insufficient health insurance. Comparable percentages for the other income groups are: \$25,000 - \$50,000: 19%, \$50,000 - \$100,000: 14%, \$100,000 - \$150,000: 10%, and \$150,000 and above annual income: 3%.

VULNERABLE POPULATIONS, HEALTH & HUMAN SERVICES

Three Questions on Jewish Household Needs for Assistance with Human Services were included in the Population Survey.

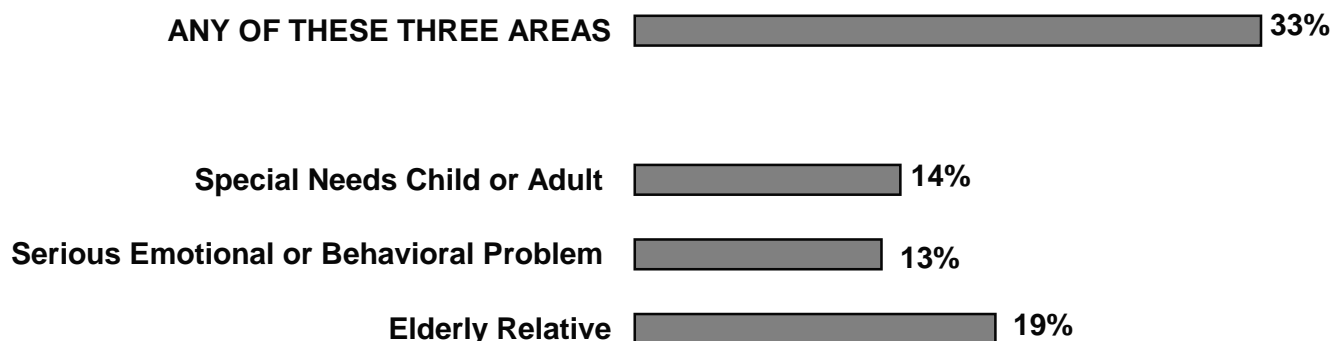
In one-third of the Jewish households interviewed, at least one of these three specific human services issues needed to be addressed in the year preceding the survey interview.

- *Special Needs Assistance*
 - Did any member of your immediate family need assistance for a special-needs child or special-needs adult, even if that person for whom the help was needed does not live with you?

- *Serious Emotional and Behavioral Problems*
 - In the past year, did you (or any member of your household) have a serious emotional or behavioral problem, such as depression, an eating disorder or a learning disability?

- *Assistance for an Elderly Relative*
 - In the past year, did you (or any member of your household) need assistance for an elderly relative, even if that relative does not live with you or does not live in Pittsburgh?

Exhibit 46. Percent of Households Indicating Human Services Assistance Was Needed in the Year Preceding the Study, 2002 Pittsburgh Jewish Community Study



VULNERABLE POPULATIONS, HEALTH & HUMAN SERVICES

Getting Assistance for these Three Service Issues Was Not Always Easy.

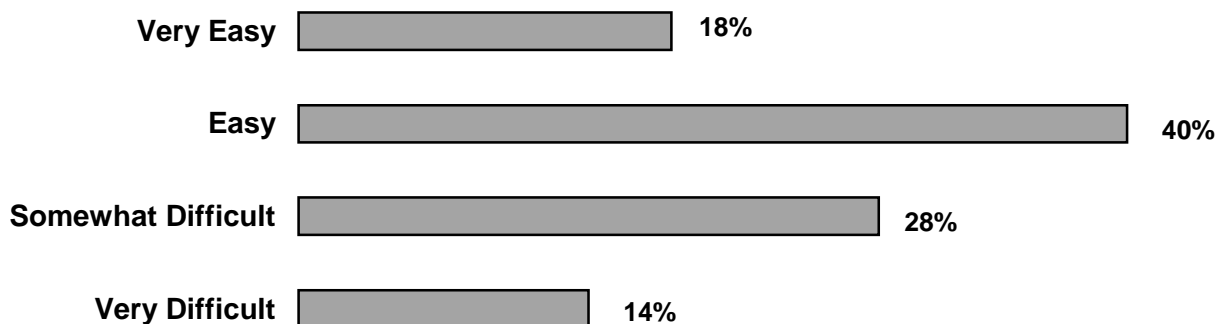
Special Needs Assistance was needed in 14% of the Pittsburgh Jewish households: 11% of the households needed assistance for a special need adult and 3% of the households for special needs children.

When these households sought to get special needs assistance, 42% reported some difficulty in getting assistance:

- 14% of the households reported that special needs assistance was **very difficult** to get;
- 28% reported that special needs assistance was somewhat difficult to get;
- For 52% of the households, getting special needs assistance was either easy or “very easy.”

Exhibit 47. Ease or Difficulty in Getting Assistance for Special Needs in the Household During the Year Preceding the Study, 2002 Pittsburgh Jewish Community Study

% of Households Which Found Getting Assistance for Special Needs Person Was:



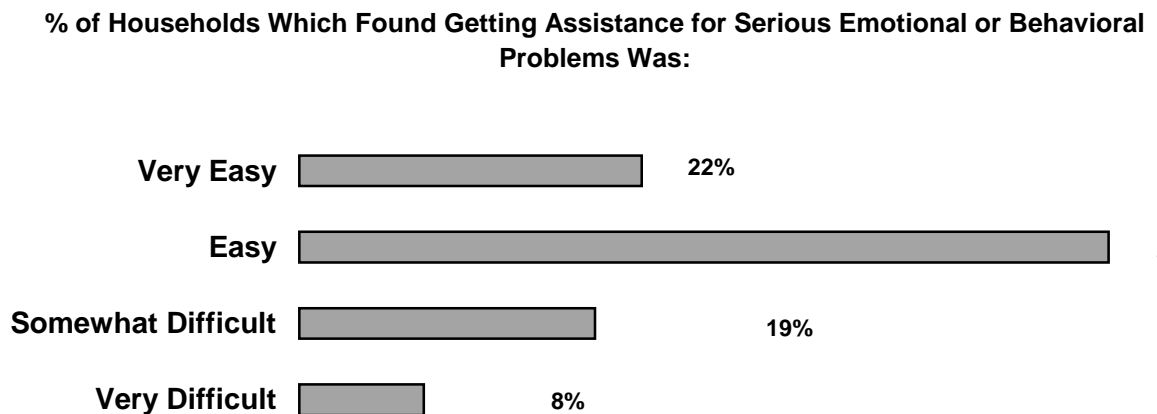
VULNERABLE POPULATIONS, HEALTH & HUMAN SERVICES

Assistance for Someone in the Household With a Serious Emotional or Behavioral Problem was needed in 13% of the Pittsburgh Jewish households: 11% of the households needed assistance for an adult and 2% needed assistance for a child with an emotional/behavioral problem.

When these households sought to get assistance, 27% reported some difficulty in getting assistance:

- 8% of the households reported that special needs assistance was **very difficult** to get;
- 19% reported that special needs assistance was somewhat difficult to get;
- In general, for the vast majority of Pittsburgh Jewish households, assistance for emotional/behavioral problems was easy to obtain.

Exhibit 48. Ease or Difficulty in Getting Assistance for Serious Emotional or Behavioral Problems in the Household During the Year Preceding the Study, 2002 Pittsburgh Jewish Community Study*



*Percentages may not add to 100% due to rounding.

VULNERABLE POPULATIONS, HEALTH & HUMAN SERVICES

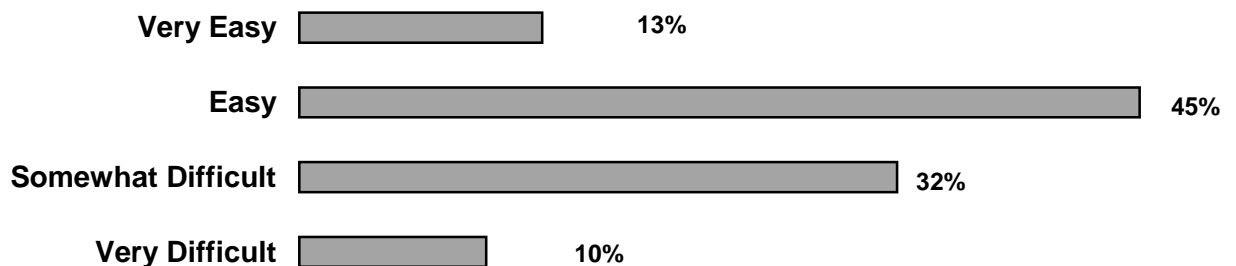
Assistance for an Elderly Relative⁷ — who might not even live in Pittsburgh — was needed in 19% of the Pittsburgh Jewish households.

When these households sought to get assistance, 42% reported some difficulty in getting assistance:

- 10% of the households reported that special needs assistance was **very difficult** to get;
- 32% reported that special needs assistance was somewhat difficult to get;
- 45% reported that getting assistance was easy, and 13% said it was “very easy.”

Exhibit 49. Ease or Difficulty in Getting Assistance for An Elderly Relative During the Year Preceding the Study, 2002 Pittsburgh Jewish Community Study

% of Households Which Reported Getting Assistance for an Elderly Relative Was:



⁷ The wording of the question deliberately allowed respondents whose households had needed assistance for an elderly relative who lived outside of Pittsburgh to include these elderly relatives in their answers. In almost all Jewish communities, assistance to local Jewish households for elderly relatives who live outside the local is often a critical service that is provided through the existing Jewish communal network.

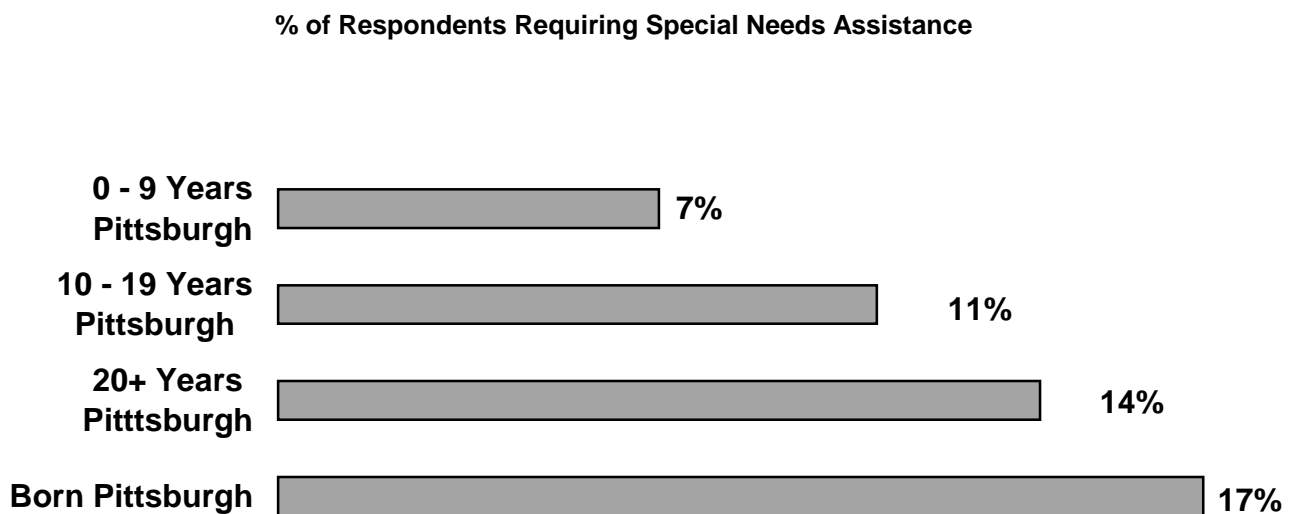
VULNERABLE POPULATIONS, HEALTH & HUMAN SERVICES

Special Needs Assistance Is More Likely to Be Needed by Respondents Born in Pittsburgh, or by those Who Have Lived in Greater Pittsburgh for 20+ Years.

Newcomers are least likely to report needing assistance for a special needs person; only 6% of respondents to the survey who moved to Pittsburgh during the decade preceding the study report special needs family problems.

17% of respondents born in Pittsburgh needed some special needs assistance.⁸

Exhibit 50. Special Needs Assistance Needs by Newcomer Status of Respondent, 2002 Pittsburgh Jewish Community Study



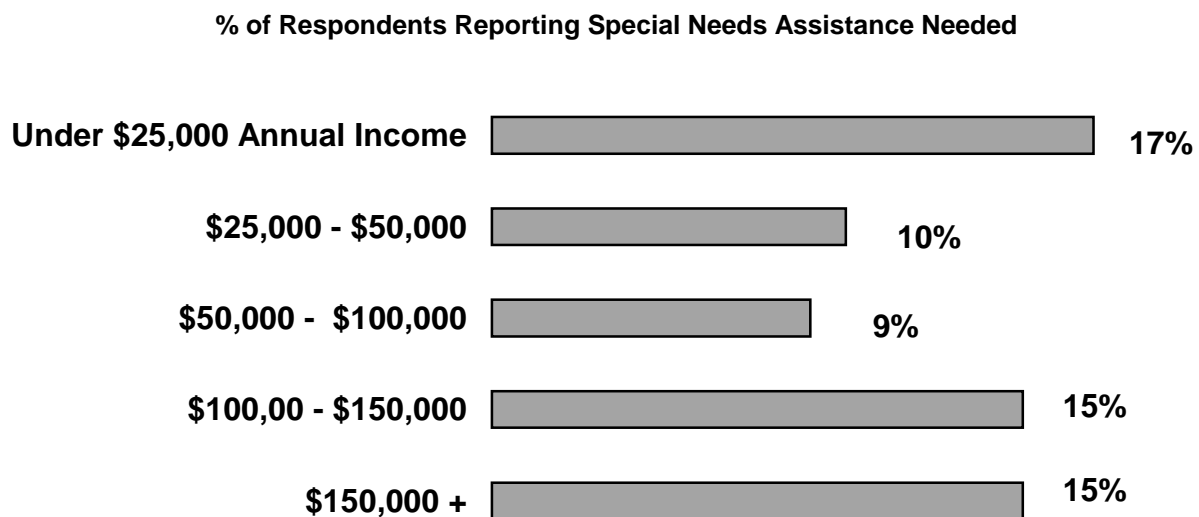
⁸Newcomer status is not related in a consistent pattern to either emotional/behavioral problem needs assistance or to assistance for an elderly relative. Special needs assistance was also not related to the age of the respondent.

VULNERABLE POPULATIONS, HEALTH & HUMAN SERVICES

As Expected, Special Needs Assistance Issues Tend to Transcend Household Income and Financial Status.

- Households which report special needs assistance are slightly more likely to be either those with the lowest incomes (under \$25,000 annually) or those with the highest incomes (\$100,000 and over) - but the differences are suggestive more than definitive.⁹

Exhibit 51. Special Needs Assistance and Household Income, 2002 Pittsburgh Jewish Community Study



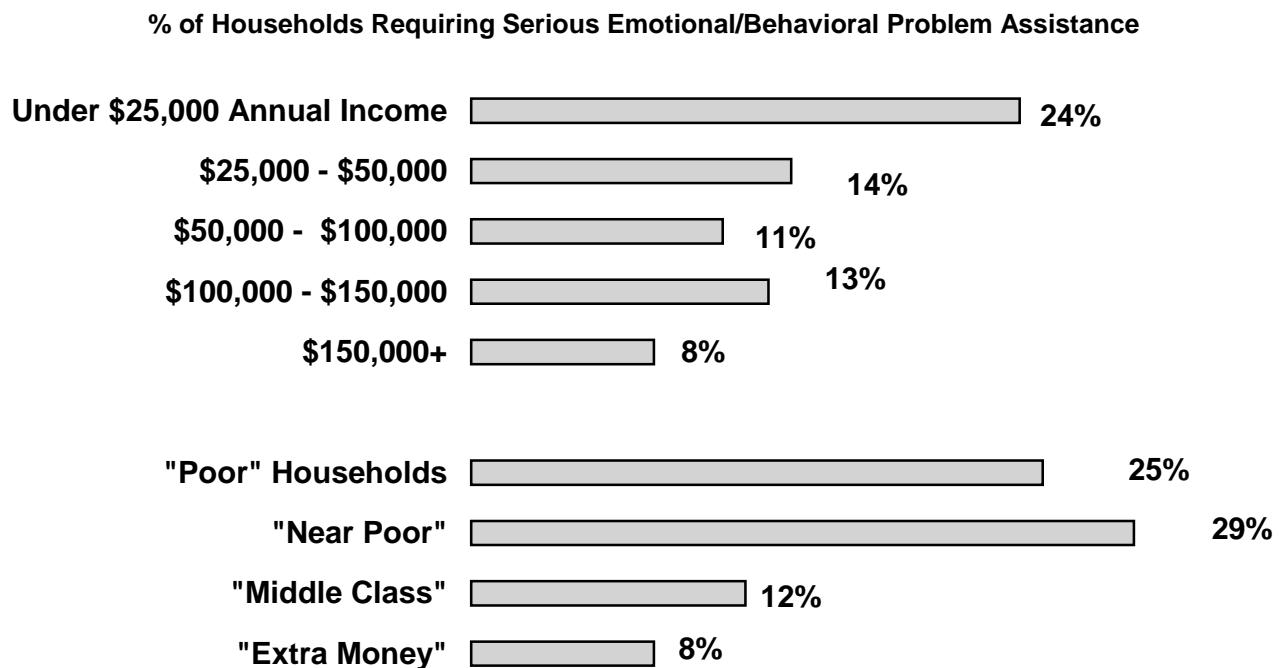
⁹Special needs assistance households do not vary by the “poor/near poor” typology: 14% of “poor” households reported needing assistance, as did 21% of “near poor,” 12% of “middle class,” and 13% of “extra money” households.

VULNERABLE POPULATIONS, HEALTH & HUMAN SERVICES

On the Other Hand, Assistance for Serious Emotional or Behavioral Problems Appears to be Related to Household Income and to the Poor/Near Poor Typology.

- Lower Income households are the most likely to report needing assistance for a household member with a serious emotional or behavioral problem.
- Similar patterns exist for both poor and near-poor Jewish households; in over one-quarter of these households, a household member had required emotional/behavioral assistance during the year preceding the study.

Exhibit 52. Emotional/Behavioral Problem Assistance, Household Income, and the Poor/Near-Poor Typology, 2002 Pittsburgh Jewish Community Study



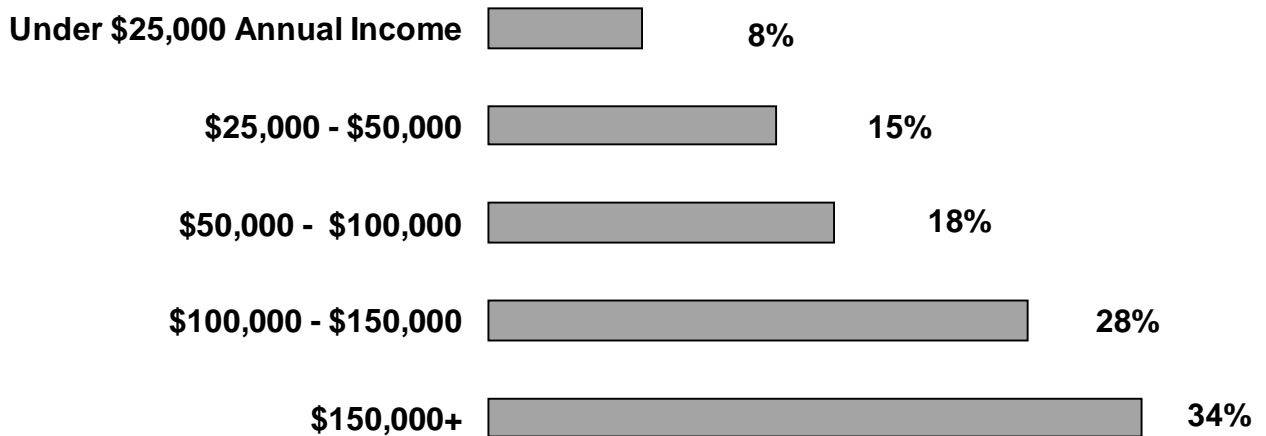
VULNERABLE POPULATIONS, HEALTH & HUMAN SERVICES

Assistance for an Elderly Relative is Related to Household Income.

The higher income households are more likely to report needing assistance for an elderly relative.¹⁰

Exhibit 53. Elderly Relative Assistance by Household Income, Respondents Ages 50 and Above, 2002 Pittsburgh Jewish Community Study

% of Respondents Reporting that Their Household Needed Elderly Relative Assistance



¹⁰ In order to make comparisons parallel, data are shown for respondents age 50 and above only.

VULNERABLE POPULATIONS, HEALTH & HUMAN SERVICES

The Vast Majority of Survey Respondents Who Have Used Social Service Organizations in Pittsburgh Would Use the Organization Again, or Recommend It to Someone Else.

- 74% of survey respondents who have used social services at the Jewish Community Center report that they would either use it again themselves or recommend it to someone else who needed some assistance;
- 80% of respondents who had used Jewish Family and Children’s Service (and 76% of the respondents who had used the Career Development Center there) would use it again or recommend it;
- Both the Jewish Association on Aging (83%) and Elder Link (91%) were positively evaluated by respondents who had used their services.

Exhibit 54. Percent of Respondents Who Had Used Various Social Services Agencies, and Whether They Would Recommend Them or use Them Again, 2002 Pittsburgh Jewish Community Study

Organization	% Ever Used Organization	% Who Would Recommend or Use Organization Again
Jewish Community Center (JCC)	26%	74%
Jewish Family & Children’s Service (JFCS)	18%	80%
Career Development Center @ JFCS	9%	76%
Jewish Association on Aging	9%	83%
Elder Link	5%	91%

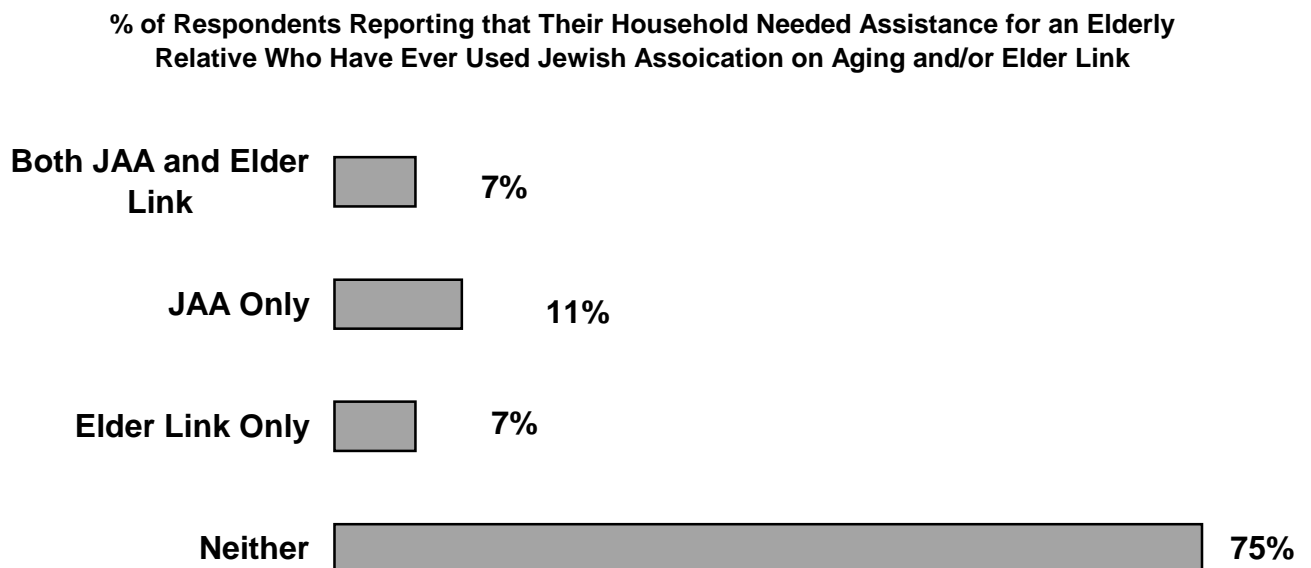
VULNERABLE POPULATIONS, HEALTH & HUMAN SERVICES

Respondents Who Reported that their Household Needed Elderly Relative Assistance Were More Likely to have Ever Used the Jewish Association on Aging and Elder Link than respondents whose households did not need elderly assistance in the year preceding the survey.

But, the levels of utilization (even by those with elderly assistance needs) are not especially high:

- 18% of respondents in households that required elderly relative assistance had used the Jewish Association on Aging;
- 14% of these respondents had used Elder Link;
- All together, 25% of respondents in households that required elderly relative assistance had used one or both of these senior assistance organizations.

Exhibit 55. Percent of Respondents in Households Which Reported An Elderly Relative Needed Assistance Who Reported Having Ever Used the Jewish Association on Aging and/or Elder Link, 2002 Pittsburgh Jewish Community Study



The 2002 Pittsburgh Jewish Community Study

JEWISH CONNECTIONS & JEWISH EDUCATION

United Jewish Federation of Greater Pittsburgh

in partnership with the

Jewish Healthcare Foundation

Ukeles Associates, Inc.

Marketing Systems Group - GENESYS

International Communications Research

December, 2002 (revised)

JEWISH CONNECTIONS & JEWISH EDUCATION

Jewish Connections and Jewish Education are critical components of any Jewish community, and a central focus of Jewish community studies. For the 2002 Pittsburgh Jewish Community Study, the following issues/topics were addressed during questionnaire construction:

Denomination and Affiliation

- With which denominations within Judaism do Pittsburgh Jewish Study respondents self-identify? What factors are associated with denominational identification?
- What proportion of Pittsburgh Jewish households are affiliated with a congregation or other Jewish communal organization?
- How important to Jewish survey respondents is being connected to the Jewish community in Pittsburgh? Do they feel they are a part of a Jewish community?

Ritual Observance

- What levels of ritual observance exist in Jewish Pittsburgh? How does observance compare to other regional cities?

Jewish Study and Jewish Culture

- What percentage of Jewish respondents report having been involved in Jewish study recently, or having attended a Jewish museum or cultural event?

The Cost of Being Jewish

- Do survey respondents report that the “cost of being Jewish” has prevented them from participating in Jewish communal life?

The Impact of a Jewish Childhood

- What levels of Jewish connections did respondents have as children/teenagers? Does a Jewish childhood have an impact on current Jewish behavior as adults?

JEWISH CONNECTIONS & JEWISH EDUCATION

41% of the Jewish Survey Respondents Identify as Reform Jews, 32% as Conservative, and 7% as Orthodox.

Exhibit 56. Denomination of Respondent,
2002 Pittsburgh Jewish Community Study

Respondent Identifies As	Jewish Respondents
Reform	41%
Conservative	32
Orthodox	7
Reconstructionist	2
Non-Denominational	14
No Religion [Secular Jews]	3
Miscellaneous Denominational Responses	1
Total	100%

JEWISH CONNECTIONS & JEWISH EDUCATION

Younger Respondents are More Likely to Report that They are Non-Denominational (“Just Jewish”), While Older Respondents are More Likely to Report a “Conservative” Denominational Identification.

- 24% of respondents ages 22-39 report that they do not identify with a specific denomination, over twice the percentage within all other age groups;
- 28% of the young respondents report that they view themselves to be Conservative Jews, compared to 42% of senior respondents age 75 and over;
- Self-identification as Orthodox views is remarkably similar across all age groups, reflecting the significant proportion of young Orthodox in Pittsburgh.

Exhibit 57. Denomination of Respondent by Age, 2002 Pittsburgh Jewish Community Study

Denomination	Age of Respondent				
	22-39	40-49	50-64	65-74	75+
Reform	32%	51%	39%	49%	37%
Conservative	28	25	35	30	42
Orthodox	7	6	7	8	8
Reconstructionist	2	1	2	1	1
Non-Denominational	24	10	12	10	10
No Religion [Secular Jews]	5	4	5	1	1%
Miscellaneous Denominational Responses	2	2	<1%	1	<1%
TOTAL	100%	100%	100%	100%	100%

JEWISH CONNECTIONS & JEWISH EDUCATION

53% of Pittsburgh Jewish Households Report that Someone in the Household Pays Dues to a Jewish Congregation.

Jewish Congregational Membership in Jewish Pittsburgh Is Remarkably Similar to Congregational Membership Levels in Similar Regional Jewish Communities.

- In recent studies, 52% of Baltimore Jewish households, 52% of Cleveland Jewish households and 52% of Detroit Jewish households report congregational membership.

Exhibit 58. Congregation Membership Comparisons: Pittsburgh 2002, Baltimore 1999, Cleveland 1996, Detroit 1990, and Philadelphia 1996

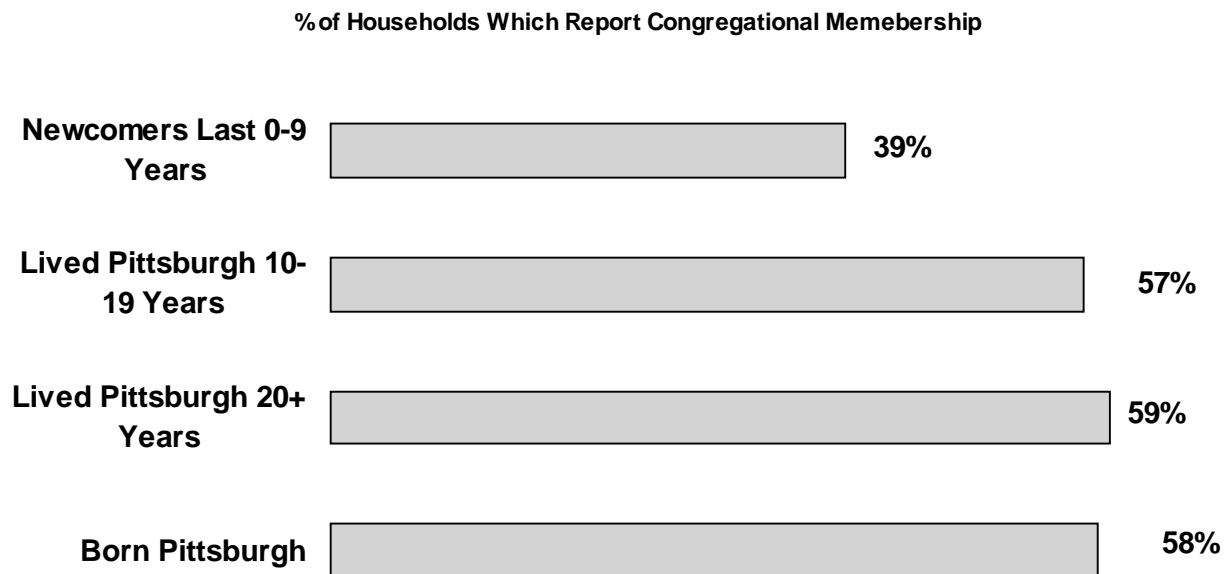
Community, Year	Congregational Member	NOT a Member of a Congregation	TOTAL
PITTSBURGH, 2002	53%	48	100%
BALTIMORE, 1999	52%	48	100%
CLEVELAND, 1996	52%	48	100%
DETROIT, 1990	52%	48	100%
PHILADELPHIA, 1996	37%	63	100%

JEWISH CONNECTIONS & JEWISH EDUCATION

Newcomers to Greater Pittsburgh are Least Likely to Belong to a Jewish Congregation

- 39% of Newcomers to Pittsburgh are congregation members compared to almost 60% of all other respondent groups.

Exhibit 59. Congregation Membership of Jewish Households by Newcomer to Pittsburgh Status, 2002 Pittsburgh Jewish Community Study

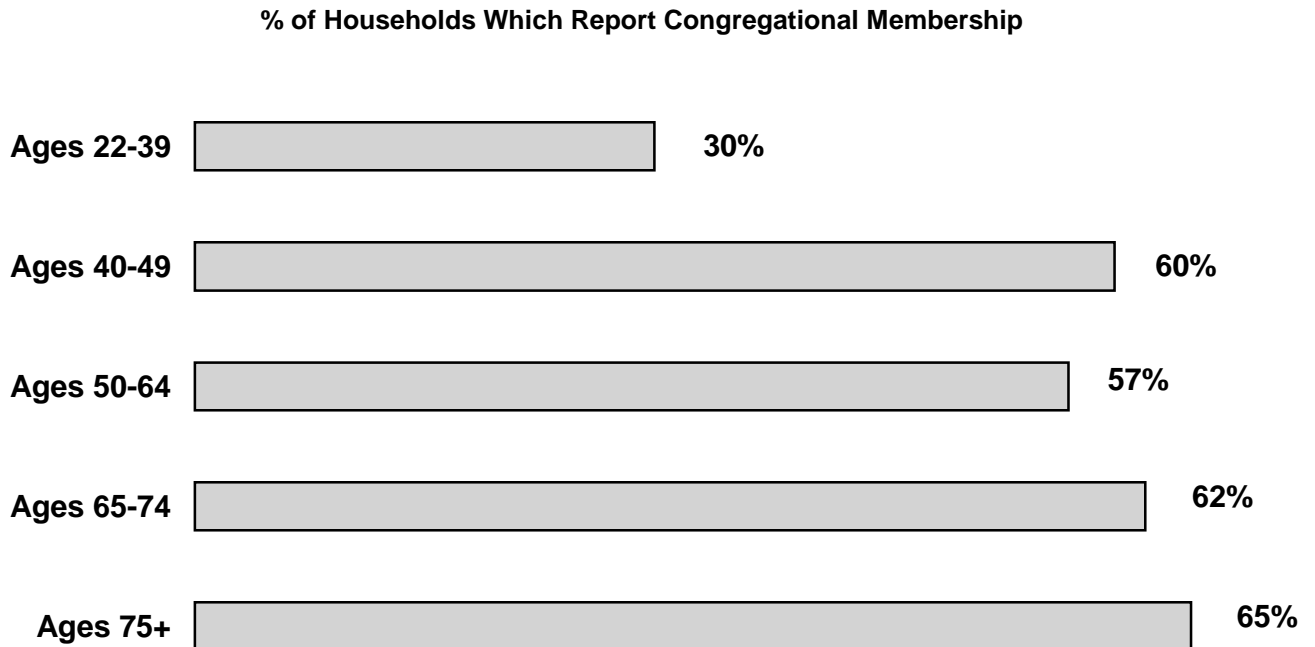


JEWISH CONNECTIONS & JEWISH EDUCATION

Younger Respondents Are Much Less Likely to Belong to a Jewish Congregation.

- 30% of Pittsburgh Jewish young adult households (ages 22-39) are congregation members, about half the rate of all other age groups;

Exhibit 60. Congregation Membership by Age of Respondent, 2002 Pittsburgh Jewish Community Study



JEWISH CONNECTIONS & JEWISH EDUCATION

Two Thirds of Pittsburgh Jewish Households Have An Affiliation With a Congregation or a Jewish Communal Organization.

One-third — 36% — 7,500 Jewish Households — do not have any connection to a Jewish organization in the Pittsburgh Jewish community.

Exhibit 61. Jewish Organizational Affiliation and Total Disconnection, 2002 Pittsburgh Jewish Community Study

Affiliation Status of Household	Number*	Percent
Congregation Member Only	4,100	20%
Congregation Member, but also a Member of JCC, and Other Jewish Organizations	2,300	11
Congregation Member, but also a Member of JCC or Other Jewish Organization	4,600	22
JCC and/or Jewish Organization Only – Not a Congregation Member	2,500	12
Not Affiliated - Does Not Belong To Any Jewish Organization	7,500	36
Total	20,900	100%

- **Newcomers to Greater Pittsburgh are the most significant group of totally non-affiliated Jewish respondents: 53% of those who moved to Pittsburgh during the decade preceding the survey do not have any Jewish organizational linkages.**

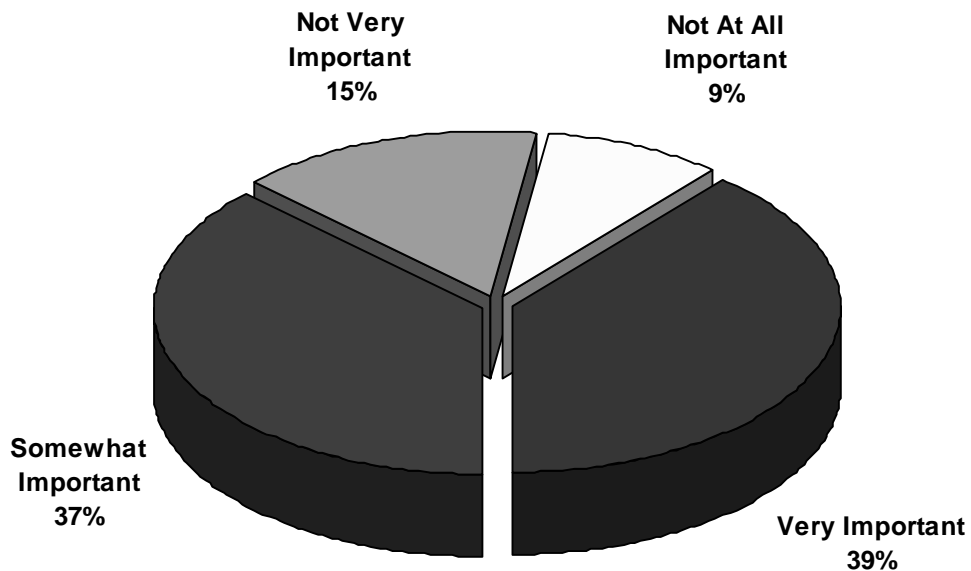
*Numbers may not add exactly due to rounding.

JEWISH CONNECTIONS & JEWISH EDUCATION

In Terms of Personal Values, Being Connected to the Jewish Community in Pittsburgh is Important to 76% of Jewish Survey Respondents.¹

Exhibit 62. Importance of Being Connected to the Jewish Community, Jewish Respondents Only, 2002 Pittsburgh Jewish Community Study

How Important to Jewish Respondents Is Being Connected to the Pittsburgh Jewish Community?



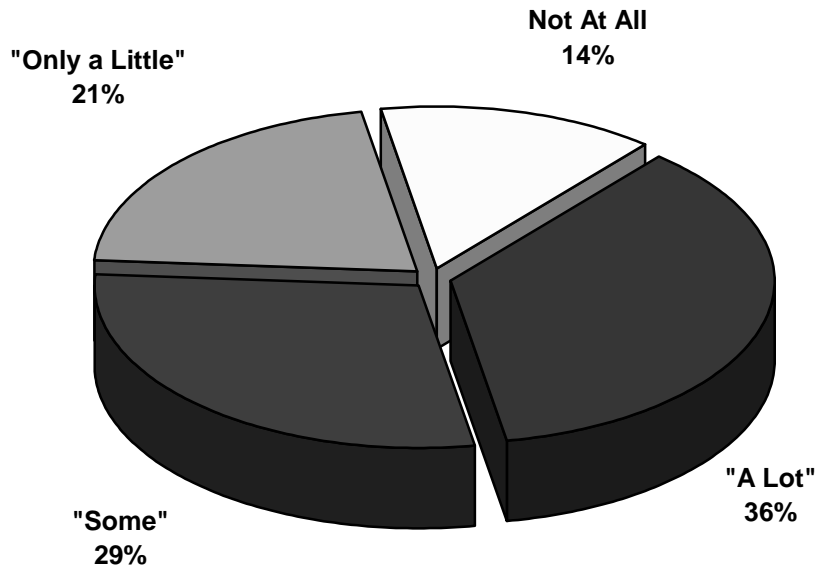
¹Question was only asked of Jewish respondents.

JEWISH CONNECTIONS & JEWISH EDUCATION

65% of Jewish Respondents Report That They Feel Part of the Jewish Community of Greater Pittsburgh.²

Exhibit 63. How Connected Do Jewish Respondents Feel to the Jewish Community in Pittsburgh, Jewish Respondents Only, 2002 Pittsburgh Jewish Community Study

How Much A Part of the Jewish Community In Pittsburgh Do Jewish Respondents Believe They Are?



²This question was also asked of non-Jewish respondents (in Jewish households obviously) who completed the survey. These respondents feel much less connected to the Jewish community than their Jewish counterparts in the survey; 6% of the non-Jewish respondents report that they feel "a lot" connected to the Jewish community, 12% "some," 42% "only a little" and 40% "not at all."

JEWISH CONNECTIONS & JEWISH EDUCATION

Orthodox Survey Respondents Are Most Likely to Feel That Being Part of the Pittsburgh Jewish Community Is Important to Them, To Feel Strongly Connected to the Jewish Community, and to Belong to Congregations.

Exhibit 64. Attitudinal and Behavioral Connections to the Jewish Community by Respondent Denomination, Jewish Respondents Only, 2002 Pittsburgh Jewish Community Study

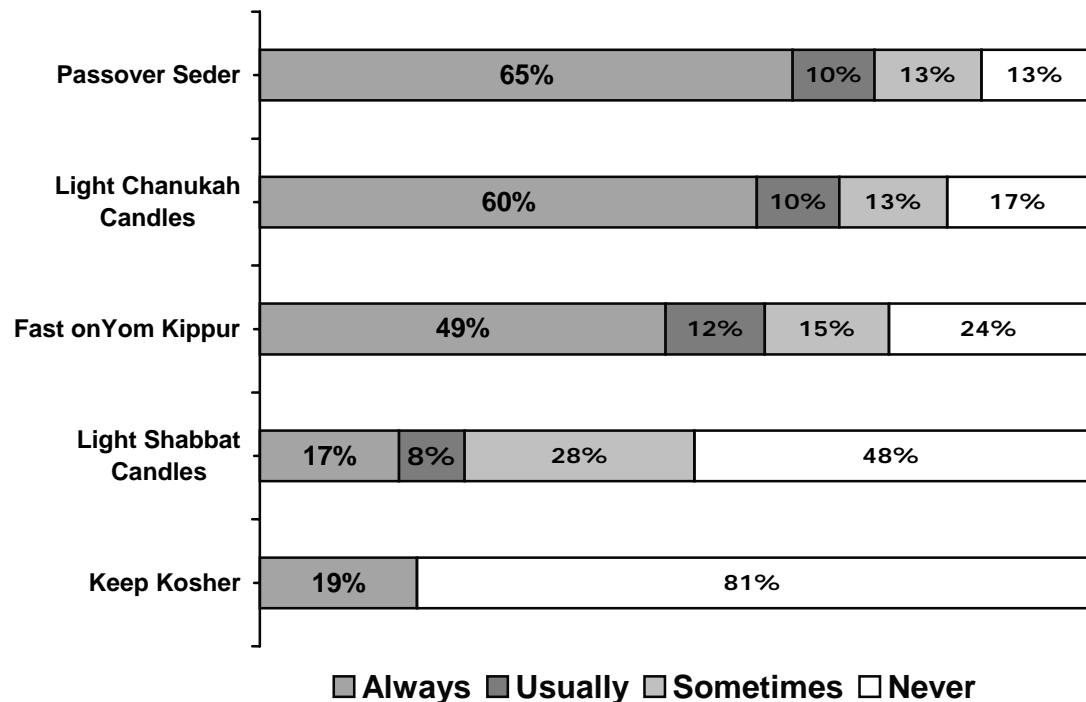
Respondent Is:	% Report Being Part of Jewish Community is "Very Important"	% Who Feel They Are Strongly Connected to the Jewish Community	% Living in Households Which Are Congregation Members
Orthodox	77%	67%	74%
Conservative	51%	47%	68%
Reform	33%	31%	61%
Non-Denominational	17%	16%	21%

JEWISH CONNECTIONS & JEWISH EDUCATION

In Pittsburgh, Jewish Ritual Observance Is High Compared to National Trends:³

- 75% of Jewish households usually or always participate in a Passover Seder;
- In 70% of the households, someone usually or always light Hanukkah candles;
- 61% of Jewish respondents usually or always fast on Yom Kippur;
- In 27% of the households, someone lights Shabbat candles; and,
- 19% keep a kosher home.

Exhibit 65. Jewish Ritual Observance Indicators, 2002 Pittsburgh Jewish Community Study



³ Respondents (Jewish and non-Jewish) were asked if anyone in the household participated in a Passover Seder, lit Hanukkah Candles, lit Sabbath Candles, or if they kept a kosher home. For Yom Kippur, reported data is for Jewish respondents only who were asked if they “personally” fast.

JEWISH CONNECTIONS & JEWISH EDUCATION

Jewish Ritual Observance in Pittsburgh Is Similar to Observance Levels in Some Comparable Regional Jewish Communities, but Lower Than in Others.⁴

Exhibit 66. Ritual Observance Indicator Comparisons: Pittsburgh 2002, Baltimore 1999, Cleveland 1996, Detroit 1990, and Philadelphia 1996

% Always/Usually	Pittsburgh 2002	Baltimore 1999	Cleveland 1996	Detroit 1990	Philadelphia 1996
Attend Passover Seder	75%	85%	76%	84%	74%
Light Hanukah Candles	70%	79%	72%	78%	71%
Fast on Yom Kippur	61%	74%	52%	67%	60%
Light Shabbat Candles	25%	36%	21%	33%	20%
Keep Kosher Home	19%	22%	18%	19%	17%

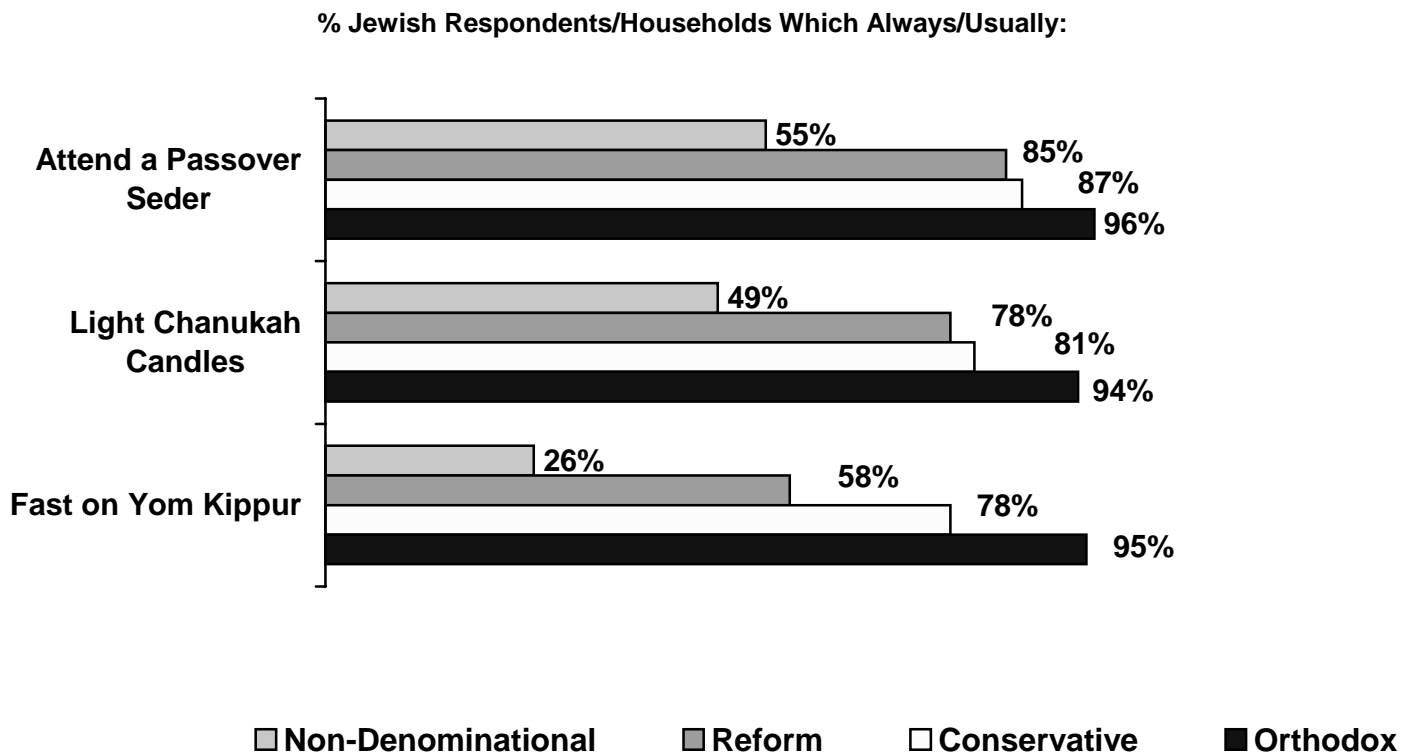
⁴ In Cleveland, 1996, the percentages refer to “always” responses since that study combined and reported “always” and “usually/sometimes” instead of separating these response categories.

JEWISH CONNECTIONS & JEWISH EDUCATION

Respondent Denomination Strongly Shapes Jewish Ritual Observance Patterns.

- Fasting on Yom Kippur, for example, is always/usually observed personally by 95% of Orthodox Jews, 78% of Conservative Jews, 58% of Reform Jews, and 26% of non-denominational Jews (all of these respondents report Judaism is their religion);⁵
- Approximately half of the non-denominational Jewish respondents attended Passover seders or lit Chanukah Candles, but only one-in-four fasted on Yom Kippur.

Exhibit 67. Ritual Observance by Respondent Denomination, 2002 Pittsburgh Jewish Community Study



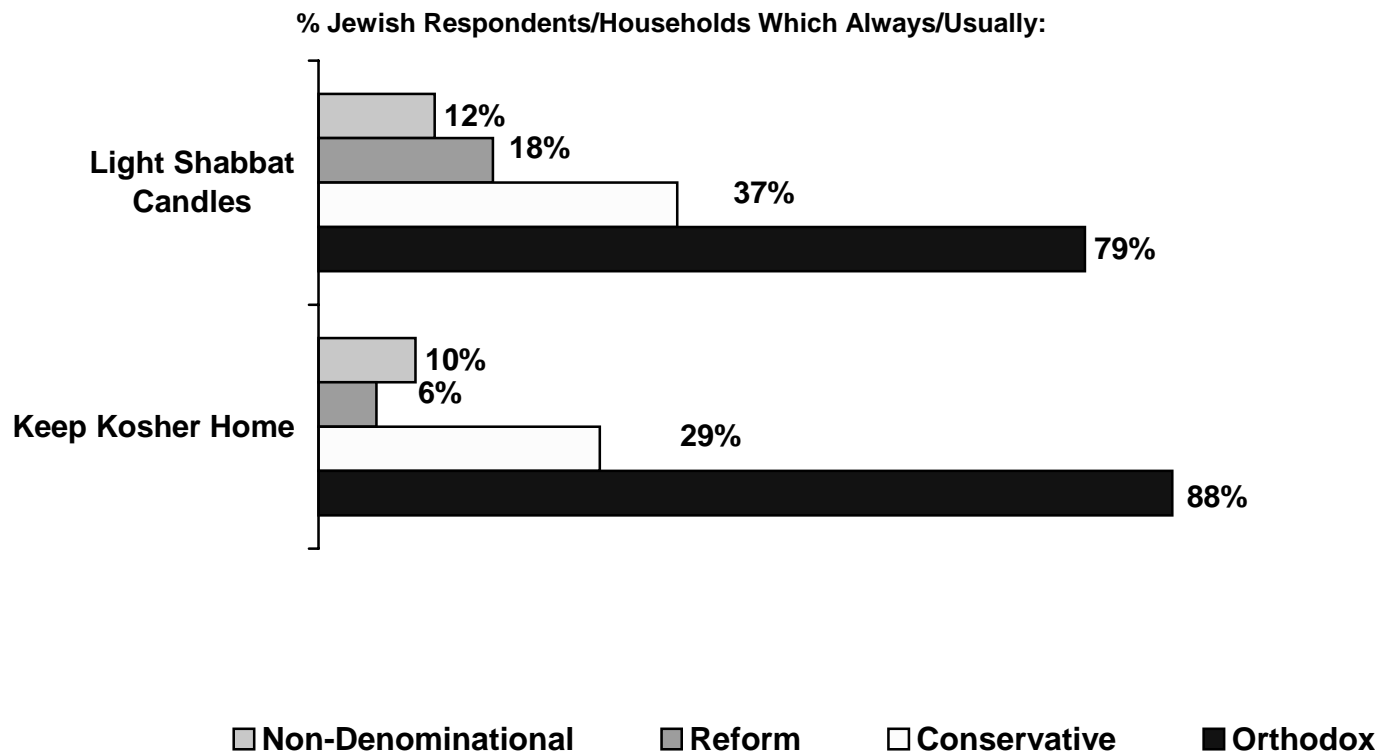
⁵ There were too few Reconstructionist, Secular Humanist, Secular Jewish (no religion, but self-identifies as Jewish) interviews for detailed sub-analysis.

JEWISH CONNECTIONS & JEWISH EDUCATION

Shabbat Candles and Keeping a Kosher Home — Even More Powerfully Differentiate Ritual Observance Patterns.

- Shabbat candles observance is followed by 79% of the Orthodox, 37% of Conservative Jews, 18% of Reform Jews and 12% of non-denominational Jews;
- Keeping a kosher home — as anticipated — is followed by 88% of the Orthodox and 29% of the Conservative Jews.

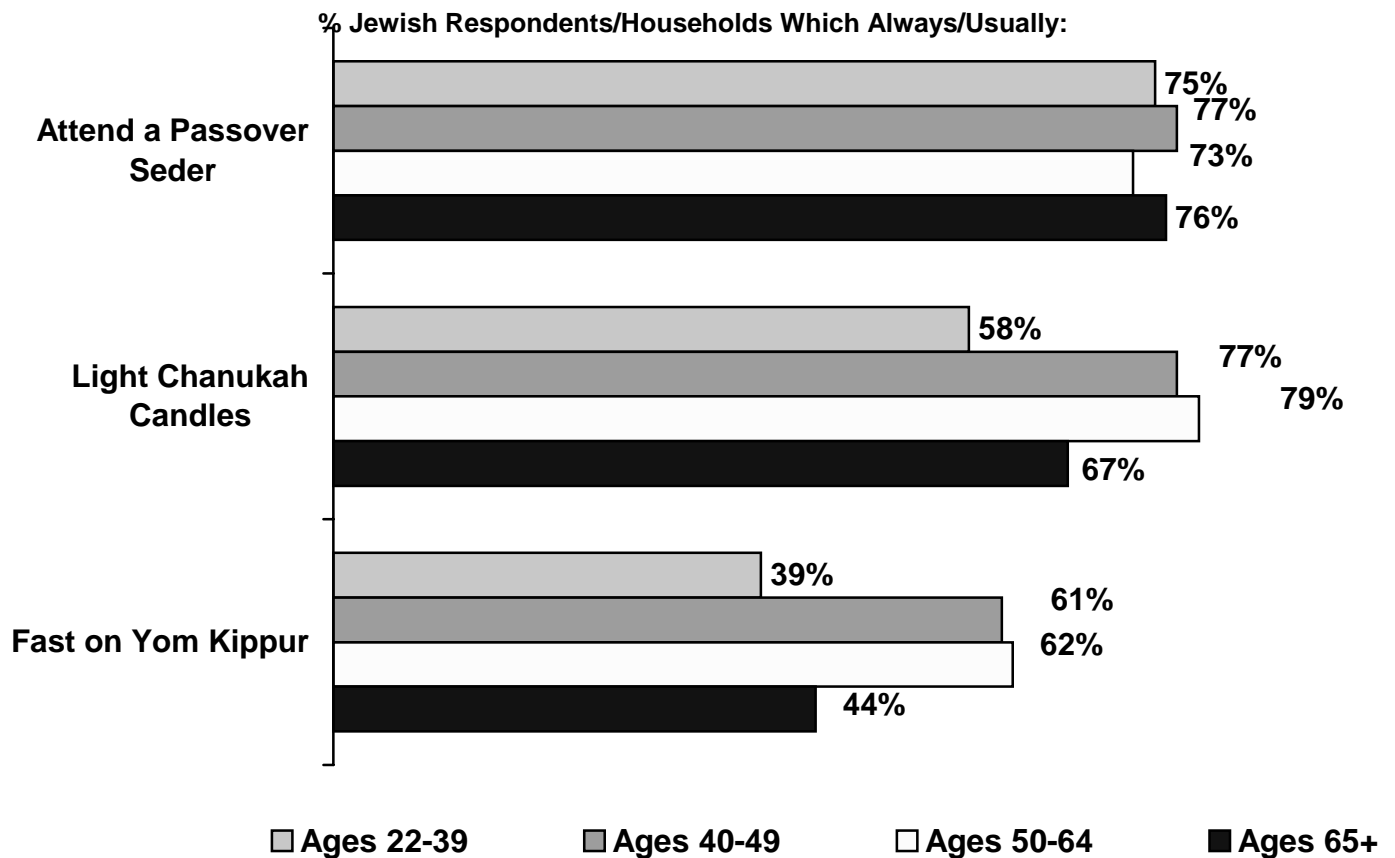
Exhibit 68. Ritual Observance by Respondent Denomination: Shabbat Candles and Keeping a Kosher Home, 2002 Pittsburgh Jewish Community Study



JEWISH CONNECTIONS & JEWISH EDUCATION

Respondent Age is Neither Strongly Nor Consistently Related to Participation in Seders, in Hanukah, nor even to Yom Kippur fasting.

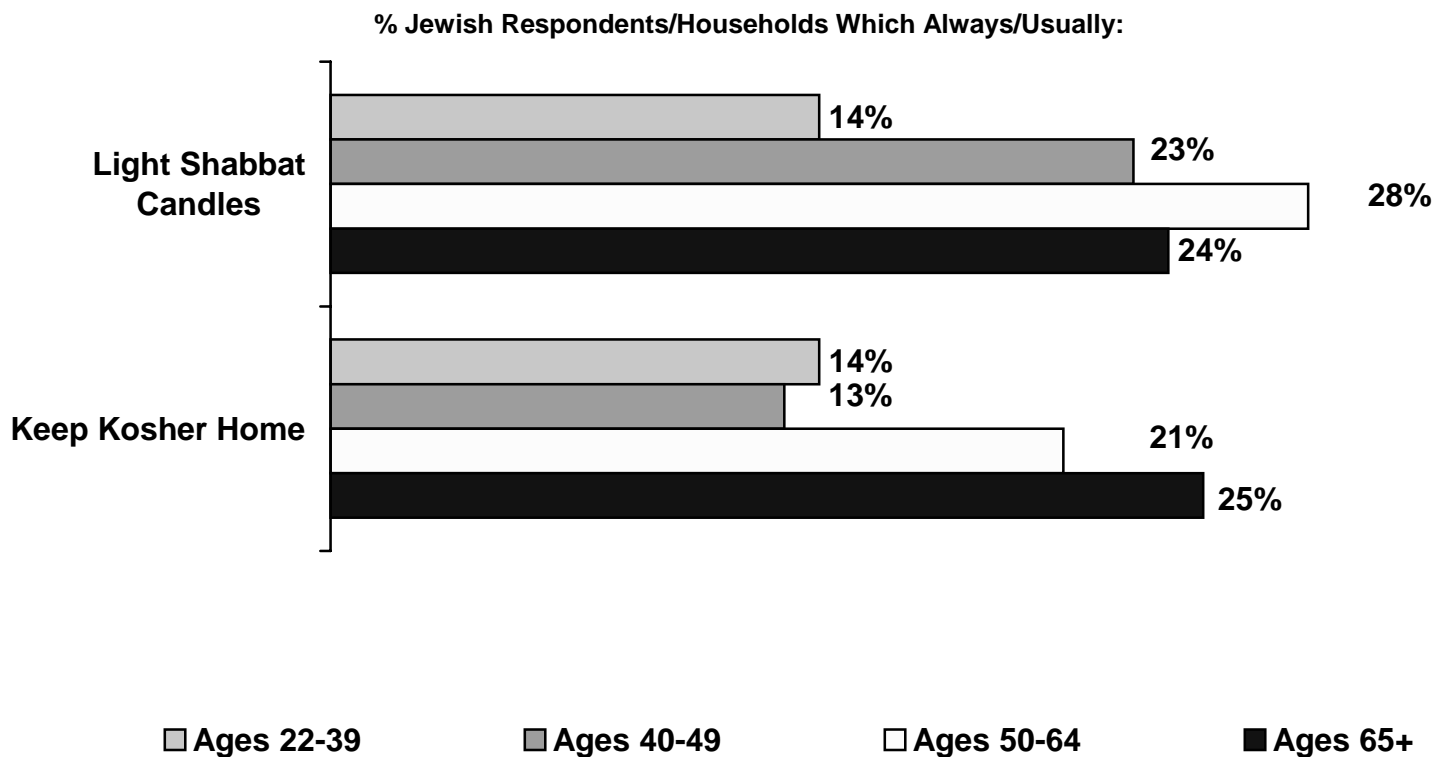
Exhibit 69. Jewish Ritual Observance Indicators, by Age of Respondent, 2002 Pittsburgh Jewish Community Study



JEWISH CONNECTIONS & JEWISH EDUCATION

Respondent Age Is, However, Slightly Related to Lighting Shabbat Candles and Keeping A Kosher Home.

Exhibit 70. Jewish Ritual Observance Indicators: Shabbat Candles and Kosher Home, by Age of Respondent, 2002 Pittsburgh Jewish Community Study



JEWISH CONNECTIONS & JEWISH EDUCATION

22% of Jewish Respondents Report That They Had Been “Regularly Engaged” in Jewish Study During the “Year or Two” Preceding the Survey.

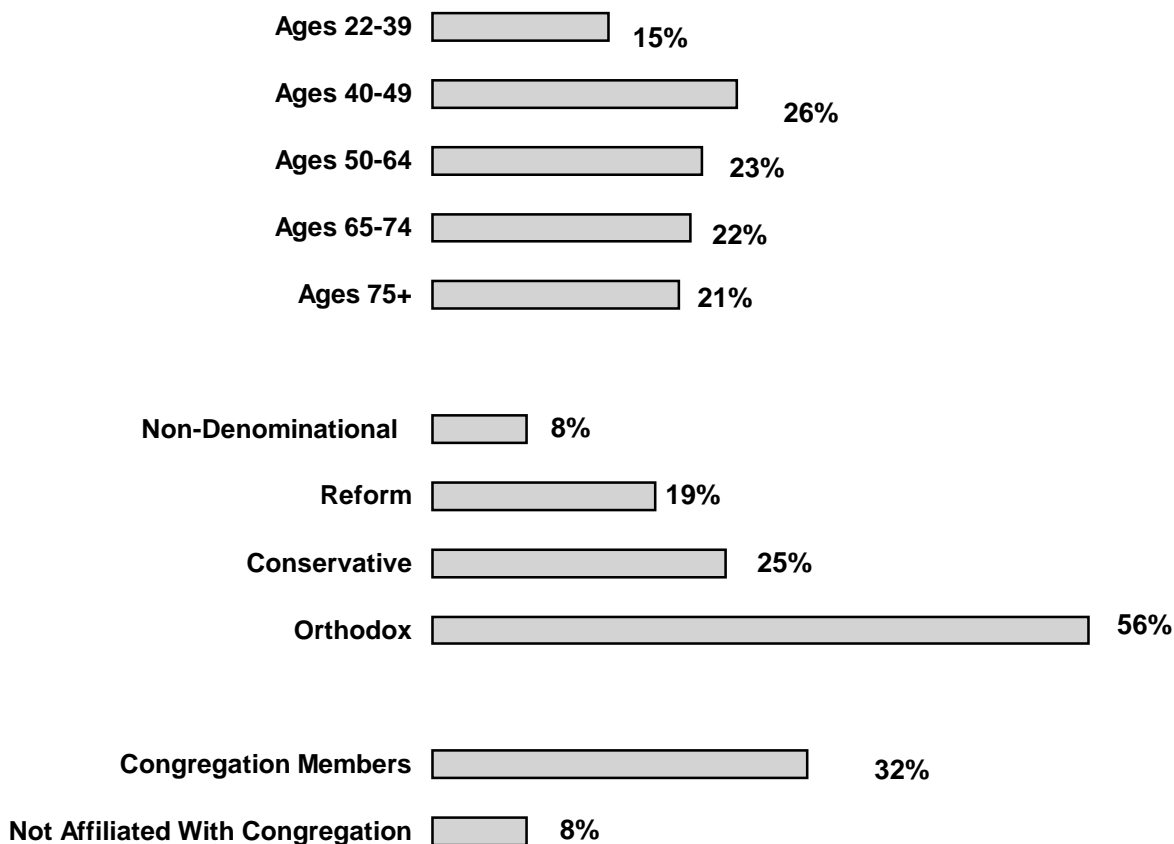
Young Pittsburgh Jewish adults were least likely (15%) to report regular Jewish study; one-in-five Jewish seniors (21%) had been involved in Jewish study.

Denominational patterns are clear; 56% of the Orthodox respondents reported Jewish study, as did 25% of Conservative and 19% of Reform Jewish respondents.

30% of congregation members report regular Jewish study compared to only 7% of respondents in non-congregation-affiliated Jewish households.

Exhibit 71. Percent of Jewish Respondents Engaged in Regular Jewish Study by Age, and By Denomination, 2002 Pittsburgh Jewish Community Study

% of Jewish Respondents Who Report Regular Jewish Study



JEWISH CONNECTIONS & JEWISH EDUCATION

Attendance at Jewish Religious Services.

- 14% of Jewish Survey Respondents Never Attend Jewish Religious Services;
- 17% Attend on High Holy Days only;
- 21% Attend Once or Several Times a Month;
- 12% Attend Services Weekly.

Exhibit 72. Percent of Jewish Respondents⁶ Who Attended Religious Services, 2002 Pittsburgh Jewish Community Study

Jewish Religious Services Attended:	% of Jewish Respondents
Never	14%
Weddings, Bar-Bat Mitzvah Celebrations	9
High Holy Days	17
A Few Times a Year (3-9 times)	27
Once a Month	13
Two-Three Times a Month	8
Weekly	8
Daily or Several Times a Week	4
TOTAL	100%

⁶ This question was also asked of non-Jewish respondents: 58% “never” attended services, 15% attended for weddings/bar-bat mitzvah celebrations, 9% on High Holy Days, 12% attended a few times a year (3-9 times, not monthly), and 5% attended more regularly.

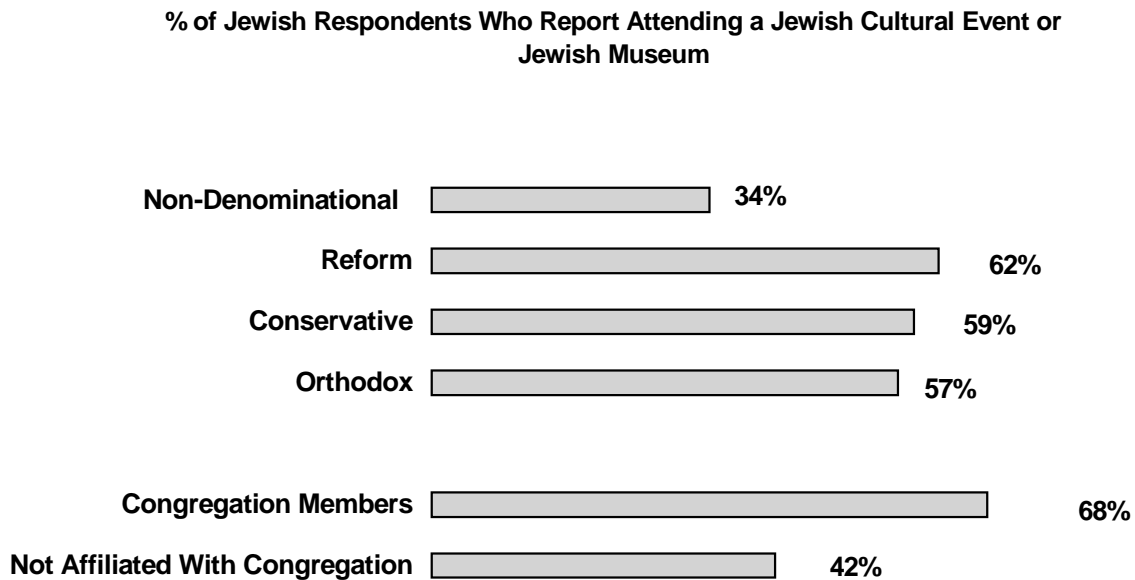
JEWISH CONNECTIONS & JEWISH EDUCATION

57% of the Survey's Jewish Respondent's Report That They Had Attended a Jewish Cultural Event or Visited a Jewish Museum At Same Time During The Two Years Preceding the Survey.

Approximately six-in-ten of Reform, Conservative and Orthodox Jews report cultural event – Jewish museum attendance. Among the major Jewish movements, Jewish connections via Jewish culture and Jewish museums are essentially similar. On the other hand, only one-in-three non-denominational Jews report cultural/museum connections.

Congregation members were much more likely — 68% vs. 42% — to attend Jewish cultural events and/or to attend a Jewish museum as were respondents in non-affiliated households.

Exhibit 73. Percent of Jewish Respondents Who Attended Jewish Cultural Event and/or Jewish Museum by Denomination, and by Congregation Affiliation Status, 2002 Pittsburgh Jewish Community Study



JEWISH CONNECTIONS & JEWISH EDUCATION

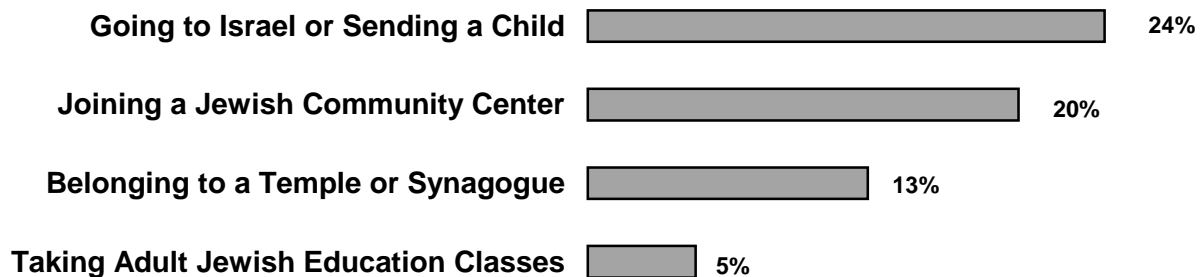
The “Cost of Being Jewish” (a widely discussed issue within the Jewish community nationally) has had some impact on Jewish Household Connections to Jewish Life in Pittsburgh.

Survey Respondents report that financial cost has prevented their households from participating in several aspects of Jewish life in Pittsburgh at some time during the preceding five years:⁷

- 24% say cost prevented going to Israel or sending a child;
- 20% say cost prevented JCC membership;
- 13% say cost prevented their joining a congregation;
- 5% say cost prevented their taking adult Jewish education classes.

Exhibit 74. Percent of Households Where Respondent Report That Financial Cost Has Prevented Household From Israel Travel, Joining Jewish Community Center, or Congregation Membership, 2002 Pittsburgh Jewish Community Study

% of Households Reporting Financial Cost Prevented Them From:



⁷ The question was phrased to allow comparisons with data from the 2000 National Jewish Population Survey.

JEWISH CONNECTIONS & JEWISH EDUCATION

Even Among Households with Incomes Between \$50,000 and \$100,000, Financial Cost Has Been a Factor in Preventing Jewish Connections and Jewish Experiences.

- One-in-three respondents in households with annual incomes between \$50,000 and \$100,000 reports that the household was prevented from Israel travel and/or joining a Jewish Community Center because of financial cost.
- 18% of these households report that financial cost prevented them from joining a congregation.

Exhibit 75. Percent of Households Reporting That Financial Cost Has Prevented Household From Israel Travel, Joining Jewish Community Center, or Congregation Membership by Household Income, 2002 Pittsburgh Jewish Community Study

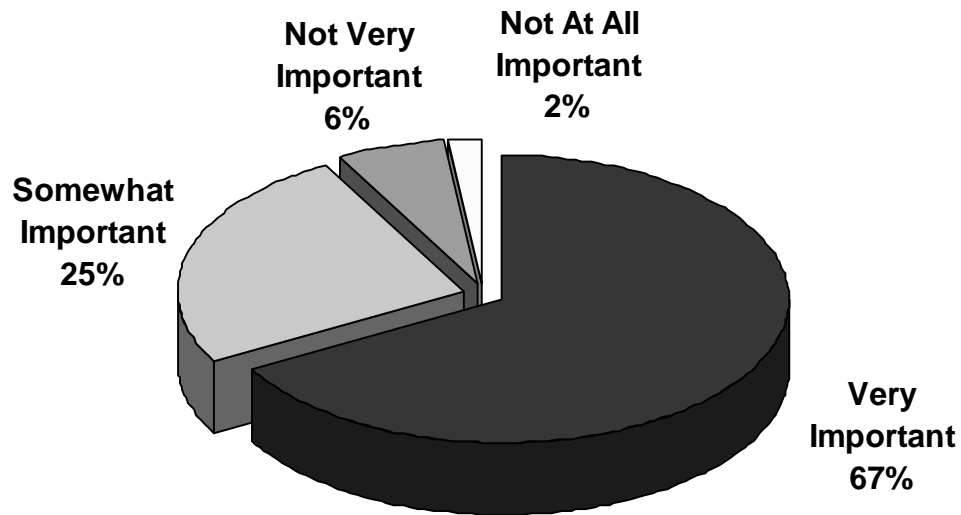
Household Prevented From:	Household Income				
	Under \$25,000	\$25,000 - \$50,000	\$50,000 - \$100,000	\$100,000 - \$150,000	\$150,000+
Going to Israel or Sending a Child	35%	31%	33%	18%	8%
Joining a Jewish Community Center	19%	31%	30%	12%	2%
Belonging to a Temple or Synagogue	15%	22%	18%	9%	1%

JEWISH CONNECTIONS & JEWISH EDUCATION

67% of Jewish Survey Respondents Report That “Being Jewish” Is Very Important to Them.

Exhibit 76. Importance of Being Jewish to Respondents, Jewish Respondents Only, 2002 Pittsburgh Jewish Community Study

How Important Is Being Jewish to Respondent?



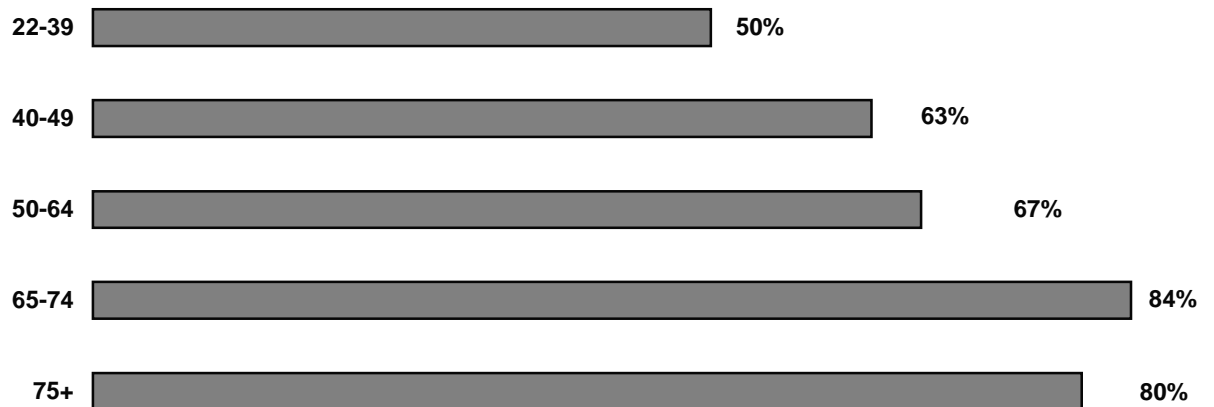
JEWISH CONNECTIONS & JEWISH EDUCATION

Older Respondents Are More Likely to View “Being Jewish” as “Very Important.”

- 80% of Jewish respondents ages 75 and over feel being Jewish is very important, compared to only 55% of the young Pittsburgh Jewish adults.

Exhibit 77. Importance of Being Jewish to Respondent by Age of Respondent, Jewish Respondents Only, 2002 Pittsburgh Jewish Community Study

% of Jewish Respondents Who Say Being Jewish is Very Important



JEWISH CONNECTIONS & JEWISH EDUCATION

Respondent Views on the Importance of Being Jewish Is Strongly Related to Geographic Area of Residence.

- 79% of Squirrel Hill Jewish respondents report that being Jewish is “very important” to them;
- 71% of Squirrel Hill Adjacent Neighborhood respondents gave the same answer;
- In Fox Chapel – North Hills, 52% say that being Jewish is “very important.”⁸

Exhibit 78. Importance of Being Jewish by Geographic Areas, Jewish Respondents Only, 2002 Pittsburgh Jewish Community Study

Area	% Who Say “Being Jewish” is “Very Important”	% Who Say “Being Jewish” is “Somewhat Important”	% Who Say Being Jewish” is “Not Very” “Not At All” Important”	Total*
Squirrel Hill	79%	18	3	100%
Squirrel Hill Adjacent Neighborhoods	71%	23	6	100%
South Hills	62%	30	8	100%
East Suburbs	63%	28	9	100%
Fox Chapel – North Hills	52%	33	14	100%
Western Suburbs	42%	28	30	100%

*Percentages may not add to 100% due to rounding.

⁸ The Fox Chapel-North Hills area was combined for reporting purposes to ensure a large enough sample size for analysis. Although the number of interviews is small, and the results should be understood as suggestive (not definitive), 62% of respondents in the two zip codes that define Fox Chapel that being Jewish is “very important” — a percentage very similar to the South Hills and the Eastern Suburbs.

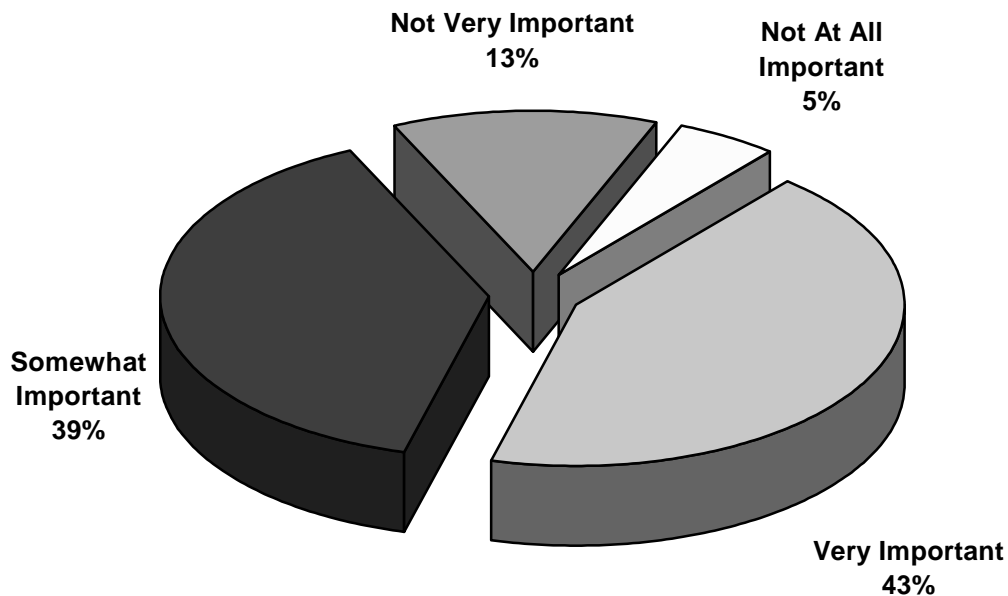
JEWISH CONNECTIONS & JEWISH EDUCATION

Spirituality is Also Important to Survey Respondents.

- 43% report that spirituality is “very important” to them, and another 38% feel spirituality is “somewhat important.”⁹

Exhibit 79. Importance of Spirituality to Respondents, Jewish Respondents Only, 2002 Pittsburgh Jewish Community Study

How Important Is the Spiritual Side of Respondent's Life ?



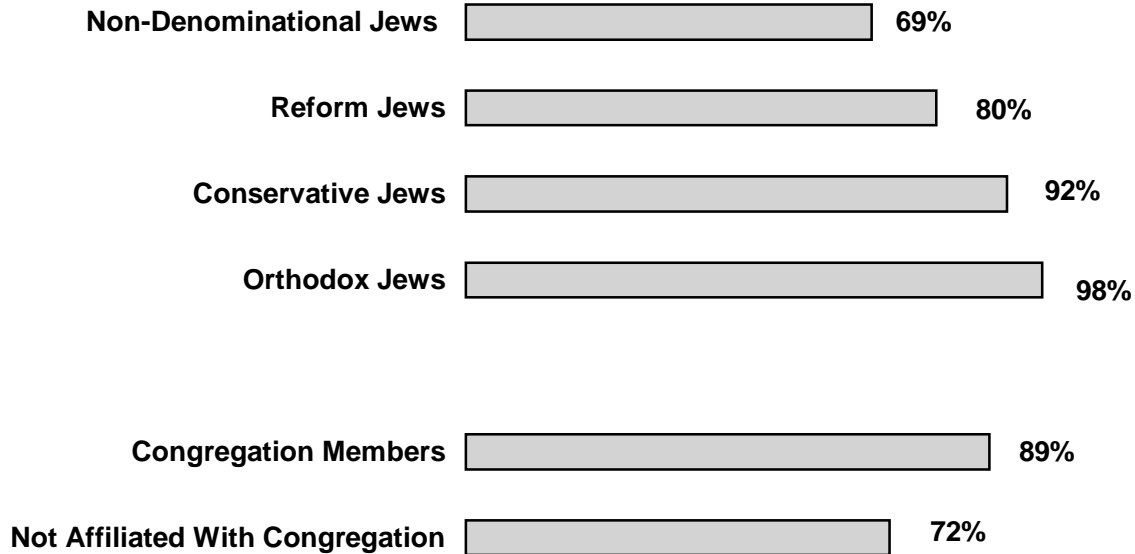
⁹ The question was asked of both Jewish and non-Jewish respondents. Spirituality was important to similar percentages of Jewish and non-Jewish respondents; 42% of non-Jewish respondents and 43% of Jewish respondents feel that spirituality is “very important;” 28% of non-Jewish and 39% of Jewish respondents respond “somewhat important.” Spirituality is “not very – not at all important” to 29% of non-Jewish and 18% of Jewish respondents.

JEWISH CONNECTIONS & JEWISH EDUCATION

The Importance of Spirituality to Jewish Respondents Is Strongly Related to Religious Denomination Self Identity.¹⁰

Exhibit 80. Importance of Spirituality to Respondents by Jewish Denomination, Jewish Respondents Only, 2002 Pittsburgh Jewish Community Study

% of Jewish Respondents For Whom Spirituality Is Very/Somewhat Important



¹⁰ Respondent age, somewhat surprisingly, was not related to the importance of spirituality. The percentage of respondents who report that spirituality was very/somewhat important are: ages 22-39: 86%, ages 40-49: 81%, ages 50-64: 80%, ages 65-74: 86%, and ages 75+: 85%.

JEWISH CONNECTIONS & JEWISH EDUCATION

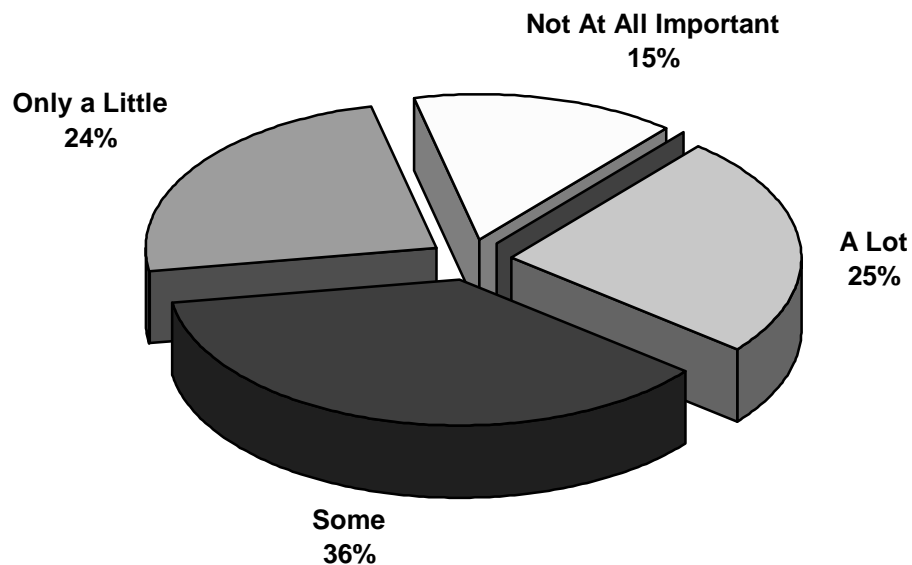
Jewish Respondents Who Reported That Spirituality Was Very/Somewhat Important Were Asked:

To what extent have Jewish institutions in Pittsburgh made a contribution to strengthening the spiritual side of your life?

- 25% of Jewish respondents report that Jewish institutions have had “a lot” of impact on their spiritual life;
- 36% report “some” impact;
- 24% report “only a little,” and 15% report “not at all.”

Exhibit 81. The Contribution of Jewish Institutions in Pittsburgh Towards Strengthening the Spiritual Life of Jewish Respondents, Only Respondents Who Reported That Spirituality is Very/Somewhat Important to Them, 2002 Pittsburgh Jewish Community Study

How Much of A Contribution Have Jewish Institutions Made to Respondent's Spiritual Life?



JEWISH CONNECTIONS & JEWISH EDUCATION

Jewish Congregation Members Were Most Likely To View Jewish Institutions in Pittsburgh as Contribution to Their Spiritual Life - among those who view spirituality as very/somewhat important.

- 33% of synagogue/temple members respond that Jewish institutions have made “a lot” of impact on their spiritual life compared to only 10% of non-congregation members.

Exhibit 82. Contribution of Jewish Institutions to Jewish Respondent’s Spiritual Life by Congregation Membership, Only Respondents For Whom Spirituality Was Very/Somewhat Important, 2002 Pittsburgh Jewish Community Study

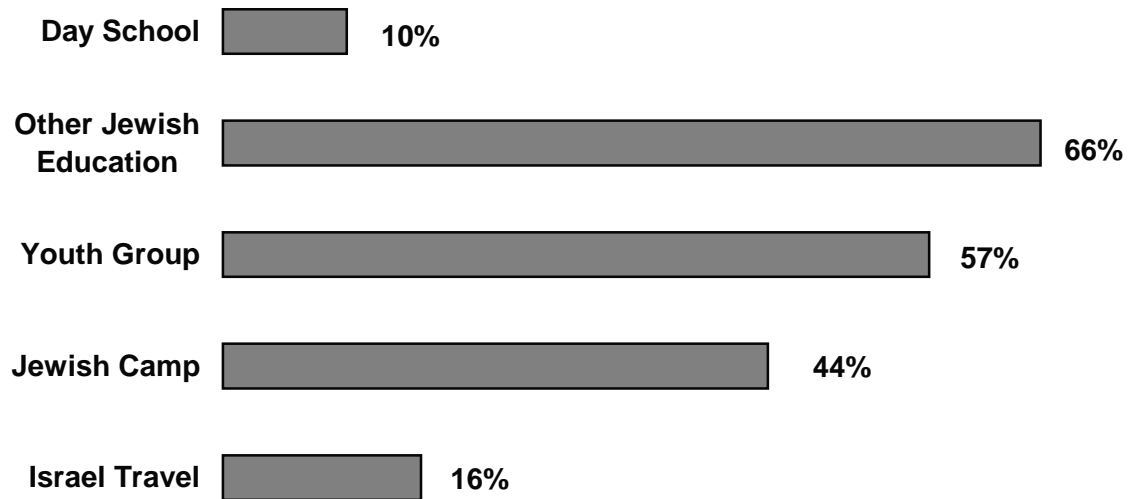
How Much Have Jewish Institutions in Pittsburgh Contributed to Respondent’s Spiritual Life?	Congregational Member	NOT a Member of a Congregation
A Lot	34%	10%
Some	40	31
Only A Little	21	28
Not At All	5	31
Total	100%	100%

JEWISH CONNECTIONS & JEWISH EDUCATION

A Significant Percentage of Jewish Respondents Report Formal and Informal Education Experiences as a Child or Teenager.

Exhibit 83. Childhood/Teenager Jewish Informal and Formal Educational Experiences, Jewish Respondents Only, 2002 Pittsburgh Jewish Community Study

% of Respondents With Jewish Childhood - Teenage Experiences



JEWISH CONNECTIONS & JEWISH EDUCATION

Younger Respondents Report Higher Rates of Having Attended a Jewish Day School as a Child/Teenager, Having Been Involved in a Jewish Youth Group, and Having Attended a Jewish Camp.

Exhibit 84. Childhood/Teenager Jewish Informal and Formal Educational Experiences by Age of Jewish Respondent, 2002 Pittsburgh Jewish Community Study

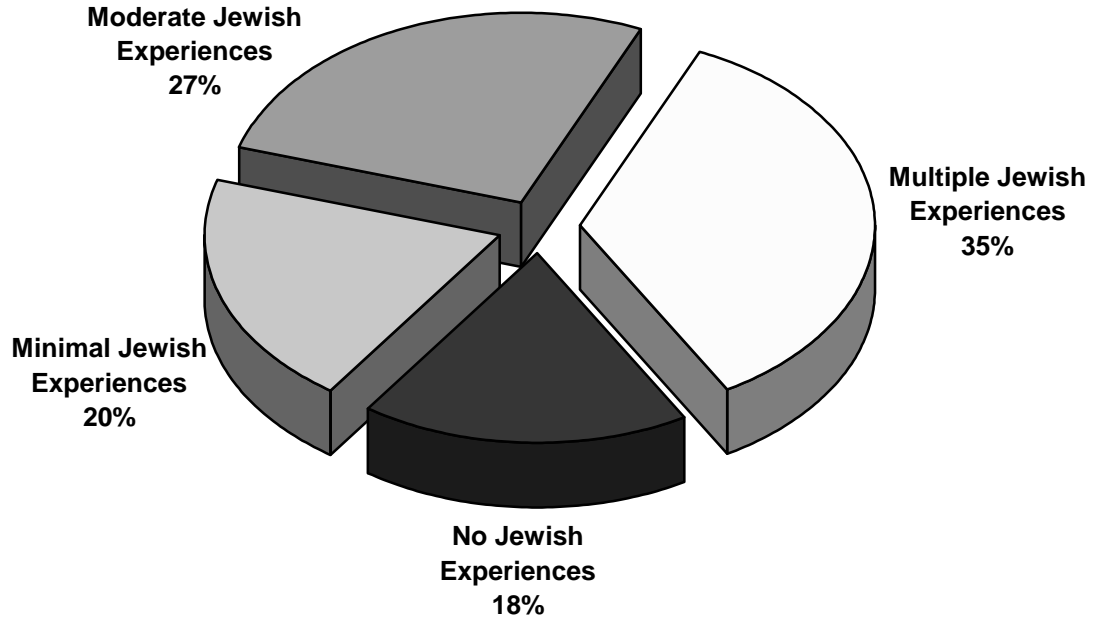
% With Jewish Childhood/Teenage Jewish Formal and Informal Experiences	Age of Jewish Respondent				
	22-39	40-49	50-64	65-74	75+
Day School Education	30%	8%	13%	2%	3%
Jewish Youth Group	62%	54%	67%	53%	39%
Jewish Summer Camp	50%	46%	48%	41%	27%
Travel to Israel as a Child or Teenager	34%	18%	11%	7%	10%

JEWISH CONNECTIONS & JEWISH EDUCATION

Jewish Survey Respondents Were Classified Into One of Four Groups Based on Their Level of Childhood/Teenager Jewish Experiences:

- (1) No Jewish Experiences as a child/teenager;
- (2) Minimal Jewish Experiences — with 0-4 years of Jewish education or informal experiences in Israel, Jewish camp, or a Jewish youth group;
- (3) Moderate Jewish Childhood Experiences — at least five years of Jewish education as a child;
- (4) Multiple Jewish Childhood Experiences — Jewish Day School for at least three years, or at least five years of Jewish education plus at least two informal Jewish experiences (camp, youth group, Israel).

Exhibit 85. Childhood/Teenager Jewish Informal and Formal Educational Experiences Typology, Jewish Respondents Only, 2002 Pittsburgh Jewish Community Study



JEWISH CONNECTIONS & JEWISH EDUCATION

The Impact of a Jewish Childhood: How Important is Being Jewish?

- Jewish Respondents who have had multiple childhood Jewish experiences or a moderate level of Jewish education as a child/teenager are most likely to say that being Jewish is very important to them.

Exhibit 86. Impact of a Jewish Childhood on Whether Jewish Respondent Believes "Being Jewish" Is Important, 2002 Pittsburgh Jewish Community Study

% of Respondents Reporting That Being Jewish is "Very Important" To Them



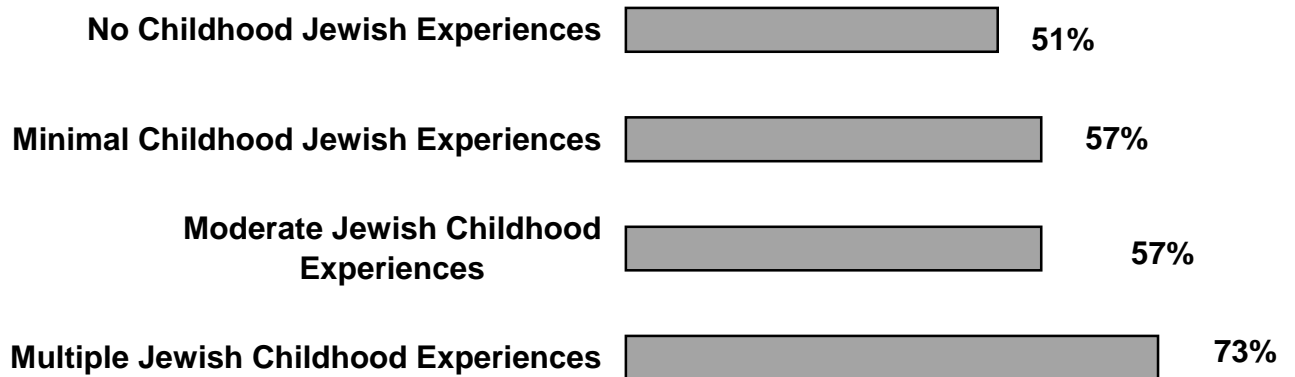
JEWISH CONNECTIONS & JEWISH EDUCATION

The Impact of a Jewish Childhood: Yom Kippur Fasting.

- Jewish Respondents who have had multiple childhood Jewish experiences are most likely to always/usually fast on Yom Kippur.

Exhibit 87. Impact of a Jewish Childhood on Yom Kippur Fasting,
2002 Pittsburgh Jewish Community Study

% of Respondents Reporting That They Usually/Always Fast on Yom Kippur



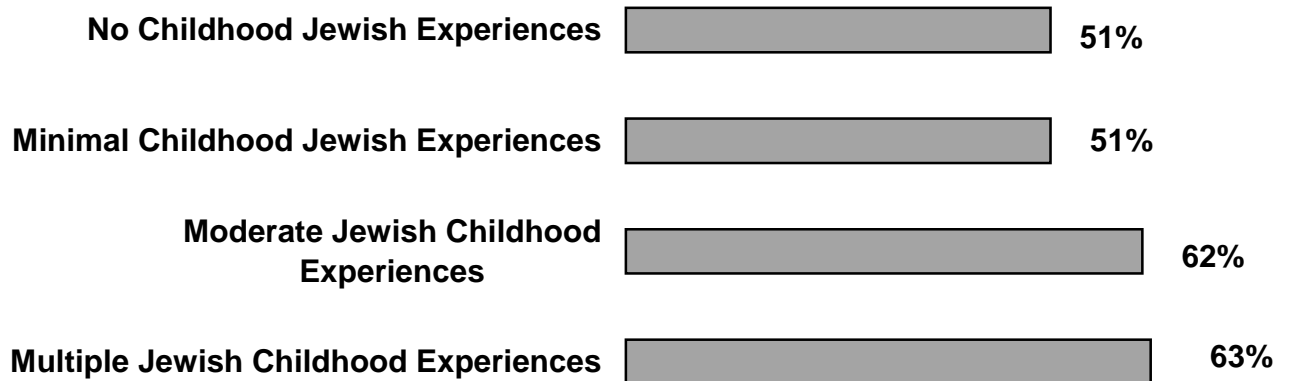
JEWISH CONNECTIONS & JEWISH EDUCATION

The Impact of a Jewish Childhood: Congregational Membership.

- Jewish childhood experiences are slightly related to congregational membership (as an adult) in Pittsburgh.

Exhibit 88. Impact of a Jewish Childhood on Current Congregation Membership, 2002 Pittsburgh Jewish Community Study

% of Respondents Who Are Currently Congregation Members in Pittsburgh

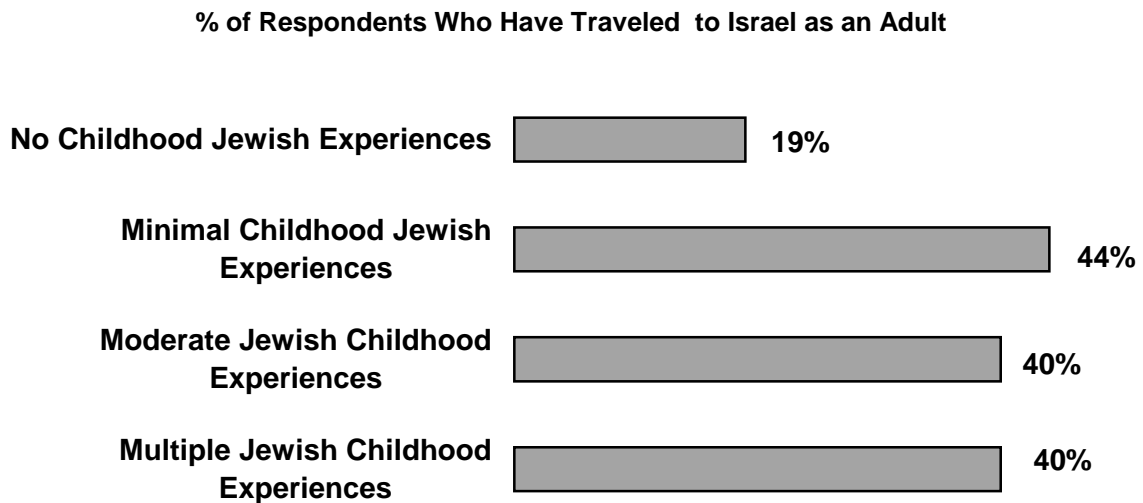


JEWISH CONNECTIONS & JEWISH EDUCATION

The Impact of a Jewish Childhood: Israel Travel as an Adult.

- Jewish Respondents who have had not any Jewish childhood experiences are least likely to have traveled to Israel as adults.

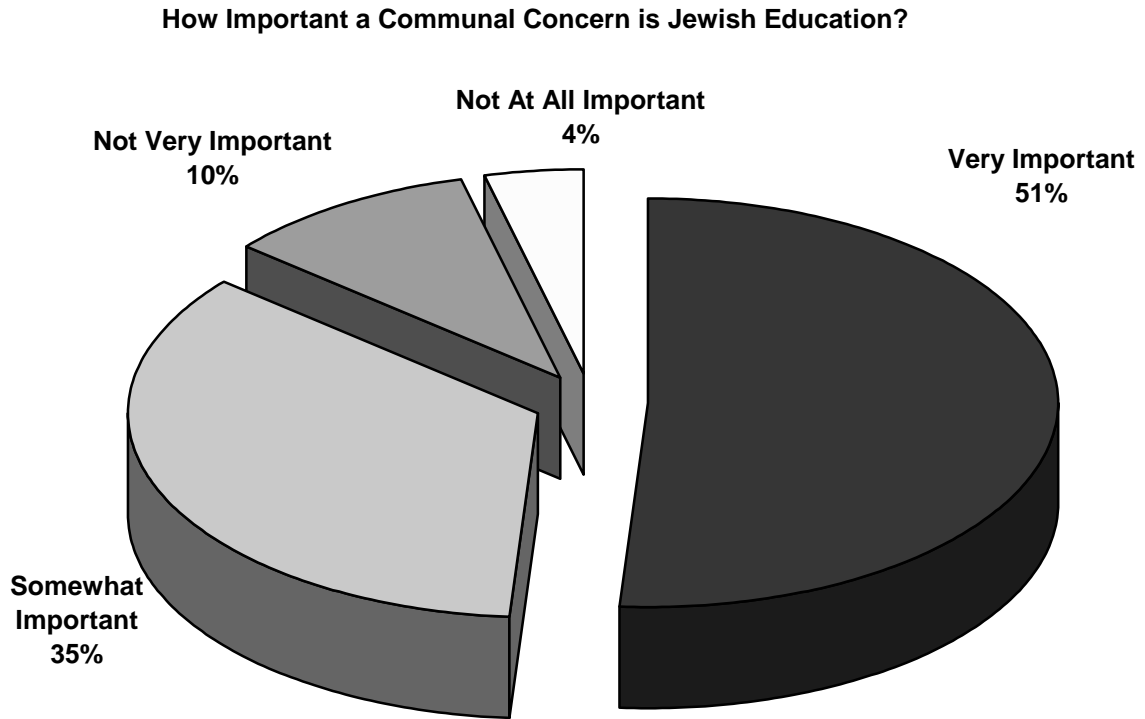
Exhibit 89. Impact of a Jewish Childhood on Whether Jewish Respondent Has Traveled to Israel as an Adult, 2002 Pittsburgh Jewish Community Study



JEWISH CONNECTIONS & JEWISH EDUCATION

Jewish Education Is A Very Important Jewish Communal Concern.

Exhibit 90. How Important a Communal Concern is Jewish Education, Jewish Respondents Only, 2002 Pittsburgh Jewish Community Study

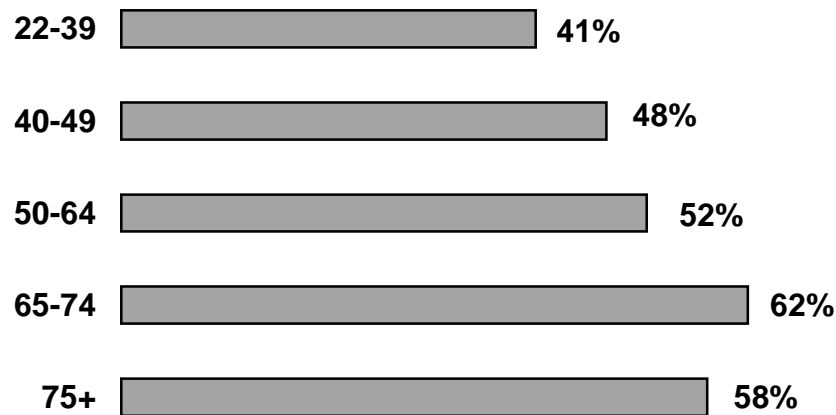


JEWISH CONNECTIONS & JEWISH EDUCATION

- **Senior Jewish Respondents Are More Likely Than Younger Jewish Respondents To View Jewish Education as a Very Important Jewish Communal Concern.**

Exhibit 91. Percent of Jewish Respondents Viewing Jewish Education as a Very Important Communal Concern, 2002 Pittsburgh Jewish Community Study

% of Respondents Who Say Jewish Education is a Very Important Communal Concern



- **88% of Orthodox Jewish respondents feel Jewish education is an important Jewish communal concern, compared to 65% of conservative Jews, 43% of reform Jews, and 32% of non-denominational Jews.**

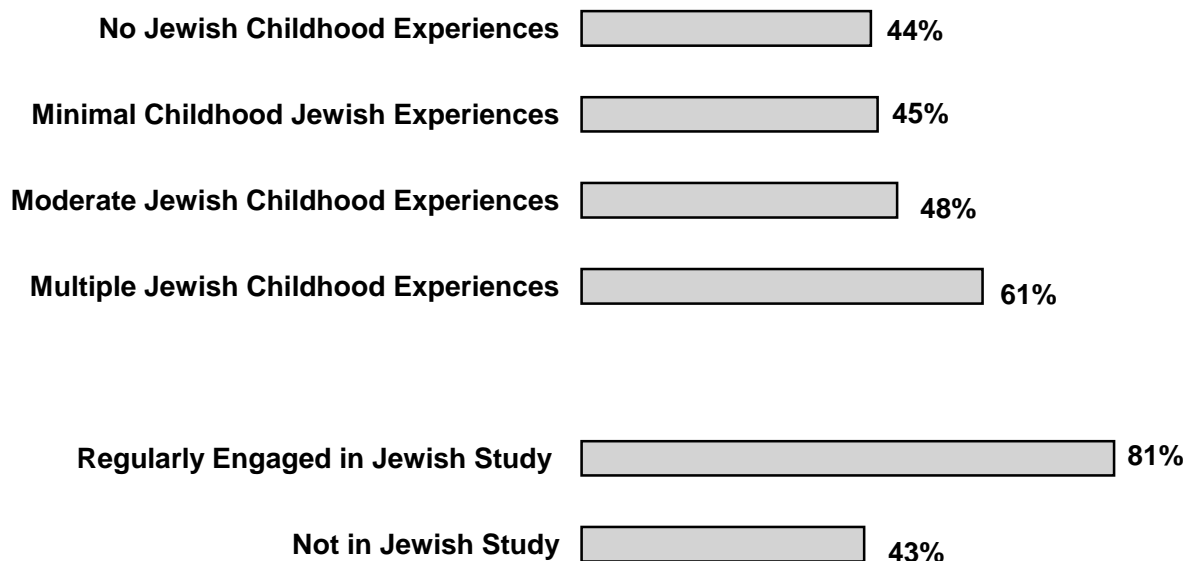
JEWISH CONNECTIONS & JEWISH EDUCATION

Respondents With Jewish Educational Experiences as a Child/Teenager and/or Continued Jewish Study As An Adult Are Strong Supporters of Jewish Education.

- 61% of respondents with multiple Jewish experiences as a child/teenager view Jewish education as a very important communal concern;
- 81% of Jewish respondents who have been engaged in regular Jewish study see Jewish education as “very important.”

Exhibit 92. Percent of Jewish Respondents Viewing Jewish Education as a Very Important Communal Concern, 2002 Pittsburgh Jewish Community Study

% of Jewish Respondents For Whom Spirituality Is Very/Somewhat Important



The 2002 Pittsburgh Jewish Community Study

INTERMARRIAGE & RAISING CHILDREN JEWISH

United Jewish Federation of Greater Pittsburgh

in partnership with the

Jewish Healthcare Foundation

Ukeles Associates, Inc.

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International Communications Research

December, 2002 (revised)

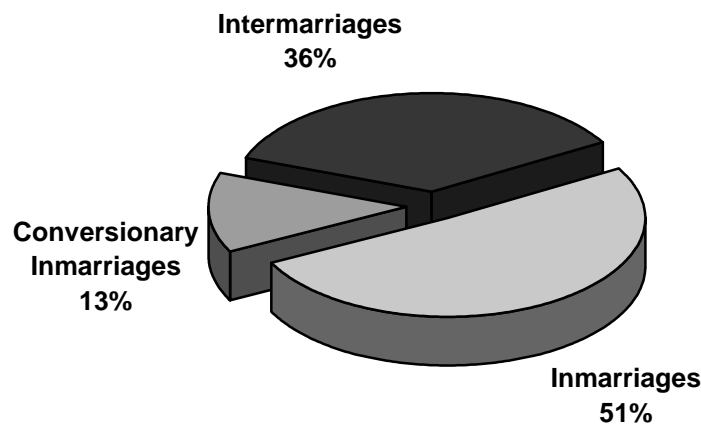
INTERMARRIAGE & RAISING CHILDREN JEWISH

Intermarriage Within the Jewish Community — and Whether Interfaith Jewish Couples Raise Their Children as Jewish — are important issues in Greater Pittsburgh, as well as for the American Jewish community nationally.

In 2002, one-in-three married couples in the Pittsburgh Jewish community is intermarried — a Jewish born person is married to a non-Jewish born person, and the non-Jewish born person does not consider himself/herself to be Jewish.¹

- **36%** of current marriages are **intermarriages** between a Jewish person and a non-Jewish person.
- In 64% of current marriages, both spouses consider themselves to be Jewish:
 - 51% of current marriages are **inmarriages**: a Jewish born respondent and spouse;
 - 13% of current respondent/spouse marriages are **conversionary-inmarried marriages** - they involve a Jewish born partner and a non-Jewish born partner who considered himself/herself to be Jewish at the time of the survey interview.

Exhibit 93. Inmarriage and Intermarriage:
Percentages of Married Respondent/Spouse Couples,
2002 Pittsburgh Jewish Community Study



¹The intermarriage/inmarriage data is based on an analysis of respondents and spouses only, and does not include other household members (if any); the 1984 Pittsburgh study focused on respondent/spouse intermarriage rates.

INTERMARRIAGE & RAISING CHILDREN JEWISH

While 36% of currently married respondent/spouse couples are interfaith — Only 24% of Jewish-Born Respondents and Spouses Are Married to Someone Who Is NOT Jewish:²

- 67% of Jewish-Born Respondents-Spouses Married Another Born Jew;
- 9% Married a non-Jewish born person who now considers himself/herself to be Jewish.

Exhibit 94 Inmarriage and Inter-marriage: Percentages by Married Respondent/Spouse Couples and by Jewish-Born Persons, 2002 Pittsburgh Jewish Community Study

Type Of Marriage	Percent Of Marriages	Percent Of Jewish Born Persons
Inmarriage	51%	67%
Conversionary Marriage	13	9
Inter-marriage	36	24
Total	100%	100%

² Confusion over calculations of inmarriage/intermarriage rates by couples and by Jewish born persons is not uncommon. The “couples” intermarriage rate is always higher than the “Jewish persons” intermarried rate.

As an example, consider three married couples: (1) Couple A: both Jewish born; (b) Couple B: both Jewish born; (c) Couple C: one person born Jewish, spouse is non-Jewish born and does not consider self Jewish. There are three couples; one is intermarried — “couples” intermarriage rate is 33%.

There are six people; five were born Jewish. Only one of the five Jews is married to a non-Jew — “Jewish persons” intermarriage rate is 20%.

INTERMARRIAGE & RAISING CHILDREN JEWISH

Intermarriages Rates in the 2002 Pittsburgh Study Appear To Be Higher Than Intermarriage Rates in Comparable Regional Jewish Communities.

The Intermarriage Rate has significantly increased since the 1984 study.³

Exhibit 95. Inmarriage and Intermarriage Rate Comparisons:
Percentages of Married Couples,
Pittsburgh 2002, Pittsburgh 1984, Baltimore 1999, Cleveland 1996,
Detroit 1990, Philadelphia 1996

Community, Year	Couples/Marriages		TOTAL
	Inmarriages & Conversionary Inmarriages	Intermarriages	
Pittsburgh, 2002	64%	36	100%
Pittsburgh, 1984	87%	13	100%
Baltimore, 1999	83%	17	100%
Cleveland, 1996	77%	23	100%
Detroit, 1990	85%	15	100%
Philadelphia, 1996	78%	22	100%

³ Data from the 1984 study had already indicated that the intermarriage rate was going to increase significantly in Pittsburgh. While the overall intermarriage rate was 13%, 24% of married respondents under the age of 40 were intermarried, compared to 17% of respondents ages 40-49, and 7% of respondents ages 50 and over.

INTERMARRIAGE & RAISING CHILDREN JEWISH

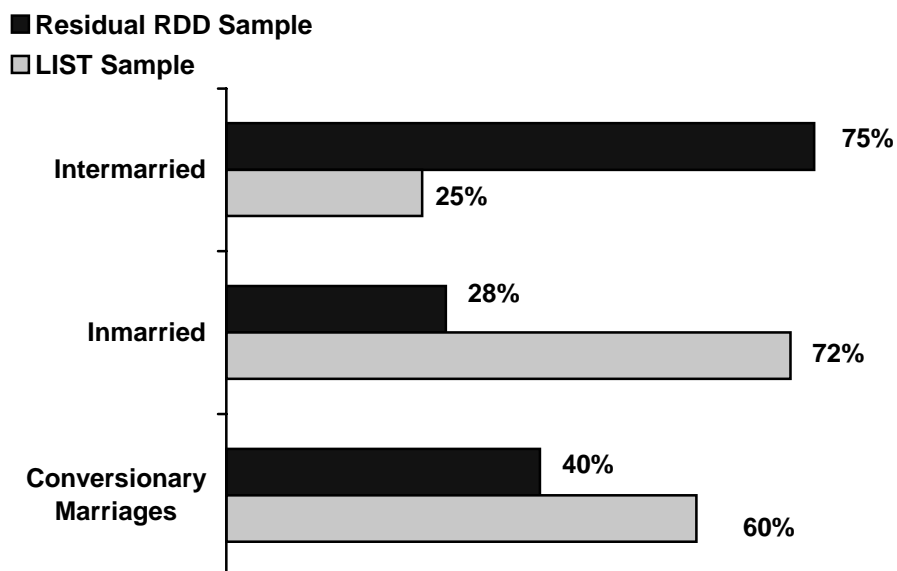
The 2002 Pittsburgh Jewish Community Study Intermarriage Statistics Reflect the Sample Design and Survey Interviewing Effort to Locate, Identify and Interview Jewish Households NOT Known to the Jewish Community — and to Then Statistically Project the Number of Intermarried Jewish Households Accurately and Completely.

- 75% of the Intermarried Respondents/Spouses were located and interviewed through the residual RDD (random digit dialing) sampling frame; only 25% of the interfaith Jewish households were “known” to the Jewish community with working phone numbers on the Federation List.

Non-Jewish Respondents in Interfaith Jewish Households Were Also Interviewed — If They Felt Comfortable Discussing Their Household’s Jewish Life.

- 37% of Intermarried Respondents/Spouses were non-Jewish; completing interviews with these respondents provided a thorough and complete portrait of interfaith Jewish households in Greater Pittsburgh.

Exhibit 96. Percentages of Inmarried Respondents/Spouses Located and Interviewed by Residual RDD or Federation LIST Sampling Frames, 2002 Pittsburgh Jewish Community Study



INTERMARRIAGE & RAISING CHILDREN JEWISH

Intermarriage Rates in Pittsburgh are Dramatically Higher for 1990s Marriages.

- Prior to 1970, 13% of the currently married Jewish couples are intermarried;
- From 1970 to 1979, the intermarriage rate rises to 37%;
- During the 1980s, the rate remains at 36%;
- 59% of currently married couples, married after 1990, are intermarried.⁴

Exhibit 97. Inmarriage and Intermarriages Rates by Year of Marriage, Married Respondents/Spouses Only, 2002 Pittsburgh Jewish Community Study.

	Year of Marriage for Currently Married Respondents			
	Prior to 1970	1970 – 1979	1980 – 1989	1990 +
Inmarriages	80%	44%	45%	29%
Conversionary Marriages	7	19	19	12
Intermarriages	13	37	36	59
Total	100%	100%	100%	100%

⁴ Rates are for currently married respondents. In order to simplify the questionnaire (and avoid making some respondents uncomfortable) divorced, separated, and widowed Jewish respondents were not asked if they had been married to a Jewish or a non-Jewish person, so the data can only be interpreted as strongly suggestive of time period shifts in intermarriage rates.

INTERMARRIAGE & RAISING CHILDREN JEWISH

Intermarriage Rates in Pittsburgh are Significantly Higher for Younger Survey Respondents (many of whom are recently married, of course).

- 58% of the currently married young adult respondents (ages 22-39) are intermarried;
- Only 12% of currently married senior respondents are intermarried.

Exhibit 98. Inmarriage and Inter marriages Rates by Age of Respondent, Married Respondents/Spouses Only, 2002 Pittsburgh Jewish Community Study.

	Age of Currently Married Respondents			
	22-39	40-49	50-64	65+
Inmarriages	31%	35%	55%	80%
Conversionary Marriages	11	21	12	8
Inter marriages	58	44	33	12
Total	100%	100%	100%	100%

INTERMARRIAGE & RAISING CHILDREN JEWISH

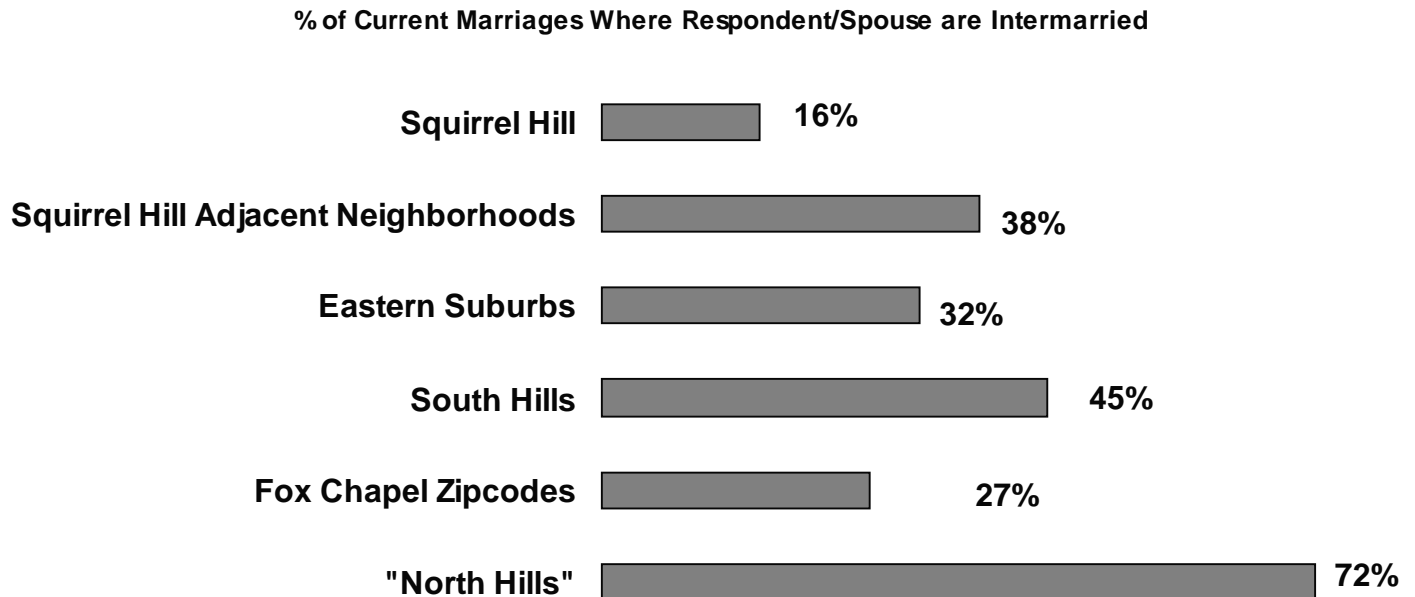
Geographic Area Within Greater Pittsburgh is Strongly Correlated With Inter-marriage Patterns.

- Only 16% of Squirrel Hill currently married couples are intermarried;
- 45% of South Hills married couples are intermarried.

While Previous Geographic Analyses Have Combined Fox Chapel and the North Hills Area — despite small numbers of interviews in the two areas separately, the intermarriage rates in the two areas appear to be so radically different that they are presented separately.⁵

- 27% of Fox Chapel married respondents (zip codes 15218 and 15238) report that they are intermarried;
- 72% of “North Hills” married respondents are intermarried.

Exhibit 99. Intermarriage Rates by Geographic Area, Currently Married Couples, 2002 Pittsburgh Jewish Community Study.



⁵ The number of married couples with complete information for inmarriage/intermarriage analysis was 43 in the North Hills and 47 in the two Fox Chapel zip codes. The combined intermarriage rate was 53%.

INTERMARRIAGE & RAISING CHILDREN JEWISH

The Impact of a Jewish Childhood on Marriage Patterns is Strong.

Jewish respondents marry a non-Jewish born person:

- 71% of the time when the Jewish respondent does not have any Jewish childhood experiences;
- 28% of the time when the Jewish respondent has multiple Jewish experiences or day school enrollment for at least three years.⁶

Exhibit 100. Percent of Jewish Respondents Who Marry a non-Jewish Born Person by Respondent Jewish Educational/Informal Experiences, 2002 Pittsburgh Jewish Community Study.

Respondent's Level of Jewish Childhood Experiences	% Respondents who Married a Non-Jewish Born Person
None	71%
Minimal – Less than 5 years Jewish Education, or No Jewish Education but Informal Experiences (Camp, Youth Group, etc.)	43%
Moderate – 5 years Jewish Education Plus either camp, youth group, or Israel travel.	33%
Multiple – 5 years Jewish Education plus at least <u>two</u> Informal Experiences or 3 Years of Day School	28%

⁶ The data in this exhibit have been organized to answer the often asked question of the impact of Jewish education / Jewish childhood experiences on Jewish persons marrying another Jewish-born person.

Intermarriage analyses are never quite straightforward, however, and it would be inaccurate to conclude that higher levels of childhood Jewish education/experiences are related to lower intermarriage rates. While Jewish respondents with higher levels of childhood experiences are more likely to marry a Jewish person, Jewish respondents without any Jewish childhood experiences are much more likely to report that their non-Jewish born partner considers himself/herself Jewish (and to be in a “conversionary” inmarriage).

INTERMARRIAGE & RAISING CHILDREN JEWISH

Jewish Respondents in Interfaith Households Are Much Less Likely to Report that They Fast on Yom Kippur Than Inmarried Jewish Respondents.

- 76% of inmarried Jewish respondents always/usually fast on Yom Kippur;
- 36% of intermarried Jewish respondents fast on Yom Kippur.

Exhibit 101. Percent of Jewish Respondents Who Always/Usually Fast on Yom Kippur by Respondent Inmarriage/Intermarriage Status, 2002 Pittsburgh Jewish Community Study.

On Yom Kippur, Respondent:	Jewish Respondents in Intermarried Households	Inmarried Jewish Respondents ⁷
Always	29%	66%
Usually	7	10
Sometimes	28	8
Never	36	16
Total	100%	100%

⁷ Inmarried and conversionary inmarried combined.

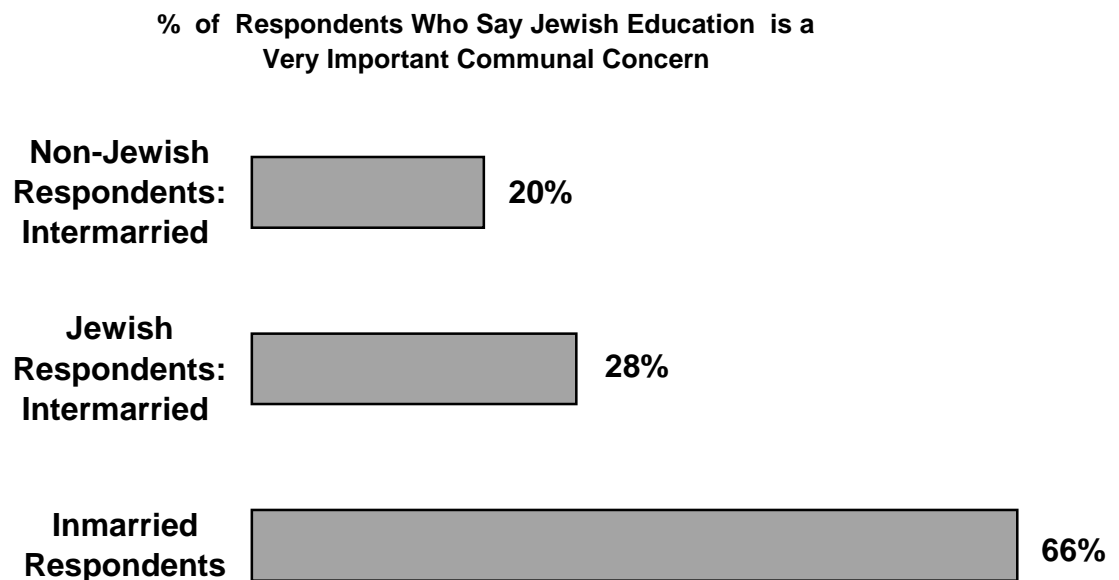
INTERMARRIAGE & RAISING CHILDREN JEWISH

Jewish Education is a Very Important Jewish Communal Concern for Inmarried Respondents Compared to Intermarried Household Respondents.

In **Inmarried Households**, 66% of Survey Respondents View Jewish Education As a Very Important Communal Concern.

In **Intermarried Households**: (a) 20% of non-Jewish respondents report that Jewish education is a very important communal issue, and (b) 28% of Jewish respondents view Jewish education similarly.⁸

Exhibit 102. Percent of Survey Respondents Who View Jewish Education as a “Very Important” Jewish Communal Concern by Inter-marriage Status and Jewish/non-Jewish Identity of Inter-married Household Respondent, 2002 Pittsburgh Jewish Community Study



⁸A total of 200 interfaith Jewish households answered the survey; 66 non-Jewish respondents and 134 Jewish respondents completed the interview in interfaith households.

While the number of interviews with non-Jewish interfaith respondents is relatively small (N=66), the opportunity to compare the responses of Jewish and non-Jewish respondents in interfaith Jewish marriages is too valuable to be ignored. Differences of at least 10%-15% should exist before even tentative conclusions should be embraced. All data are suggestive – and at times – fascinating.

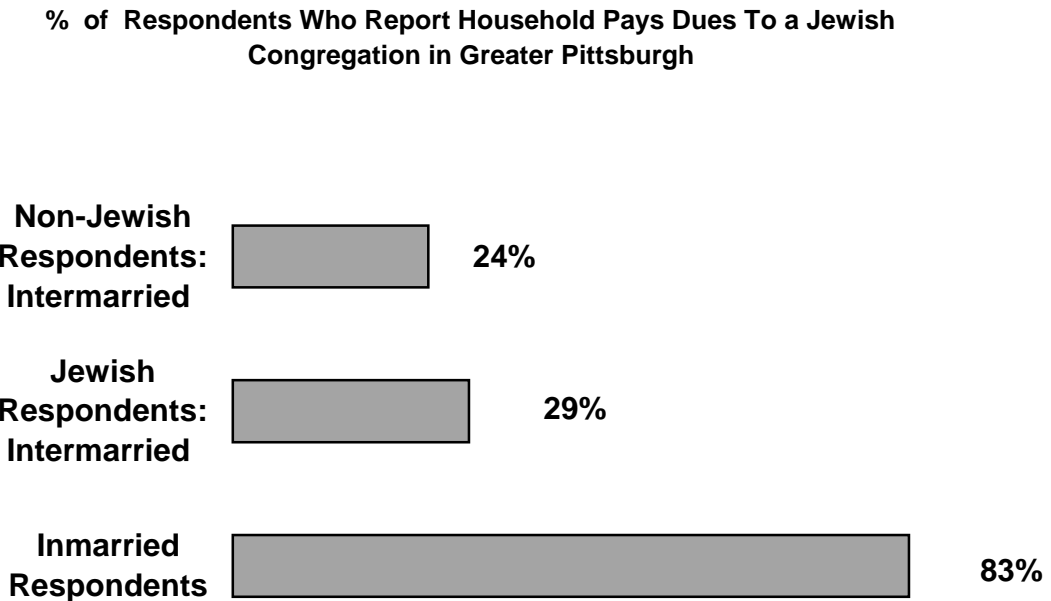
INTERMARRIAGE & RAISING CHILDREN JEWISH

Congregation Membership Varies Enormously By Inmarried/Intermarried Status of the Household.

Intermarried non-Jewish and Jewish Respondents Report Similar Rates of Congregation Membership/non-Membership:

- 83% of surveyed inmarried Jewish households report congregation membership in Pittsburgh;
- In Intermarried Households: 24% of non-Jewish intermarried respondents say that their household pays dues to a synagogue/temple, similarly, 29% of Jewish interfaith respondents report household congregation membership.

Exhibit 103. Percent of Survey Respondents Who Report Household Pays Dues to a Jewish Congregation by Inter-marriage Status and Jewish/non-Jewish Identity of Intermarried Household Respondent, 2002 Pittsburgh Jewish Community Study



INTERMARRIAGE & RAISING CHILDREN JEWISH

Jewish Ritual Observance is Much Higher in Inmarried Jewish Households Than in Intermarried Households.

- 93% of inmarried respondents report always/usually attending a Passover Seder compared to 65% of Jewish respondents in interfaith households and 36% of non-Jewish interfaith household respondents.
- While differences between inmarried and intermarried households are strong for all Jewish ritual observance indicators, non-Jewish and Jewish respondents in interfaith households report more similar behavior patterns on the ritual indicators other than Passover Seders.

Exhibit 104. Jewish Ritual Observance by Inter-marriage Status and Jewish/non-Jewish Identity of Inter-married Household Respondent, 2002 Pittsburgh Jewish Community Study

% Reporting Jewish Behavior Always/Usually Observed	Non-Jewish Respondents in Inter-married Households	Jewish Respondents in Inter-married Households	Inmarried Jewish Respondents
Attends Passover Seder	36%	65%	93%
Lights Chanukah Candles	47%	56%	90%
Lights Shabbat Candles	11%	6%	43%
Keeps Kosher Home	3%	1%	27%

INTERMARRIAGE & RAISING CHILDREN JEWISH

11,400 Children Live in Pittsburgh Jewish Households.

Intermarried Jewish Households Include 4,400 Children.

- 39% of All Children Under Age 18 Living in the Pittsburgh Jewish Community Reside in an Interfaith Jewish Household.

Exhibit 105. Number and Percentage of Children in Pittsburgh Jewish Households by Whether the Household is Inmarried or Intermarried, 2002 Pittsburgh Jewish Community Study

Type of Marriage	Number of Children	Percent
Intermarried Households	4,400	39%
Conversionary Inmarried Households	1,600	14
Inmarried Households	4,000	35
“Other Household Types”*	1,400	11
TOTAL	11,400	100%

* “Other Household Types” include unmarried partners, divorced-separated-widowed-single parents, and never married households.

INTERMARRIAGE & RAISING CHILDREN JEWISH

Approximately Half of all Children in Intermarried Households are Being Raised “Jewish” or “Jewish & Something Else.”

- **4,400 children are being raised in intermarried households:**
 - 36% are being raised Jewish;
 - 11% are being raised as Jewish and something else;
 - **40% are definitely not being raised as Jewish;**
 - 14% are “undecided”⁹ according to the survey respondent.

Exhibit 106. Number and Percentage of Children in Pittsburgh Jewish Households by Whether the Household is Inmarried or Intermarried, 2002 Pittsburgh Jewish Community Study

Intermarried Households Only		
Children Being Raised As:	Number	Percent
Jewish	1600	36%
Jewish & Something Else	500	11
Not Being Raised Jewish	1700	40
Undecided	600	14
Total	4,400	100%

⁹ Jewish persons estimates in Exhibit 1, etc., combine the “not being raised” Jewish and the “undecided” as non-Jewish, and include the “Jewish & Something Else” along with the Jewish raised.

INTERMARRIAGE & RAISING CHILDREN JEWISH

5,600 Children Are Being Raised in Inmarried and Conversionary-Inmarried Jewish Households: 98%-99% are Being Raised Jewish.

In Intermarried Jewish Households, Both Jewish and non-Jewish Survey Respondents Agree that One-Third of the Children are Being Raised Jewish.

- But, when the child is not being raised Jewish (or Jewish & Something Else), non-Jewish interfaith household respondents are more likely to report that the child's religious identity is "undecided" while Jewish interfaith household respondents report that the child is "not being raised Jewish."

Exhibit 107. Are Children Being Raised by Inter marriage¹⁰ Status and Jewish/non-Jewish Identity of Inter married Household Respondent, 2002 Pittsburgh Jewish Community Study

Children Being Raised As:	Non-Jewish Respondents in Inter married Households	Jewish Respondents in Inter married Households	In married Respondents
Jewish	35%	36%	98%
Jewish & Something Else	14	8	<1%
Not Being Raised Jewish	29	48	<1%
Undecided	22	8	1
Total	100%	100%	100%

¹⁰In married and conversionary in married Jewish households combined. The conversionary-in married household behave almost identically with two-born Jewish person households in terms of child rearing: 99% of in married and 96% of conversionary-in married Jewish households report raising their children "Jewish."

INTERMARRIAGE & RAISING CHILDREN JEWISH

In Inmarried Households, 98% of All Children – Male and Female – Are Being Raised Jewish.

In Intermarried Households, Male Children are More Likely to be Raised Jewish:

- 47% of male children and 25% of female children are being raised Jewish.

Exhibit 108. Are Children Being Raised in Interfaith Households by Gender of Child, 2002 Pittsburgh Jewish Community Study

Intermarried Households Only		
Children Being Raised As:	Male Children	Female Children
Jewish	47%	25%
Jewish & Something Else	10	11
Not Being Raised Jewish	36	44
Undecided	7	20
TOTAL	100% [N= an estimated 2,200 Male Children]	100% [N= an estimated 2,200 Female Children]

INTERMARRIAGE & RAISING CHILDREN JEWISH

Even Among Children Being Raised “Jewish” or “Jewish and Something Else” in Intermarried Jewish Households, Interfaith Household Jewish-Raised Children Are Less Likely to be Receiving a Jewish Education.

- 24% of children being raised “Jewish/Jewish & Something Else” in interfaith households have not had any Jewish education.
- only 2% of Jewish children in inmarried Jewish households have not had any Jewish education.

Exhibit 109. Jewish Education of Children Ages 6-17 Being Raised Jewish by Household Inmarriage / Intermarriage Status,¹¹
2002 Pittsburgh Jewish Community Study

Jewish Education of Children Ages 6-17 Being Raised Jewish	Intermarried Households	Inmarried & Conversionary Households
Current Day School	4%	33%
Previous Day School	9	15
Current Supplemental School	42	44
Prior Supplemental School	21	7
No Jewish Education	24	2
TOTAL	100%	100%

¹¹Data was also collected for children ages 6-17 residing in “other household types.” For all Jewish households included in the survey, 24% of Jewish-raised children ages 6-17 are reported to be currently enrolled in a Jewish Day School (a projected 1,500 children). This number exceeds the actual number enrolled in Day Schools in Pittsburgh, hardly surprising since: (a) survey data on Jewish education are always susceptible to “guilt” inflation by respondents, and (b) regardless of how carefully the survey questionnaire attempted to define fulltime Day School attendance, some confusion always remains between Jewish Day Schools and going to Jewish (supplementary) schools during the daytime.

For these reasons, the data on Jewish education of children ages 6-17 is viewed as non-definitive and probably overstated. Thus, we have focused on cross-tabulation analysis in this section, since patterns of relationships typically can supercede the problems of “guilt” variable overstatement.

INTERMARRIAGE & RAISING CHILDREN JEWISH

Estimates of Children (ages 6-17) in Interfaith Households Who Are Currently Reported to be Receiving a Jewish Education Vary By Whether the Interfaith Household Respondent Was Jewish or non-Jewish.¹²

- Non-Jewish respondents are more likely to report “no Jewish education” for the children ages 6-17 being raised Jewish in their interfaith households: 43%.
- only 7% of Jewish-raised children in intermarried Jewish households have not had any Jewish education, according to the Jewish respondent in an interfaith household.

Exhibit 110. Jewish Education of Children Ages 6-17 Being Raised Jewish by Household Inmarriage / Intermarriage Status and Whether Respondent in Intermarried Households Was Jewish or non-Jewish, 2002 Pittsburgh Jewish Community Study

Jewish Education of Children Ages 6-17 Being Raised Jewish	Non-Jewish Respondents in Intermarried Households	Jewish Respondents in Intermarried Households	Inmarried Respondents
Current Day School	2%	6%	33%
Previous Day School	10	9	15
Current Supplemental School	38	47	44
Prior Supplemental School	8	32	7
No Jewish Education	43	7	2
TOTAL	100%	100%	100%

¹² Again, the number of interviews with non-Jewish respondents is small, so the data are suggestive only, but the implications for understanding the reality of interfaith Jewish family life in Pittsburgh are enormous, as are the potential implications of these differences (if representative of differences within all interfaith households) for Jewish population studies that deliberately exclude non-Jewish respondents.

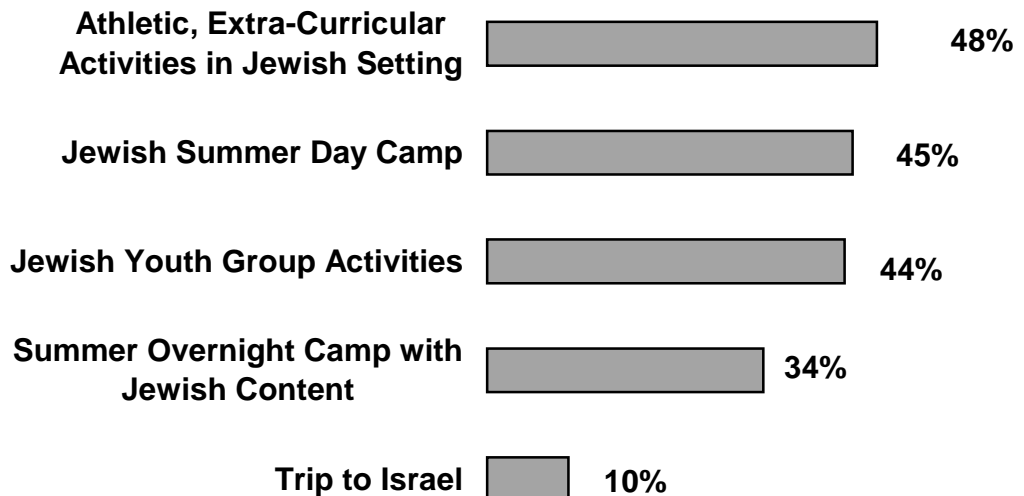
INTERMARRIAGE & RAISING CHILDREN JEWISH

Informal Jewish Experiences — Jewish Summer Camps, Recreational-Athletic Participation in a Jewish Setting, Jewish Youth Activities — Are An Important Part of the Pittsburgh’s Jewish Communities Commitment to Children in Jewish Households.¹³

- 48% of Pittsburgh Jewish households with a child/children ages 6-17 report that at least one child had ever been “...involved in athletic or other extra-curricular activities at a JCC, synagogue, or other Jewish setting;”
- 45% report that a child ages 6-17 had “...gone to a summer day camp with Jewish content” while 34% report similar summer overnight camp Jewish experiences for a child in the household.

Exhibit 111. Informal Jewish Experiences of All Children Ages 6-17, 2002 Pittsburgh Jewish Community Study

% of Households Reporting A Child Ages 6-17 Has Ever Participated in:



¹³ This question was asked of all households with children ages 6-17, regardless of whether the children in the household were being raised Jewish. The question was also asked on a collective basis (“any child”) and not on a child-by-child basis.

INTERMARRIAGE & RAISING CHILDREN JEWISH

Children Ages 6-17 in Interfaith Jewish Households Are Much Less Likely To Be Involved in Informal Jewish Experiences Than Children in Inmarried and Conversionary-Inmarried Households.

Exhibit 112. Jewish Informal Experiences of Children Ages 6-17 by Household Inmarriage / Intermarriage Status and Whether Respondent in Intermarried Households Was Jewish or non-Jewish, 2002 Pittsburgh Jewish Community Study

Has Any Child Ages 6-17 Ever Participated in:	Non-Jewish Respondents in Intermarried Households	Jewish Respondents in Intermarried Households	Inmarried Respondents
Athletic, Extra-Curricular Activities in a Jewish Setting	28%	40%	67%
Summer Day Camp with Jewish Content	12%	20%	75%
Jewish Youth Group Activities	28%	26%	63%
Summer Overnight Camp with Jewish Content	8%	13%	52%
Trip to Israel	<1%	3%	18%
TOTAL	100%	100%	100%

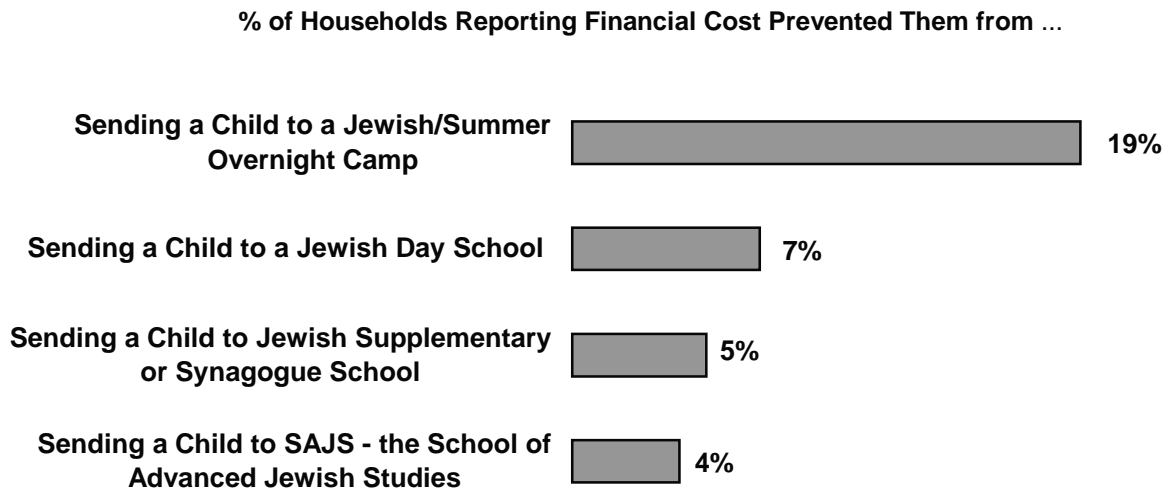
INTERMARRIAGE & RAISING CHILDREN JEWISH

The “Cost of Being Jewish” Has Had Some Impact on Activities for Children:

19% of households report that during the previous five years financial cost had prevented them from sending a child to a summer overnight camp with Jewish content.

But, in Pittsburgh, the vast majority of households report that sending a child to a Jewish day school has not been prevented by financial cost – only 7% report that financial cost had prevented Jewish day school attendance.¹⁴

Exhibit 113. Impact of the Financial Cost of Being Jewish on Child-Related Activities, 2002 Pittsburgh Jewish Community Study



¹⁴This series of questions related to children in the household paralleled the questions on the impact of financial cost for adults, and was modeled after the NJPS 2000 questionnaire (SAJS was obviously added for the Pittsburgh study). When the NJPS data is released, comparisons between the national data and the Pittsburgh data will be available.

Respondents in inmarried Jewish households answer: 21% report Jewish overnight summer camp was prevented by financial cost, 12% Jewish Day School prevented, 5% Jewish Supplementary/Synagogue School, and 4% SAJS.

The 2002 Pittsburgh Jewish Community Study

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Jewish Healthcare Foundation

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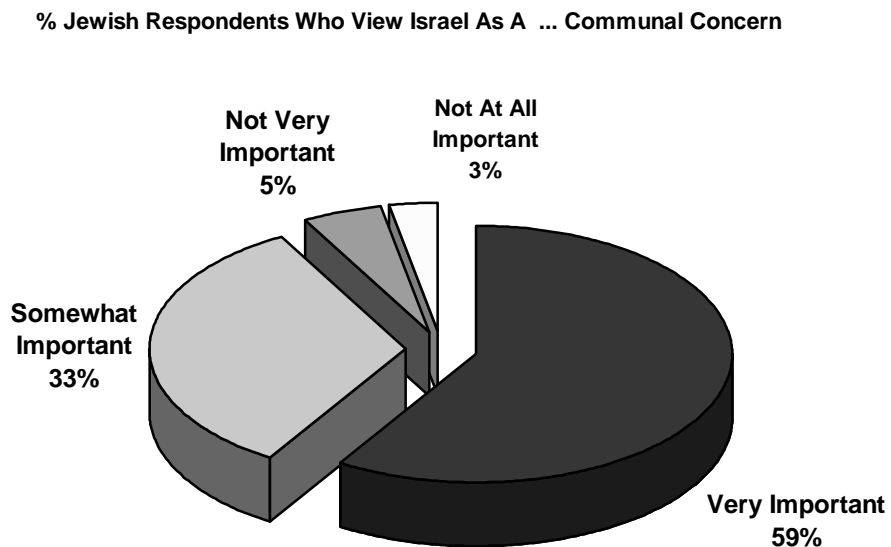
December, 2002 (revised)

ISRAEL

Pittsburgh's Jewish Respondents Have Powerful Connections to Israel:¹

Israel is an important Jewish Communal Concern for 92% of Jewish Respondents — and “very important” to 59% of Jewish Respondents.

Exhibit 114. Importance of Israel As a Jewish Communal Concern, Jewish Respondents Only, 2002 Pittsburgh Jewish Community Study



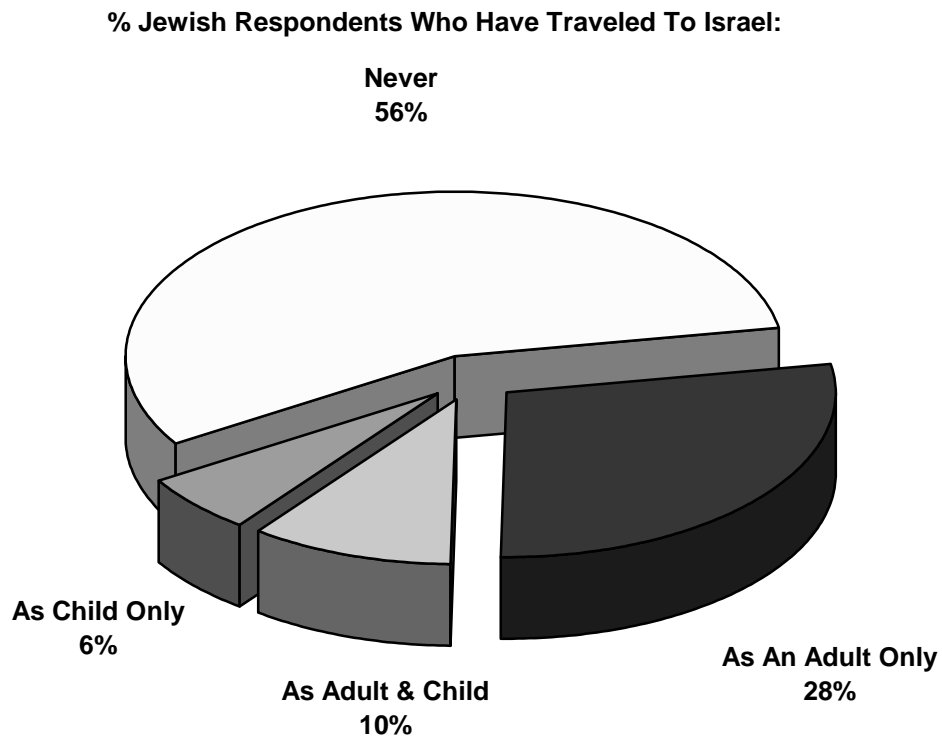
¹All survey interviewing was completed by February 2002, before the recent crisis in Israel had reached the level of intensity that existed after the Passover 2002 massacre. The data on Israel support, etc., are probably the most time-sensitive of all variables in Jewish population studies. The survey data was collected during a period of considerable concern, but not during a time of major crisis.

ISRAEL

Pittsburgh's Jewish Respondents Have Powerful Connections to Israel:

- 54% of Jewish Respondents Report That They (or Someone Else in the Household) Has Friends or Family in Israel;
- 44% of Jewish Respondents Have Traveled to Israel – Either as a Child, As An Adult, or Both As An Adult and As a Child.

Exhibit 115. Israel Travel as a Child and As An Adult, Jewish Respondents Only, 2002 Pittsburgh Jewish Community Study



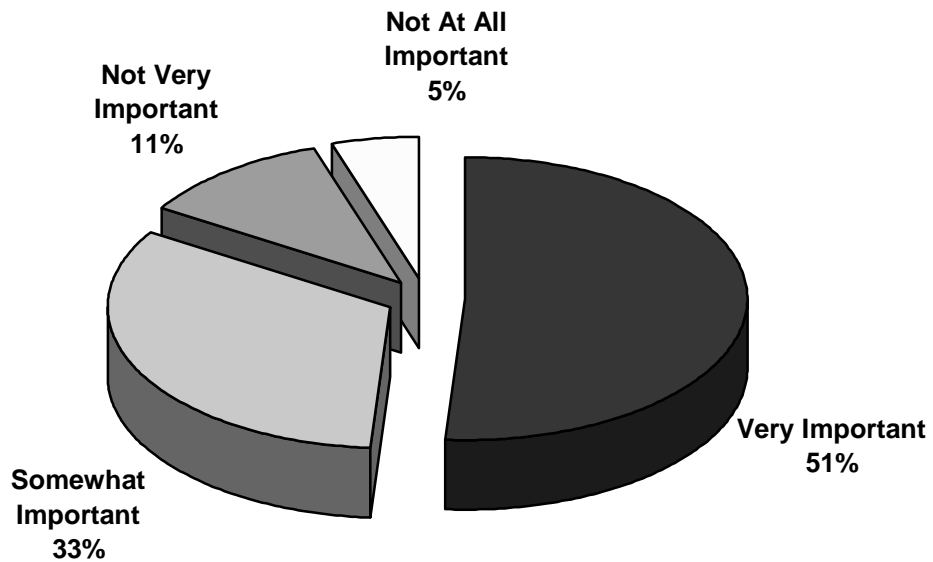
ISRAEL

Pittsburgh's Jewish Respondents Have Powerful Connections to Israel:

- 51% Report that Israel Is a “Very Important” Part of Their Jewish Identity.

Exhibit 116. Importance of Israel to Respondent's Jewish Identity, Jewish Respondents Only, 2002 Pittsburgh Jewish Community Study

% Jewish Respondents Who View Israel As A ... Part of Their Jewish Identity



ISRAEL

Older Jewish Respondents Are More Likely To Report That Israel is a “Very Important” Part of Their Jewish Identity and a “Very Important” Jewish Communal Concern.

But:

- Israel is more important to younger respondents Jewish identity than had been anticipated;
- Israel travel among Jewish respondents ages 22-39 is quite high;
- Israeli friends-family are just as common for younger Jewish adults as for older Jewish adults.

Exhibit 117. Relationship of Age of Respondent and Key Israel Variables, Jewish Respondents Only, 2002 Pittsburgh Jewish Community Study

Israel Variable:	Age of Respondent			
	22-39	40-49	50-64	65+
Israel is a “Very Important” Part of Respondent’s Jewish Identity	47%	48%	54%	73%
Israel is a “Very Important” Jewish Communal Concern	42%	42%	51%	63%
Has Ever Traveled to Israel	40%	33%	42%	56%
Household Has Friends-Family in Israel	56%	52%	55%	54%

ISRAEL

Denomination Is Very Strongly Related To Key Israel Variables.

- 83% of self-identified Orthodox respondents, 64% of Conservative respondents, 42% of Reform Jews, and 30% of no denomination Jews feel that Israel is a “very important” part of their Jewish identity.

Exhibit 118. Relationship of Respondent Denomination and Key Israel Variables, Jewish Respondents Only, 2002 Pittsburgh Jewish Community Study

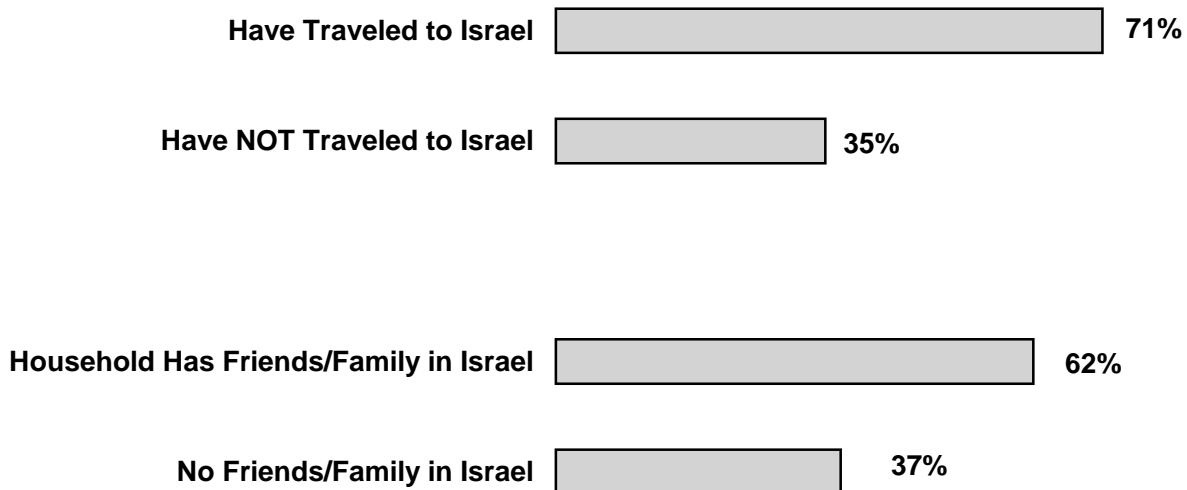
Israel Variable:	Denomination of Respondent			
	Orthodox	Conservative	Reform	Non-Denominational
Israel is a “Very Important” Part of Respondent’s Jewish Identity	83%	64%	42%	30%
Israel is a “Very Important” Jewish Communal Concern	87%	69%	52%	43%
Has Ever Traveled to Israel	69%	56%	39%	23%
Household Has Friends-Family in Israel	76%	61%	49%	41%

ISRAEL

The Importance of Israel to the Survey Respondent's Jewish Identity Was Strongly Related to Both Travel to Israel and Whether Friends/Family Currently Lived in Israel.

Exhibit 119. Relationship of Israel Travel and Presence of Family/Friends in Israel to the Importance of Israel as Part of Respondent's Jewish Identity, Jewish Respondents Only, 2002 Pittsburgh Jewish Community Study

% of Jewish Respondents Who View Israel A "Very Important" Part of Their Jewish Identity:



ISRAEL

The Importance of Israel as a Jewish Communal Concern in Pittsburgh to the Survey Respondent's Jewish Identity Was Strongly Related to Both Travel to Israel and Whether Friends/Family Currently Lived in Israel.

Exhibit 120. Relationship of Israel Travel and Presence of Family/Friends in Israel to the Importance of Israel as a Jewish Communal Concern in Pittsburgh, Jewish Respondents Only, 2002 Pittsburgh Jewish Community Study

% of Jewish Respondents Who View Israel As A "Very Important" Jewish Communal Concern in Pittsburgh



ISRAEL

Non-Jewish (Intermarried) Survey Respondents Were Also Asked How Important Israel Is As A Jewish Communal Concern.

- Not surprisingly, only 32% of non-Jewish respondents view Israel as a “very important” Jewish communal concern; but
- 55% of Jewish respondents in interfaith households viewed Israel as a very important Jewish communal concern - not greatly different from the 64% of respondents in inmarried Jewish households.

Exhibit 121. Survey Respondent View of the Importance of Israel as a Jewish Communal Concern in Pittsburgh by Household Inmarriage / Inter-marriage Status and Whether Respondent in Inter-married Households Was Jewish or non-Jewish, 2002 Pittsburgh Jewish Community Study

How Important Is Israel as a Jewish Communal Concern in Pittsburgh?	Non-Jewish Respondents in Inter-married Households	Jewish Respondents in Inter-married Households	Inmarried Respondents
Very Important	32%	55%	64%
Somewhat Important	35	31	30
Not Very Important	17	7	5
Not At All Important	16	7	<1%
TOTAL	100%	100%	100%

The 2002 Pittsburgh Jewish Community Study

PHILANTHROPY & THE JEWISH COMMUNITY

United Jewish Federation of Greater Pittsburgh

in partnership with the

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International Communications Research

December, 2002 (revised)

PHILANTHROPY & THE JEWISH COMMUNITY

During Questionnaire Construction, a Number of Key Perspectives and Key Questions about Philanthropy and Charitable Contributions Emerged that Helped Shape the Final Draft of the Survey Questions. Among these Issues were:

Wills and Charitable Provisions

- How many Pittsburgh Jewish households have made provisions for future charitable donations in a will or estate?
- What percentage of these households have made provisions for a Jewish charity?
- Are there significant numbers of affluent, age 50+ Jewish households without wills/estate planning documents?

Philanthropy

- What percentage of Pittsburgh Jewish households contribute to charitable organizations?
 - To Jewish organizations?
 - To non-Jewish Organizations?
 - To the United Jewish Federation?
- What factors are correlated with charitable giving: geography, age, income, denomination, intermarriage status, etc.?

Jewish Communal Concerns

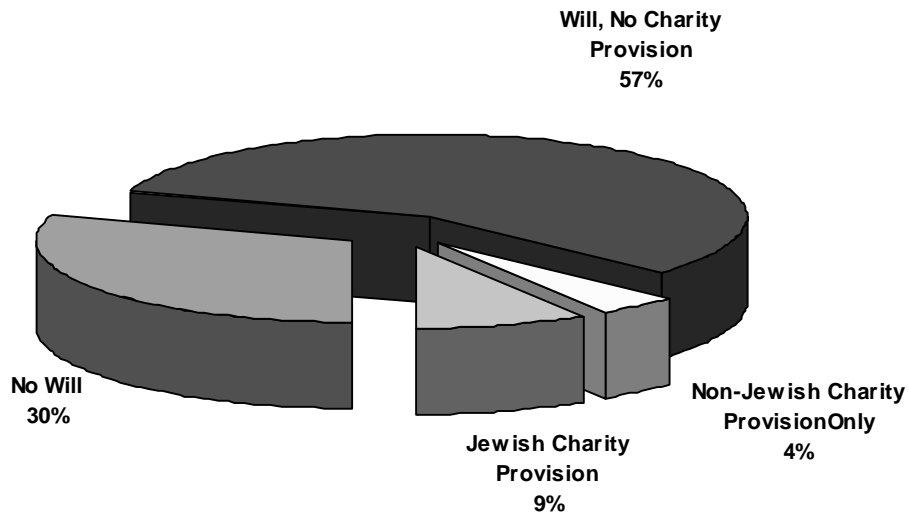
- In terms of planning for Jewish Pittsburgh, and shaping both programs and philanthropic appeals, what are the most salient issues to respondents?

PHILANTHROPY & THE JEWISH COMMUNITY

70% of Survey Respondents Report That They Have A Will — But Few Report Provisions For Any Charity of Cause.

- 4% have a will providing for gifts to a non-Jewish charity only;
- 9% have a provision for gifts to a Jewish charity.

Exhibit 122. Charitable Provisions in a Will, 2002 Pittsburgh Jewish Community Study



PHILANTHROPY & THE JEWISH COMMUNITY

Older Respondents Are More Likely to Have a Will.

Senior Respondents Are Much More Likely to Have Planned For Charitable Giving to a Jewish Charity.¹

Exhibit 123. Charitable Provisions in a Will, by Age of Respondent, 2002 Pittsburgh Jewish Community Study

Charitable Will Status.	Age of Respondent				
	22-39	40-49	50-64	65-74	75+
No Will	64%	35%	23%	17%	12%
Will, No Charitable Provision	34	54	65	62	67
Charitable Provision: Non-Jewish Only	<1%	5	5	5	3
Jewish Charitable Provision	2	6	7	15	18
TOTAL	100%	100%	100%	100%	100%

¹ Male – Female responses are remarkably similar; 9% of both female and male respondents have provided for a Jewish charity and 4% have provided for a non-Jewish charity only. Among senior respondents, 17% of females ages 75+ and 19% of males ages 75+ have made provision for a Jewish charity in their will.

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Income Has Some Impact on the Existence of a Will, But:

- **83% of Respondents In Households With Incomes of Between \$100,000 and \$150,000, and**
- **77% of Respondents in \$150,000+ Annual Income Households**

Have NOT Made a Charitable Provision in a Will.

- Thus, an estimated **3,600 Jewish households with annual incomes of over \$100,000** have not made long-term charitable provisions in a will.²

Exhibit 124. Charitable Provisions in a Will, by Household Income of Respondent, 2002 Pittsburgh Jewish Community Study.

Charitable Will Status.	Respondent's Household Annual Income				
	Under \$25,000	\$25,000 - \$50,000	\$50,000 - \$100,000	\$100,000 - \$150,000	\$150,000 & Over
No Will	49%	32%	42%	27%	4%
Will, No Charitable Provision	44	52	48	56	73
Charitable Provision: Non-Jewish Only	<1%	3	4	8	8
Jewish Charitable Provision	6	13	6	9	14
TOTAL	100%	100%	100%	100%	100%

²Restricting the analysis to households with respondents ages 50 and above only does not greatly alter the charitable will status of households with annual incomes over \$100,000; 14% have made a Jewish charitable provision, 10% have made a non-Jewish only charitable provision, and 76% (an estimated 1,800 Jewish households) have not made either a will or a charitable provision in a will.

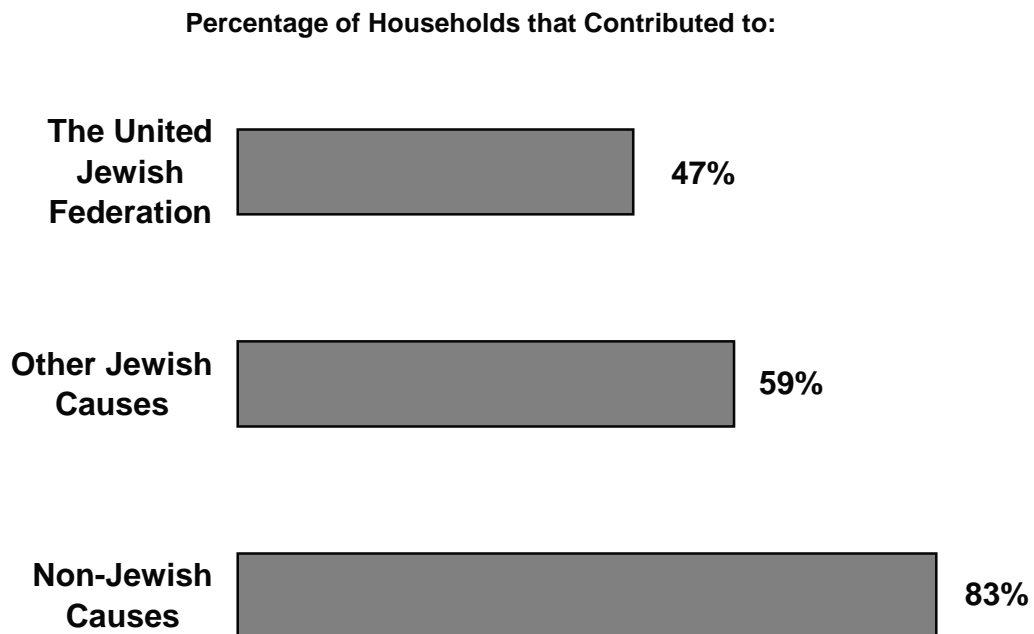
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On An Annual Campaign Basis, Charitable Contributions Are Much Higher — 89% of All Respondents Report That Their Household Made a Charitable Contribution In the Year Preceding the Survey.

Jewish Households Are More Likely to Support non-Jewish Charities Than Jewish Charities:

- 47% report a United Jewish Federation donation;
- 59% report a contribution to a Jewish organization, other than the Federation.
- 83% report a charitable donation to a non-Jewish cause/charity;

Exhibit 125. Philanthropic Contributions of Jewish Households, 2002 Pittsburgh Jewish Community Study

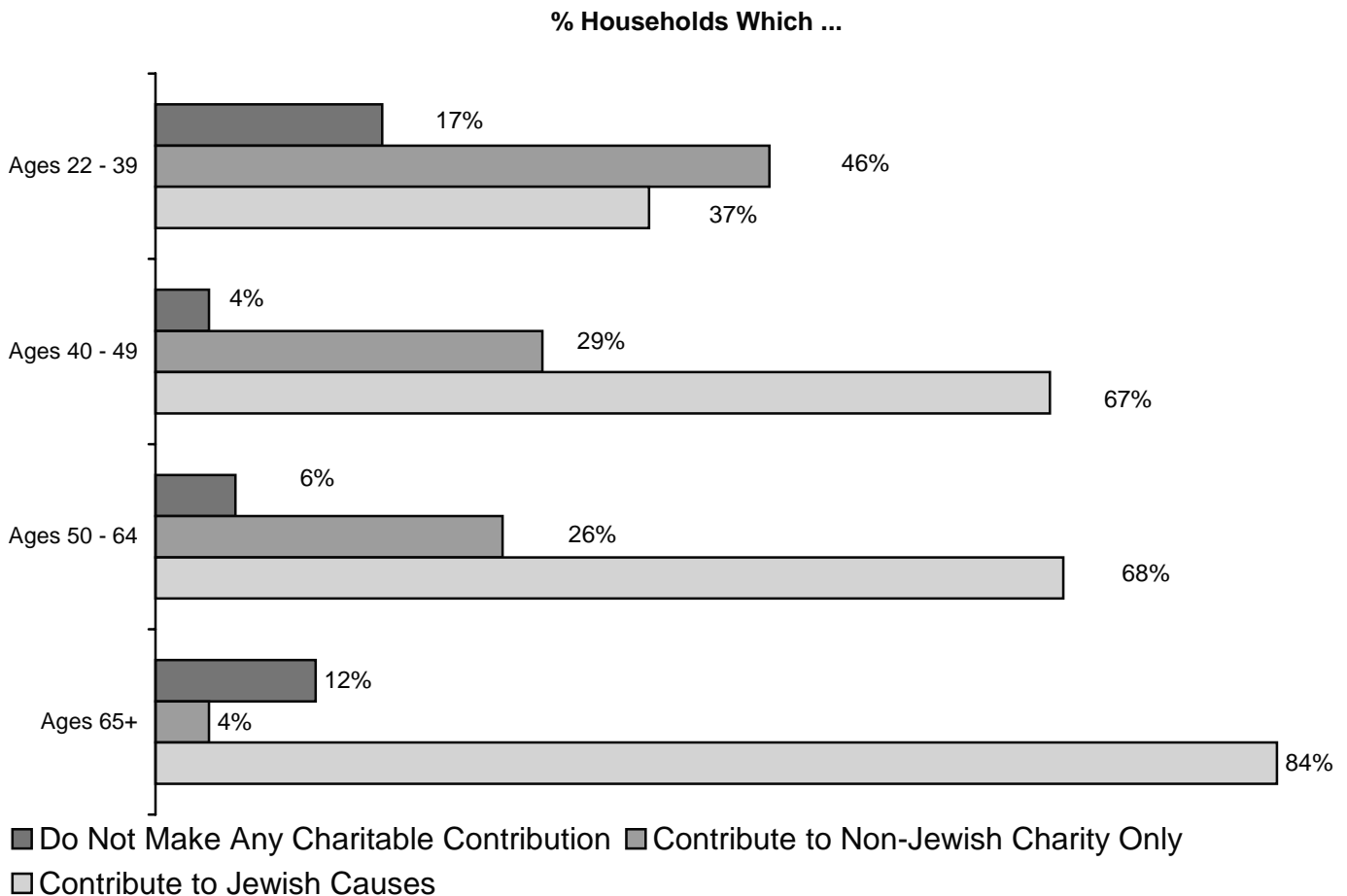


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Younger Respondents DONATE to Charitable Causes, but NOT to Jewish Causes:

- 83% of the young adult Jewish households report a contribution to a charity, not much different from the 89% donation rate overall;
- 37% of the young adults, compared to 84% of senior respondents report a Jewish charitable contribution from their household in the year preceding the survey.

Exhibit 126. Philanthropic Contributions of Jewish Households by Age of Respondent, 2002 Pittsburgh Jewish Community Study



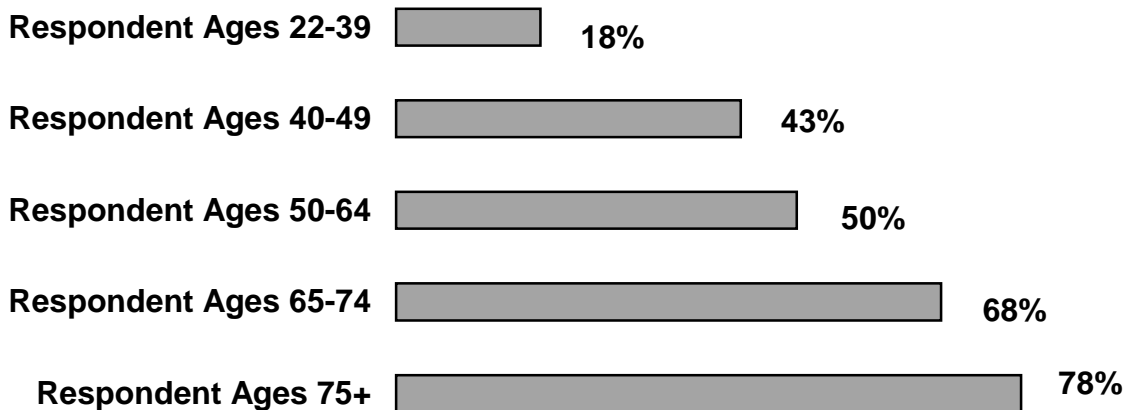
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Younger Respondents Do Not Contribute to the United Jewish Federation's Annual Campaign.

- 18% of young adult respondent households report a United Jewish Federation donation in the year preceding the survey;
- In contrast, 68% of respondents ages 65-74 and 78% of respondents ages 75 and over report a Federation contribution from their household.

Exhibit 127. United Jewish Federation Contributions by Age of Respondent, 2002 Pittsburgh Jewish Community Study

% of Respondents Reporting a Household United Jewish Federation Contribution

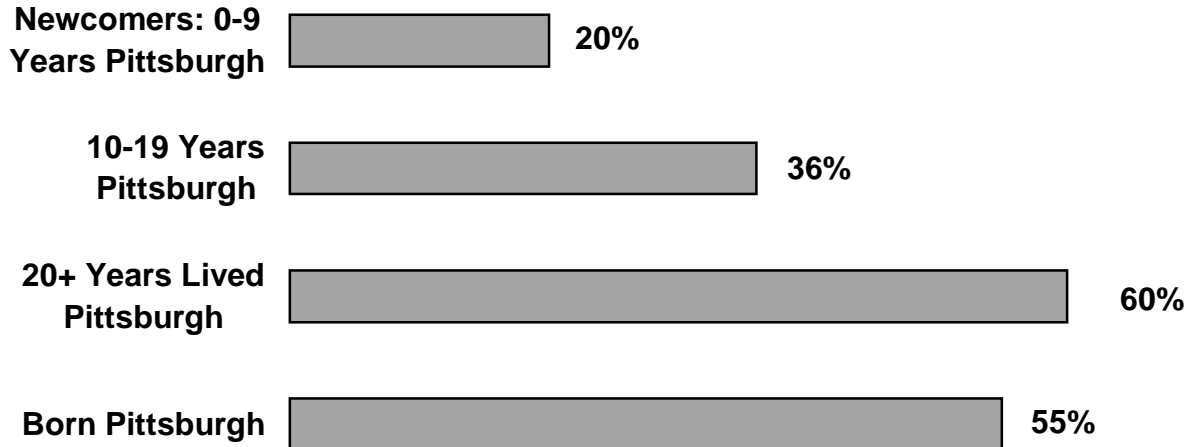


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Only 20% of Newcomers to Pittsburgh Contribute to the United Jewish Federation's Annual Campaign.

Exhibit 128. United Jewish Federation Contributions by Newcomer Status of Respondent, 2002 Pittsburgh Jewish Community Study

% of Respondents Reporting a Household United Jewish Federation Contribution



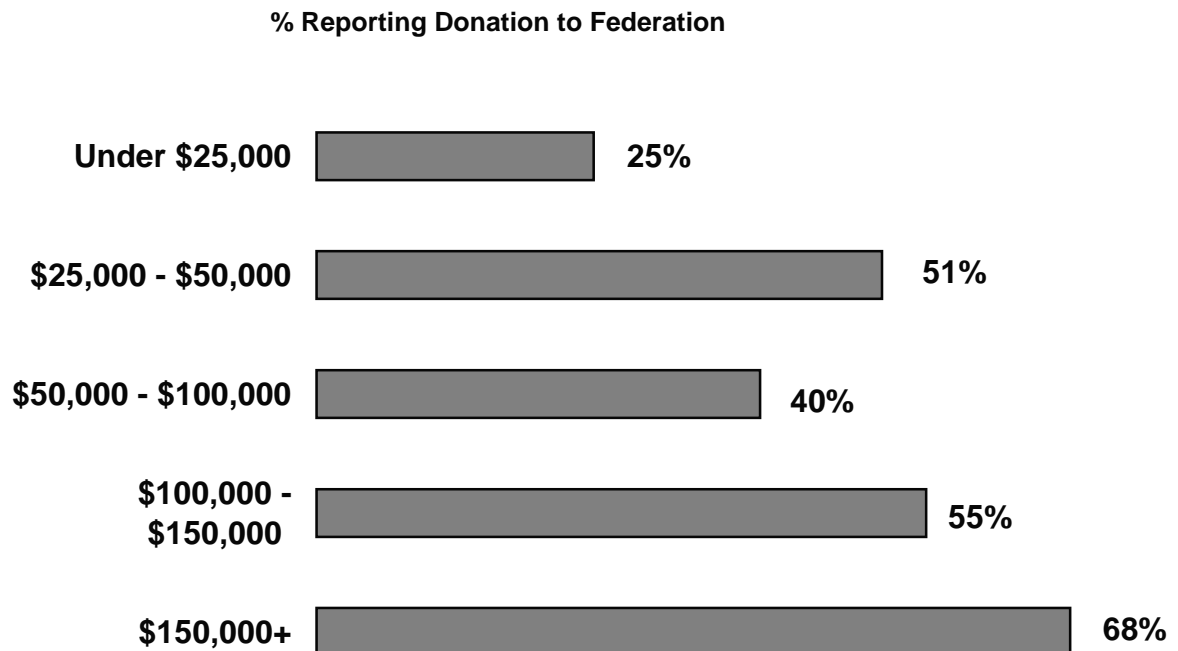
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Household Income Is A Powerful Factor Related to Charitable Donations to the United Jewish Federation.

But:

- Only 40% of respondents in households with annual incomes between \$50,000 and \$100,000 report Federation contributions.
- An estimated 1,800 Jewish households with annual incomes over \$100,000 do not contribute to the United Jewish Federation.

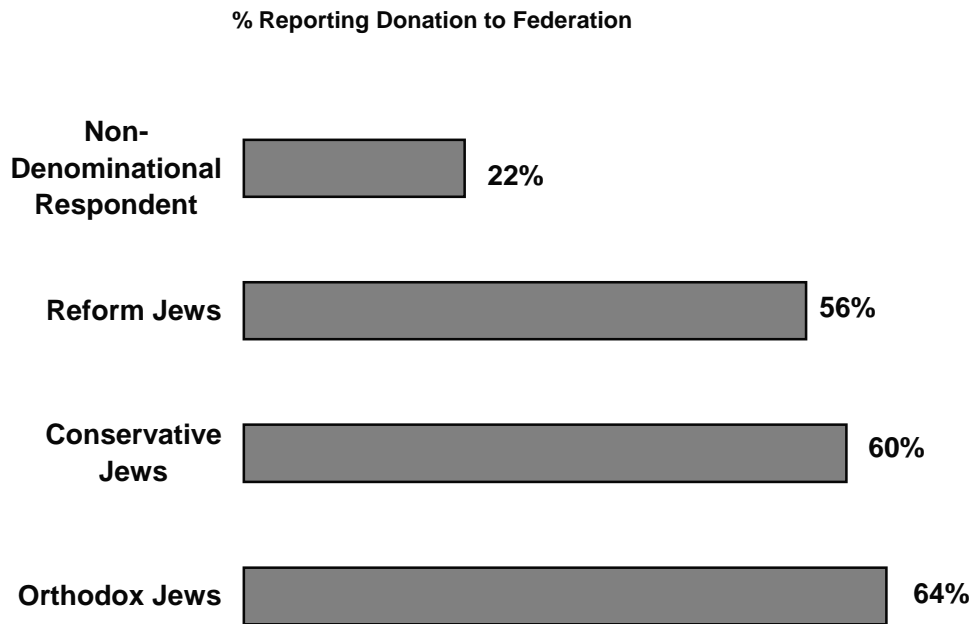
Exhibit 129. United Jewish Federation Contributions by Income of Household, 2002 Pittsburgh Jewish Community Study



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Denominational Differences in United Jewish Federation Contributions Are Minimal — Except that Non-Denominational Respondents Report Very Low Rates of Jewish Federation Donations:

Exhibit 130. United Jewish Federation Contributions by Respondent Denomination, 2002 Pittsburgh Jewish Community Study



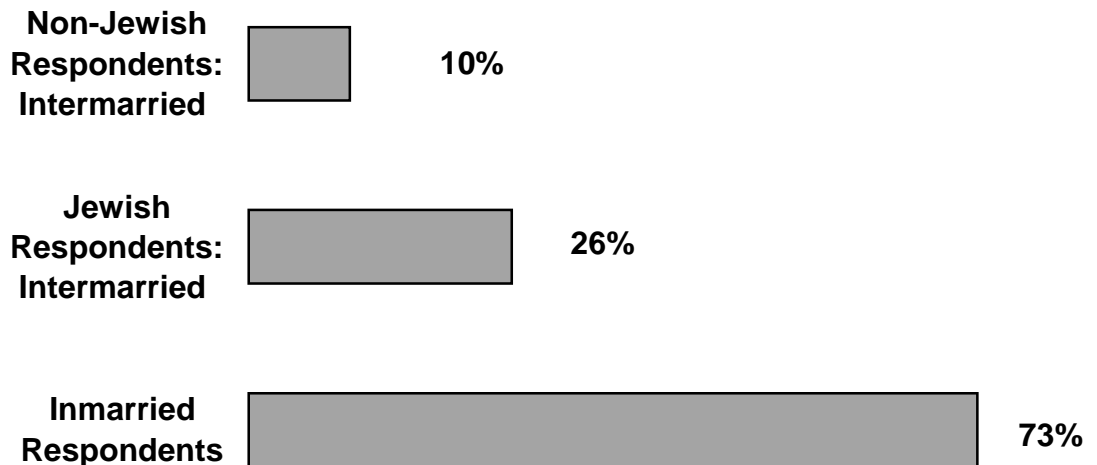
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Intermarried Households Report Low Levels of United Jewish Federation Support - especially non-Jewish respondents in Interfaith Households.³

- 10% of non-Jewish (interfaith household) respondents report that their household contributed to the United Jewish Federation;
- 26% of Jewish respondents in interfaith households reported a Federation gift;
- 73% of inmarried respondents contributed to the United Jewish Federation in the year preceding the survey.

Exhibit 131. United Jewish Federation Contributions by Inmarriage/Intermarriage Status, and Jewish/Non-Jewish Status of Intermarried Respondent, 2002 Pittsburgh Jewish Community Study

% of Respondents Who Say Household Contributed to Jewish Federation



³ Non-Jewish respondents in interfaith households are more likely to report that their households contributed to a non-Jewish charity only — if the household made a charitable donation; 16% of non-Jewish respondents (in intermarried households) report that the household did not make a charitable contribution in the year preceding the survey, compared to 9% of Jewish intermarried respondents and 3% of inmarried respondents. Similarly, 58% of non-Jewish respondents, 45% of Jewish intermarried respondents, and only 8% of inmarried respondents report non-Jewish contributions only.

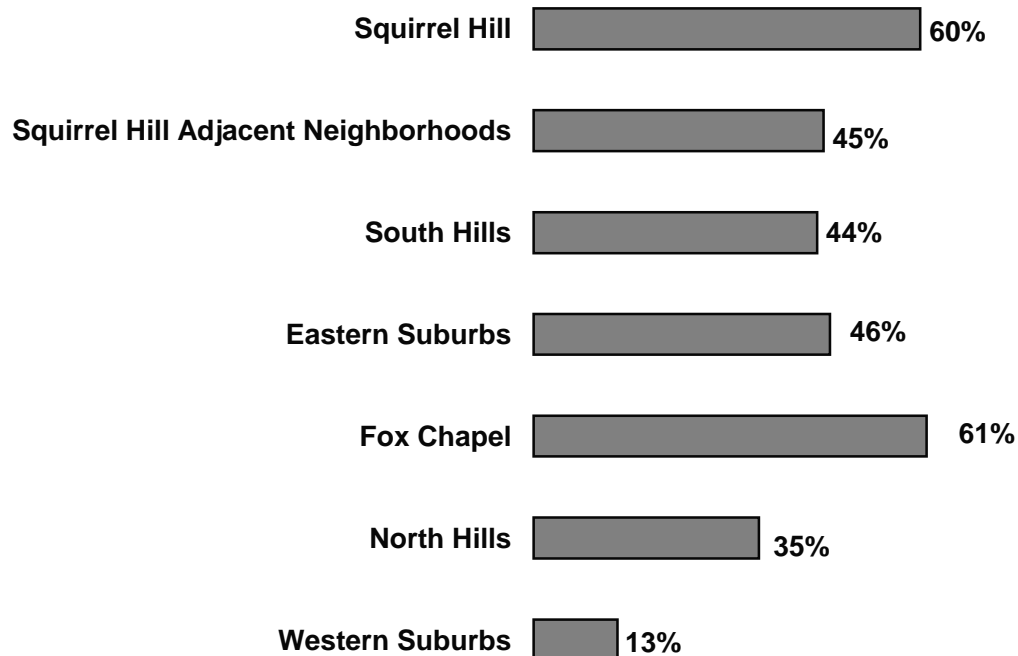
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Squirrel Hill and Fox Chapel Respondents Are Most Likely To Report a United Jewish Federation Donation.

- 60% of Squirrel Hill respondents report a Jewish Federation gift;
- 44% of South Hills respondents report a federation donation;
- Splitting Fox Chapel zip codes⁴ and the remainder of households in the original geographic area, 61% of Fox Chapel respondents and 35% of North Hills respondents report a Jewish Federation donation by their household.

Exhibit 132. United Jewish Federation Contributions by Geography, 2002 Pittsburgh Jewish Community Study

% Reporting Donation to Federation



⁴Once again, the number of interviews in the two Fox Chapel zip codes and the residual "North Hills" area are small, but the patterns are so clear and so divergent that the two areas need to be reported separately.

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The More Important Israel Is to a Respondent’s Jewish Identity, the More Likely the Respondent/Respondent’s Household Contributed to the Jewish Federation.

- 66% of respondents who feel that Israel is a “very” important part of their Jewish identity report contributions to the Jewish Federation;
- Only 10% who view Israel as “not at all” important to their Jewish identity are Federation donors.

Exhibit 133. United Jewish Federation Contributions by the Importance of Israel to Respondent Jewish Identity, Jewish Respondents Only, 2002 Pittsburgh Jewish Community Study

Percentage of Households that Contributed to the Jewish Federation

