

The 2002 Greater Phoenix Jewish Community Study

FINAL REPORT

Jewish Federation of Greater Phoenix

Ukeles Associates, Inc.

Marketing Systems Group – GENESYS Sampling Systems

International Communications Research

Revised and updated: December 2003

LETTER OF TRANSMITTAL

December 2, 2003

Ms. Vicki Cabot
President
Jewish Federation of Greater Phoenix
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Scottsdale, AZ 85254

Dear Vicki,

I am pleased to present the *Final Report* of the 2002 Greater Phoenix Jewish Community Study. **The report updates the *Highlights Report* issued a year ago by including** (when appropriate) **comparative data from the recently released 2000-2001 National Jewish Population Survey (NJPS)**. The data from this study provide a unique and valuable resource and perspective for the Federation, agencies, synagogues and organizations to plan for our community in the next decade.

The Greater Phoenix Jewish Community Study, the first comprehensive demographic analysis since 1984, was underwritten by a generous gift from Harold and Jean Grossman. We are grateful for further underwriting through the Jewish Community Foundation and for additional support from the following study partners: Beth El Congregation, Beth Joseph Congregation, Council for Jews with Special Needs, Jewish Family and Children's Service, Jewish News of Greater Phoenix, Phoenix Jewish Free Loan Association, Temple Chai, Temple Emanuel, and Temple Solel.

We were fortunate to have the expertise of Dr. Jacob B. Ukeles and his team, including Dr. Ron Miller, whose use of cutting-edge research technology gives us great confidence in the results. In addition, we are thankful for the input of the many agency, synagogue and organizational leaders who met with us, offered insights, and helped to refine the study.

On behalf of our community, I want to thank the members of the Community Study Committee. They conscientiously pursued input from the study from a wide range of community representatives; they worked closely with the consultants; and, they painstakingly chose the most critical questions to include in the survey interview. Their dedication and thoughtful guidance significantly contributed to the quality of our study.

Sincerely,

Howard Cabot
Chair

JEWISH FEDERATION OF GREATER PHOENIX

JEWISH FEDERATION of GREATER PHOENIX

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**The 2002 Greater Phoenix
Jewish Community Study
FINAL REPORT**

EXECUTIVE SUMMARY

Jewish Federation of Greater Phoenix

Ukeles Associates, Inc.

Marketing Systems Group – GENESYS Sampling Systems

International Communications Research

Revised and updated: December 2003

Introduction

The last study of the Greater Phoenix 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 2002 Jewish Community Study reflected the need of the Jewish Federation of Greater Phoenix for current data on the Jewish community. A Demographic Oversight 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 designing a Jewish population survey that would provide information on these critical areas.

The 2002 study was designed to provide current data that would help the Greater Phoenix Jewish Community address the challenges to and opportunities for Jewish life in the Valley of the Sun in the twenty-first century.

The Final Report

This *Final Report* is the second publication that describes the methodology and results of the 2002 Jewish Population Study. A *Highlights* Report was issued in December, 2002, when the first results of the Study were publicly unveiled. This *Final Report* is an updated revision and expansion of the original *Highlights* document, and includes comparisons to the recently released (September, 2003) western regional data from the 2001 National Jewish Population Study.^{1,2}

A Policy Implications section is included at the end of this Executive Summary, since the development and execution of the 2002 Jewish Population Study was always guided by the understanding that the survey data should enhance the community's ability to plan for the future.

In addition, the electronic data file which contains all answers to the survey (over 750 variables) has been transferred to the Jewish Federation's planning department, with all information deleted that could possibly identify the respondent. The study's long-term, continuing value to the community will be provided through the ongoing, community-wide access to this computerized data, which can provide the capacity for the community to continually ask new questions of the data.

¹ The Highlights Report has also been updated to include results of the UAI-ICR study of San Diego's Jewish Community Study, which were released in September 2003.

² This *Final Report* also includes an extensive Technical Appendix, including the survey questionnaires.

How The Study Was Conducted

- Quantitative data estimates for the 2002 Study are based on 793 completed telephone interviews with Jewish households conducted between January 23, 2002 and May 15, 2002, as well as over six thousand shorter screening interviews with non-Jewish households in Greater Phoenix;
- Jewish households were interviewed in the City of Phoenix, in Scottsdale and the Northeast Valley, in the Northwest Valley (including Glendale, Peoria and Sun City), and in the Tri-Cities area;
- A household was defined as Jewish if at least one adult in the household considered himself/herself to be Jewish;
- The Sampling Frame utilized a scientific combination of Random Digit Dialing (RDD) and randomly-sampled names from the Jewish Federation of Greater Phoenix's list of Jewish households. The List phone numbers were electronically unduplicated from the RDD universe, so that every phone number in Greater Phoenix was included in one sampling frame only, and had a statistically known probability of being included in the survey;
- Interviewed Jewish households were selected from a statistically representative sample of all Greater Phoenix Jewish households: both those households "unknown" to the Federation, as well as those already "known" to the Federation;
- 59,119 different randomly selected telephone numbers were called; phone numbers were called back up to nine times (on rotating days, time of day) in order to contact potential respondents who were not home when the initial telephone call was made;
- 18,700 households were contacted; 7,313 provided some religious identity information, including over 6,000 non-Jewish households and 968 Jewish households [screening interview response rate: 39%];
- 82% of the 968 eligible Jewish households — 793 Jewish households — completed the survey interview [survey interview completion rate: 82%].

Growth: Household and Population Estimates

- There are an estimated³ 44,000 Jewish households in Greater Phoenix:
 - Jewish Households in Greater Phoenix represent just under 4% of all households in the study area⁴;
- 82,900 Jewish Persons live in these households - either an adult who considers himself/herself to be Jewish or a child being raised Jewish;
- A total of 106,900 people live in Greater Phoenix Jewish households, including 24,000 non-Jewish persons;
- ♦ The number of Jewish households and the number of people living in these Jewish households has increased dramatically since 1984:
 - from 18,500 to 44,000 Jewish households, a 138% increase;
 - from 45,000 to 106,900 people living in Jewish households, an identical 138% increase, since household size (2.43 persons) remained the same in 2002 as in 1984;⁵
- ♦ Jewish households increased at a faster rate from 1984-2002 (138%) than did general household growth in Greater Phoenix (78%) during the comparable period;
- ♦ The Jewish Community of Greater Phoenix is among the largest Jewish communities in the United States, and is the fourth largest Jewish community in the Western United States after Los Angeles, San Francisco, and San Diego.

³The Technical Appendix to this *Final Report* describes all methodological procedures, including sampling, Jewish household/population estimation, data file weighting, and potential error estimates. The estimate of 44,000 Jewish households in Greater Phoenix has a potential error range of +/- 7.9% at the traditional 95% confidence level. Thus, while the best statistical estimate is that 44,000 Jewish households live in Greater Phoenix, the “real” number is almost certainly within the range of 40,500 to 47,500 Jewish households, reflecting the 95% +/- confidence interval.

⁴ See map, page 13, for a definition of the study area.

⁵The 1984 Jewish Population Study report did not estimate/report the number of Jewish persons in the Greater Phoenix area, just the number of people living in Jewish households, a model that was used in other Jewish demographic studies during the 1980s. While there is no published number of Jewish persons and non-Jewish persons, UAI has recalculated these estimates from internal data in the 1984 report. We estimate a 100% increase in the number of Jewish persons from 1984 to 2002: from 41,450 to 82,900.

Geography

- ◆ The Northeast Valley and (north and central) Phoenix are the major Jewish living areas:⁶
 - 41% of all Jewish households reside in the Northeast Valley (including Scottsdale and Paradise Valley⁷);
 - 30% of Jewish households live in north and central Phoenix;
 - The Northwest Valley (Glendale, Peoria, Arizona State University West, Sun City, Sun City West, etc.); has 13% of the Jewish households; and,
 - 16% of the Jewish households reside in the Tri-Cities area (Chandler, Gilbert, Mesa, Tempe and Awahutukee).

Demography: A Community of Newcomers

- ◆ Only 7% of the survey respondents were born in the Greater Phoenix area, or elsewhere in Arizona.⁸
- ◆ The balance in Greater Phoenix Jewish community between long-term residents and newcomers indicates that continued Jewish community expansion is likely:
 - 39% of the Jewish households (17,000) have lived in the Greater Phoenix area for at least twenty years (or the respondent was born in Phoenix);
 - 42% (18,600 Jewish households) of respondents are “newcomers” — they have moved to Greater Phoenix during the ten years preceding the study:
 - 10,000 Jewish households have lived in Greater Phoenix for five years or less.

⁶ By area, the number of completed Jewish household interviews was: The Northeast Valley: 311, central and north Phoenix: 255, the Northwest Valley: 103, and Tri-Cities: 124.

⁷While the 95% confidence interval potential sampling error range for the combined Greater Phoenix Jewish household estimate of 44,000 is +/- 7.9%, potential sampling error ranges are higher for each of the smaller geographic areas. The zip code based geographic areas used for reporting are essentially identical to the random sampling frames used for the study (see the Technical Appendix which will be incorporated into the project's Final Report for details), so the following potential error estimate for the number of Jewish households in each of the areas is: Phoenix: +/- 14.8%, the Northeast Valley: +/- 15.3%, the Northwest Valley: +/- 13.7%, and Tri-Cities: +/-12.1%.

⁸Potential sampling error for survey data responses (as opposed to Jewish household estimates) on questions answered by all 793 respondents is a maximum of +/-6.2% at the 95% confidence interval. The Technical Appendix includes a matrix which indicates that for many questions, the potential error is less than 6%. Given smaller sample sizes in the geographic reporting areas, potential sampling error for survey data analyzed by geographic area is greater than the +/-6.2% for all 793 respondents.

EXECUTIVE SUMMARY

- ◆ Newcomers to the area during the ten years preceding the survey constitute approximately half of the households in the Northeast Valley, the Northwest Valley, and in Tri-Cities. Only in the central and north Phoenix zip codes are newcomers in the clear minority (27%).

Demographics

Age

- ◆ Greater Phoenix's Jewish households include as many children under age 18 as they do seniors 65+.
 - 20% of the people living in Phoenix Jewish households are under age 18;
 - 20% are age 65 or older.
- ◆ Compared to 1984, however, the Greater Phoenix Jewish community is "older."
 - In 1984, only 12% of people living in Jewish households were age 65+;
 - In 2002, the percentage of seniors is 20%.
 - In 2002, there are more seniors age 75+ than seniors ages 65-74 (12,800 compared to 8,100) — in 1984, almost three times as many seniors were between the ages of 65-74 than age 75+.
- ◆ Tri-Cities Jewish households are especially "young;" 31% of the people living in these Jewish households are children, and only 4% are age 65+.
- ◆ The Northwest Valley (which includes Sun City and Sun City West) has the highest proportion of senior residents: 40% of people living in these households are age 65+.

Marital Status

- ◆ Over 60% of the survey respondents are married (an additional 1% report that they are "living together" with a partner):
 - 10% are divorced or separated (the majority between the ages of 50 and 64);
 - 7% are widowers or widows (10% of the female respondents, 3% of the male respondents).

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Education

- ◆ The level of education among Jewish household respondents and spouses/partners in Greater Phoenix is relatively high, compared to national norms for both Jews and non-Jews:
 - 29% have a graduate degree, and another 36% have a bachelor's level degree;
 - Male respondents/spouses are more likely to have a graduate degree than females (34% vs. 24%).

Vulnerable Populations and Social Services

• **Seniors Home Alone**

Approximately 2,600-2,700 seniors live alone in Greater Phoenix Jewish households:

- 800 are ages 65-74;
- 1,200-1,300 are ages 75-84; and,
- 600 are ages 85+.

Of the 1,800 seniors living alone who are age 75+:

- 850 do not have an adult child living in Greater Phoenix.

• **Financial Vulnerability**

Unemployment vulnerability appears to be much higher among the Greater Phoenix Jewish community than among other Jewish households in the western region, USA.

- One-in-four (27%) Greater Phoenix respondents report that a household member sought "...help in finding a job or choosing an occupation..." in the year preceding the study, compared to
- 11% of respondents to a similar question in the 2001-2002 National Jewish Population survey (NJPS 2001).
- Among employment seeking households, subjective financial vulnerability is higher than for other households; 43% report that they are (at best) "just managing to make ends meet" compared to 23% of all other Jewish households.

EXECUTIVE SUMMARY

Income

Annual household income among Greater Phoenix Jewish households spans a wide range of poor to affluent, but the community appears to be more affluent than western Jewish households interviewed for the NJPS 2000-2001 study:

- 14% of Jewish households in Phoenix report annual incomes under \$25,000, compared to 22% of western Jewish households;
- 36% of these low income households include 3 or more people, and an additional 32% of the households contain 2 persons;
- 36% of the Jewish households report incomes in excess of \$100,000, compared to 23% of NJPS western Jewish households;

◆ **Specific Service Needs**

Three specific social service needs which are specific important issues in the Greater Phoenix Jewish community were analyzed to determine the extent of service needs in the community, and to gauge how easy or difficult it is for Jewish households to receive assistance for these concerns. The specific social service needs addressed were:

- *Special Needs Assistance*
- *Serious Emotional and Behavioral Problem Assistance*
- *Assistance for an Elderly Relative*
- 31% of Greater Phoenix Jewish households needed assistance with at least one of these social service needs in the year preceding the survey.
- Special Needs Assistance for a child or adult was needed by 11% of survey households;
- Serious Emotional or Behavioral Problem assistance for a was needed by 13% of the Jewish households;
- Assistance for an Elderly Relative was needed by 20%.
- **Getting assistance with these social service issues was difficult for a significant percentage of households**
 - 46% report difficulty getting assistance regarding serious emotional or behavioral problems;⁹
 - 56% report difficulty getting assistance for an elderly relative.¹⁰

⁹ For special needs assistance, 67% of the respondents report difficulty in getting assistance, but the number of interviews with households which needed special needs help (38) is smaller than UAI typically uses as a cutoff for detailed analysis. The question on the difficulty/ease of getting help for serious emotional needs was answered by over 80 respondents, and the elderly needs parallel question was answered by over 120 respondents.

Jewish Connections

♦ Denomination and Jewish Values

- 44% of all Jewish respondents self-identify as Reform Jews, 24% as Conservative, 4% as Secular Humanist, 3% as Orthodox, and 18% report “No Denomination – Just Jewish;”
- Being Jewish is “very important” to 63% of Jewish respondents; only 9% feel that being Jewish is “not” or “not at all” important..

♦ Affiliation

Synagogue/temple affiliation in Greater Phoenix is very similar to congregation membership among Jews in the West.

- Congregation membership has stayed essentially stable from 1983-1984 to 2002 :
 - In 1984, 33% of Jewish households reported synagogue/temple membership. ; in 2002, 29% of the Jewish households report that their household paid dues to or belongs to a Jewish congregation in Greater Phoenix.¹¹
 - While 29% of Greater Phoenix Jewish households are synagogue affiliated, 31% of western region Jewish households who answered the 2001 NJPS (National Jewish Population Survey) reported synagogue/temple membership.¹²

¹⁰This sequence of questions has not typically been asked in Jewish community population studies. In a recent UAI study in Greater Pittsburgh (Jewish households: 20,900, 54,200 people living in these households), 33% of the households reported that they needed assistance in one of these three areas, compared to a very similar 31% in Greater Phoenix. Moreover, the percentage which needed assistance in each of the three areas was practically identical. In Greater Phoenix, however, for those households which needed assistance, getting help appears to have been much more difficult than in Pittsburgh. The comparable percentages of households in Greater Pittsburgh which report difficulty in getting assistance (when they needed it) were: serious emotional problems: 26%, elderly relative: 42%, and special needs: 42%.

¹¹Please note that the 1984 vs. 2002 differences of 33% vs. 29% in congregational membership should not be interpreted as a definite decline in synagogue membership. Typically, differences of 10% or more are the minimum that should exist before a trend-over-time difference should be viewed as meaningful.

¹² The 2001 NJPS data file, released in September and revised in early November 2003, has undergone a special reanalysis by Ukeles Associates, Inc. in order to make the NJPS data comparable to the Greater Phoenix data. First, the published NJPS report: *Strength, Challenge and Diversity in the American Jewish Population* typically reported Jewish connections data based on an estimate of Jewish adults — not on the basis of Jewish households, a more appropriate base (most of the time). Thus, the

◆ Feeling Connected

- Only one-of-three survey respondents (36%) report that they feel “a lot” or “some” part of a Jewish community in the Greater Phoenix area, while two-thirds (64%) feel “only a little” or “not at all” part of a Jewish community;
- Synagogue/temple members feel strongly connected to a Jewish community:
 - 82% of congregation members feel part of the Jewish community;
 - Only 17% of non-members of a congregation feel part of the Jewish community;

◆ Ritual Observance

- Jewish Ritual Observance in Greater Phoenix is fairly similar to levels of ritual observance in western American Jewish communities:¹³
 - 64% usually or always light Chanukah candles;
 - 62% usually or always participate in a Passover Seder;
 - 55% have a mezuzah;
 - 44% usually/always fast on Yom Kippur;
 - 16% usually or always light Friday night Sabbath candles;
 - 9% keep kosher.

NJPS report indicated that 36% of western region Jewish adults were congregation members, while the reanalyzed NJPS data showed that 31% of western region Jewish households were congregation members. The Greater Phoenix 29% household congregation membership rate is more appropriately compared to the reanalyzed NJPS western data. Second, UAI restricted the analysis to Jewish households, in which at least one adult was labeled by the NJPS researchers as Jewish — the analog to the Greater Phoenix definition. In contrast, the reported NJPS data has a shifting base, sometimes including Jewish origin households (at least one adult was born/raised Jewish, but none of the adults is now Jewish, but “Jewish-connected.” In a few cases, the reported NJPS data includes respondents who were originally viewed as Jewish, but were later reclassified as non-Jewish, in a non-Jewish household.

¹³ Ritual observance indicators in Greater Phoenix are near the lowest levels found in comparisons with 40 local Jewish communities as reported in Ira M. Sheskin, How Jewish Communities Differ: Variations in the Findings of Local Jewish Population Studies, New York: The North American Jewish Data Bank, 2001, but most of the comparison communities are eastern, mid-western and Florida Jewish communities.

Comparable percentages for western Jewish households interviewed for the NJPS 2001 study (UAI reanalyzed) were: Chanukah candles: 75%, Passover seder: 69% of respondents, Yom Kippur fast by respondent: 53%, a mezuzah: 52%, and Shabbat candles: 18%.

EXECUTIVE SUMMARY

- But, Jewish ritual observance has declined sharply from the 1984 Phoenix study estimates:
 - Passover seder attendance declined from 81% in 1984 to 62% in 2002;
 - Lighting Sabbath candles declined from 33% in 1984 to 16% in 2002.

- **Israel**
 - Greater Phoenix's Jewish respondents have powerful connections to Israel:
 - 93% of Jewish respondents regard Israel as an important Jewish communal concern;
 - 39% report travel to Israel: 26% as an adult, 5% as a child or teenager only, and 8% both as a child and as an adult;

 - Israel is a "very important" part of the Jewish identity for 40% of the survey's Jewish respondents, but only for 21% of Jewish respondents under age 50.

Intermarriage and Raising Children Jewish

Intermarriage Rates

- 40% of currently married couples in Greater Phoenix Jewish households are intermarried (a Jewish born spouse is married to a non-Jewish born person who currently does not consider himself/herself Jewish).
- In 1984, the intermarriage rate in Greater Phoenix was 24%.
- Comparable western region intermarriage percentages in local Jewish community studies are 55% in Seattle, 46% in Tucson, 45% in San Diego, 39% in Denver, 26% in Las Vegas, and 23% in Los Angeles.¹⁴
- Intermarriage rates have increased dramatically for recent marriages, but may have “leveled off” since 1980:
 - Only 25% of the couples who were married prior to 1980 are intermarried;
 - 57% of the couples who were married between 1980 and 1989 are intermarried;
 - 55% of couples married between 1990 and 2001 are intermarried.
- Tri-Cities respondents — many of whom were married in the 1980s and the 1990s — are most likely to be intermarried (60%), compared to 30% of Northeast Valley married respondents.

¹⁴The data from the individual western Jewish communities provide better comparisons to the Greater Phoenix data than the NJPS western region data, which based the calculations on Jewish persons rather than Jewish couples, did not report on conversionary inmarriages, and did not include the recoding for the intermarriage variable in the NJPS data file.

Raising Children Jewish

- Approximately 20,700 children under age 18 live in all Greater Phoenix Jewish households:
 - 60% are being raised “Jewish,” 9% are being raised “Jewish and something else;”
- There are as many children living in intermarried Jewish households as there are children living in inmarried (and conversionary inmarried) Jewish households;¹⁵
 - 9,200 children are being raised in inmarried and conversionary Jewish households. Every one of these children is being raised “Jewish.”
 - 9,200 children are being raised in intermarried Jewish households;¹⁶
 - 26% are being raised Jewish;¹⁷
 - 18% are being raised as Jewish and something else;
 - 50% are not being raised as Jewish, and;
 - for 6% of the children, the families report they are “undecided.”¹⁸
- Jewish educational values towards children are very different for intermarried and inmarried households:
 - 81% of inmarried household respondents feel it is an extremely or very important value for their children to understand “*Tzedakah*, the Jewish commitment to charity; 29% of the intermarried Jewish households feel similarly.
- In intermarried households, 63% of the children ages 6-17 being raised Jewish or “Jewish and something else” have had some Jewish education, compared to 91% of children in inmarried and conversionary households.

¹⁵ Conversionary Jewish households are defined as a Jewish born person marrying a non-Jewish born person, but the non-Jewish born person currently considers himself/herself to be Jewish (a formal conversion may or may not have celebrated).

¹⁶ In addition to children in inmarried/intermarried Jewish households, about 2,300 children are being raised in single parent households.

¹⁷ In Denver (1997), 42% of children in interfaith Jewish households were being raised “Jewish” and 15% were being raised “Jewish and something else.” In Los Angeles (1997), the percentage of children in intermarried households being raised “Jewish” **only** was 42%.

¹⁸ For the calculation of estimates of the number of Jewish persons or Jewish children, “undecided” and “not being raised as Jewish” have been counted as non-Jewish children.

Philanthropy

◆ **Planned Giving and Wills**

- Only 10% of survey respondents report that they have arranged for a planned gift to any charitable cause:
 - 65% report that they have a will or estate planning document;
 - 5% have a will with provisions for gifts to a non-Jewish charity only;
 - 5% have a provision for a Jewish charity or Jewish cause as part of their planned giving.

◆ **Overall Philanthropic Patterns**

- 85% of the respondents report that their households made a charitable contribution during 2001.
- More respondents (in Greater Phoenix) report contributions to causes that are not specifically Jewish than to Jewish causes:
 - 80% of the households report a charitable donation to a non-Jewish cause/charity;
 - 51% of the households report a Jewish charitable donation, either to a Jewish Federation or to another Jewish organization.

◆ **Decline in Jewish Federation Donations: 1984-2002**

A significant decline in the percentage of households that donate to the Jewish Federation appears to have occurred since 1984:

- In 1984, 39% of survey respondents reported that their household contributed to the Jewish Federation;
- **25% of the current survey respondents report a household donation to the Jewish Federation in 2001.**
- 20% of Western US Jewish households answering the NJPS 2000-2001 survey reported a local Jewish federation donation.

- **2001 Donations: Age, Newcomers and the Jewish Federation**

- Seniors are more likely than younger respondents to report a household Federation donation in 2001;
- Newcomers to Greater Phoenix in the last ten years are likely to be non-donors to the Federation (only 16% report a 2001 Jewish Federation contribution by their household);
- But, 46% of the newcomers report a Jewish charitable donation (including the Federation), and 78% report that their households made some charitable donation in Greater Phoenix.

- **2001 Donations: Income and the Jewish Federation**

- 11% of households with annual incomes under \$50,000 report a Federation donation;
- 35% of households with annual incomes between \$50,000 and \$100,000 report a Federation donation; but,
- Only 20% of households with annual incomes between \$100,000 and \$150,000 report a Federation contribution.
- Among Jewish households with minimum \$100,000 annual income, 74% (approximately 8,000 households) did not make a contribution to the 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:

- 42% 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 8% who view Israel as “not very” or “not at all important” to their Jewish identity are Federation donors.

Planning Implications

Community Growth: Challenges and Opportunities

The Greater Phoenix area is now a major locus of Jewish households in the United States, exceeding the numbers of households in many areas typically defined as major centers of American Jewish life.

This rapid growth of Jewish households since the 1983-1984 study represents both a formidable challenge and an opportunity for community leadership and institutions.

The completion of the 2002 Jewish population study should mark the transition to the next stage of community study and analysis: a community development strategy. The development strategy would guide the community's response to the needs and issues identified in the population study. The strategy would explore ways to expand and refine community infrastructure and community services in Greater Phoenix to help strengthen the Valley of the Sun as a significant center for Jewish living.

Newcomers

Large numbers of newcomers and younger people are not presently known to the community and seem to be disconnected from Greater Phoenix's Jewish life. The 10,000 new Jewish households who have moved to the area in the past five years indicate that statistical growth will continue in the Greater Phoenix area.

Unless additional special efforts are made to welcome newcomers, the patterns of minimal-to-moderate Jewish communal involvement over the last ten years will be repeated. 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 Greater Phoenix.

Geography and Community

The relative concentration of Jewish households in the Northeast Valley makes this the logical geographic focus for the community and for the Ina Levine Jewish Community Campus.

BUT the needs of young Jewish households in the Tri-Cities area must be addressed, and a special study in this area should be considered in the next few years.

Jewish Connections

A small group of Jewish households are strongly connected to Jewish life in Phoenix. For a significant majority, the importance of being Jewish and the strength of connections to Israel are positive building blocks for the emergence of Jewish community.

But, most Jews in Greater Phoenix are not even known to the Federation.

A community-wide effort to encourage Jewish households to become connected to Jewish life — whether it be through a congregation, the Federation, or a different Jewish organization — appears necessary if the rapid growth of the size of the Jewish community is to be matched by growth in the sense of Jewish community.

Congregation Membership

By western American standards, the 29% of households which report congregational membership is not alarmingly low, but neither is it a cause for celebration.

A community-wide effort to encourage people to join a congregation is important, since congregational life supports a sense of Jewish community. The community may need to experiment with ways to overcome resistance to congregation membership.

For example, the ultimate goal of Jewish congregation membership might be facilitated for the non-affiliated by a Western “two-step” model, with the first step a less committal connection to Jewish congregational life, such as a reduced fee “Jewish Holiday” package for non-members.

Intermarriage

9,200 children reside in Intermarried Greater Phoenix Jewish Households; less than half are being raised “Jewish.” As many children are currently living in intermarried households as in inmarried and conversionary Jewish households in Greater Phoenix. Thus, the Jewish community has a substantial stake in interfaith households.

Unlike inmarried and conversionary households, interfaith parents do not seem to stress some commonly Jewish values such as Tzedakah — a commitment to charity that has universal appeal. Jewish interfaith households should be encouraged to participate in Jewish life, and to explore critical Jewish values, such as Tzedakah.

Vulnerable Populations and Social Services

In Greater Phoenix, there are significant numbers of Jewish low income households, seniors living alone without adult children in the area, and households which have sought employment assistance and report some financial pressures. There are also households which report needing assistance for either a special needs child or adult, a household member with a severe emotional-behavioral problem, or for an elderly relative.

The numbers of vulnerable respondents and those who report difficulty in getting assistance for an elderly relative suggests that the community needs to 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 Jewish Federation

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

The sharp disparity in giving to Federation and other Jewish causes between older and younger respondents, argues for a special effort to encourage younger people who are charitable (to non-sectarian causes) to also contribute to Jewish causes.

Affluent non-contributors to the Federation pose a particularly difficult challenge, particularly given the very high percentage of affluent Jewish households which are not Federation donors.

A cornerstone of these two philanthropic endeavors could be the Jewish commitment to social justice and repairing the world.

**The 2002 Greater Phoenix
Jewish Community Study**

FINAL REPORT

Jewish Federation of Greater Phoenix

Ukeles Associates, Inc.

Marketing Systems Group – GENESYS Sampling Systems

International Communications Research

Revised and Updated, December 2003

The 2002 Greater Phoenix Jewish Community Study

INTRODUCTION

Why the Study Was Conducted

The last portrait of the Jewish community of Greater Phoenix 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.

In 2002, the Jewish Federation of Greater Phoenix commissioned a study of the Greater Phoenix Jewish community and selected Ukeles Associates, Inc. (UAI) of New York as the chief research consultant to coordinate the community study in conjunction with a population study committee comprised of lay leaders from throughout the area.

The Community Study has several purposes:

- To develop an estimate of the size of the Greater Phoenix Jewish community;
- To paint a portrait of basic population characteristics – a profile of the Phoenix Jewish community;
- To measure and analyze changes that have taken place since the Greater Phoenix Jewish Population Study of 1984;
- To learn how members of the community view Jewish 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 Phoenix Jewish Community Study have already been unveiled publicly in October, 2002. This *Final Report* is an updated revision and expansion of the initial *Highlights Report*, combining additional data analyses with some comparisons to the recently released western regional data from the 2001 National Jewish Population Study, which became available in September and November, 2003.

This *Final Report* also contains 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 Greater Phoenix 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 then transferred to the Jewish Federation of Greater Phoenix. This data set (over 700 variables) provides the capacity for the community to continually analyze critical policy issues. The data file should provide the Jewish community with the capacity to answer additional questions for future planning purposes.

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 of Greater Phoenix.

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.

- The Greater Phoenix Area studied includes:
 - The City of Phoenix,
 - Scottsdale and the Northeast Valley,
 - The Tri-Cities Valley area (Chandler, Gilbert, Mesa, Tempe, and Awahutukee), and
 - The Northwest Valley (including Sun City and Sun City West, Glendale, and Peoria).

Survey Methods

The estimates in this report are based on randomly generated interviews with 793 Jewish households who were interviewed between January 23, 2002 and May 15, 2002. Copies of the interview questions, and the screening questions used to determine if a household was Jewish, are appended.

Over 95% of the survey respondents considered themselves to be Jewish; in 5% of the interviews, a non-Jewish spouse who felt comfortable answering questions about the household's Jewish life completed the interview.

¹ Respondents, spouses, other adults who consider themselves "Jewish & Something Else" are included in the survey estimates as Jewish persons; only 2% of survey respondents self-defined themselves as "Jewish & Something Else." Children who are being raised "Jewish & Something Else" are also included in the Jewish persons estimate; in the chapter on "Intermarriage & Raising Children Jewish," the percentage of children being raised "Jewish" and "Jewish & Something Else" is central to the analysis.

INTRODUCTION

Phone Calls: Random Sampling Design

Altogether, 181,639 phone calls were made to 59,119 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 Federation, as well as random samples of households “unknown” to the 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 172,782 calls were made within the residual RDD sampling frames (after the “known” Jewish households were electronically purged) to complete 229 interviews. In contrast, only 8,857 calls were needed within the LIST sampling frames to complete 564 interviews.

Survey Sampling Error

Over 7,300 Greater Phoenix households gave sufficient information to the survey researcher calling from International Communications Research (ICR) for their religious identity to be established. Over 6,000 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 Phoenix area are accurate within a maximum of +/- 7.9% at the standard 95% confidence interval;
- (2) Survey data reported for the entire interviewed sample of 793 Jewish households are accurate within a maximum potential error range of +/- 6.2% (95% confidence level).

An expanded methodological discussion is reproduced in the Technical Appendix, which also includes a complete sampling disposition.

INTRODUCTION

Response Rates and Cooperation Rates

Two traditional measures of a Jewish Community survey's quality are: (1) the survey's response rate during the screening phase used to locate and interview Jewish households, (2) the interview completion/cooperation rate.²

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 39%, 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. As a yardstick, a comparable screening phase response rate for the 2001 National Jewish Population Study was 28%.

Once a Jewish household was identified through the screening process, 82% 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 Greater Phoenix Jewish Population Study, and recent local community surveys from comparable cities: Denver 1997, Las Vegas 1997, Los Angeles 1995, San Diego 2002, Seattle 2001, and Tucson 2002.

In addition, the western region data from NJPS 2001 (the National Jewish Population Survey) have been recalculated and reanalyzed by UAI to make the data more comparable than the published report results to the Greater Phoenix data set.

² In some Jewish community studies, the distinction between screening response rates and interview cooperation/completion rates is not presented as clearly as desired. Both are important. A high interview cooperation rate of Jewish identified households is critical, and cooperation rates of 75%-80%+ are typical. Response rates, on the other hand, vary enormously, and high response rates (above 40%) are becoming increasingly difficult to achieve given the massive explosion of telemarketing, and the reluctance of individuals to stay on the phone long enough to answer even one survey question. "Overnight" surveys typically achieve a 10% response rate.

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 convention that is employed shows the totals as 100%, or 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 Greater Phoenix Jewish Community Study

JEWISH HOUSEHOLD & POPULATION ESTIMATES

What Is The Size of the Greater Phoenix Jewish Community?

Despite the focus on the number of “Jews” in traditional Jewish community population/demographic studies – How many Jews live in Greater Phoenix? — there are really three answers to the question: what is the size of the Jewish community in Greater Phoenix?

The size of the Jewish community can be described in terms of:

- (a) the number of Jewish households in Greater Phoenix,
- (b) the number of Jewish persons (adults and children) living in these Jewish households, and
- (c) the total number of people who live in these households, including non-Jewish household members.

Each of these numbers — Jewish households, Jewish persons, and all the people living in Jewish households — has critical implications for community planning, decision-making, and service provision.

JEWISH HOUSEHOLD and POPULATION ESTIMATES

Exhibit 1 summarizes these three measures of the size of the Greater Phoenix Jewish community:

- There are an estimated **44,000 Jewish households** in Greater Phoenix where at least one adult considers himself/herself to be Jewish;
- **82,900 Jewish Persons** live in these households - adults who considers themselves to be Jewish or a child being raised Jewish;
- **106,900 people live in these Jewish households.** In addition to the 82,900 Jews, there are an additional 24,000 non-Jewish persons living in these households – typically, a non-Jewish spouse or children not being raised Jewish.

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

Jewish Households – At Least One Jewish Adult Considers Themselves Jewish	44,000
Jewish Persons – Adults Who Consider Themselves Jewish and Children Being Raised as Jewish	82,900
People Living in Jewish Households	106,900

JEWISH HOUSEHOLD and POPULATION ESTIMATES

Population Growth Since 1984

The Jewish community of Greater Phoenix has experienced enormous growth since the last Jewish population study was conducted in 1984. In 1984, the random sampling survey (an excellent model of Jewish community research during the 1980s) estimated that there were 18,500 Jewish households in Greater Phoenix, and a total of 45,000 people living in these households.

- There has been an increase of approximately 25,500 Jewish households in Phoenix in which at least one adult is Jewish: a 138% increase;
- The number of people living in Jewish households has also increased since 1984 by 138%;
- The number of Jewish Persons is estimated to have doubled since 1984 from 41,450 to 82,900 in 2002.

Exhibit 2. Jewish Households, Jewish Persons, People in Jewish Households, 1984 and 2002 Greater Phoenix Jewish Community Studies

Number of:	1984	2002	Net Change	% Change 1984 - 2002
Jewish Households	18,500	44,000	+25,500	+138%
Jewish Persons	41,450 ³	82,900	+41,440	+100%
People in Jewish Households	45,000	106,900	+61,900	+138%

³ In 1984, an estimate of the number of Jewish persons was not presented, following the convention followed by many studies during that time period. UAI has calculated an estimate of the number of Jews in Greater Phoenix in 1984 based on internal survey data presented in the 1984 report, in order to present an estimated increase in the number of Jewish persons from 1984 to 2002. Calculations: 18,500 households in 1984, of which two-thirds included married couples; of these (estimated) 12,200 married households, 24% were intermarried so an estimated 2,900 non-Jewish spouses lived in intermarried Jewish households. An estimated 2,900 children lived in these intermarried Jewish households, and assuming approximately 22% were being not being raised Jewish (using the 2002 model), then 650 non-Jewish raised children lived in these households, for a total of 3,550 non-Jews.

JEWISH HOUSEHOLD and POPULATION ESTIMATES

Jewish Growth in Greater Phoenix Outpaces Regional Growth

The Greater Phoenix Jewish community's growth from 1984 to 2002 has even outpaced the rapid growth of Greater Phoenix during the same period. From 1984 to 2002, the geographic areas studied by the two Jewish community studies in the Greater Phoenix area grew from 620,000 households to 1,101,000 households, an increase of 78%.⁴

At the same time, Jewish households in the same areas increased by 138%.

While Jewish households represented 3% of the total number of households living in Greater Phoenix in 1984, they represent 4% of all area households in 2002.

Exhibit 3. Increase in Number of Jewish Households and All Area Households, Greater Phoenix Area, 1984 to 2002

Number of:	1984	2002	Net Change	% Change 1984 - 2002
Jewish Households	18,500	44,000	+25,500	+138%
All Greater Phoenix Households	620,000	1,101,000	+481,000	+78%
Jewish Household as a Percentage of All Greater Phoenix Households	3.0%	4.0%		

⁴ 1984 estimate of number of area households from the 1984 report; 2002 household estimates from Claritas updated estimate of U. S. Census data for Greater Phoenix area households provided by MSG-GENESYS at the time that the survey sample frame was constructed.

JEWISH HOUSEHOLD and POPULATION ESTIMATES

Greater Phoenix is now one of America's largest Jewish communities.

The Jewish community of Greater Phoenix is larger than many Jewish communities long considered to be significant Jewish areas. There are more Jewish households living in Greater Phoenix than were reported in recent studies in Atlanta, Baltimore, Cleveland, Pittsburgh, etc. After Los Angeles, San Francisco and San Diego, Greater Phoenix is the fourth largest Jewish community in the American west in terms of Jewish households and Jewish persons.

Exhibit 4. America's Largest Jewish Communities.⁵

Community	Number of Jewish Households	Number of Jews	Year of Study
New York	638,000	1,450,000	1991
Los Angeles	247,700	519,000	1997
Broward County (FL)	133,000	234,000	1997
Chicago	120,000	261,000	1990
Philadelphia	99,300	206,000	1997
Boston	97,000	227,300	1995
San Francisco Bay Area	90,660	210,000	1986
Miami	74,500	129,000	1994
Washington, DC	67,000	165,000	1983
South Palm Beach (FL)	61,300	123,000	1995
West Palm Beach (FL)	52,900	95,000	1999
Metro West (NJ)	47,000	109,700	1998
San Diego	46,000	89,000	2002
GREATER PHOENIX	44,000	82,900	2002

⁵ Source: Ira M. Sheskin, How Jewish Communities Differ: Variations in the Findings of Local Jewish Population Studies, New York: The North American Jewish Data Bank, 2001.

JEWISH HOUSEHOLD and POPULATION ESTIMATES

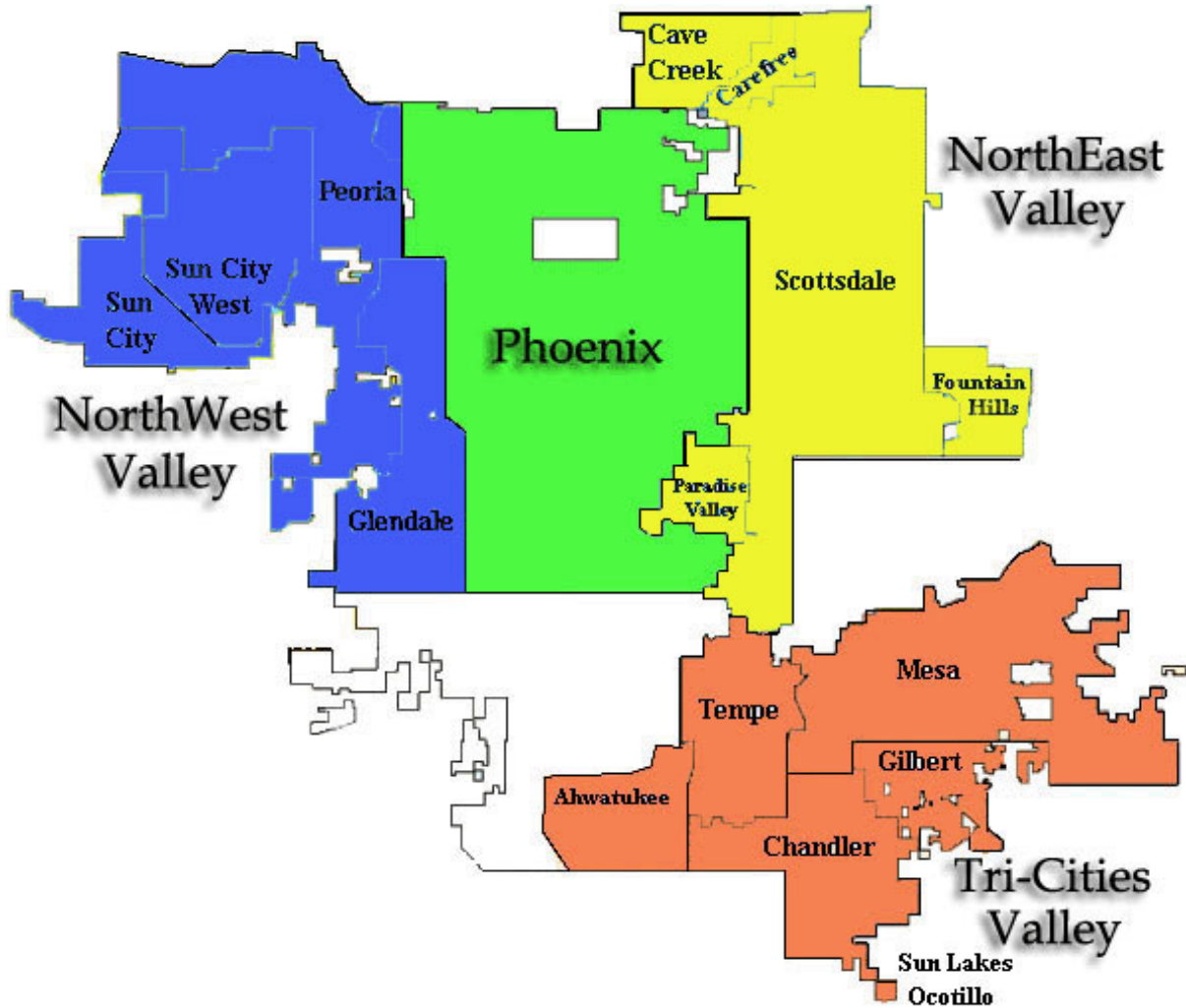
Exhibit 4 (cont'd). America's Largest Jewish Communities.

Community	Number of Jewish Households	Number of Jews	Year of Study
GREATER PHOENIX	44,000	82,900	2002
Detroit	42,500	94,000	1989
South Broward (FL)	39,000	80,000	1990
Atlanta	38,100	85,000	1996
Baltimore	36,600	91,400	1999
Cleveland	33,710	81,500	1996
Denver	32,000	66,700	1997
Las Vegas	29,100	75,000	1995
St. Louis	24,600	54,000	1995
Seattle	22,940	37,200	2001
Pittsburgh	20,900	42,200	2002
Tucson	13,400	22,300	2002

The 2002 Greater Phoenix Jewish Community Study

GEOGRAPHY⁶

Exhibit 5. Map of Jewish Phoenix Geographic Areas



⁶ Please see Appendix Table A5 for a complete listing of zip codes within each of the study sub-areas.

GEOGRAPHY

The Northeast Valley, including Scottsdale, remains the major center of the Jewish Community of Greater Phoenix.

Over 18,000 Jewish households, 41% of all Jewish households in the area, reside in the North East Valley. Central and north Phoenix still remains a major Jewish community, with over 13,000 Jewish households.

Both the North West Valley and the Tri-Cities area have sizeable, and probably growing, Jewish populations.

Exhibit 6. Phoenix Jewish Households by Geographic Areas,
2002 Greater Phoenix Jewish Community Study

Area	Number of Jewish Households	Percent of Total
North East Valley	18,100	41%
Phoenix	13,300	30
North West Valley	5,500	13
Tri-Cities	7,200	16
TOTAL	44,000	100%

GEOGRAPHY

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

Exhibit 7 expands the data on Jewish households to include data on the number of Jewish persons, the number of all people living in Jewish households, and average household size.

The Tri-Cities area has the highest average household size (2.85), while the Northeast Valley and central/north Phoenix have smaller households.

Exhibit 7. Numbers of Jewish Households, Jewish Persons and All People in Jewish Households by Geographic Areas, 2002 Greater Phoenix Jewish Community Study

Area	Number of Jewish Households	Number of Jewish Persons	Number of All People in Jewish Households	Average Household Size
North East Valley	18,100	34,500	40,900	2.26
Phoenix	13,300	23,600	31,700	2.36
North West Valley	5,500	10,900	13,800	2.51
Tri-Cities	7,200	13,900	20,500	2.85
TOTAL	44,000	82,900	106,900	2.43

GEOGRAPHY

Jewish Persons and non-Jews in Jewish households

The Tri-Cities area has the highest proportion of non-Jewish persons to Jewish persons living in Jewish households. Almost one-third (32%) of the people in Tri-Cities Jewish households are non-Jews — either adults who do not consider themselves to be Jewish, or children who are not being raised as Jewish, or Jewish and something else.

In contrast, only 16% of Jewish household members in the North East Valley are non-Jewish.

Exhibit 8. Percents of Jewish Households, Jewish Persons and All People in Jewish Households by Geographic Areas, 2002 Greater Phoenix Jewish Community Study

Area	Percent of All Jewish Persons in Greater Phoenix	Percent of All People in Household Who Are Non-Jewish
North East Valley	42%	16%
Phoenix	28	26%
North West Valley	13	21%
Tri-Cities	17	32%
TOTAL	100%	23%

The 2002 Greater Phoenix Jewish Community Study

DEMOGRAPHY

The Greater Phoenix Jewish community is a transplant community; only 7% of survey respondents were born in Arizona.

Exhibit 9. Place of Birth: Survey Respondents, 2002 Greater Phoenix Jewish Community Study

PLACE OF BIRTH	PERCENT
Greater Phoenix	6%
Other Arizona	1
Other USA	87
New York	26
Mid-Western States	21
New Jersey/Pennsylvania	12
California	6
All Other States	22
Foreign Born	6
Former Soviet Union	1
Israel	1
Other non-USA	4
TOTAL	100%

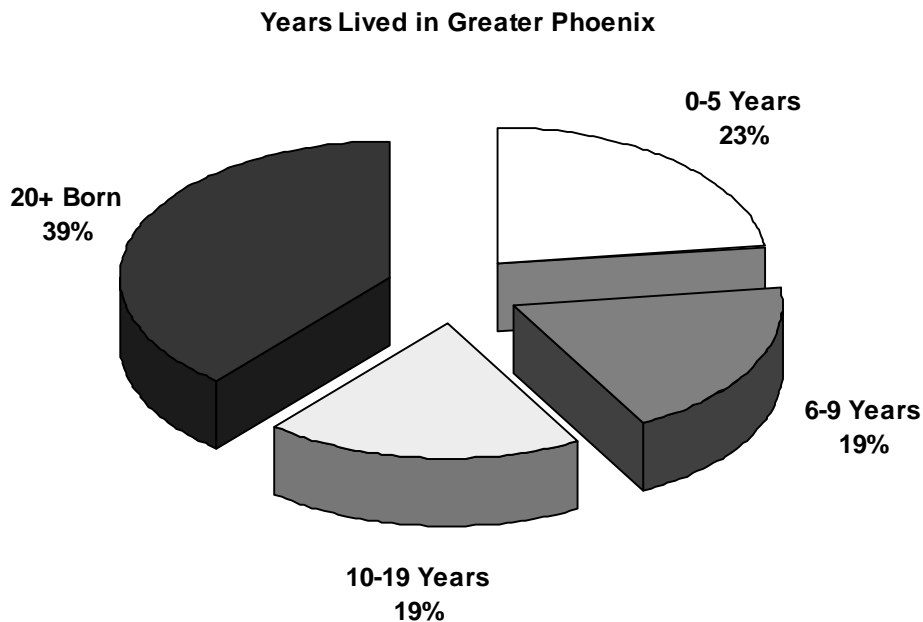
DEMOGRAPHY

Not only are Greater Phoenix Jewish community survey respondents non-locally born, but significant numbers are recent arrivals — newcomers — to the area. Over 10,000 (of 44,000) Jewish households have moved to the area during the five years preceding the study.

Another 8,600 moved here six years ago. Thus, 42% of Greater Phoenix Jewish households moved to the Valley of the Sun within the past ten years.

Another sizeable and significant group — almost 4 of 10 survey respondents - have lived in the area for at least twenty years.

Exhibit 10. Newcomer Status: Years Respondent Has Lived in Area, 2002 Greater Phoenix Jewish Community Study



DEMOGRAPHY

Central and north Phoenix survey respondents are the most likely to be long-time Greater Phoenix residents. Two-thirds were either born in Greater Phoenix, or have lived in the area for at least twenty years. Only 27% of central and north Phoenix survey respondents are newcomers.

In sharp contrast, About half of all survey respondents in the North East Valley, the North West Valley, and the Tri-Cities area are newcomers — they moved to Greater Phoenix during the decade prior to the 2002 study.

Exhibit 11. Newcomers to Jewish Phoenix by Key Geographic Sub-Areas, 2002 Greater Phoenix Jewish Community Study

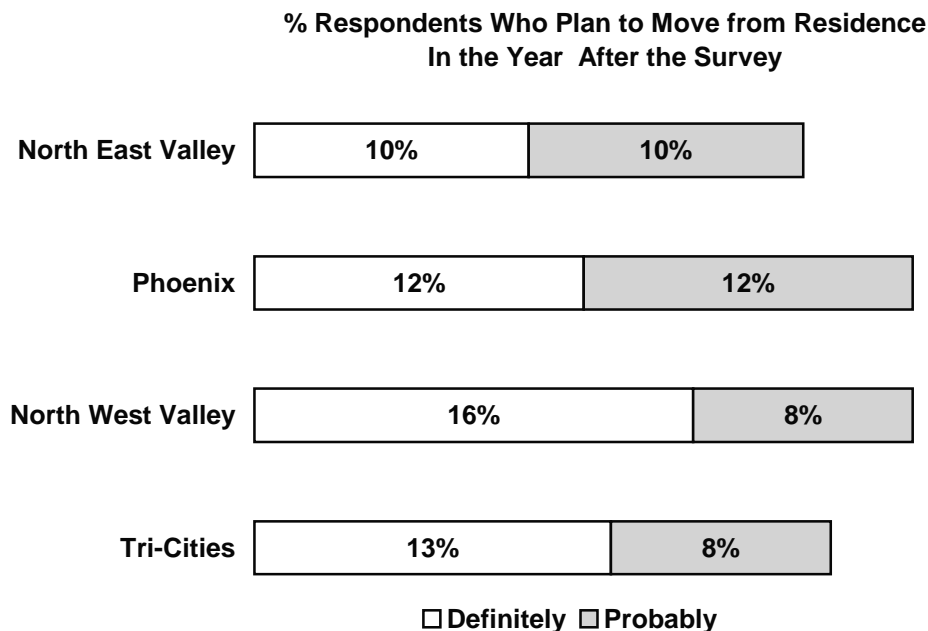
Area	North East Valley	Phoenix	North West Valley	Tri-Cities
Newcomers to Greater Phoenix In Last Decade	51%	27%	48%	46%
Lived In Greater Phoenix 10-19 Years	19	10	25	30
Born Phoenix or Lived In Phoenix For 20+ Years	30	63	27	24
Total	100%	100%	100%	100%

DEMOGRAPHY

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

- Only 22% of all respondents planned to move (12% “definitely”, 10% “probably”) from their current residence; 27% would “probably not move,” and 51% would “definitely not move,”
- Among those who would definitely/probably move, 68% planned to stay in Greater Phoenix, 2% planned to move elsewhere in Arizona, and 30% planned to move outside Phoenix. Thus, **only 6% of respondents planned to move outside the area** within the year following the study.
 - 29% of under age 50 survey respondents planned to move from their current residence - the vast majority within the Greater Phoenix area — compared to 20% of respondents ages 50-64, and 13% of senior respondents.
- Geographic area of residence was minimally related to plans to move from current residence.

Exhibit 12. Plans To Move from current Greater Phoenix Residence by Geographic Area, 2002 Greater Phoenix Jewish Community Study

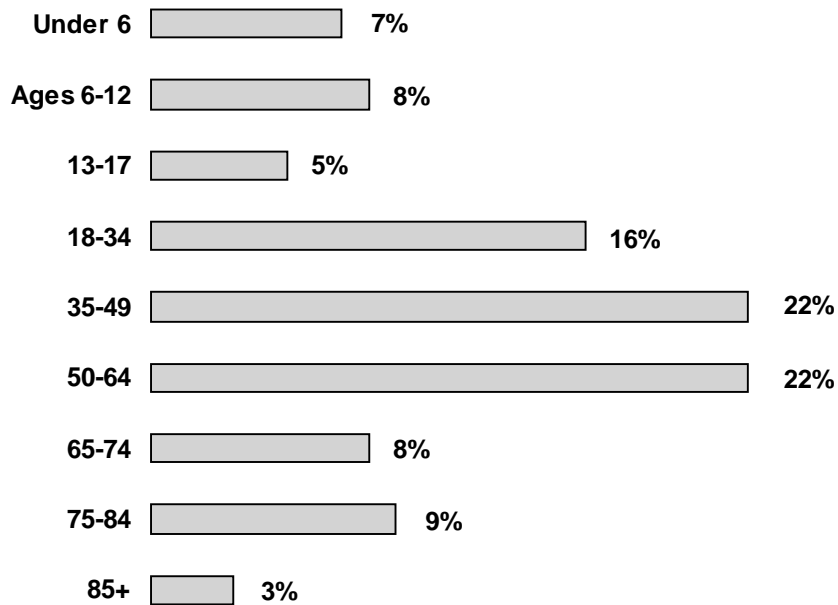


DEMOGRAPHY

The Greater Phoenix Jewish Community's age structure shows a balance between older and younger Jewish household members.

- 20% of all the people living in Jewish households are under age 18:
- 20% are seniors age 65+

Exhibit 13. Age of All People in Jewish Households,
2002 Greater Phoenix Jewish Community Study



DEMOGRAPHY

An Older Community than in 1984

Despite the current balance between older and younger members of the Jewish community, the Greater Phoenix Jewish Community has gotten considerably older since the 1984 study.

- In 1984, 25% of all people living in Greater Phoenix Jewish households were children, while in 2002, only 20% are children.
- In 1984, approximately 12% of all people living in Greater Phoenix's Jewish households were age 65+, while in 2002, 20% are age 65+;
- In 1984, three times as many seniors were ages 65-74 than were ages 75+;
- By 2002, however, the senior population in Jewish Greater Phoenix had become older. There are now more seniors ages 75+ (approximately 12,800) as there are seniors ages 65-74 (approximately 8,100).

The aging of the Jewish community will probably continue in the next decade, given the significant percentage now approaching traditional retirement age.

Exhibit 14. Age of All People in Jewish Households, 1984 and 2002 Greater Phoenix Jewish Community Studies

AGES	All People Living in Jewish Households	
	1983 – 1984	2002
0 – 17	25%	20%
18 – 34	28	16
35 – 49	19	22
50 – 64	16	22
65 – 74	9	8
75 – 84	3	9
85+	<1%	3
TOTAL	100%	100%

DEMOGRAPHY

People living in Tri-Cities Jewish households are young compared to Jewish household members in the other areas.

- 31% of Tri-Cities Jewish household members are children, while only 4% are seniors;
- The North West Valley has the highest percentage of seniors: 40% of Jewish household members;

Exhibit 15. Age of All People in Jewish Households, by Geographic Area, 2002 Greater Phoenix Jewish Community Study

AGE	All People in Jewish Households			
	North East Valley	Phoenix	North West Valley	Tri-Cities
0 – 17	14%	20%	19%	31%
18 – 34	17	22	4	12
35 – 49	19	21	20	30
50 – 64	27	18	17	24
65 – 74	9	9	12	2
75+	14	10	28	2
TOTAL	100%	100%	100%	100%

DEMOGRAPHY

Jewish and non-Jewish Age Differences

Future demographic shifts within the community may reflect age differences which currently exist between Jewish household members and non-Jewish household members.

Jewish persons tend to be older than non-Jewish persons in the 44,000 Jewish households in Greater Phoenix.

- 25% of all non-Jewish household members are children, while only 6% are seniors;
- Among Jewish persons, 25% are seniors, while 18% are children.
- 75% of non-Jews in Jewish households are under age 50, compared to 53% of Jewish persons.

Exhibit 16. Age of Jewish and Non-Jewish Persons Living in Jewish Households, 2002 Greater Phoenix Jewish Community Study

AGES	2002	
	Jews	Non-Jews
0 – 17	18%	25%
18 – 34	15	21
35 – 49	20	29
50 – 64	23	19
65 – 74	10	2
75+	14	4
TOTAL	100%	100%

DEMOGRAPHY

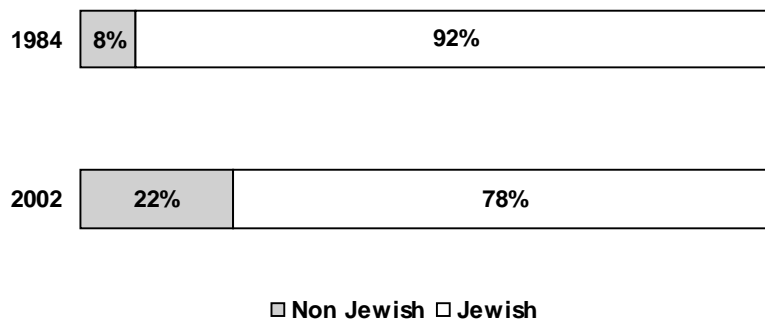
Non-Jews Living In Jewish Households are Becoming an Increasingly Significant Proportion of the People Living in Jewish Households in Greater Phoenix.

In 1984, non-Jews living in Jewish households totaled only 8% of the total number of people living in Jewish households (UAI recalculation and estimate from internal data in 1984 report).

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 within the Jewish community increasing — possible significantly — over the next few decades.

Exhibit 17. Proportions of Jews and Non-Jews in Greater Phoenix Jewish Households: 1984 and 2002



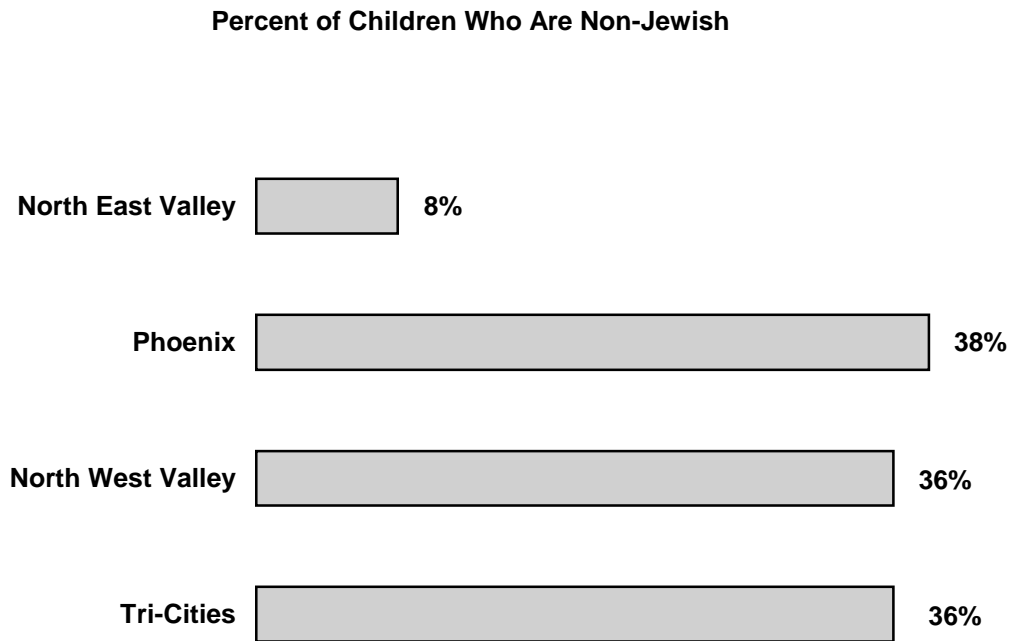
DEMOGRAPHY

Geographic area of residence is related to current Jewish and non-Jewish population patterns, and potentially indicative of future trends.

In the North East Valley, only 8% of children ages 0-17 are non-Jewish, while 92% of children are Jewish.

In the other three areas — central and North Phoenix, the North West Valley, and in Tri-Cities — just over one-third of children are non-Jewish.

Exhibit 18. Percent of Children Who Are Non-Jewish by Geographic Area, 2002 Greater Phoenix Jewish Community Study



DEMOGRAPHY

Male-female age differences are minimal within the Greater Phoenix Jewish community.

The traditional population pyramid approach has little meaning for Greater Phoenix Jewish households, and for planning, compared to overall age distribution patterns and geographic area differences.

- 51% of all people living in area Jewish households are females, while 49% are males.⁷
- Age-sex differences are negligible – among all persons living in Greater Phoenix Jewish households, 20% of both males and females are age 65+.
- Among Jewish persons — adults who consider themselves Jewish, and children being raised Jewish — there are (proportionately) slightly more senior males than senior females.

Exhibit 19. Age and Gender of All People Living in Jewish Households, 2002 Greater Phoenix Jewish Community Study

AGE	All People in Jewish Households		Jewish Persons Only	
	Males	Females	Males	Females
0 – 17	21%	18%	17%	19%
18 – 34	16	16	17	12
35 – 49	21	23	19	21
50 – 64	22	23	22	25
65 – 74	8	8	9	10
75+	12	12	16	13
TOTAL	100%	100%	100%	100%

⁷ Among Jewish persons (adults and children) only, 48% are males and 52% are females.

DEMOGRAPHY

Marital Status

Approximately 64% of survey respondents were married at the time of the survey, while another 1% 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 20. Marital Status by Gender of Respondent,
2002 Greater Phoenix Jewish Community Study

Marital Status	Male Respondents*	Female Respondents	All Respondents
Married	68%	60%	64%
Living Together	1	1	1
Divorced	5	13	10
Separated	<1%	<1%	<1%
Widowed	3	10	7
Never Married	22	16	19
TOTAL	100%	100%	100%

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

DEMOGRAPHY

Children in the Household

Thirty percent (30%) of Phoenix 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).⁸

- 21% of the households had minor children only;
- 4% included a minor child as well as an adult child (at least 18 years old);
- 9% include an adult child only.

Exhibit 21. Minor and Adult Children in Jewish Households,
2002 Greater Phoenix Jewish Community Study

Children In Household?	Number Of Households*	Per Cent
No Children In Household	29,400	67%
Minor Children Only [Ages 0-17]	9,100	21
Both Minor And Adult Children In Household	1,700	4
Adult Children [18+ Only]	3,900	9
TOTAL	44,100	100%

⁸ In a 1999 study by UAI, an estimated 34% of Baltimore Jewish households included a minor child.

* Numbers do not add exactly due to rounding.

DEMOGRAPHY

Household Structure is diverse, and highlights three basic household patterns that are crucial for Jewish communal planning: (1) households without children, (2) households with children and, (3) senior households.

- 42% of Phoenix Jewish households are childless;
- 24% of the Jewish households include minor children;
 - 3% of all Jewish households are single parent households.
- In 27% of the households, either the respondent or the spouse/partner is age 65+;
 - In 6% of all Phoenix Jewish households, a senior lives alone (2% of the total are between the ages of 65 and 74, while 4% are at least age 75).

Exhibit 22. Household Structure*:
2002 Greater Phoenix Jewish Community Study

Household Type	Estimated Number of Households	Percent
<u>No Children</u>		
• Single, Under Age 40, No Children	4,300	10%
• Married, Under Age 40, No Children	1,600	4
• Married/Single, Ages 40-64, No Children In Household	12,000	28
<u>Children</u>		
• Single Parent, Ages 18-64, Minor or Adult Children	2,300	5
• Married, Ages 18-64, Minor or Adult Children in Household	11,100	26
<u>Seniors</u>		
• Married, or Lives in Household With Another Person, Age 65+	9,000	21
• Respondent Lives Alone, Age 65-74	2,700	6
TOTAL	43,000	100%

* For approximately 1,000 Jewish households, insufficient information was provided by the respondent for household structure analysis.

DEMOGRAPHY

Educational Achievements

Jews are highly educated, and the Greater Phoenix Jewish community reflects these general high levels of educational achievement. Thirty-six percent (36%) of respondents and spouses have at least a bachelor's degree, and another 9% have earned a graduate degree.

- Men are more likely than women to have earned a graduate level degree (34% of males vs. 24% of females);
- Respondents under age 65 are more highly educated than their older counterparts — and age+ sex patterns of educational attainment are complex.
 - Among men, 33% of those under 65 and 33% of those 65+ have earned a graduate degree;
 - Among women, 27% of those under age 65 have a graduate degree, while only 12% of senior female respondents/spouses have earned a graduate degree.

Exhibit 23. Education, by Age and Gender: Respondents and Spouses, 2002 Greater Phoenix Jewish Community Study

HIGHEST DEGREE	AGE 18-64		AGES 65+	
	MALES	FEMALES	MALES	FEMALES
High School Diploma, Associates Degree - RN	27%	36%	37%	56%
Bachelor's Degree	40	37	30	31
Masters Degree, Doctoral Degree	33	27	33	12
TOTAL	100%	100%	100%	100%

DEMOGRAPHY

Employment

The employment status of respondents (and their spouses) within the Greater Phoenix Jewish community reflects the partly retirement, and partly working-residential nature of Phoenix, and the American southwest. While one-fourth (27%) of respondents/spouses in Greater Phoenix Jewish households are retired, over four-in-ten (42%) are employed, typically fulltime, and another 15% are self-employed.

- Seniors are typically retired, with male seniors being somewhat more likely to work, or be self-employed;
- Among those under age 65, male respondents/spouses are more likely to be self-employed: 27% of the men vs. 14% of the women;
- Approximately 6% of under age 65 respondents/spouses report being unemployed.

Exhibit 24. Employment Status, by Age and Gender: Respondents and Spouses, 2002 Greater Phoenix Jewish Community Study

EMPLOYMENT STATUS	AGE 18-64		AGES 65+	
	MALES	FEMALES	MALES	FEMALES
Self employed	27%	14%	5%	<1%
Employed	57	53	10	5
Unemployed	7	5	3	4
Student	3	2	<1%	<1%
Retired	5	9	82	73
Homemaker, Volunteer	1	17	<1%	17
Disabled	<1	1	<1%	<1%
TOTAL	100%*	100%	100%	100%

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

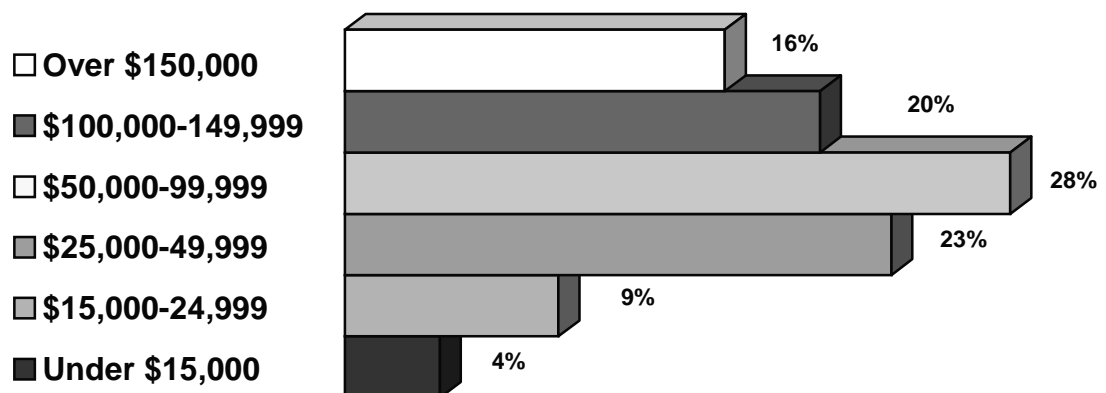
DEMOGRAPHY

Income

The Greater Phoenix Jewish community appears to be an affluent community but — some households have decidedly lower incomes, and senior respondents (who have lower incomes) tend to be more likely to refuse to answer questions about their income.⁹

Over one-in-three Greater Phoenix Jewish households who reported their annual incomes, had incomes above \$100,000: 16% in excess of \$150,000, and 20% between \$100,000 and \$150,000. In contrast, 4% of Jewish households in Greater Phoenix report annual incomes under \$15,000 and another 9% report annual incomes between \$15,000 and \$25,000.

Exhibit 25. Annual Income of Jewish Households, 2002 Greater Phoenix Jewish Community Study



⁹ The overall refusal rate for the question on household income among respondents who completed the survey was 27%, relatively high for UAI Jewish community studies. Approximately 45% of all senior respondents refused to provide annual household income.

DEMOGRAPHY

Compared to western regional data from the 2002 National Jewish Population Survey,¹⁰ Greater Phoenix Jewish households are considerably more affluent:

- While 36% of Greater Phoenix Jewish households report annual incomes of at least \$100,000, for the western USA, NJPS 2001 estimated that 23% of Jewish households earned at least \$100,000;
- In the western USA, 22% of Jewish households reported incomes below \$25,000, compared to 13% in Greater Phoenix.

Exhibit 26. Annual Income of Jewish Households,
2002 Greater Phoenix and 2001 Western Region NJPS

ANNUAL HOUSEHOLD INCOME	GREATER PHOENIX 2002	WESTERN USA NJPS 2001
Under \$15,000	4%	12%
\$15,000 - \$24,999	9	10
\$25,000 - \$49,999	23	27
\$50,000 - \$99,999	28	28
\$100,000 - \$149,000	20	13
\$150,000 +	16	10
TOTAL	100%	100%

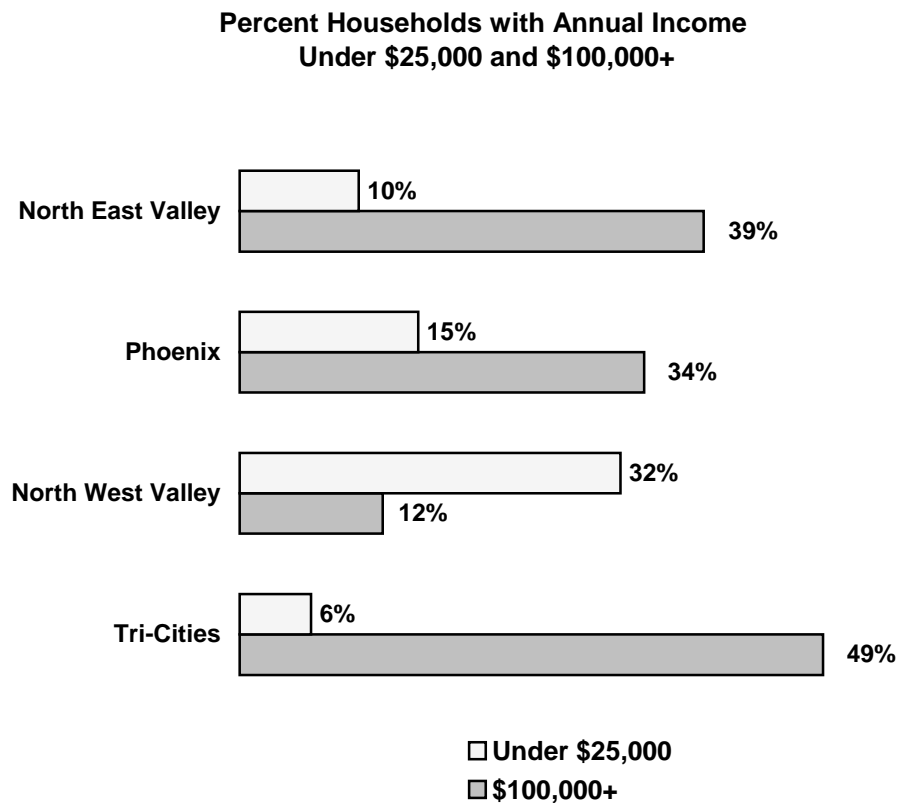
¹⁰ The NJPS refusal rate on income in the western region was approximately 20% overall, and higher for seniors. Please note that the NJPS paid survey respondents a minimum of \$25 to complete the survey — an interesting way (apparently) to decrease refusal rates of those who decided to complete the questionnaire. It is possible, of course, that the \$25 payment encouraged poorer Jewish households to respond. The Population Study Committee and the Federation staff in Greater Phoenix, as in almost every other Jewish population/demographic study, refused to use communal funds to “incentive” respondents.

DEMOGRAPHY

Tri-Cities Jewish households are most likely to report annual incomes of at least \$100,000, and North West Valley household respondents the least likely.

- 49% of Tri-Cities Jewish households report annual incomes of at least \$100,000, while only 6% report annual incomes under \$25,000;
- North East Valley and central/north Phoenix Jewish households display similar patterns, though less extreme differences;
- In the North West Valley, which includes the Sun City areas, the pattern is sharply reversed. Almost one-third (32%) report annual incomes below \$25,000, while only 6% report annual incomes of \$100,000 or higher.

Exhibit 27. Household Annual Income by Geographic Area, 2002 Greater Phoenix Jewish Community Study

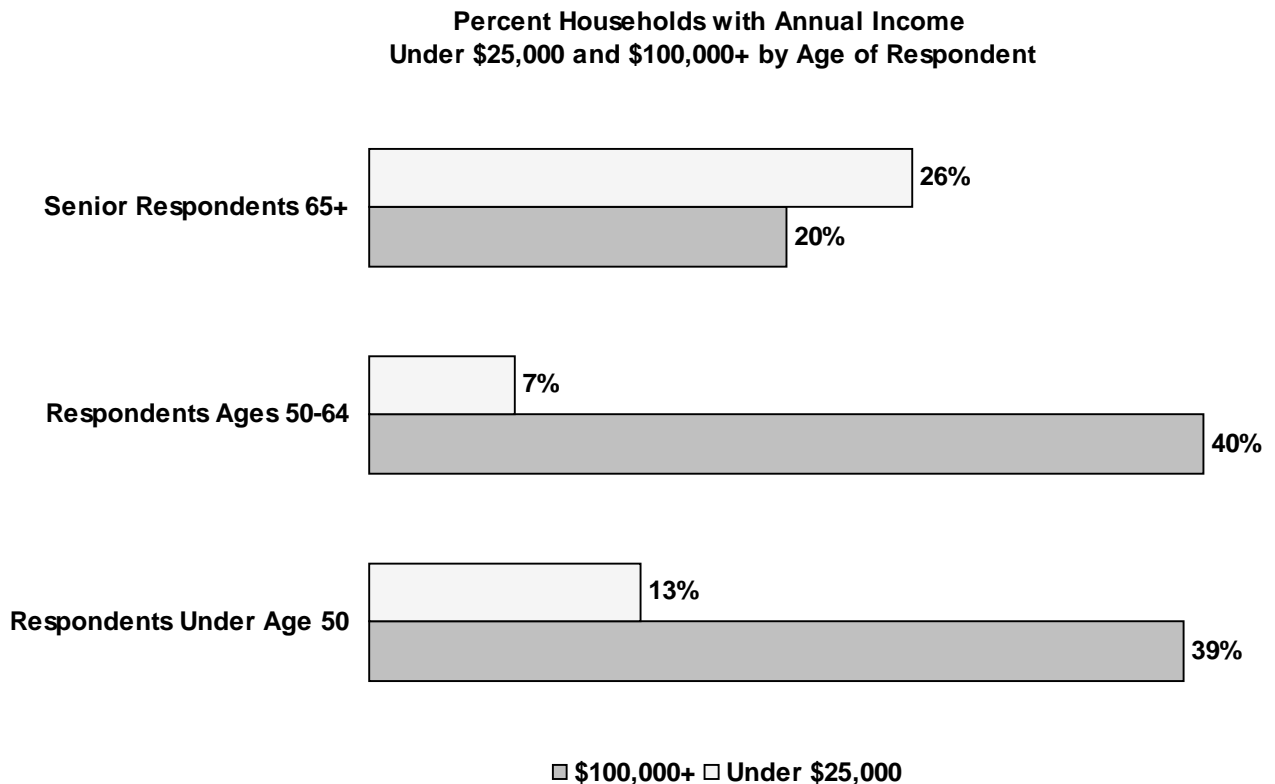


DEMOGRAPHY

Annual Household Income is strongly related to the age of the respondent:

- One-in-four senior respondents (26%) report annual household incomes under \$25,000. One-in-five (20%) report annual incomes of at least \$100,000;
- Among younger respondents, four-in-ten report \$100,000+ incomes.

Exhibit 28. Household Annual Income by Age,
2002 Greater Phoenix Jewish Community Study



DEMOGRAPHY

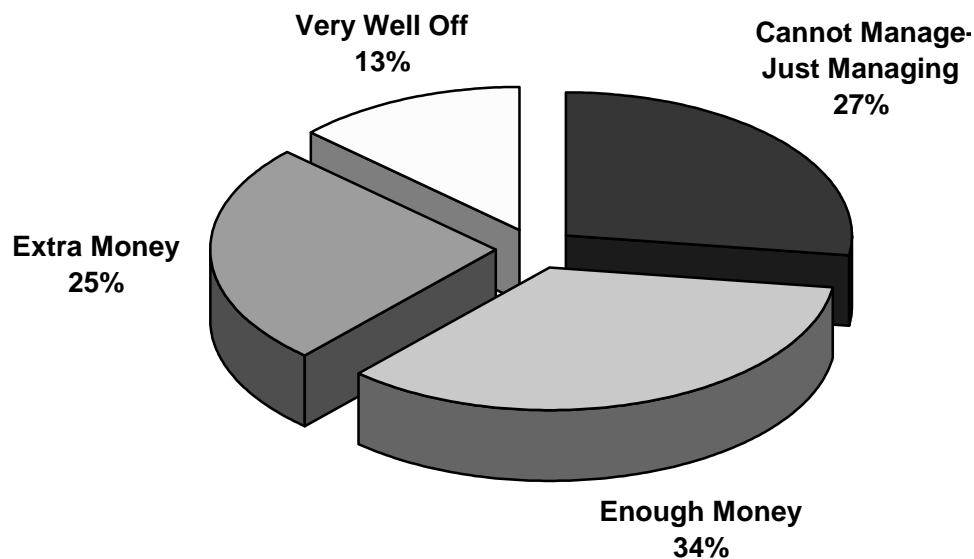
Subjective Financial Status.

Survey respondents were also asked to assess their financial status in subjective terms: a question that meets with fewer refusals than household income questions (only 6% of respondents who completed the survey refused to answer this question):

“Which of the following best describes your household’s financial status?”

- 27% of survey respondents report that they either “cannot manage to make ends meet” (2%), or that they are “just managing to make ends meet.” (25%)¹¹
- In contrast, 25% report that they “had some extra money” and 13% report that they are “very well off.”

Exhibit 29. Respondent Subjective Assessment of Household Financial Status, 2002 Greater Phoenix Jewish Community Study



¹¹ The 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.

DEMOGRAPHY

Subjective Financial Status assessment by respondents is strongly related to reported annual household income, among those respondents who answered both questions.

- 62% of households reporting annual household income under \$25,000 also report that they are (at best) “just managing;”
- Only 10% of households with \$100,000+ annual incomes report that they are “just managing.”
- Only 3% of Jewish households with under \$25,000 annual incomes report that they “have extra money” or are “very well off,” compared to 67% of households with \$100,000+ incomes.

Subjective financial status assessment reflects assets, age and future needs, as well as current income and current expenses. Given the higher response rate for the financial assessment question, both total income and subjective perceptions of financial status can be used as indicators of fiscal status, especially when the likelihood of asking for assistance is considered.¹²

¹² However, studies in other communities (Jewish and non-Jewish) have indicated that senior respondents typically understate their precarious financial status. If they do not define themselves as at risk financially, they are unable to ask for assistance.

The 2002 Greater Phoenix Jewish Community Study

VULNERABLE POPULATIONS & SOCIAL SERVICES

Vulnerable Jews

One important goal of the 2002 Greater Phoenix Jewish Community study was to provide an estimate of potentially “at risk” / “vulnerable” Jewish households within the Jewish community.

Several areas of vulnerability were addressed in the study:

- Financial Vulnerability,
- Seniors Living Alone,
- Single Parent Households,
- Households needing occupational assistance, and
- Households needing social service assistance.

3,400 Financially Vulnerable Jewish Households

The dual issues of annual household income and subjective household financial status assessment reviewed in the preceding chapter provide data to help estimate one area of potential vulnerability within the Greater Phoenix Jewish community — financial vulnerability.

Defining as potentially vulnerable financially only those households which: (1) have annual incomes below \$25,000, and (2) either “cannot make ends meet” or are “just managing, **UAI estimates that approximately 3,400 Jewish households (8% of Greater Phoenix’s Jewish households) are currently financially vulnerable.**¹³

¹³ Extrapolated calculations: of the 44,000 Jewish households, 27% (approximately 12,000 households) are (at best) “just managing;” among all households which self-assessed this lower level of fiscal health, 29% reported incomes under \$25,000 — hence an estimated 3,400 Jewish households are potentially financially vulnerable from combined objective and subjective perspectives.

VULNERABLE POPULATIONS & SOCIAL SERVICES

2,700 Seniors Living Alone

An estimated 2,700 senior citizens live alone in the Greater Phoenix Jewish community; they represent between 12%-13% of the estimated 21,300 seniors living in 44,000 Jewish households.

Seventy per cent (70%) of these seniors who are living alone are at least age 75 — an estimated 1,900 seniors.

Approximately 1,200 seniors live alone within the Jewish community, and do not have an adult child living in the local area, and are (in traditional social service terms) potentially “at risk.”¹⁴

Exhibit 30. Numbers and Percentages of Seniors Who Live Alone, and Do Not Have An Adult Child Living in the Area, 2002 Greater Phoenix Jewish Community Study

	Ages 65-74	Ages 75 Plus
Estimated Number of Seniors Living in Phoenix Jewish Households	8,300	13,000
Estimated Number of Seniors Living Alone in Greater Phoenix	800	1,900
Estimated Number Living Alone Without an Adult Child in Phoenix	400	850
Percentage of Seniors in Age Grouping Who Live Alone	10%	15%
Percentage of Seniors in Age Grouping Who Live Alone and Do Not Have An Adult Child Living in Greater Phoenix	5%	6%

¹⁴ The question about adult children was only asked if the respondent or spouse was age 70 or older; for those respondents/spouses age 65-69, UAI extrapolated and estimated whether they had an adult child who lived in the Greater Phoenix area based on the responses of respondents ages 70-74.

VULNERABLE POPULATIONS & SOCIAL SERVICES

In addition to seniors, especially seniors living alone, single parent households are another traditional group viewed as “at risk” within the Jewish community.

These two groups show very different and complex patterns of potential vulnerability when annual income and subjective financial status are analyzed (see Exhibit 31):

- 24% of seniors living alone report annual incomes under \$25,000, but only 17% report that they “cannot make ends meet” or are “just managing.”
- Among **single parent households** — an estimated 2,300 Jewish households with either minor children or adult children — only 10% report under \$25,000 incomes, but a much larger percentage — 52% — report that they are at best “just managing.” Even given the relatively small number of interviews with single parent households (just over forty interviews), the difference between income and subjective financial status is dramatic, indeed, remarkable.

Among the single parent households, both those with minor children and those with adult children only, perceived financial difficulties and financial vulnerability are far greater than objective measurements.

Exhibit 31. Relationship of Household Structure, Annual Incomes Under \$25,000, and Subjective Financial Status “Cannot Make Ends Meet/Just Managing,” 2002 Greater Phoenix Jewish Community Study

HOUSEHOLD TYPE	% Annual Income Under \$25,000	% “Just Managing”
No Children in Household		
▪ Single, Under Age 40 (very small sample)	28%	40%
▪ Married, Under Age 64 + Single Respondent Ages 40-64	3%	20%
Children in Household (minor or adult children)		
▪ Single Parent, Ages 18-64 (relatively small sample size)	10%	52%
▪ Married, Ages 18-64	12%	29%
No Children in Household		
▪ 65+, Married or Lives in Two Person or More Household	27%	25%
▪ 65+ Respondent Lives Alone	24%	17%

VULNERABLE POPULATIONS & SOCIAL SERVICES

Potential Employment Vulnerability

Respondents in approximately 20% of Greater Phoenix Jewish households (an estimated 8,400 households) indicated that (during the year preceding the survey) someone in their household had sought "... help in finding a job or choosing an occupation ..."¹⁵

Among respondents under age 65, employment assistance was requested by 27% of the households. **Potential employment vulnerability appears to be much higher in Greater Phoenix** than among the 11% of western region Jewish households with an adult under age 65 from NJPS 2001.

- Seeking job assistance for a household member was reported by 32% of respondents under age 50, 20% of respondents ages 50-64, and only 3% of senior respondents;
- While overall male/female differences were minimal, among senior respondents, 5% of female respondents compared to less than 1% of senior male respondents reported a household member sought job assistance;
- 42% of the Jewish households seeking job assistance compared to only 24% of all other households surveyed reported that they were (at best) "just managing" financially.

Exhibit 32. Household Subjective Financial Status by Whether Someone in Household Sought Job Assistance, 2002 Greater Phoenix Jewish Community Study

SUBJECTIVE FINANCIAL STATUS OF HOUSEHOLD IS:	HOUSEHOLDS WHICH SOUGHT JOB ASSISTANCE	ALL OTHER HOUSEHOLDS
Cannot Make Ends Meet	9%	<1%
Just Managing	34	22
Have Enough	35	34
Have Extra	15	28
Well Off	6	15
TOTAL	100%	100%

¹⁵ Current unemployment was reported by 5% of respondents (and their spouses).

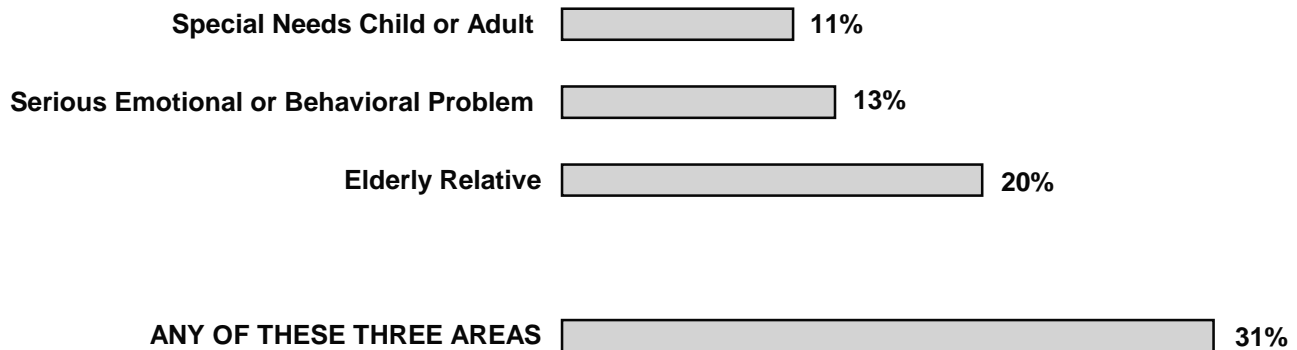
VULNERABLE POPULATIONS & SOCIAL SERVICES

Three questions which focused on the needs of Greater Phoenix Jewish households for social services assistance were included in the survey.

- *Special Needs Assistance*
 - In the past year, did any member of your immediate family need assistance for a special-needs child or special-needs adult?
- *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 Greater Phoenix?

One-third of the Jewish households indicated that at least one of these three social services issues needed to be addressed in the year preceding the survey.¹⁶

Exhibit 33. Percent of Households Indicating Social Services Assistance in Three Specific Areas Was Needed in the Year Preceding the Study, 2002 Greater Phoenix Jewish Community Study



¹⁶ UAI asked almost identical questions in the 2002 Jewish Community Study of Greater Pittsburgh, an established Jewish community in Pennsylvania with 20,900 Jewish households and a well developed Jewish communal infrastructure; 33% of Jewish households reported needing help for at least social service (compared to 31% in Greater Phoenix). Specific percentages needing assistance were: special needs: 14%, serious emotional/behavioral problem: 13%, and elderly relative: 19%.

VULNERABLE POPULATIONS & SOCIAL SERVICES

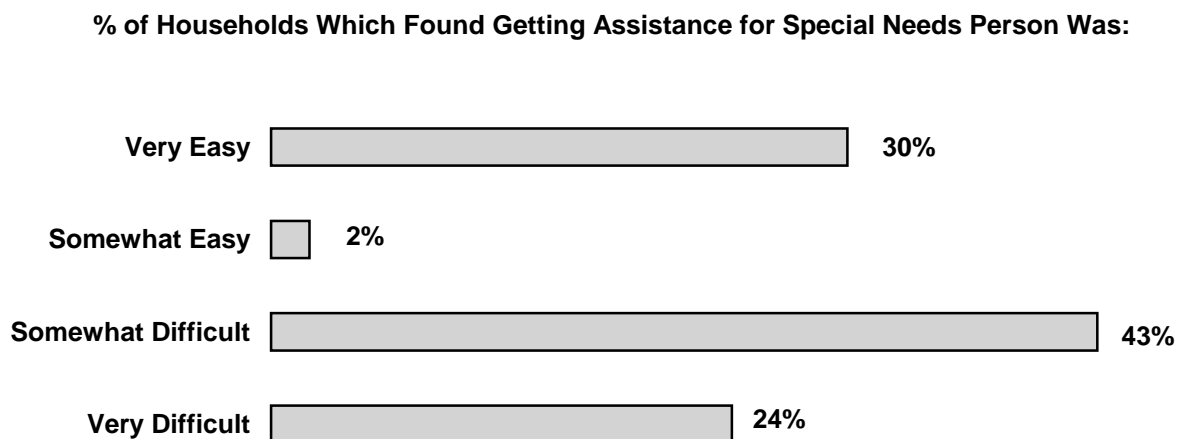
Getting Assistance for these three service issues was not always easy for households which sought assistance.

Special Needs Assistance was needed in 11% of the Greater Phoenix Jewish households: (8% of the households needed assistance for a special needs adult and 3% for special needs children).

When these households sought to get special needs assistance, two clear patterns emerged: one-third of the households got assistance very easily, while two-thirds had difficulty.¹⁷

- 67% reported some difficulty in getting assistance — 24% of the households reported that getting special needs assistance was very difficult;
- 30% reported that getting special needs assistance was “very easy.”

Exhibit 34. Ease or Difficulty in Getting Assistance for Special Needs in the Household During the Year Preceding the Study, 2002 Greater Phoenix Jewish Community Study



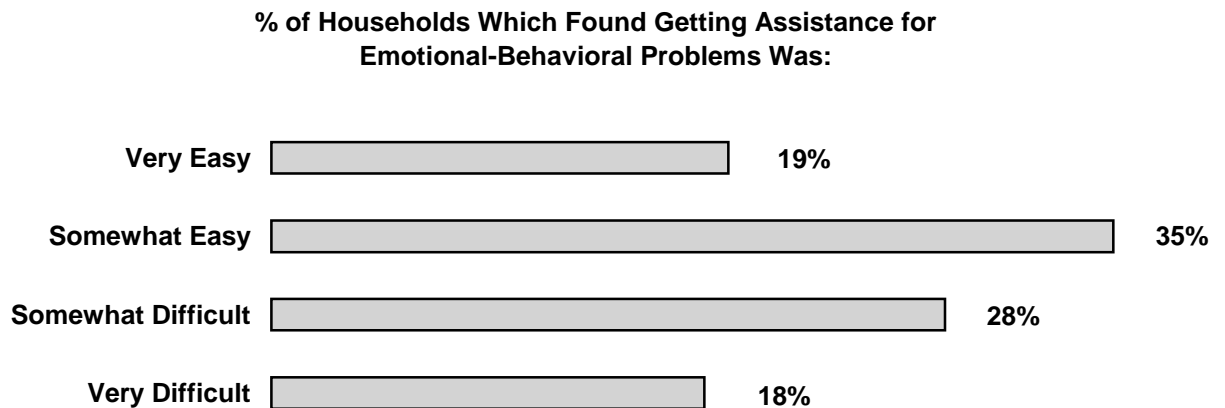
¹⁷ Comparable data for Greater Pittsburgh was 18% very easy, 40% somewhat easy, 28% somewhat difficult, and 14% very difficult.

VULNERABLE POPULATIONS & SOCIAL SERVICES

Assistance for Someone in the Household With a Serious Emotional or Behavioral Problem was needed in 13% of the Phoenix Jewish households, typically for an adult member of the household.

- 18% of the respondents reported that getting assistance for a household member with a serious personal problem was **very difficult**;
- 28% reported that assistance was somewhat difficult to get;
- 54% of Phoenix Jewish households that needed assistance for a serious emotional/behavioral problem said that it was very easy to obtain.¹⁸

Exhibit 35. Ease or Difficulty in Getting Assistance for Serious Emotional or Behavioral Problems in the Household During the Year Preceding the Study, 2002 Greater Phoenix Jewish Community Study*



¹⁸ Comparable percentages for emotional-problem in Greater Pittsburgh were 22% very easy, 52% easy, 19% somewhat difficult, and 8% very difficult.

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

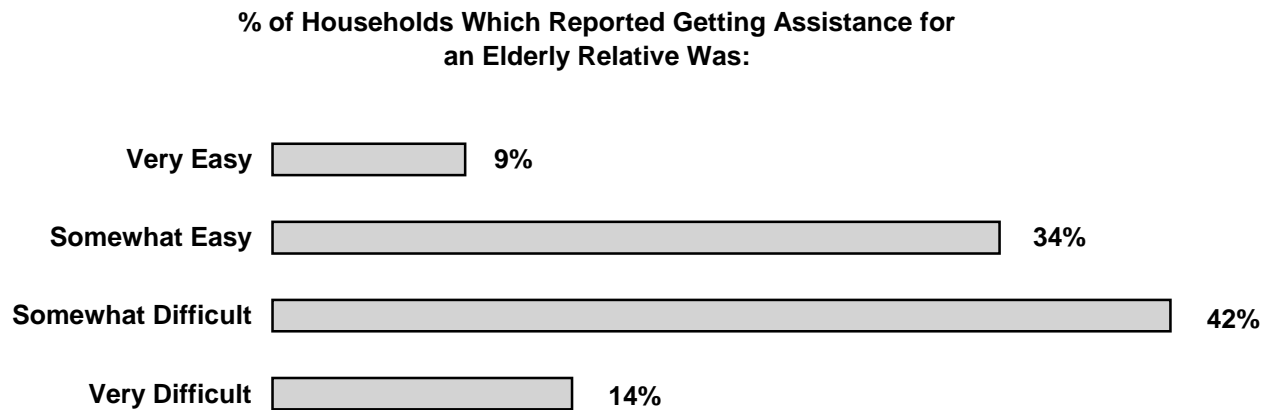
VULNERABLE POPULATIONS & SOCIAL SERVICES

Assistance for an Elderly Relative — who might not even live in Phoenix¹⁹ — was needed in 20% of the Greater Phoenix Jewish households.

When these households sought to get assistance, more than half (56%) reported some difficulty in getting assistance:

- 14% of the households reported that special needs assistance was very difficult to get;
- 42% reported that special needs assistance was somewhat difficult to get.²⁰

Exhibit 36. Ease or Difficulty in Getting Assistance for An Elderly Relative During the Year Preceding the Study, 2002 Greater Phoenix Jewish Community Study



¹⁹ The wording of the question deliberately allowed respondents whose households had needed assistance for an elderly relative who lived outside the Phoenix area 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.

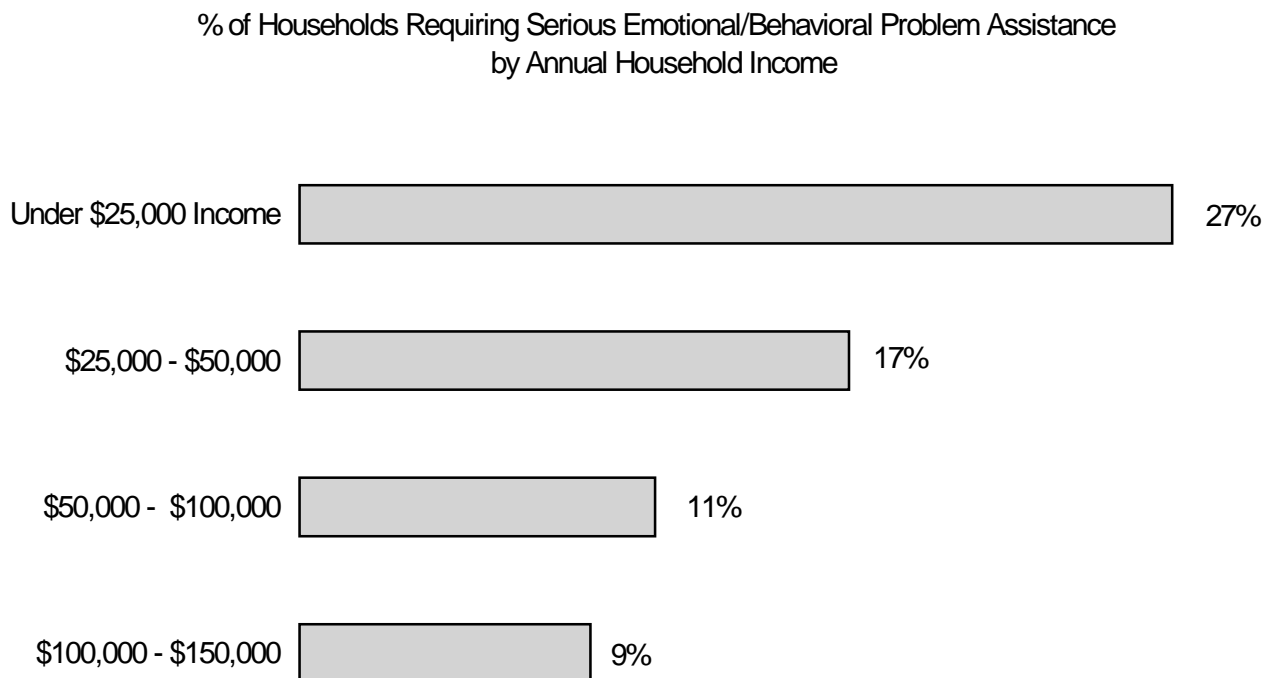
²⁰ Comparable percentages in Greater Pittsburgh were similar: 13% very easy, 34% somewhat easy, 32% somewhat difficult, 10% very difficult.

VULNERABLE POPULATIONS & SOCIAL SERVICES

Lower Income households are the most likely to report needing assistance for a household member with a serious emotional or behavioral problem.

Over one-in-four (27%) Jewish households with annual incomes under \$25,000 needed assistance for a household member with a serious emotional or behavior problem — compared to 12% of all other households.²¹

Exhibit 37. Need for Emotional/Behavioral Problem Assistance by Income, 2002 Greater Phoenix Jewish Community Study



²¹ Greater Pittsburgh patterns were similar. Poorer households reported higher need for assistance with serious emotional-behavior problems of household members. In both Jewish communities, special needs assistance (as expected) was not related to household income. Moreover, in both communities, assistance for elderly relatives was needed by higher proportions of the more affluent Jewish households (in both communities, the analysis was restricted to interviewed households with respondents at least fifty years old). In Greater Phoenix, 28% of households with annual incomes of at least \$100,000 needed elderly relative assistance compared to 12% of less affluent households; in Greater Pittsburgh, the pattern was very similar.

VULNERABLE POPULATIONS & SOCIAL SERVICES

The need for social service assistance with elderly relatives was also related – mildly – to household income, but for this type of help, upper income respondents were slightly more likely to report needing assistance in the year prior to the survey.

- 27% of respondents in households with annual incomes of at least \$100,000 report needing elderly relative assistance, compared to approximately 15% of households with incomes under \$50,000.

Summary

The critical conclusion from the data on social services is that the need for services is not restricted to the poor, or the affluent.

Focusing on only three specific services — special needs assistance, serious emotional and behavioral problems, and assistance for an elderly relative (who may live outside the area currently), one-third of all interviewed households reported needing some assistance in one or more of these areas within the year preceding the survey.

For those who sought assistance, from half to three-fourths (depending on the issue) had difficulty finding assistance within the Greater Phoenix Jewish communal world.

The data should not be interpreted as a critique of service providers in the Greater Phoenix Jewish and non-Jewish communities, but as a reminder that Jews and Jewish households may: (1) require assistance on a myriad of human-social service needs, and that (2) the needs vary considerably from household to household, from topic to topic.

The data should be interpreted as a clear reminder to the Jewish communal world in Greater Phoenix that getting assistance can either be very easy or difficult, partially due to the nature of the social assistance needed and only partially related to the differential skills of respondents/households in finding assistance. Getting assistance is not always easy — indeed, at times it is difficult. It is, therefore, important that the Jewish community focus on: (a) trying to find ways to maximize knowledge of existing assistance agencies and programs, (b) continuing to explore qualitatively the experiences of those whose pursuit of services was difficult, and (c) maximizing the resources of the entire Greater Phoenix community — Jewish and non-Jewish — to assist members of the community in need of assistance.

The 2002 Greater Phoenix Jewish Community Study

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 Phoenix Jewish Community Study, the following issues/topics were addressed in the study:

- How important is being Jewish for survey respondents?
- How important to Jewish survey respondents is being connected to the Jewish community in Phoenix? Do they feel they are a part of a Jewish community?
- With which denominations within Judaism do Greater Phoenix Jewish community study respondents self-identify? What factors are associated with denominational identification?
- What proportion of Greater Phoenix Jewish households are affiliated with a congregation or other Jewish communal organization? How does congregation affiliation in Greater Phoenix compare with affiliation in other western Jewish communities?
- Do survey respondents report that the “cost of being Jewish” has prevented them from participating in Jewish communal life?
- What levels of ritual observance exist in Jewish Phoenix? How does observance compare to other regional Jewish communities?
- What percentage of Jewish respondents report having been involved in Jewish study recently, or having attended a Jewish museum or cultural event?
- What levels of Jewish connections did respondents have as children/teenagers? Does a Jewish childhood have an impact on current Jewish behavior as adults?

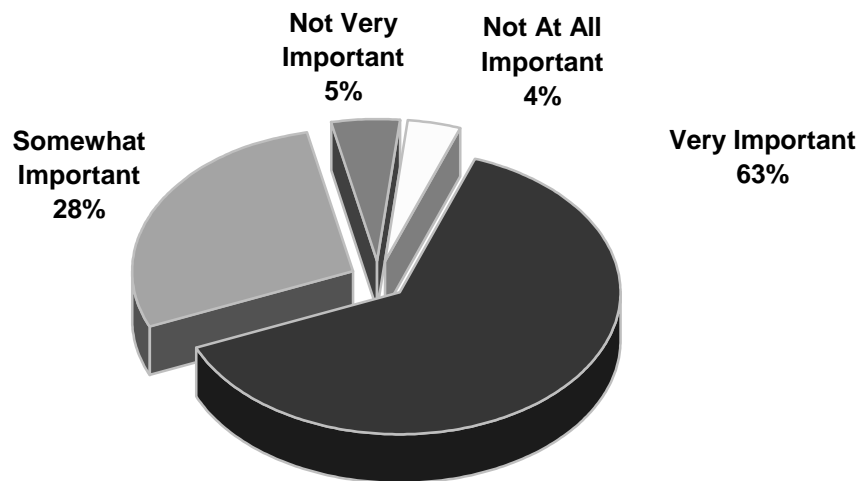
JEWISH CONNECTIONS & JEWISH EDUCATION

63% of Jewish survey respondents report that “being Jewish” is very important to them.

Only 9% feel that being Jewish is not important.

Exhibit 38. Importance of Being Jewish to Respondents, Jewish Respondents Only, 2002 Greater Phoenix Jewish Community Study

How Important is Being Jewish to Jewish Respondents



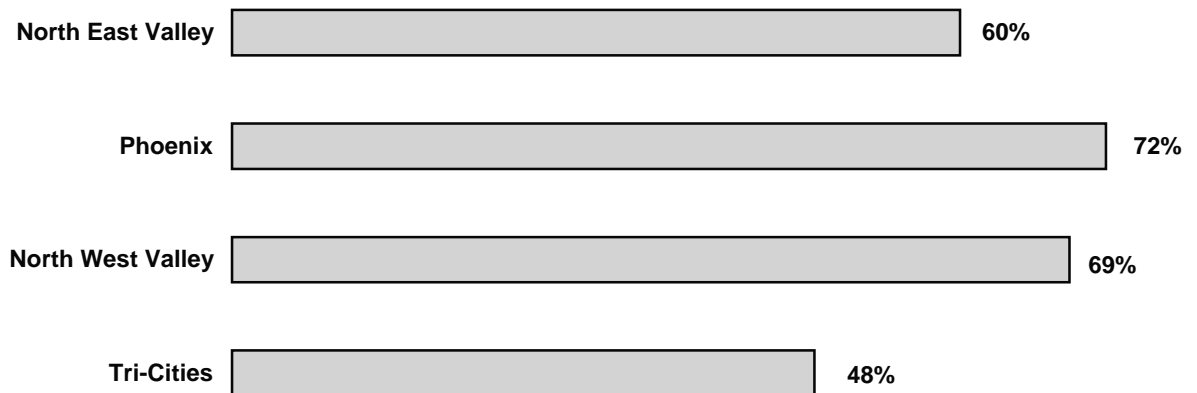
JEWISH CONNECTIONS & JEWISH EDUCATION

Tri-Cities Jewish respondents are least likely to view “being Jewish” as very important.

- 48% of Jewish respondents from the Tri-Cities area feel being Jewish is very important;
- Being Jewish is very important to 72% of Greater Phoenix Jewish respondents.

Exhibit 39. Importance of Being Jewish to Respondent by Geographic Area of Residence, Jewish Respondents Only, 2002 Greater Phoenix Jewish Community Study

% of Jewish Respondents Who Say Being Jewish is Very Important



JEWISH CONNECTIONS & JEWISH EDUCATION

Denomination: 2002 and 1983-1984

Forty-four per cent (44%) of 2002 Jewish survey respondents identify as Reform Jews, 24% as Conservative, 4% as Secular Humanist, and 3% as Orthodox.

In 1984, denominational preferences in Greater Phoenix were similar.

Exhibit 40. Denomination of Jewish Respondent,
1984 and 2002 Greater Phoenix Jewish Community Studies

Respondent Identifies As	Jewish Respondents 2002	Jewish Respondents 1983-1984
Reform	44%	49%
Conservative	24	26
Secular Humanist	4	NA*
Orthodox	3	3
Non-Denominational	18	23
No Religion [Secular Jews]	5	NA
Miscellaneous Denominational Responses	1	NA
Total	100%	100%

* NA: categories not reported in 1983-1984 study

JEWISH CONNECTIONS & JEWISH EDUCATION

Denomination and Age of Respondent

In general, younger Jewish respondents are more likely to report that they are non-denominational (“just Jewish”), or identify with Reform Judaism.

Older respondents are just as likely to be “Conservative” Jews as Reform Jews.

Exhibit 41. Denomination of Respondent by Age,
Jewish Respondents Only
2002 Greater Phoenix Jewish Community Study

Denomination	Age of Respondent			
	18-39	40-54	55-64	65+
Reform	48%	45%	49%	37%
Conservative	18	20	21	36
Secular Humanist	6	2	3	6
Orthodox	4	1	5	1
Non-Denominational	20	26	13	15
No Religion [Secular Jews]	3	5	7	4
Miscellaneous Denominational Responses	2	<1%	2	<1%
TOTAL	100%	100%	100%	100%

JEWISH CONNECTIONS & JEWISH EDUCATION

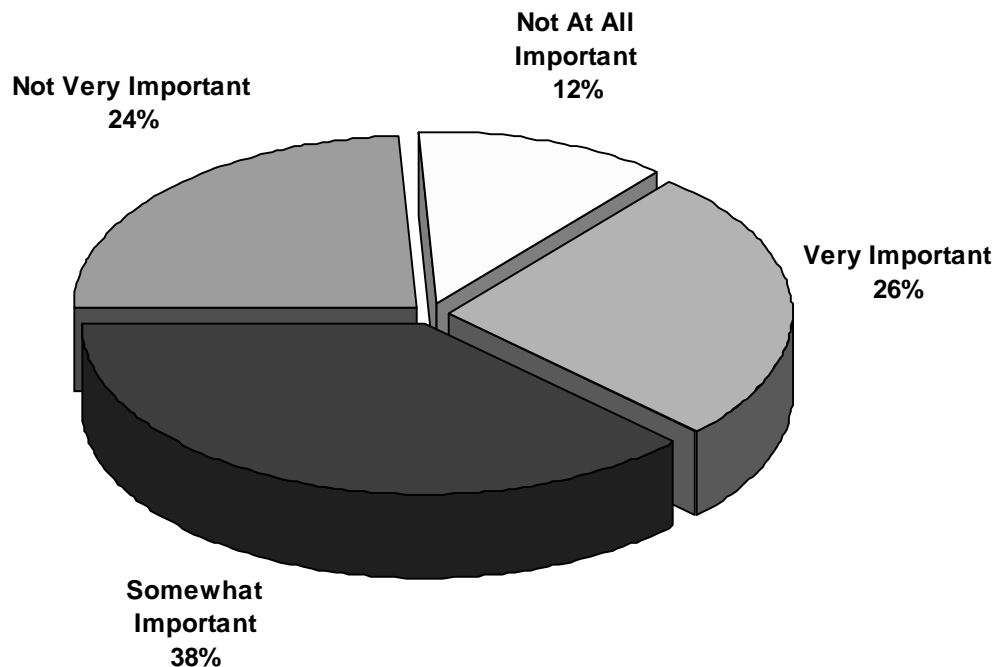
Connections to the Jewish Community

Being connected to the Jewish community in Greater Phoenix is important to 76% of Jewish survey respondents.

By denomination, 66% of Orthodox²², 39% of Conservative, 30% of Reform, and only 3% of non-denominational Jews feel that being connected to a Jewish community in Greater Phoenix is very important to them.

Exhibit 42. Importance of Being Connected to the Jewish Community, Jewish Respondents Only, 2002 Greater Phoenix Jewish Community Study

How Important to Jewish Respondents Is Being Connected to the Greater Phoenix Jewish Community?



²² There are fewer interviews with Orthodox Jewish respondents than UAI would typically use to present this cross-tabulation analysis; however, the pattern is clear and hardly controversial. There are also too few interviews for confident detailed analysis among Secular Humanist Jews; among these few interviews, 15% feel that it being part of a Jewish community in Greater Phoenix is very important

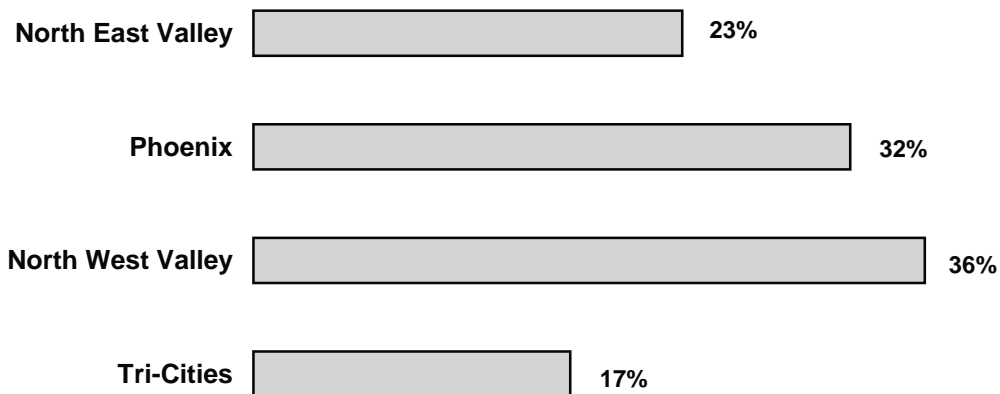
JEWISH CONNECTIONS & JEWISH EDUCATION

Tri-Cities Jewish respondents — once again — are least likely to feel that being part of a Jewish community in Greater Phoenix is very important.

- Only 17% of Jewish respondents from the Tri-Cities area feel being Jewish is very important;
- In the North East Valley, 23% of Jewish respondents feel that a Jewish community connection is very important;
- About one-third of Phoenix and North West Valley respondents feel similarly.

Exhibit 43. Importance of Being Part of a Jewish Community by Geographic Area of Residence, Jewish Respondents Only, 2002 Greater Phoenix Jewish Community Study

% of Jewish Respondents Who Say Being Part of a Greater Phoenix Jewish Community is Very Important



JEWISH CONNECTIONS & JEWISH EDUCATION

Congregation Membership

In 2002, 29% of Greater Phoenix Jewish households report that someone in the household pays dues to a Jewish congregation.

Rates of Jewish congregational membership in Jewish Phoenix are 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 44. Jewish Congregation Membership Comparisons, Greater Phoenix and Western Region, USA

Community, Year	Percent of Households Which Are Congregation Members
Greater Phoenix, 2002	29%
Greater Phoenix, 1984	33%
Tucson, 2002	32%
San Diego, 2002	29%
Seattle, 2001	21%
Denver, 1997	37%
Las Vegas, 1997	34%
Los Angeles, 1997	34%
NJPS 2001 WESTERN REGION USA*	31%

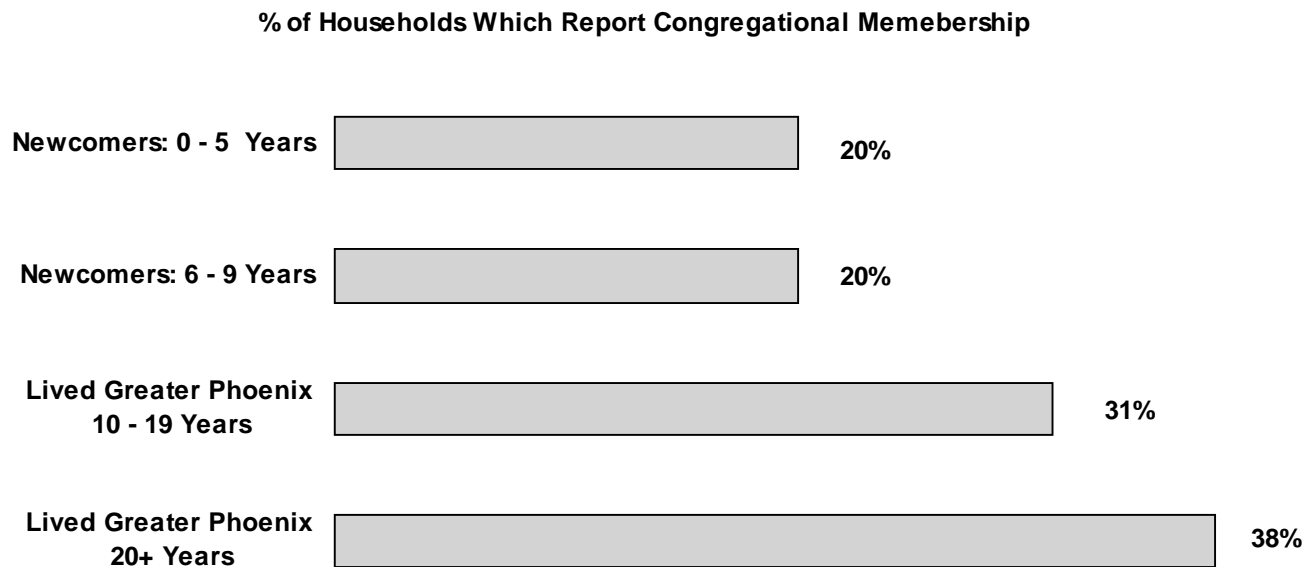
* UAI recalculation of NJPS 2001 western region data for comparable “Jewish households” only. The NJPS 2001 group which is defined as “strongly connected” to Judaism is the functional equivalent of whether someone in the household considers self Jewish or has Judaism as his/her religion, the key definitions used in the other regional cities reported above.

JEWISH CONNECTIONS & JEWISH EDUCATION

Newcomers to Greater Phoenix are Least Likely to Belong to a Jewish Congregation.

- 20% of newcomer households are congregation members;
- Among households with respondents who were either born in Greater Phoenix or have lived there for at least twenty years, 35% report temple or synagogue membership.²³

Exhibit 45. Congregation Membership of Jewish Households by Newcomer Status, 2002 Greater Phoenix Jewish Community Study



²³ Similarly, younger respondent households are least likely to be congregation members: 20%. Reported congregation membership is 34% among households with respondents ages 40-49, 28% among respondents ages 50—64, and 35% among senior respondent households.

JEWISH CONNECTIONS & JEWISH EDUCATION

Connections-Affiliation With Any Jewish Organization

In addition to congregation membership as an indicator of communal connection and/or disconnection, all respondents were also asked if they were members of, or regularly participated in the activities of, another Jewish organization in the area — either a Jewish Community Center (JCC) membership or other Jewish organization.

In addition to the 29% of households which are congregation-affiliated, another 9% of the households are not congregation affiliated, but are members/regular participants in the activities of another Jewish organization, including Jewish Community Centers.

Thus, 62% of all Greater Phoenix Jewish households are disconnected from — not affiliated with — the organized Jewish community.

Exhibit 46. Jewish Organization Affiliation and Disconnection,
2002 Greater Phoenix Jewish Community Study

Affiliation Status of Household	Number of Jewish Households	Percent
Congregation Member	12,600	29%
JCC and/or Jewish Organization Only – Not a Congregation Member	4,100	9
Not Affiliated - Does Not Belong To Any Jewish Organization - Disconnected	26,800	62
Total	43,500*	100%

* Numbers may not add exactly due to rounding. Data not available for approximately 500 Jewish households.

JEWISH CONNECTIONS & JEWISH EDUCATION

Subjective Feelings of Connection and Disconnection

In addition to formal organization membership as an indicator of communal connection and/or disconnection, all respondents were also asked if they felt as if they were part of a Jewish community in Greater Phoenix.

Paralleling the formal organization data, two-thirds (64%) of Jewish household respondents reported that they felt “only a little” or “not at all” part of a Jewish community in the area. Only one-in-three respondents (36%) felt connected (“some” or “a lot”) to a Jewish community in Greater Phoenix.

Congregation membership was the key variable shaping subjective feelings of connection/disconnection: 82% of congregation members felt connected to a local Jewish community, compared to only 17% of non-members of a Jewish congregation in Greater Phoenix.

Exhibit 47. Subjective Feelings of Disconnection from Jewish Community, 2002 Greater Phoenix Jewish Community Study

RESPONDENTS	All Respondents	Congregation Members	Non-Members of Jewish Congregation
% Feel Minimal or No Connection to a Jewish Community in Greater Phoenix	64%	18%	83%
% Feel Connected to a Jewish Community in Greater Phoenix	36	82%	17
TOTAL	100%	100%	100%

JEWISH CONNECTIONS & JEWISH EDUCATION

The Cost of Being Jewish

On both a local and a national level, Jewish communal professionals have expressed concern that the “cost of being Jewish” has become an impediment limiting Jewish organizational connections — that is has, quite simply, become too expensive to fully participate in Jewish communal life.

Respondents were asked whether — in the five years preceding the survey — financial cost had prevented them from joining a synagogue or temple, or joining a Jewish Community Center:

- 23% of respondents replied that financial cost (at some time in the five year period) had prevented them from joining a synagogue or temple;²⁴
- 16% reported that cost had prevented them from joining a Jewish Community Center.

National and western regional patterns (NJPS 2001) are almost identical. In the western region, according to NJPS 2001, 21% of unambiguously Jewish households indicated that cost had prevented them from joining a congregation, and 16% indicated that cost had been prevented from joining a JCC.²⁵

Exhibit 48. Did Financial Cost Prevent Congregation Membership and/or Jewish Community Center Membership?
2002 Greater Phoenix Jewish Community Study and NJPS 2001

% Report Membership Prevented by Financial Cost in Last 5 Years	Greater Phoenix 2002	NJPS West 2001	NJPS National 2001
Congregation – temple, synagogue membership	23%	21%	20%
Jewish Community Center (JCC)	16%	16%	15

²⁴ Nine percent (9%) of current congregation members reported that cost had prevented them from joining a synagogue or temple at some time during the five years preceding the survey.

²⁵ The NJPS questions were the model for the Greater Phoenix versions, and the five year time period was used in both questionnaires. The NJPS “cost of being Jewish” data was not reported in their report: all data analyses are by UAI. NJPS data is reported for the western region and for all regions combined.

JEWISH CONNECTIONS & JEWISH EDUCATION

The Cost of Being Jewish and Income

In Greater Phoenix, even among households with incomes between \$50,000 and \$100,000, financial cost has been a factor in preventing synagogue and JCC membership.

- 27% of respondents in households with annual incomes between \$50,000 and \$100,000 report that the household was prevented from joining a congregation because of financial cost;
- 21% of these same households report that financial cost prevented them from joining a JCC.

Exhibit 49. Percent of Households Reporting that Financial Cost has Prevented Household from Congregation or JCC Membership, by Household Income, 2002 Greater Phoenix 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+
Joining a Jewish Community Center	46%	17%	21%	5%	1%
Belonging to a Temple or Synagogue	43%	28%	27%	21%	9%

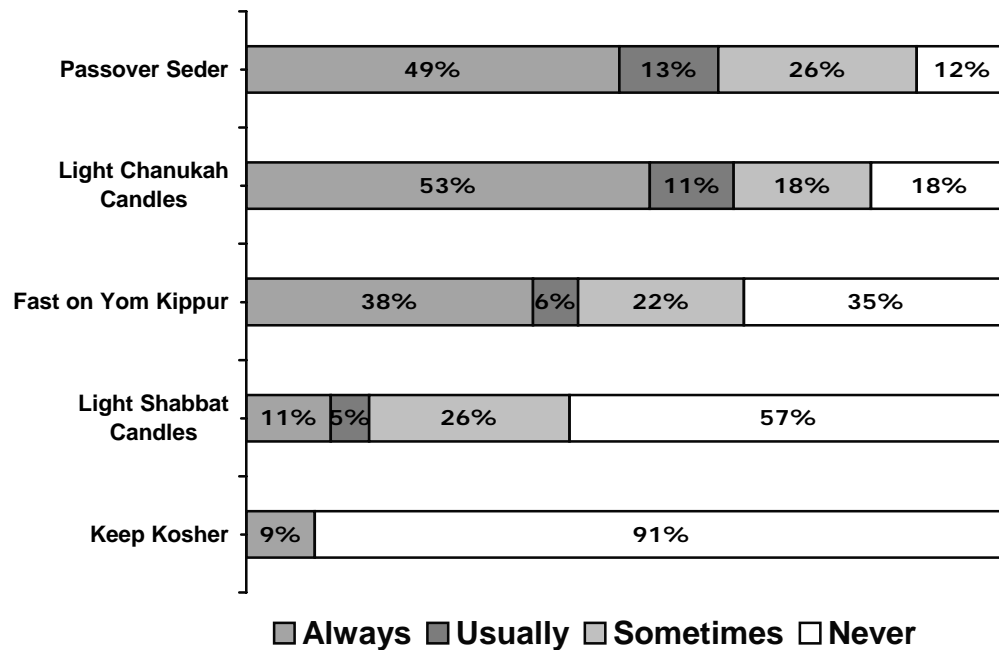
JEWISH CONNECTIONS & JEWISH EDUCATION

Jewish Ritual Observance

Five traditional measures of Jewish ritual observance were asked within the Greater Phoenix Jewish Community Study questionnaire.²⁶

- 62% of Jewish households usually or always participate in a Passover Seder;
- In 64% of the households, someone usually or always light Chanukah candles;
- 44% of Jewish respondents usually or always fast on Yom Kippur;
- In 16% of the households, someone lights Shabbat candles; and,
- 9% keep a kosher home.

Exhibit 50. Jewish Ritual Observance Indicators, 2002 Greater Phoenix Jewish Community Study



²⁶ Respondents were asked if anyone in the household participated in a Passover Seder, lit Hanukkah Candles, lit Sabbath Candles, fasted on Yom Kippur, or if they kept a kosher home.

JEWISH CONNECTIONS & JEWISH EDUCATION

Jewish Ritual Observance in Regional Context

Jewish ritual observance in Phoenix is similar to observance levels in comparable regional Jewish communities, but Greater Phoenix Jewish observance is near the lower end of regional patterns.²⁷

Seder attendance levels seem to have declined sharply since 1983-1984 in Greater Phoenix, but 2002 levels approximate the western regional data.

Exhibit 51. Ritual Observance Indicator Comparisons:
Greater Phoenix and Western Region, USA

Community, Year	Attend Passover Seder	Light Hanukah Candles	Light Shabbat Candles
Greater Phoenix, 2002	62%	64%	16%
Greater Phoenix, 1984	81%	78%	33%
Tucson, 2002	61%	68%	17%
San Diego, 2002	64%	68%	20%
Seattle, 2001	55%	78%	13%
Denver, 1997	62%	63%	27%
Las Vegas, 1997	67%	73%	21%
Los Angeles, 1997	74%	71%	26%
NJPS 2001 WESTERN REGION USA	69%	75%	18%

²⁷ Every effort has been made to present comparable data. This task is difficult since question wording often varies from survey to survey, and time period to time period. For example, the 1990 NJPS study, like the Greater Phoenix study, asked whether anyone in the household always, usually, sometimes, never attends a Passover seder. In 2001, the NJPS questionnaire only asked about the respondent, and whether the respondent had attended/not attended a seder the preceding Passover (Seattle used this NJPS version, while most other studies asked the more traditional version used for Greater Phoenix.)

All NJPS western region data has been recalculated by UAI to reflect household data as opposed to the reported "Jewish adults" data.

JEWISH CONNECTIONS & JEWISH EDUCATION

Jewish Ritual Observance by Geographic Area

Tri-Cities Jewish households are least likely to attend a Passover Seder, keep kosher, and have a member who fasts on Yom Kippur.

For lighting Chanukah lights and Shabbat candles (two child-related activities), Tri-Cities Jewish household ritual observance levels are essentially at the higher end of community observance levels.

Exhibit 52. Ritual Observance Indicators by Geographic Area of Residence, 2002 Greater Phoenix Jewish Community Study

Geographic Area	Percent Always or Usually				
	Attend Passover Seder	Light Hanukah Candles	Fast on Yom Kippur	Light Shabbat Candles	Keep Kosher Home
North East Valley	69%	64%	45%	13%	6%
Phoenix	62%	66%	45%	22%	17%
North West Valley	55%	52%	44%	11%	4%
Tri-Cities	50%	65%	36%	17%	5%

JEWISH CONNECTIONS & JEWISH EDUCATION

Jewish Ritual Observance and Denomination

Respondent denomination strongly shapes Jewish ritual observance patterns.

- Fasting on Yom Kippur, for example, is always/usually observed in 95% of Orthodox Jewish, 64% of Conservative Jewish, 51% of Reform Jewish, and 7% of non-denominational Jewish households. Fasting on Yom Kippur occurred in 19% of “Secular” Jewish households,²⁸
- Approximately half of the non-denominational Jewish respondents lit Chanukah Candles, but only one-in-four attended a Passover seder, and less than one-in-ten fasted on Yom Kippur, lit Shabbat candles, or kept a kosher home.

Exhibit 53. Ritual Observance by Respondent Denomination, 2002 Greater Phoenix Jewish Community Study

Respondent Denomination	Percent Always or Usually				
	Attend Passover Seder	Light Hanukah Candles	Fast on Yom Kippur	Light Shabbat Candles	Keep Kosher Home
Reform	73%	75%	51%	15%	2%
Conservative	85%	68%	64%	24%	17%
Orthodox ²⁹	99%	98%	95%	89%	90%
Secular Humanist, No Religion – Jewish	25%	31%	19%	<1%	<1%
Non-Denominational	24%	51%	7%	9%	5%

²⁸ Since there were too few interviews with Secular Humanists, the “Secular” denomination reported here combines the Secular Humanists who say that their religion is Judaism, and those respondents who said that they considered themselves Jewish, but later said that they did not have a religion.

²⁹ Again, there were too few interviews for the Orthodox respondents to be analyzed separately according to standard survey analysis traditions, but despite the small sample, the data seem clear and accurate.

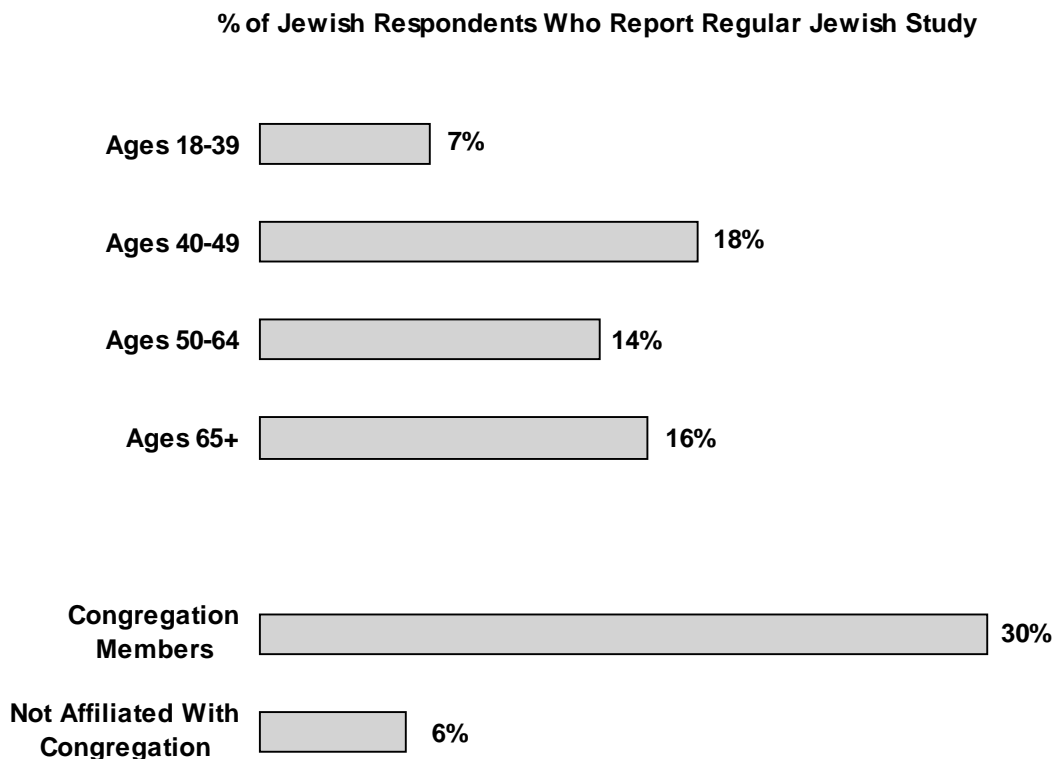
JEWISH CONNECTIONS & JEWISH EDUCATION

Jewish Adult Education

13% of Jewish respondents report that they had been “regularly engaged” in Jewish study during the “year or two” preceding the survey.³⁰

- Young Phoenix Jewish adults were least likely (7%) to report regular Jewish study; one-in-six Jewish seniors (16%) had been involved in Jewish study.
- 30% of congregation members report regular Jewish study compared to only 6% of respondents in non congregation-affiliated Jewish households.

Exhibit 54. Percent of Jewish Respondents Engaged in Regular Jewish Study by Age and Congregation-Affiliation Status, 2002 Greater Phoenix Jewish Community Study



³⁰ In the NJPS western region, 22% of Jewish respondents reported participating in “any” Jewish adult education experience. The Greater Phoenix questionnaire was a more restricted (hopefully more precise) estimate of Jewish adult study.

JEWISH CONNECTIONS & JEWISH EDUCATION

Attendance at Jewish Religious Services

Jewish respondents were asked how often they attended Jewish religious services in the year or two preceding the survey.

- 26% of Jewish survey respondents replied that they never attend Jewish religious services;
- 19% said that they attend on High Holy Days only, while 11% attend for wedding and bar-bat mitzvah ceremonies only;
- 14% attend monthly, and 4% attend services weekly.

Congregation members were much more likely to attend services — 40% attend monthly or several times a month, and 12% attend (at least) weekly.

Exhibit 55. Percent of Jewish Respondents³¹ Who Attended Religious Services, 2002 Greater Phoenix Jewish Community Study

Jewish Religious Services Attended:	% of All Jewish Respondents	% of Congregation Members Only
Never	26%	5%
Weddings, Bar-Bat Mitzvah Celebrations	11	1
High Holy Days	20	14
A Few Times a Year (3-9 times)	25	27
Monthly, Several Times a Month	14	40
Weekly, Daily	4	12
TOTAL	100%	100%

³¹ 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

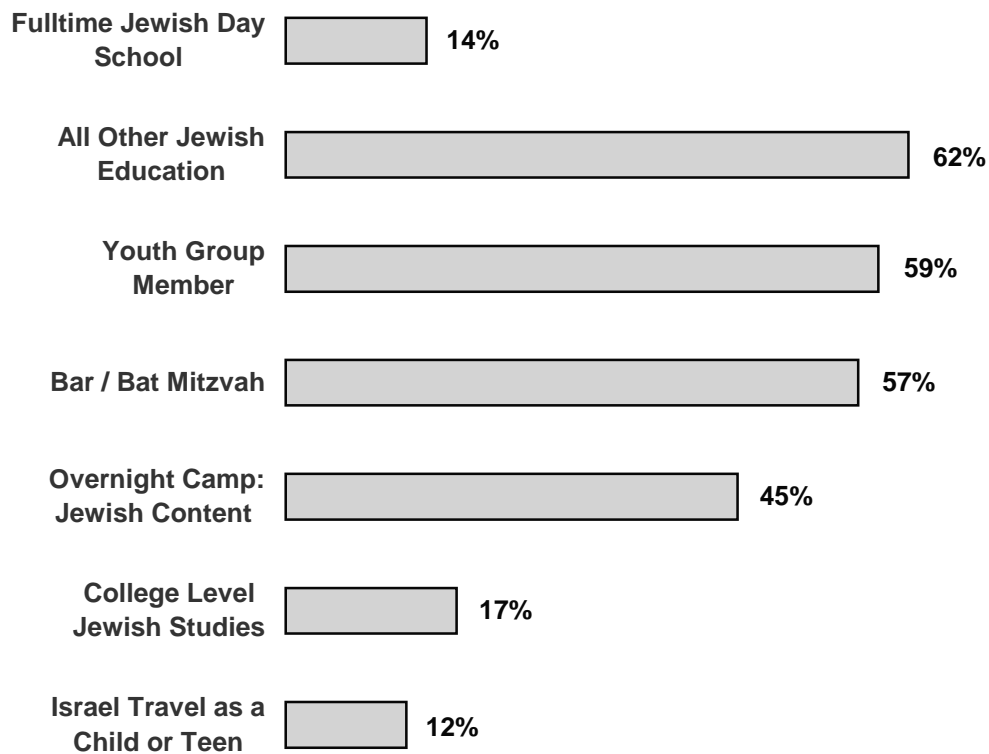
Respondent Jewish Experiences as a Child

A significant percentage of Jewish respondents have had formal and/or informal Jewish educational experiences as a child, teen, or young adult:

- 76% have had some Jewish education (14% attended a fulltime Jewish Day School);
- 59% were Jewish youth group members; and
- 57% had a bar or bat mitzvah (76% of the male vs. 40% of the female respondents).

Exhibit 56. Childhood/Teenager Jewish Experiences,
Jewish Respondents Only,
2002 Greater Phoenix Jewish Community Study

% of Respondents With Jewish Childhood - Teenage Experiences



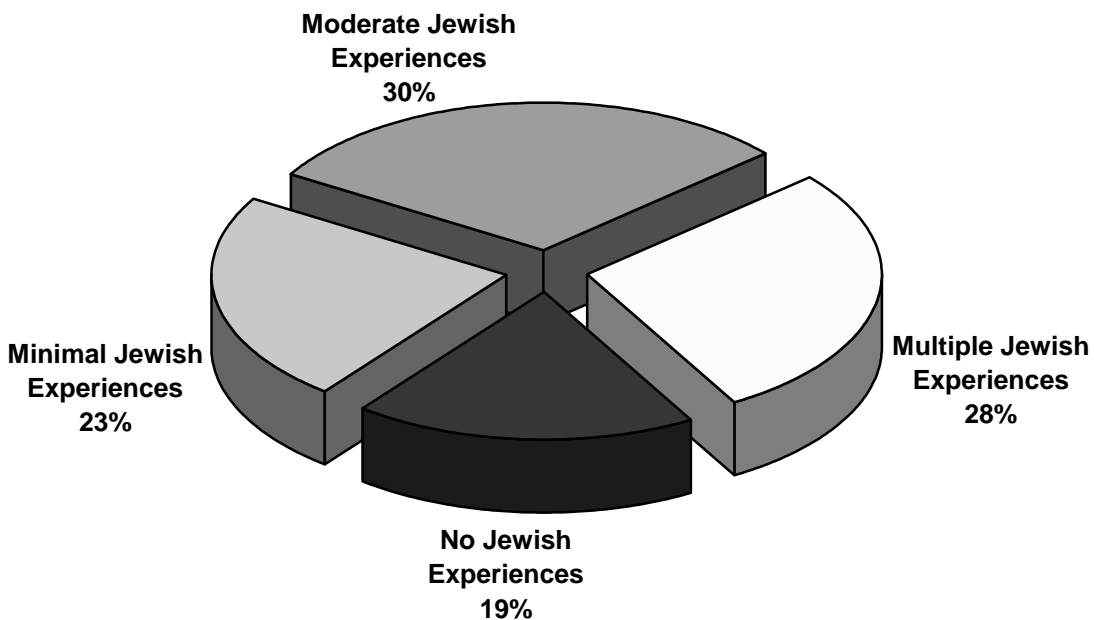
JEWISH CONNECTIONS & JEWISH EDUCATION

Childhood Jewish Experiences Typology

Jewish survey respondents were classified into one of four groups based on their childhood/teen formal Jewish education, and their involvement in two key informal Jewish educational experiences: an overnight camp with Jewish content and/or Jewish youth group participation.

- (1) No Jewish Experiences as a child/teenager: **19%** of respondents;
- (2) Minimal Jewish Experiences — 0-4 years of Jewish education but respondent did not have both a Jewish camp and a Jewish youth group in addition, or no Jewish education but youth or Jewish camp experiences;
- (3) Moderate Jewish Childhood Experiences — at least five years of Jewish education as a child but not both camp and youth group, or less than five years Jewish education and both camp/youth group as a child or teen ;
- (4) Multiple Jewish Childhood Experiences — Jewish education for at least five years plus both youth group and Jewish camp experiences: **28%** of Jewish respondents.

Exhibit 57. Childhood/Teenager Jewish Experiences Typology, Jewish Respondents Only, 2002 Greater Phoenix Jewish Community Study



JEWISH CONNECTIONS & JEWISH EDUCATION

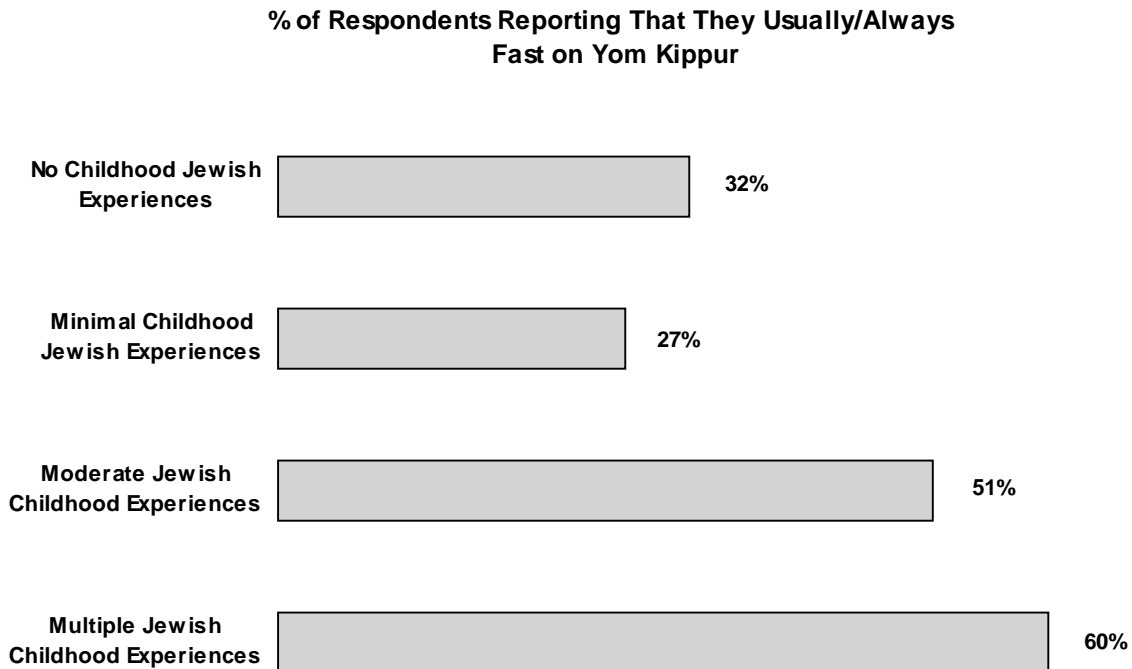
The Impact of a Jewish Childhood: Yom Kippur Fasting

Jewish respondents who have had multiple childhood Jewish experiences are the most likely to fast on Yom Kippur (60%).

Respondents without Jewish childhood educational experiences, or with minimal Jewish experiences, are much less likely to fast on Yom Kippur.

The critical division appears to be a qualitative impact — respondents with no or minimal childhood Jewish experiences behave differently from respondents with moderate or multiple Jewish experiences.

Exhibit 58. Impact of a Jewish Childhood on Yom Kippur Fasting, Jewish Respondents Only, 2002 Greater Phoenix Jewish Community Study



JEWISH CONNECTIONS & JEWISH EDUCATION

The Impact of a Jewish Childhood: Wanting to be Part of a Jewish Community and Joining a Congregation

The impact of a Jewish childhood education on the adult respondent's desire to be part of a Jewish community in Greater Phoenix is a strong affirmation of the commitment to Jewish education (formal and informal) in American Jewish communities. Over three-fourths (78%) of respondents with multiple Jewish educational experiences feel that it is important for them to be part of a Phoenix Jewish community compared to only half (49%) of those without any Jewish educational experiences as a child.

Congregation membership in the Greater Phoenix area also reflects the impact of a Jewish childhood. The contrast is between respondents with minimal or no Jewish childhood experiences — 19% of these two groups combined are current congregation members — and those with moderate or multiple Jewish childhood experiences, of whom 37% are congregation members.

Exhibit 59. Impact of a Jewish Childhood on Wanting to be Part of a Jewish Community in Greater Phoenix and Current Congregation Membership, 2002 Phoenix Jewish Community Study

% Who:	Level of Jewish Education Experiences as a Child			
	None	Minimal	Moderate	Multiple
Feel it is Very Important to be Part of a Jewish Community	41%	54%	66%	78%
Feel it is Somewhat Important to be Part of a Jewish Community	29	33	24	19
Feel it is NOT Important to be Part of a Jewish Community	30	12	10	3
TOTAL	100%	100%	100%	100%
Are Congregation Members	23%	17%	33%	41%

JEWISH CONNECTIONS & JEWISH EDUCATION

The impact of a Jewish childhood — Jewish education, Jewish youth group experiences, Jewish camping experiences, etc. — on the Jewish connections of adult Jewish respondents is strong, but by no means a perfect relationship.

A Jewish childhood is related to congregation membership, but a sizeable proportion of those without Jewish experiences as a child/teen join synagogues and temples in the area, and a sizeable number of those with strong Jewish childhood experiences are not congregation members. Similar patterns exist for other Jewish connection variables.

The most critical lesson for the community — in terms of Jewish experiences for children now residing in the community — is that multiple Jewish childhood experiences are critical. Jewish education, Jewish camping, and Jewish youth group involvement combine to have a lasting impact on the Greater Phoenix Jewish adults. In many ways, the opening of the Ina Levine Jewish Community Campus during the survey reflects the commitment of the Jewish community to multiple Jewish experiences and a positive Jewish childhood for the areas Jewish children.

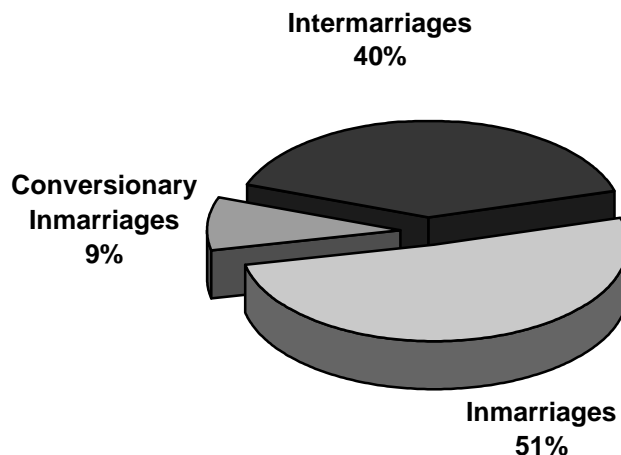
The 2002 Greater Phoenix Jewish Community Study

INTERMARRIAGE & RAISING CHILDREN JEWISH

Intermarriage within the Jewish community — and whether interfaith Jewish couples raise their children “Jewish” are critical, emotionally charged issues within the American Jewish community. **In 2002, 40% of currently married respondent/spouse couples living in Greater Phoenix Jewish households are intermarried.**

- **40%** of current marriages are **intermarriages** between a Jewish person and a non-Jewish person.
- In 60% of current marriages, both spouses consider themselves to be Jewish:
 - 51% of current marriages are clearly **inmarriages**: a Jewish born respondent and spouse;
 - 9% of current respondent/spouse marriages are **conversionary-inmarried marriages** – they involve a marriage between a Jewish born partner and a non-Jewish born partner, but the non-Jewish born person considers himself/herself to be Jewish at the time of the survey interview.

Exhibit 60. Inmarriage and Intermarriage:
Percentages of Married Respondent/Spouse Couples,
2002 Greater Phoenix Jewish Community Study



INTERMARRIAGE

Jewish Couples and Jewish Persons Intermarried Rates

Adding to potential confusion about inmarriage and intermarriage definitions and calculations is the issue of couples intermarriage rates and Jewish persons intermarriage rates.

As noted above, 40% of currently married Greater Phoenix respondent/spouse couples are interfaith couples — one partner is Jewish, the other is non-Jewish. When an interfaith couple joins a Jewish congregation, they join as a couple. When they sit in a temple or synagogue, they represent one Jewish person and one non-Jewish person.

When an inmarried couple joins a congregation, and sits in a temple or synagogue, they represent two Jewish persons married to each other — often two Jewish-born persons.

When an intermarried couple and a inmarried (Jewish born) couple sit side-by-side at services (or at the JCC, or at home), they represent two couples — one of which is interfaith — but three Jewish persons — one of whom is married to a non-Jew. One-of-two (50%) couples are intermarried, but only one-in-three (33%) Jewish-born persons is intermarried.³²

In Greater Phoenix, in 2002, the Jewish couples intermarriage rate is 40%, but the Jewish persons intermarriage rate is 27%.

Exhibit 61. Inmarriage and Intermarriage: Percentages by Married Respondent/Spouse Couples and by Jewish-Born Persons, 2002 Greater Phoenix Jewish Community Study

Type Of Marriage	Percent Of Marriages	Percent Of Jewish Born Persons
Inmarriage	51%	67%
Conversionary Marriage	9	6
Intermarriage	40	27
Total	100%	100%

³² Confusion over calculations of inmarriage/intermarriage rates by couples and by Jewish born persons is (unfortunately) quite common. The “couples” intermarriage rate is always higher than the “Jewish persons” intermarried rate.

INTERMARRIAGE

Intermarriage Rates in Regional Context

Intermarriage rates for married couples in Greater Phoenix 2002 are sharply higher than the rates reported in the 1984 study, but in the context of recent regional studies, the 2002 intermarriage rate fits the regional pattern.

- In 1984, the couples intermarriage rate in Greater Phoenix was 24%, while by 2002 it had increased to 40%.
- Recent Jewish community studies in Tucson and San Diego (two Jewish communities within driving distance) found that 45%-46% of currently married couples in Jewish households were interfaith, compared to the 40% Greater Phoenix couples intermarriage rate.

Exhibit 62. Inmarriage and Intermarriage Rate Comparisons, Percentages of Married Couples, Greater Phoenix and the Western Region, USA

Community, Year	<u>Couples/Marriages</u> <u>Intermarriage Rate</u>
Greater Phoenix, 2002	40%
Greater Phoenix, 1984	24%
Tucson, 2002	46%
San Diego, 2002	45%
Seattle, 2001	55%
Denver, 1997	39%
Las Vegas, 1997	26%
Los Angeles, 1997	23%
NJPS 2001 WESTERN REGION USA	44% ³³

³³ UAI recalculation of intermarriage rate among couples in the western region USA where the household was unambiguously Jewish. The published NJPS numbers included a significant number of Jewish-origin (but not Jewish now) respondents or spouses who were married to non-Jews, so their base rate would be much higher. Also, note that this western region rate for “Jewish HH” is not the “Jewish persons” rate published for the western region in the 2001 study report (which was 42% of persons); the 44% couples rate calculated by UAI for NJPS western region equates to approximately a 29% persons intermarriage rate, which is very similar to the Greater Phoenix rate.

INTERMARRIAGE

Intermarriage Rates and Year of Marriage

While the overall intermarriage rate for currently married respondent/spouse couples is 40%, among recent marriages — recent intermarriage rates are much higher, reflecting a trend that began fairly in Greater Phoenix in the 1970s, earlier than in most other communities.

- Among currently married respondents/spouses married prior to 1970, 18% of the couples are intermarried; among those married from 1970-1979, 44% are intermarried.
- The intermarriage rate seems to have stabilized at just over half of all married couples; it was 57% among those married between 1980 and 1990, and 55% among those married since 1990.

Exhibit 63. Inmarriage and Intermarriage Rates by Year of Marriage, Married Respondents / Spouse Couples, 2002 Greater Phoenix Jewish Community Study.

YEAR OF MARRIAGE	Prior to 1970	1980 - 1989	1990-1989	1990 - 2002
Inmarriages	75%	45%	27%	38%
Conversionary Marriages	7	11	16	7
Intermarriages	18	44	57	55
TOTAL	100%	100%	100%	100%

INTERMARRIAGE

Intermarriage and Respondent's Age

Paralleling the data by year of marriage, intermarriage rates in Greater Phoenix are significantly higher for younger survey respondents (many of whom are recently married, of course) – but the couples intermarriage rate among respondents under age forty (51%) is somewhat lower than the intermarriage rate among respondents in their forties (58%).

On a local level, the Greater Phoenix Jewish community appears to be part of a national trend of stabilizing or slowly declining intermarriage rates.

Exhibit 64. Inmarriage and Intermarriage Rates by Age of Respondent, Married Respondents/Spouses Only, 2002 Phoenix Jewish Community Study.

	Age of Currently Married Respondents			
Current Marriage:	18-39	40-54	55-64	65+
Inmarriage	33%	31%	49%	79%
Conversionary Marriages	16	11	10	2
Intermarriage	51	58	42	19
Total	100%	100%	100%	100%

INTERMARRIAGE

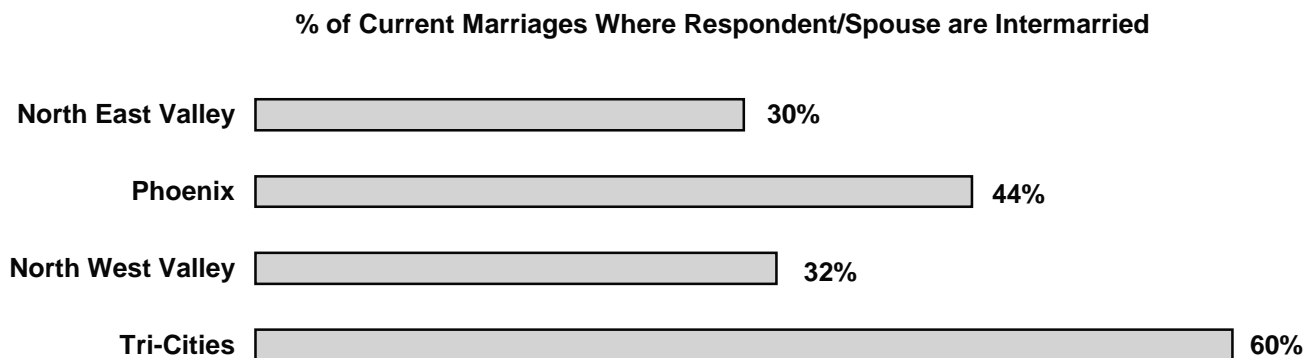
Intermarriage and Geographic Area of Residence

Tri-Cities Jewish households are most likely to be intermarried

- 60% of all currently married couples are intermarried.
- On a Jewish persons basis, 47% of born-Jews living in the Tri-Cities Jewish community have married a non-Jewish person (who still views self as non-Jewish), significantly higher than the Greater Phoenix Jewish person intermarried rate of 27% for Jewish-born persons.³⁴

In the North East and the North West Valleys, the couples intermarriage rate is approximately 30% - a 19% Jewish-born persons rate.

Exhibit 65. Intermarriage Rates by Geographic Area, Currently Married Couples, 2002 Greater Phoenix Jewish Community Study.



³⁴ Another 8%-9% married a non-Jewish born person who now views himself/herself as Jewish. Thus, approximately 55% of born Jews living now in the Tri-Cities areas married a non-Jewish born person.

INTERMARRIAGE

The Impact of a Jewish Childhood on Inter-marriage Patterns

Among the many goals of Jewish communal leaders who focus on expanding opportunities for Jewish childhood education, one currently explicit goal is to encourage in-marriage and discourage inter-marriage. While that goal might have been more implicit than explicit when the survey's respondents were children/teens, the impact was in the same desired direction.

Inmarriages rates (couples) were strongly related to the Jewish respondent's level of Jewish childhood experiences:

- 45% of Jewish respondents with minimal child/teen Jewish educational experiences are in-married, compared to
- 71% of respondents with multiple Jewish education experiences as a child/teen.

Exhibit 66. Percent of Jewish Respondents Who Marry a non-Jewish Born Person by Jewish Respondent Jewish Educational Experiences, 2002 Greater Phoenix Jewish Community Study.

Respondent's Level of Jewish Childhood Experiences	% Respondents Who Are In-married
None	45%
Minimal - typically less than 5 years Jewish education and minimal informal (Jewish camp, youth group) experiences	50%
Moderate - typically at least 5 years of Jewish education with Jewish camp or Jewish youth group experiences	60%
Multiple - at least 5 years of Jewish education plus Jewish camp plus Jewish youth group	71%

INTERMARRIAGE

Intermarriage & Jewish Connections

Intermarried Jewish households are much less connected to Jewish life in Greater Phoenix than are inmarried and conversionary inmarried households.

Lighting Chanukah candles is the most celebrated Jewish observance within the interfaith Jewish community.

Exhibit 67. Jewish Connection Variables by Whether Jewish Household is Inmarried or Intermarried, 2002 Greater Phoenix Jewish Community Study

Jewish Connection:	Inmarried Jewish Households	Intermarried Jewish Households ³⁵
Passover Seder*	81%	41%
Lights Chanukah Candles*	76%	64%
Jewish Respondent Fasts on Yom Kippur*	63%	28%
Lights Shabbat Candles*	29%	2%
Keeps Kosher Home	14%	2%
Has a Mezuzah on Door	81%	23%
Organized Religion Important in Life	76%	42%
Being Jewish is Very Important	76%	35%
Very Important to be Part of a Jewish Community	37%	6%
Feels Part of a Jewish Community [§]	55%	14%
Congregation Member	47%	10%
Jewish Respondent Attends Jewish Religious Service at least Monthly	28%	10%
Total	100%	100%

³⁵ Inmarried and conversionary inmarried combined.

* Always or usually

§ A lot or some

INTERMARRIAGE & RAISING CHILDREN JEWISH

20,700 Children Live in Phoenix Jewish Households

Intermarried Jewish households include 9,200 children — 44% of all children within the Jewish community.

- Another 4,100 children live in conversionary intermarried Jewish households.

Only 25% of children in Greater Phoenix’s Jewish community live in a two parent born-Jewish inmarried household.

Exhibit 68. Estimated Number and Percentage of Children in Jewish Households by Whether the Household is Inmarried or Intermarried, 2002 Greater Phoenix Jewish Community Study

Type of Marriage	Number of Children	Percent
Intermarried Households	9,200	44%
Inmarried Households	5,100	25
Conversionary Inmarried Households	4,100	20
“Other Household Types”*	2,300	11
TOTAL	20,700	100%

* “Other Household Types” include unmarried partners, divorced-separated-widowed-single parents, never married households, and households for which insufficient information was available to classify as inmarried, conversionary, or intermarried. Some intermarried households could be in this group.

INTERMARRIAGE & RAISING CHILDREN JEWISH

Raising Children Jewish

Of the 20,700 children in the Greater Phoenix Jewish community, 60% are being raised Jewish only, 9% are being raised Jewish and something else, 24% are not being raised Jewish, and for 7% of the children, their status is “undecided.”

Inmarriage – intermarriage status is powerfully related to whether children are being raised Jewish:

- All 5,100 children in inmarried Jewish households are being raised Jewish only;
- All 4,100 in conversionary intermarried Jewish households are being raised Jewish only;
- **Of the 9,200 children are being raised in intermarried households: 26% are being raised Jewish only, 18% are being raised as Jewish and something else, and 50% are definitely not being raised Jewish.**

Exhibit 69. Are Children Being Raised Jewish by Intermarriage Status, 2002 Greater Phoenix Jewish Community Study

Children Being Raised As:	Inmarried Households	Conversionary Inmarried Households	Intermarried Households	All Other Households
Jewish	100%	100%	26%	33%
Jewish & Something Else	-	-	18	12
Not Being Raised Jewish	-	-	50	12
Undecided	-	-	6	42
Total	100%	100%	100%	100%

INTERMARRIAGE & RAISING CHILDREN JEWISH

Attitudes on Raising Children Jewish Among the Intermarried

The Population Study Committee included a series of questions in the Greater Phoenix Jewish Community Study questionnaire that explored parental attitudes towards raising children with Jewish values and perspectives.

Respondents in households with a **child or children ages 6-17 who were being raised Jewish or Jewish and something else** were asked (question sequence was rotated): “Parents have different ideas of how they would like their child/children to be Jewish. How important is it for your child/children “ to ... know and appreciate Jewish customs and beliefs, feel positive about being Jewish, be bar/bat mitzvah, understand Tzedakah – the Jewish commitment to charity, and marry another Jew as an adult?”

Differences between intermarried households and inmarried/conversionary inmarried households were not only dramatic, but they provide enormous insight the meaning into what raising a child Jewish or Jewish and something else means in interfaith households.

Exhibit 70. Jewish Values and Beliefs for Children, Households with Children Ages 6-17 Being Raised Jewish or Jewish and Something Else, 2002 Greater Phoenix Jewish Community Study

Topic:	% Households with Children Ages 6-17 Being Raised Jewish Who View Topic as “Extremely/Very” Important	
	Inmarried/Conversionary Households	Intermarried Households
Child Should Know and Appreciate Jewish Customs and Beliefs	97%	68%
Child Should Feel Positive About Being Jewish	94%	42%
Child Should be Bar/Bat Mitzvah	93%	21%
Child Should Understand Tzedakah: Jewish Commitment to Charity	81%	29%
Child Should Marry Another Jew as Adult	63%	9%

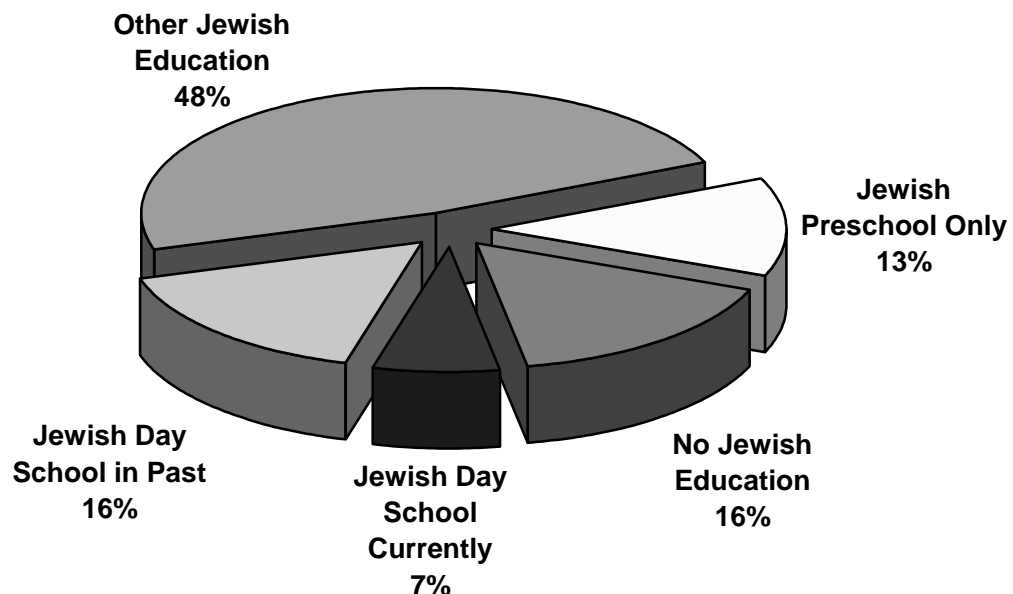
JEWISH EDUCATION, INTERMARRIAGE & RAISING CHILDREN JEWISH

Formal Jewish Education of Children Ages 6-17

Most Jewish communal professionals view Jewish education of children as a key investment for the future of Judaism. Over seven-in-ten (71%) of Jewish children ages 6-17 who are being raised Jewish or Jewish and something else in Greater Phoenix have experienced some kind of Jewish education:³⁶

- 23% have been enrolled (or are still enrolled) in a fulltime Jewish day school;
- 48% have received some other type of formal Jewish education, excluding pre-school;
- 13% have only been enrolled in a Jewish pre-school program; and,
- 16% have not received any Jewish education.

Exhibit 71. Formal Jewish Education of Children Ages 6-17 Being Raised Jewish or Jewish and Something Else, 2002 Greater Phoenix Jewish Community Study



³⁶ The Jewish education question sequence was not asked for children not being raised Jewish, as is the custom in local Jewish community studies.

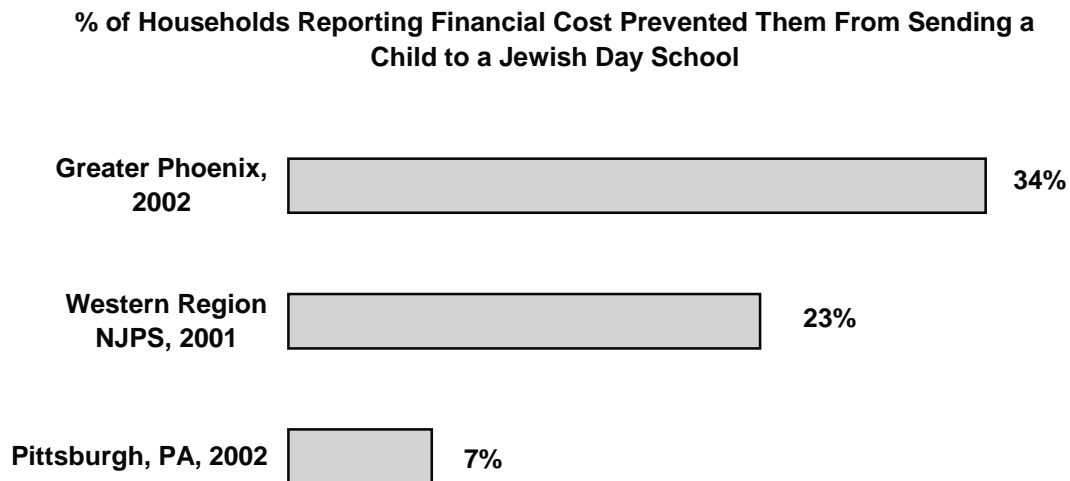
JEWISH EDUCATION, INTERMARRIAGE & RAISING CHILDREN JEWISH

The “Cost of Being Jewish” and Jewish Day Schools

Respondents with children ages 6-17 (regardless of whether the children were being raised Jewish) were asked whether financial cost (in the five years preceding the survey) had ever prevented them from sending a child to a fulltime Jewish Day School.

One third (34%) of Greater Phoenix Jewish households with children ages 6-17 replied that financial cost had prevented them from sending a child to a Jewish day school — higher than the 23% of unambiguously Jewish households interviewed in the western United States as part of the NJPS 2001 study,³⁷ and much higher than the 7% of Jewish households in a UAI study of Greater Pittsburgh who said that financial cost had prevented them from sending a child to a Jewish day school.

Exhibit 72. Impact of Financial Cost on Sending a Child to a Jewish Day School, 2002 Greater Phoenix, NJPS Western Region 2001, and Greater Pittsburgh 2002



³⁷ UAI recalculation of data for the NJPS western region. The same question asked in a recent UAI question was answered “yes” by only 7% of Jewish households.

JEWISH EDUCATION, INTERMARRIAGE & RAISING CHILDREN JEWISH

Jewish Education and Intermarriage

Inmarried households are much more likely than intermarried Jewish households to give their children a Jewish education — even when the analysis is restricted to children ages 6-17 being raised Jewish (or Jewish and something else).

- 37% of children being raised Jewish or Jewish & something else in interfaith households have not had any Jewish education, and 32% have only had a Jewish preschool experience;
- In contrast, only 9% of Jewish children in inmarried Jewish households have not had any Jewish education.

Exhibit 73. Jewish Education of Children Ages 6-17 Being Raised Jewish or Jewish and Something Else by Household In Intermarriage Status, 2002 Greater Phoenix Jewish Community Study

Jewish Education of Children Ages 6-17 Being Raised Jewish or Jewish and Something Else	Inmarried - Conversionary Households	Intermarried Households
Current Fulltime Day School	9%	2%
Previous Day School	16	2
Other Formal Jewish Education	60	26
Jewish Pre-School Only	6	32
No Jewish Education	7	37
TOTAL	100%	100%

The 2002 Greater Phoenix Jewish Community Study

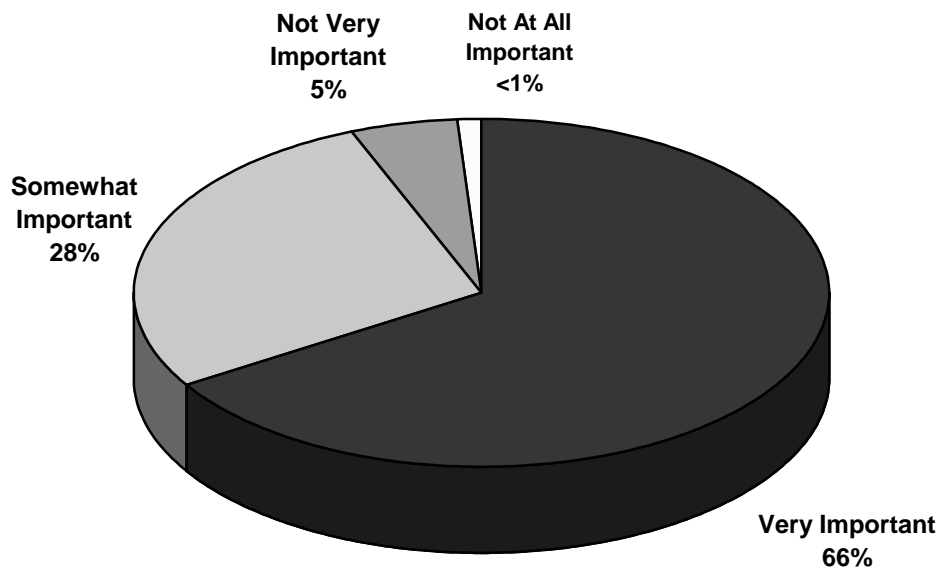
ISRAEL

Phoenix's Jewish Respondents Have Powerful Connections to Israel.

Israel is a “very important” Jewish communal concern for 66% of Jewish respondents — only 6% do not view Israel as an important communal concern.

Exhibit 74 Importance of Israel As a Jewish Communal Concern, Jewish Respondents Only, 2002 Greater Phoenix Jewish Community Study

% Jewish Respondents Who View Israel As A ... Communal Concern

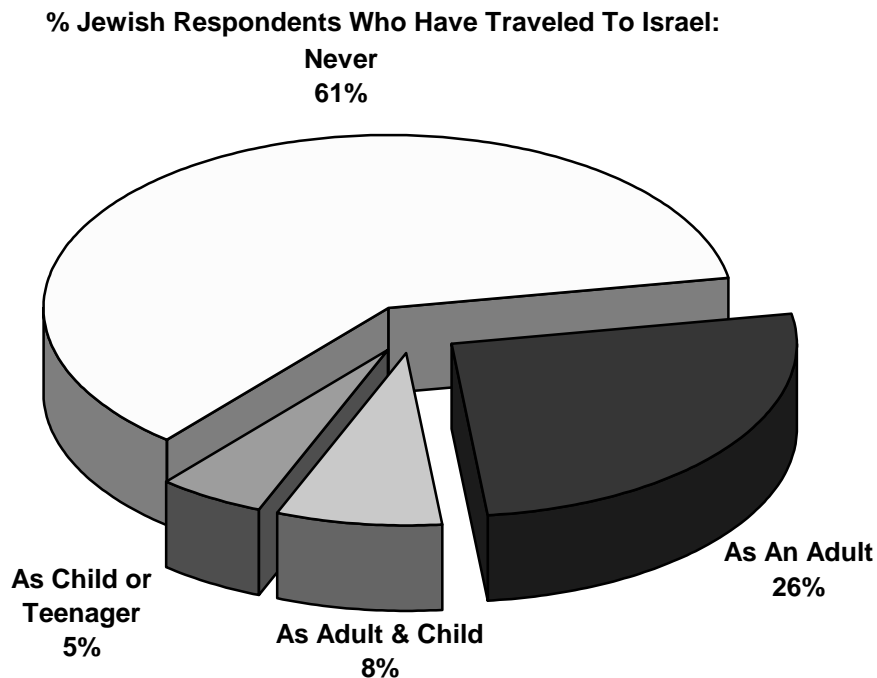


ISRAEL

Just About Four-in-Ten Jewish Respondents Report Having Traveled to Israel.

- 39% of Jewish Respondents have traveled to Israel: 26% only as an adult, 8% as a child/teenager and an adult, and 5% as a child/teenager only;
- A lower percentage (29%) of NJPS 2001 western region Jewish adults reported having visited Israel.³⁸
- Two-thirds of Jewish respondents thought that “All Jews should visit Israel at least once.”
- Of the 61% of Greater Phoenix Jewish respondents who have not traveled to Israel, almost four-in-ten reported that financial cost had been a factor which prevented Israel travel for a household member during the five years preceding the survey.

Exhibit 75. Israel Travel as a Child and As An Adult, Jewish Respondents Only, 2002 Greater Phoenix Jewish Community Study



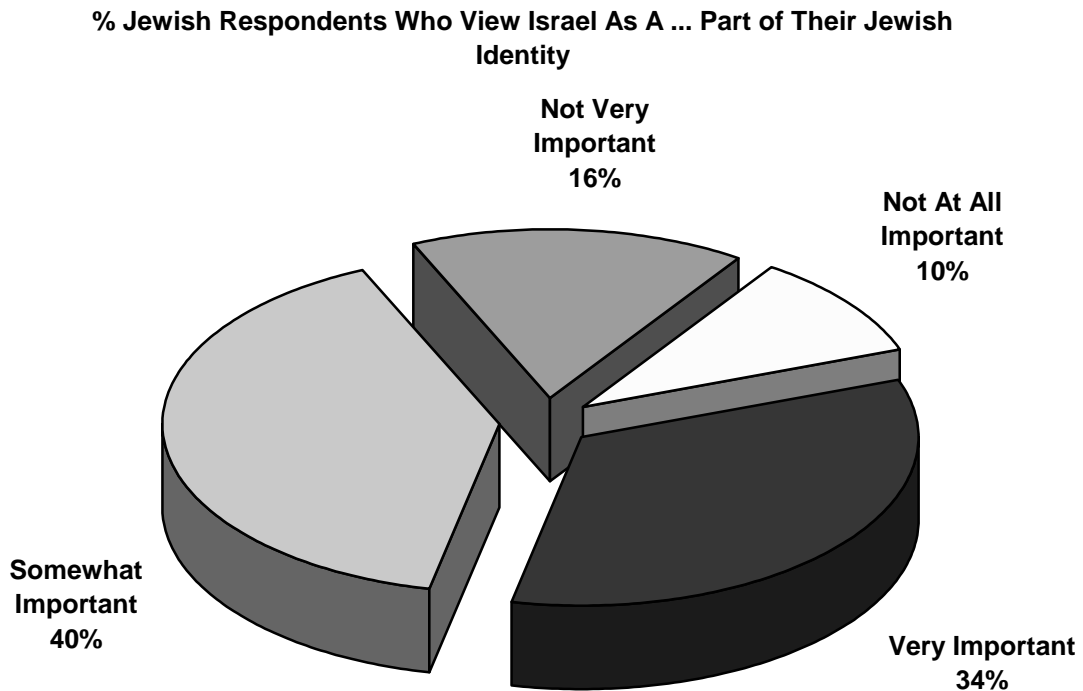
³⁸ Published data: *Strength, Challenge, and Diversity in the American Jewish Population*, United Jewish Communities, September 2003, p. 12.

ISRAEL

Israel and Respondent's Jewish Identity Are Linked.

One-in three (34%) report that Israel is a “very important” part of their Jewish identity, and another 40% say that Israel is a “somewhat important” part of their identity.

Exhibit 76. Importance of Israel to Respondent's Jewish Identity, Jewish Respondents Only, 2002 Greater Phoenix Jewish Community Study



ISRAEL

Older Jewish Respondents Are More Highly Involved With Israel than Are Younger Respondents – But Younger Respondents Show Moderate Levels of Israel Connections.

- Two-thirds of all respondents — regardless of age — believe that all Jews should visit Israel at least once;
- However, age differences in actual travel to Israel are quite strong; 21% of respondents ages 18-39 have visited Israel, compared to 77% of respondents age 75 and above;
- Israel is a more important Jewish communal concern for younger respondents than had been anticipated, despite the strong age-Israel involvement pattern;
- Senior respondents, especially the cohort which is at least 75 years of age, are especially strongly committed to Israel as a communal concern and as part of their Jewish identity, and follow events in Israel on a daily basis.

Exhibit 77. Relationship of Age of Respondent and Key Israel Variables, Jewish Respondents Only, 2002 Greater Phoenix Jewish Community Study

Israel Variable:	Age of Respondent				
	18-39	40-49	50-64	65-74	75+
Agrees That All Jews Should Visit Israel At Least Once	65%	66%	66%	69%	69%
Has Traveled to Israel	21%	32%	30%	53%	77%
Israel is a “Very Important” Jewish Communal Concern	56%	56%	63%	78%	89%
Follows Events in Israel on a Daily Basis	27%	43%	43%	75%	79%
Israel is a “Very Important” Part of Respondent’s Jewish Identity	23%	18%	34%	42%	57%

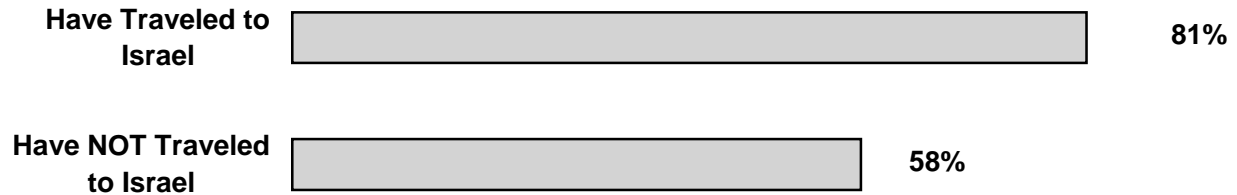
ISRAEL

Travel to Israel is Strongly Related to Whether the Respondent Thought That Israel Was An Important Communal Concern in Greater Phoenix.

- 81% of respondents who have traveled to Israel thought that Israel was a very important Jewish communal concern, compared to 58% of non-travelers.

Exhibit 78. Relationship of Israel Travel to the Importance of Israel as a Jewish Communal Concern, Jewish Respondents Only, 2002 Greater Phoenix Jewish Community Study

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



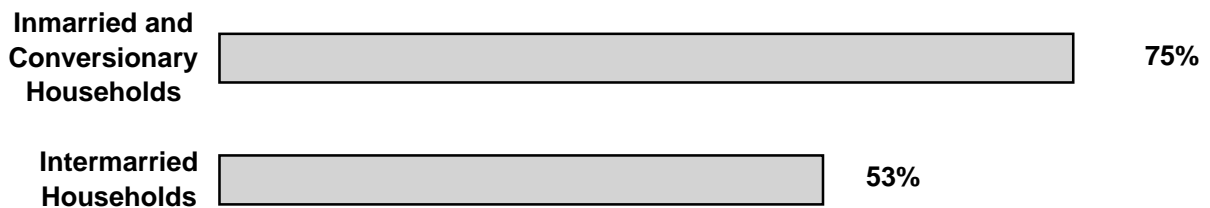
ISRAEL

Inmarried households (75%) are more likely to view Israel as an important concern for the Jewish community than are intermarried households.

But, it is important to recognize that half of the intermarried respondents viewed Israel as an important Jewish communal concern.

Exhibit 79. Relationship of Israel Travel to the Importance of Israel as a Jewish Communal Concern, Jewish Respondents Only, 2002 Greater Phoenix Jewish Community Study

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



The 2002 Greater Phoenix Jewish Community Study

JEWISH COMMUNAL CONCERNS & PROGRAMMATIC PRIORITIES

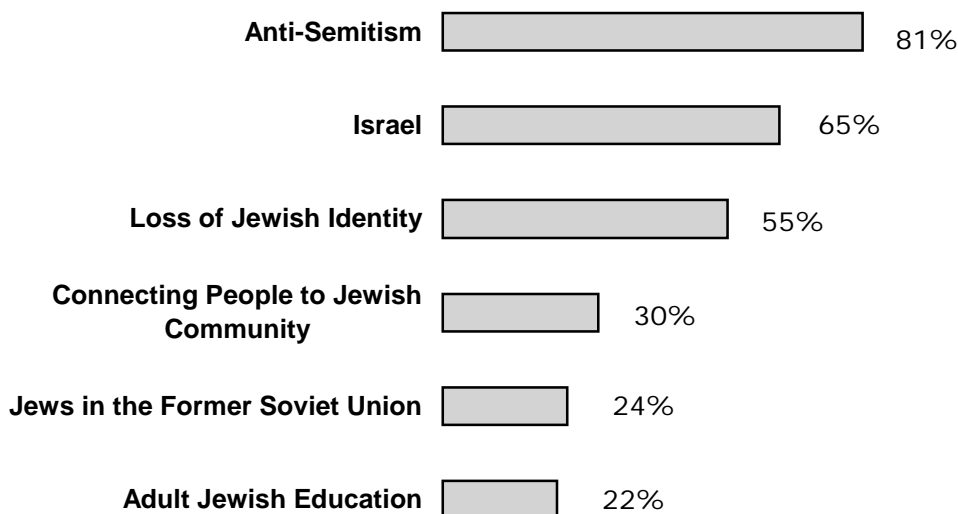
Jewish Communal Concerns

All survey respondents were asked a series of questions designed to measure — on both an absolute and a relative basis — respondent views on Jewish communal concerns. “I’m going to read a list of Jewish communal concerns. How important are each of these concerns to you?”

The responses of Greater Phoenix survey respondents reflect a traditional pattern of responses in Jewish households — anti-Semitism is the most important concern (81% report that anti-Semitism is “very important”), followed by Israel (65% “very important”), and the loss of Jewish identity (55%).

Exhibit 80 Important of Jewish Communal Concerns to All Survey Respondents, 2002 Greater Phoenix Jewish Community Study

% Who Say Topic is a "Very Important" Concern



JEWISH COMMUNAL CONCERNS

Age of Respondent.

Older respondents were much more likely than younger respondents to view as “very important” the traditional issues of anti-Semitism, Israel, and the loss of Jewish identity.

The other potential Jewish concerns — connecting people to Jewish community, Former Soviet Union Jews, and adult Jewish education — were not clearly linked to the respondent’s age.

Exhibit 81 Importance of Jewish Communal Concerns by Age of Respondent, 2002 Greater Phoenix Jewish Community Study

	% Who View Topic as “Very Important”				
	Age of Respondent				
Jewish Communal Concern:	18-39	40-49	50-64	65-74	75+
Anti-Semitism	73%	79%	83%	87%	89%
Israel	55%	56%	61%	77%	90%
Loss of Jewish Identity	41%	61%	56%	52%	74%
Connecting People to Jewish Community in Greater Phoenix	34%	30%	31%	27%	20%
Jews in the Former Soviet Union	21%	33%	18%	18%	28%
Adult Jewish Education	28%	24%	15%	20%	29%

JEWISH COMMUNAL CONCERNS

Program Priorities.

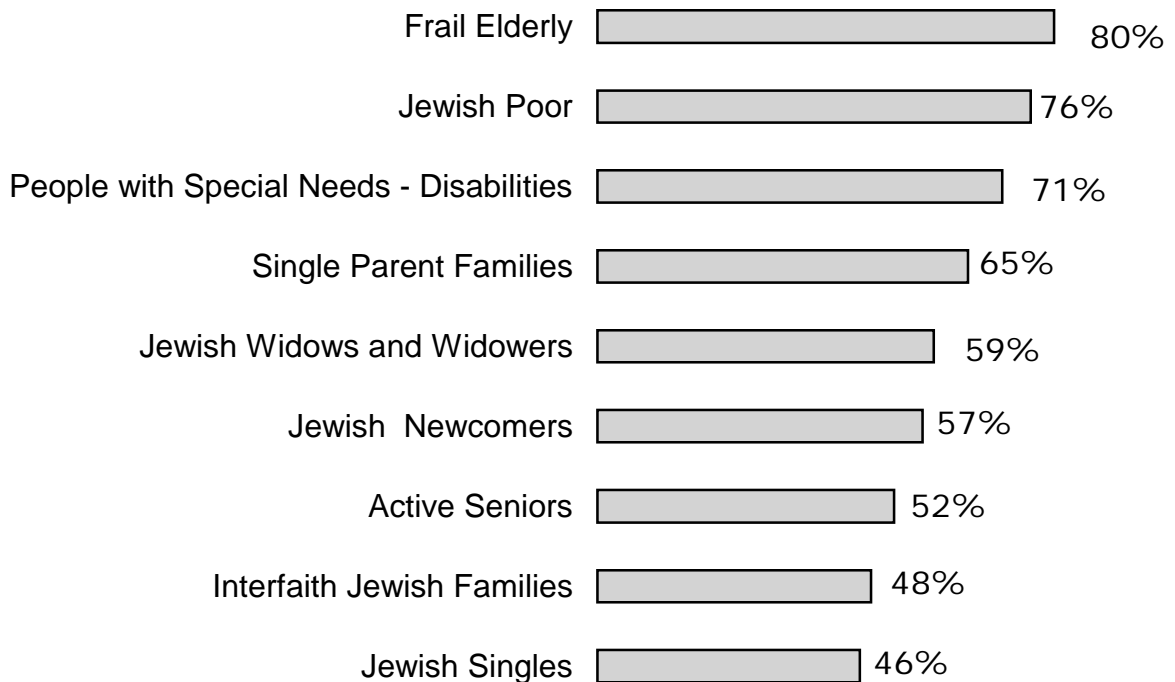
Another series of questions focused on the types of programs and assistance that the Phoenix Jewish community could define from very important to not at all important.

Programs and assistance for those at risk — the frail elderly, for the poor, people with special needs, and single parents — were seen as “very important” by two-thirds to four-fifths of all survey respondents.

But, while programs for special groups like the interfaith and singles received the fewest “very important” votes, almost half of all respondents believe that these programs are also very important.

Exhibit 82 Importance of Jewish Programs and Assistance for Various Groups,
2002 Greater Phoenix Jewish Community Study

% Who Say It Is "Very Important" for Jewish Community to Have Programs and Assistance for...



JEWISH COMMUNAL CONCERNS

Priorities Among the Inmarried and the Intermarried.

On many of the Jewish programs and assistance topics, inmarried Jewish households are somewhat more likely than intermarried Jewish households to view the program area as “very important,” but the differences are relatively moderate or minimal.

On the three highest rated program areas (frail elderly, Jewish poor, special needs), interfaith Jewish households view Jewish communal programs and assistance efforts in much the same light as the remainder of the Jewish community. But, where specific programs for single parents, single adults, newcomers, and even special programs for interfaith families are addressed, interfaith families are much less interested in these program priorities.

Exhibit 83 Importance of Jewish Programs and Assistance for Various Groups, by Household Intermarriage Status, 2002 Greater Phoenix Jewish Community Study

Program Area	% View Program Assistance Area as “Very Important”	
	Inmarried & Conversionary Intermarried Households	Intermarried Households
Frail Elderly	85%	77%
Jewish Poor	79%	72%
People with Special Needs - Disabilities	72%	69%
Single Parent Households	75%	46%
Widows and Widowers	64%	48%
Newcomers	65%	41%
Active Seniors	55%	39%
Interfaith Families	50%	41%
Single Adults	59%	18%

The 2002 Greater Phoenix Jewish Community Study

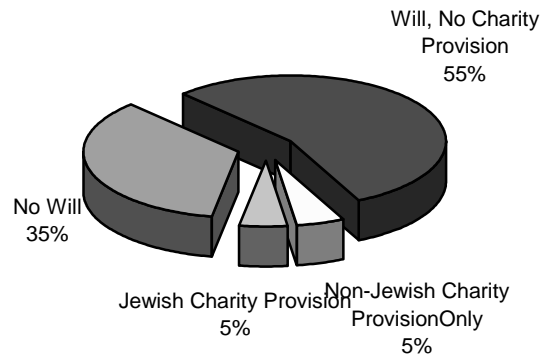
PHILANTHROPY

Wills and Charity.

The majority of survey respondents within the Jewish community of Greater Phoenix have a will, but a very small minority report provisions for any charity or cause within that will:

- 65% of all respondents have a will;
- 10% have made a provision in the will for a charity;
- 5% have a provision for gifts to a Jewish charity.

Exhibit 84. Charitable Provisions in a Will, 2002 Greater Phoenix Jewish Community Study



PHILANTHROPY

Senior Respondents and Wills.

Older respondents are more likely to have a will; only 10% of senior respondents do not have a will.

Senior respondents are much more likely to have planned for charitable giving to a Jewish charity — 10% have planned a Jewish contribution, while another 5% have planned a non-Jewish gift only.³⁹

Exhibit 85. Charitable Provisions in Will, by Age of Respondent, 2002 Greater Phoenix Jewish Community Study

Charitable Will Status.	Age of Respondent			
	18-39	40-49	50-64	65+
No Will	67%	34%	30%	10%
Will, No Charitable Provision	26	59	63	75
Charitable Provision: Non-Jewish Only	4	5	2	5
Jewish Charitable Provision	3	2	5	10
TOTAL	100%	100%	100%	100%

³⁹ Male-female responses are remarkably similar; overall, 6% of female and 4% male respondents have provided for a Jewish charity. Among senior respondents, 10% of females and 11% of males have made provision for a Jewish charity in their will.

PHILANTHROPY

Income and Wills.

Only among the most affluent Jewish households in Greater Phoenix are wills almost a certainty; among households with \$150,000+ annual income, only 11% do not have a will. Differences between other income groups are minimal.

Among the most affluent households, 14% have made a provision in their will for a Jewish charitable contribution — but, 80% of respondents in \$150,000+ annual income households have not made charitable contribution provisions (to any charity) in their wills. The households without charitable provisions represent a challenge and an opportunity, not only for Jewish charitable organizations, but for all charitable organizations in Greater Phoenix.

Among respondents age 50 and over, the percentage of affluent Jewish household respondents with Jewish charitable plans rises sharply to 29%!

Exhibit 86. Charitable Provisions in a Will, by Household Income of Respondent, 2002 Phoenix Jewish Community Study.

Charitable Will Status.	Annual Household Income			
	Under \$50,000	\$50,000 - \$100,000	\$100,000 - \$150,000	\$150,000 & Over
No Will	43%	36%	39%	11%
Will, No Charitable Provision	51	57	53	69
Charitable Provision: Non-Jewish Only	4	2	1	7
Jewish Charitable Provision	2	5	7	14
TOTAL	100%	100%	100%	100%

PHILANTHROPY

Annual Philanthropic Donations.

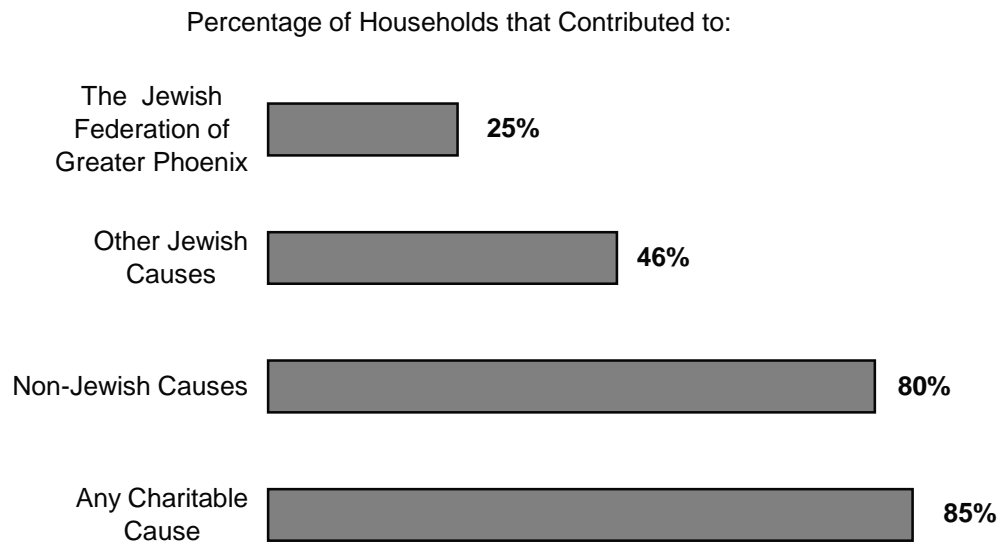
While only a minority of respondents have made long-range plans for charitable contributions in their wills, the vast majority of Jewish households in Greater Phoenix make annual contributions to charitable causes:

- 85% of survey respondents report that their household made some charitable contribution in the year preceding the 2002 study.

Jewish households in Greater Phoenix contribute to non-Jewish as well as Jewish charities — indeed, non-Jewish charitable donations are almost ubiquitous among the households interviewed.

- 80% of Jewish households report a charitable donation to a non-Jewish cause/charity
- 25% report a Jewish Federation of Greater Phoenix donation;
- 46% report a contribution to a Jewish organization, other than the Federation, so that 51% have contributed to some Jewish cause.

Exhibit 87. Annual Philanthropic Contributions of Jewish Households, 2002 Greater Phoenix Jewish Community Study



PHILANTHROPY

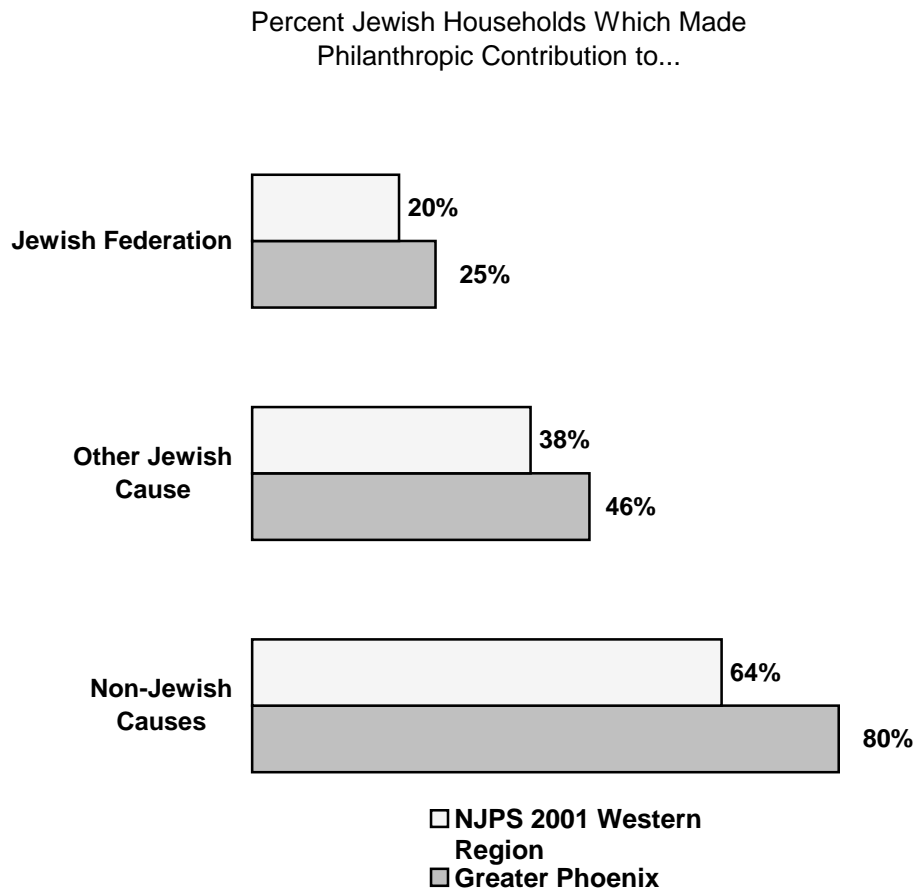
Greater Phoenix and Western Region, USA Comparisons.

In general, Greater Phoenix Jewish households are more charitable than comparable Jewish households in the western region of the United States.

Among Jewish households interviewed for the National Jewish Population Study in 2000-2001,⁴⁰ 20% of western Jewish households contributed to the local Jewish federation compared to a slightly higher 25% of Greater Phoenix Jewish households.

Contribution rates were also higher in Greater Phoenix for contributions to other Jewish causes, and for contributions to non-Jewish causes.

Exhibit 88. Annual Philanthropic Contributions of Jewish Households, 2002 Greater Phoenix and NJPS 2001 Western Region Comparisons



⁴⁰ UAI recalculations of NJPS data file. Only Jewish households analyzed from NJPS 2001 data (all "Jewish-connected" households / Jewish origin, but no one currently Jewish eliminated. Household weight applied.

PHILANTHROPY

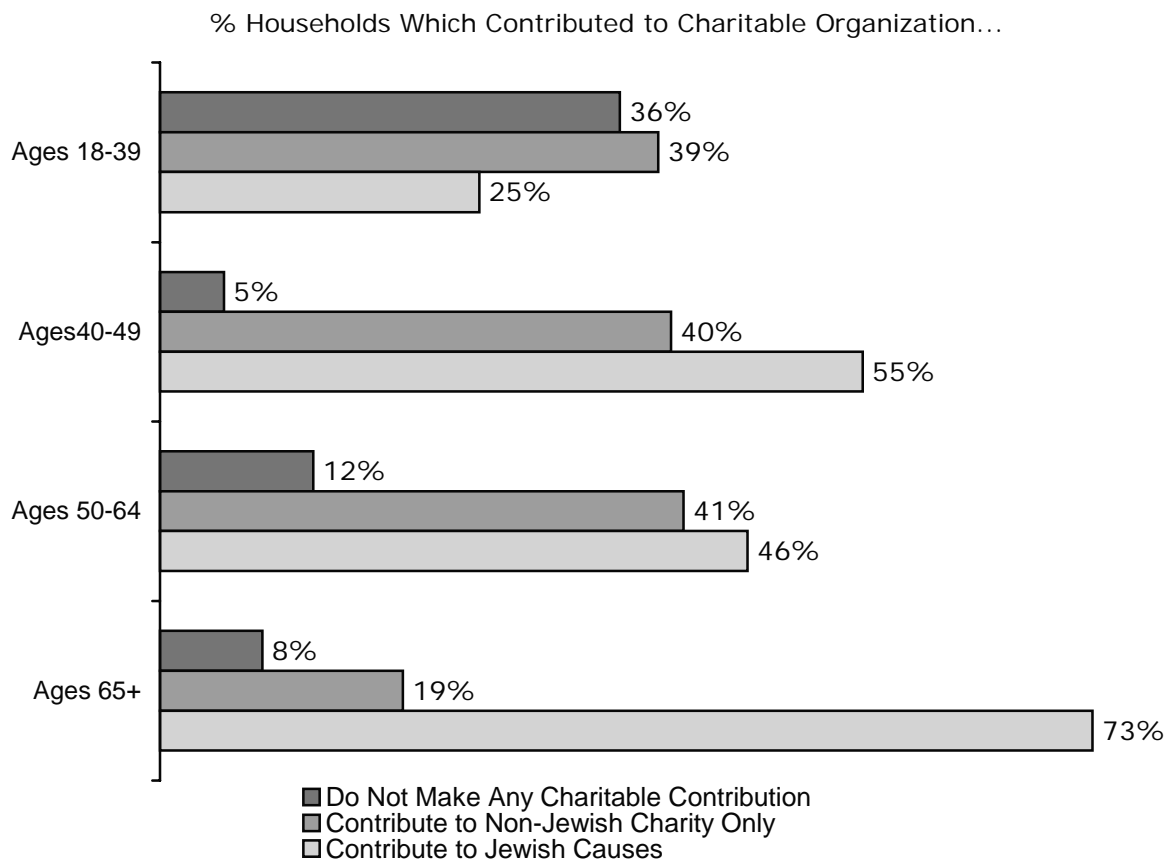
Younger Respondents DONATE to Charitable Causes, but NOT to Jewish Causes:

One of the key concerns in Jewish philanthropy is the issue of charitable contributions among younger Jewish households; the basic pattern on a national and local basis appears to be decreasing levels of contributions to Jewish causes, while contributions to non-Jewish causes remain constant or increase.

The 2002 Greater Phoenix Jewish Community Study results confirm this pattern.

- Younger respondents (under age 40) are most likely to report that the household did not make any charitable contributions — 36% reported “no” household charitable giving;
- **25% of the young adults, compared to 73% of senior respondents, report a Jewish charitable contribution from their household.**

Exhibit 89. Philanthropic Contributions of Jewish Households by Age of Respondent, 2002 Greater Phoenix Jewish Community Study



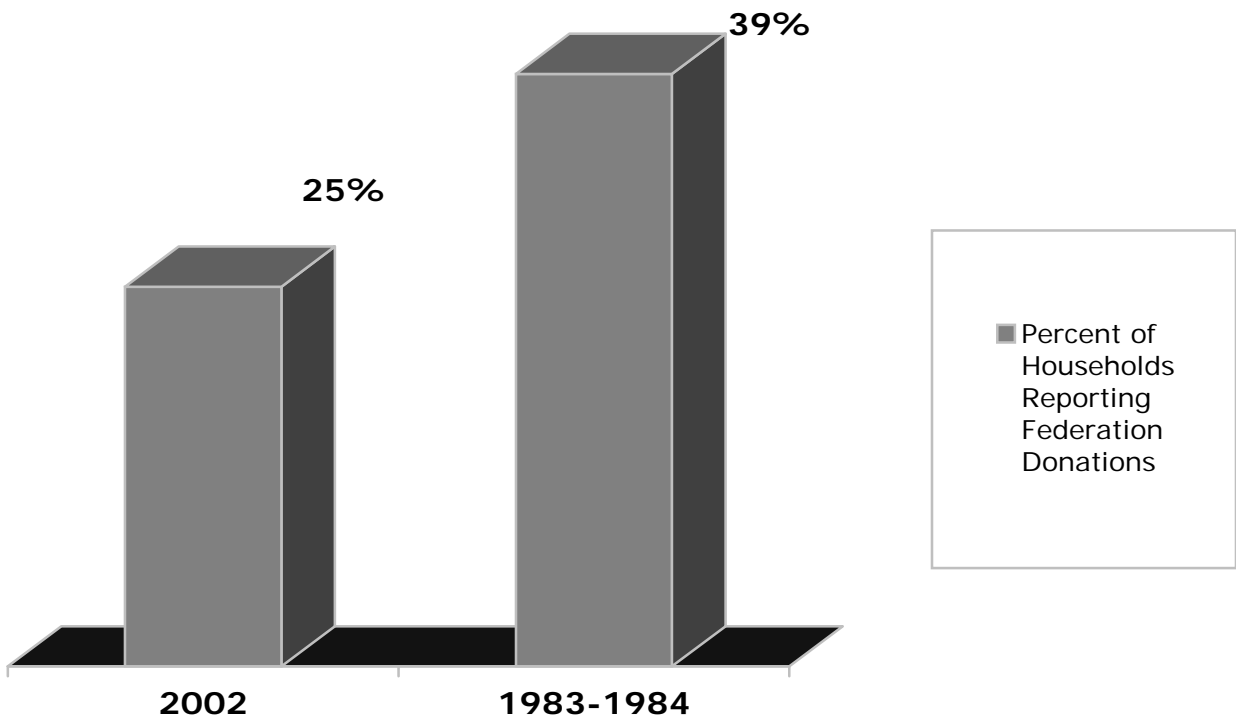
PHILANTHROPY

Jewish Federation Donations Have Declined Since 1983-1984

In 1983-1984, 39% of Jewish households reported making a donation to the Jewish Federation in Greater Phoenix.

In 2002, the reported percentage was 25%.

Exhibit 90. Household Contributions to the Jewish Federation of Greater Phoenix, 2002 and 1983-1984 Comparisons, Greater Phoenix Jewish Community



PHILANTHROPY

Western Region Jewish Donation Comparisons.

In western regional context, contributions to the Jewish Federation of Greater Phoenix are still relatively low, but higher than the NJPS 2001 data for the entire western region.

Tucson, a smaller Jewish community, reported a 34% Federation contribution rate from their 2002 study, while San Diego's 2002 study (by UAI) reported a 25% Federation donation percentage.

The higher percentages within the region for studies conducted during the mid-1990s, and the sharp decline in Greater Phoenix from 1983-84

Exhibit 91. Household Contributions to Local Jewish Federations, 2002 Greater Phoenix and Western Region Jewish Community Comparisons

Community, Year	% Households Reporting Donations to Local Jewish Federation
Greater Phoenix, 2002	25%
Greater Phoenix, 1984	39%
Tucson, 2002	34%
San Diego, 2002	28%
Seattle, 2001	13%
Denver, 1997	37%
Las Vegas, 1997	44%
Los Angeles, 1997	41%
NJPS 2001 WESTERN REGION USA	20%

PHILANTHROPY

Contributions to the Jewish Federation of Greater Phoenix: Age, Newcomer Status, and Household Income.

- Only 4% of respondents under the age of forty report that their households donate to the Jewish Federation. Similarly, newcomers within the past five years are very unlikely to contribute to the Jewish Federation (only 6%);
- Income is not linearly related to Jewish Federation contributions.

Only 20% of Jewish households with annual incomes of \$100,000-\$150,000 report Federation donations in the year preceding the study.

Exhibit 92. Contributions to the Federation by Age, Newcomer Status, and Income, 2002 Greater Phoenix Jewish Community Study

SELECTED DEMOGRAPHIC VARIABLES	% Households Reporting Donations to Jewish Federation of Greater Phoenix
Age of Respondent:	
18-39	4%
40-49	28%
50-64	25%
65+	40%
Newcomer Status:	
0-5 Years in Area	6%
6-9 Years	29%
10-19 Years	33%
20+ Years or Born Greater Phoenix	31%
Household Income:	
\$Under \$50,000	11%
\$50,000-\$100,000	35%
\$100,000-\$150,000	20%
\$150,000 and Over	33%

PHILANTHROPY

Federation Contributions: Congregation Membership, Israel and Intermarriage.

Federation contributions are clearly related to a number of Jewish connections variables — almost all show a similar pattern.

Exhibit 93. Contributions to the Federation by Congregation Membership, Israel Connections, and Inmarried-Intermarried Status of Household, 2002 Greater Phoenix Jewish Community Study

SELECTED VARIABLES	% Households Reporting Donations to Jewish Federation of Greater Phoenix
Congregation Membership	
Congregation Member	53%
Non-member	15%
Israel Travel:	
Yes, Traveled to Israel	46%
No	14%
Importance of Israel to Respondent Jewish Identity	
Very Important	42%
Somewhat Important	23%
Not Very , Not At All Important	8%
Inmarried-Intermarried:	
Inmarried	39%
Intermarried	9%

PHILANTHROPY

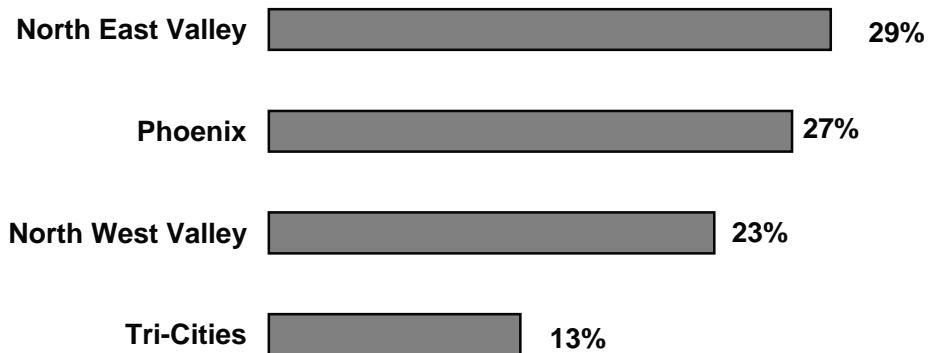
Geographic Area and Federation Contributions.

Geographic area of residence has some impact on Jewish Federation contribution patterns.

29% of North East Valley and 27% of central and north Phoenix households report a contribution to the Jewish Federation of Greater Phoenix, compared to only 13% of Tri-Cities Jewish households.

Exhibit 94. Jewish Federation Contributions by Geography,
2002 Greater Phoenix Jewish Community Study

% Reporting Donation to Federation



PHILANTHROPY

Potential Market Analysis for the Jewish Federation of Greater Phoenix

As noted previously, one-fourth (25%) of all Jewish households in Greater Phoenix report contributions to the Jewish Federation in the year prior to the study. The vast majority of non-givers (85%) said that they were never contacted by the Jewish Federation and asked to make a donation.

Thus, almost two-thirds of survey respondent households may not have been even solicited by the Jewish Federation. Over three-fourths of these “non-contacted” Jewish households report making contributions to other charities, most typically non-Jewish causes only.

Exhibit 95. Potential Market Analysis of Jewish Household Non-Donors to the Jewish Federation, 2002 Greater Phoenix Jewish Community Study

Household Status	Per Cent of All Jewish Households	Estimated Numbers ⁴¹
Federation Donors	25%	11,000
Non-Donors to Federation	75%	33,000
Contacted by Federation, No Gift	12%	5,300
Not Contacted by Federation	63%	27,700
Non-Charitable Household	15%	6,600
Non-Jewish Charity Contributions	31%	13,600
Jewish Charitable Gifts, non-Federation	17%	7,500
TOTAL	100%	44,000

⁴¹ In most Jewish community studies, the estimated number of Jewish households reporting contributions to the Jewish Federation exceeds the number of active donations in the Federation file. Among the numerous potential sources of this difference: (1) the respondent falsely reported a donation when he/she knew that there was not a contribution, (2) the respondent legitimately thought a contribution was made, although it was not, (3) the respondent's household made a contribution a few years prior to the study but reported a current donation, (4) the respondent made a donation to another Jewish organization and assumed it was the Jewish Federation, and (5) the respondent made a contribution at a Federation event, or at an event sponsored by a Federation-affiliated agency, and thought that they were making a donation to the annual campaign. In this context, UAI has chosen to report the data as provided by the respondent.

The 2002 Greater Phoenix Jewish Community Study

SUMMARY & POLICY IMPLICATIONS

The Jewish community of Greater Phoenix can be viewed from many perspectives.

There are 44,000 Jewish households in the community, with 82,900 Jewish persons and 24,000 non-Jews in those households. Very few of the households and people have their roots in the area; almost half of the households have moved to the Valley of the Sun in the decade prior to the survey.

The Jewish community has undergone enormous growth since the last study which was completed in 1983-1984. In 2002, the Jewish community represents 4% of all Greater Phoenix households.

Roughly 30% of the Jewish households are synagogue-temple members, and 40% of Jewish respondent/spouse couples are intermarried. Only one-in-five donate to the Jewish Federation of Greater Phoenix — among the non-donors are many households with annual incomes between \$100,000 and \$150,000 as well as large percentages of the young, newcomers, and the intermarried.

In a national Jewish context, Greater Phoenix is the fourth largest western American Jewish community, just slightly smaller than San Diego County. It is among America's fifteen largest Jewish communities.

Jewish Greater Phoenix is similar to many other western Jewish communities — relatively young, rapidly expanding, and confronted by the combination of youth and expansion which often translates into a developing Jewish communal infrastructure at the same time that the size of the community, geographic dispersion, and large numbers of newcomers combine to both define the need for Jewish community building and to define the obstacles to that task.

SUMMARY AND POLICY IMPLICATIONS

A number of policy implications have already been included as the final pages of the “Executive Summary.”

They are reprinted below for the convenience of the reader — the content is identical.

Topics covered included:

- Community Growth: Challenges and Opportunities;
- Newcomers;
- Geography and Community;
- Jewish Connections;
- Congregation Membership;
- Inter-marriage;
- Vulnerable Populations & Social Services; and,
- Philanthropy & the Jewish Federation.

The mission of the 2002 Greater Phoenix Jewish Community Study was to provide a data base for Greater Phoenix’s Jewish community for the 21st century. Hopefully, this portrait of Greater Phoenix’s Jewish households and the people living in them can help inform Jewish agencies and organizations continuing efforts to build an even stronger 21st century Jewish community in the Valley of the Sun.

SUMMARY AND POLICY IMPLICATIONS

Planning Implications

Community Growth: Challenges and Opportunities

The Greater Phoenix area is now a major locus of Jewish households in the United States, exceeding the numbers of households in many areas typically defined as major centers of American Jewish life.

This rapid growth of Jewish households since the 1983-1984 study represents both a formidable challenge and an opportunity for community leadership and institutions.

The completion of the 2002 Jewish population study should mark the transition to the next stage of community study and analysis: a community development strategy. The development strategy would guide the community's response to the needs and issues identified in the population study. The strategy would explore ways to expand and refine community infrastructure and community services in Greater Phoenix to help strengthen the Valley of the Sun as a significant center for Jewish living.

Newcomers

Large numbers of newcomers and younger people are not presently known to the community and seem to be disconnected from Greater Phoenix's Jewish life. The 10,000 new Jewish households who have moved to the area in the past five years indicate that statistical growth will continue in the Greater Phoenix area.

Unless additional special efforts are made to welcome newcomers, the patterns of minimal-to-moderate Jewish communal involvement over the last ten years will be repeated. 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 Greater Phoenix.

Geography and Community

The relative concentration of Jewish households in the Northeast Valley makes this the logical geographic focus for the community and for the Ina Levine Jewish Community Campus.

BUT the needs of young Jewish households in the Tri-Cities area must be addressed, and a special study in this area should be considered in the next few years.

SUMMARY AND POLICY IMPLICATIONS

Jewish Connections

A small group of Jewish households are strongly connected to Jewish life in Phoenix. For a significant majority, the importance of being Jewish and the strength of connections to Israel are positive building blocks for the emergence of Jewish community.

But, most Jews in Greater Phoenix are not even known to the Federation.

A community-wide effort to encourage Jewish households to become connected to Jewish life — whether it be through a congregation, the Federation, or a different Jewish organization — appears necessary if the rapid growth of the size of the Jewish community is to be matched by growth in the sense of Jewish community.

Congregation Membership

By western American standards, the 29% of households which report congregational membership is not alarmingly low, but neither is it a cause for celebration.

A community-wide effort to encourage people to join a congregation is important, since congregational life supports a sense of Jewish community. The community may need to experiment with ways to overcome resistance to congregation membership.

For example, the ultimate goal of Jewish congregation membership might be facilitated for the non-affiliated by a Western “two-step” model, with the first step a less committal connection to Jewish congregational life, such as a reduced fee “Jewish Holiday” package for non-members.

Intermarriage

9,200 children reside in Intermarried Greater Phoenix Jewish Households; less than half are being raised “Jewish.” As many children are currently living in intermarried households as in inmarried and conversionary Jewish households in Greater Phoenix. Thus, the Jewish community has a substantial stake in interfaith households.

Unlike inmarried and conversionary households, interfaith parents do not seem to stress some commonly Jewish values such as Tzedakah — a commitment to charity that has universal appeal. Jewish interfaith households should be encouraged to participate in Jewish life, and to explore critical Jewish values, such as Tzedakah.

SUMMARY AND POLICY IMPLICATIONS

Vulnerable Populations and Social Services

In Greater Phoenix, there are significant numbers of Jewish low income households, seniors living alone without adult children in the area, and households which have sought employment assistance and report some financial pressures. There are also households which report needing assistance for either a special needs child or adult, a household member with a severe emotional-behavioral problem, or for an elderly relative.

The numbers of vulnerable respondents and those who report difficulty in getting assistance for an elderly relative suggests that the community needs to 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 Jewish Federation

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

The sharp disparity in giving to Federation and other Jewish causes between older and younger respondents, argues for a special effort to encourage younger people who are charitable (to non-sectarian causes) to also contribute to Jewish causes.

Affluent non-contributors to the Federation pose a particularly difficult challenge, particularly given the very high percentage of affluent Jewish households which are not Federation donors.

A cornerstone of these two philanthropic endeavors could be the Jewish commitment to social justice and repairing the world.

The 2002 Jewish Community Study of Greater Phoenix

APPENDICES TO THE FINAL REPORT

- **Technical Appendix:**
Research Methods, Sampling Procedures, Estimation
Procedures and Weighting
 - **Screening Questions**
 - **Survey Questionnaire**
-

The Jewish Federation of Greater Phoenix

Prepared By

Ukeles Associates, Inc.

Jacob B. Ukeles, Ph.D., President
Ron Miller, Ph.D., Research Director

&

Marketing Systems Group – GENESYS

Dale Kulp, CEO and President

December, 2002

The Study

This *Final Report* summarizes the findings of the 2002 Jewish Population Survey of Greater Phoenix. The survey findings are based upon 793 telephone interviews conducted between January 8, 2002 and May 15, 2002 with randomly selected Jewish households living in the Greater Phoenix area. Jewish households were interviewed in the City of Phoenix, in Scottsdale and the Northeast Valley, in the Northwest Valley (including Glendale, Peoria and Sun City), and in the Tri-Cities area.

Sampling, estimation, and weighting techniques used for the study (described in detail below) reflect state of the art methodology for Jewish community population studies. The interviewed Jewish households were selected from a statistically representative sample of all Greater Phoenix Jewish households: those Jewish households “unknown” to the Jewish Federation as well as those “known” to the Federation.

The average time required to complete the questionnaire was approximately 20-25 minutes, although a few respondents required an hour. In addition to basic demographic variables, a wide variety of questions were asked on Jewish ritual observance, Jewish beliefs and values, Jewish organizational participation, and both Jewish and non-Jewish philanthropic contributions.

Research Goals

The overall goal of the research is to provide information to illuminate effective planning and policy decisions for Phoenix’s Jewish organizations and agencies, particularly for the sponsors of the study: the Jewish Federation of Greater Phoenix.

Specific goals include:

- A Jewish household and population estimate for the Greater Phoenix Jewish Community;
- A basic profile of the population living in Jewish households: age distribution, gender breakdown, marital status, educational levels, number of people in the household, and similar descriptive variables;

- Analysis of levels of participation in aspects of Jewish life: Jewish identity, religious observance, affiliation with Jewish organizations, and participation in Jewish education; and,
- Policy-relevant information on vulnerable populations (including the isolated elderly, the economically vulnerable), issues related to health and health insurance, human services needs, and philanthropy.

Research Definitions

For this Study, 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:

- An adult who self-identifies as a Jew, *or*
- A child who is being raised Jewish

This definition is roughly equivalent to the concept of "core Jews" used in the 1990 National Jewish Population Study, and utilized in many local Jewish community studies. Individuals who indicated that they were born or raised as Jews but no longer considered themselves Jewish were defined as "Jewish-origin" and were not interviewed (unless another adult in the household considered themselves to be Jewish).

During the Jewish household interviews, data was also collected on non-Jews living in Jewish households, including children not being raised Jewish as well as non-Jewish spouses and partners.

Thus, survey data include three inter-related dimensions of Jewish demography:

- Jewish households;
- Jewish persons living in these households; and,
- All people living in Jewish households.

Planning, policy and human service decisions made by Jewish communal organizations often focus on the Jewish household or on all the people living in those households, including, but not limited to, Jewish adults and children.

Research Strategy

Data collection instruments and procedures were developed over several phases in cooperation with a Population Study Committee, which included representatives of the Jewish Federation, the Jewish Community Foundation, and lay leaders/Jewish communal professionals from a broad cross-section of the Greater Phoenix Jewish Community.

- Identification of Research Questions or Hypotheses.

The major policy choices facing the community were articulated, and the related research hypotheses to guide the Study were defined in a series of meetings with the Population Study Committee, the Federation's planning staff, Jewish communal agency executives and lay leaders, rabbis and congregation presidents, and other key informants familiar with the Greater Phoenix Jewish community.

- Questionnaire Review and Revision.

In addition to a basic series of demographic questions, a draft interview schedule was constructed by Ukeles Associates, Inc. to reflect the research questions that emerged from the policy/research hypothesis development meetings. This questionnaire was reviewed by members of all committees, modified after additional discussions, re-reviewed, modified once again, and then pre-tested by ICR, International Communications Research [ICR] of Media, PA.

- Sampling and Estimation Plan.

A Technical Advisory sub-committee reviewed the initial sampling plan proposed by Ukeles Associates, Inc. [UAI] and the project's statistical consultant, Dale Kulp, President and CEO of Marketing Systems Group [MSG] – GENESYS. After the study was conducted, the Technical Advisory Committee reviewed the sampling disposition for the surveys, as well as the initial Jewish household estimates.

- Quantitative Research.

Households in the Greater Phoenix area were interviewed in an integrated telephone survey: first, a screening interview to determine whether a household was Jewish and was eligible to complete the survey questionnaire; and second, an immediate 25 to 30 minute interview with eligible Jewish households conducted by the same interviewer. Minimal information was collected from non-Jewish households who had been reached during the random digit dialing process used to locate Jewish households.

The Research Team

The UAI Research team for the 2002 Jewish Community Study of Greater Phoenix combines the skills and organizational support of three prominent research firms:

- (1) **Ukeles Associates (UAI)**, with Jacob B. Ukeles, Ph.D., President and Ron Miller, Ph.D., Director of Research, has completed over 100 projects for Jewish communal organizations, with a combined research and policy-planning implementation strategy guiding the firm's mission.

UAI has conducted Jewish Population studies in Detroit (1989), Southern New Jersey (1991), Delaware (1995), Atlanta (1996), Philadelphia (1996-97), Greater Denver (1997), the Coachella Valley / Palm Springs, CA (1998), Baltimore (1999), and Pittsburgh (2002). UAI is currently conducting Jewish community studies in New York City and the suburban counties of Nassau-Suffolk-and Westchester, and in San Diego County.

- (2) **Marketing Systems Group - GENESYS**, Dale Kulp CEO and President, is one of the premier social science sampling and statistical estimation firms in the States. In addition to thousands of sampling/statistical research projects for America's top commercial and governmental research divisions, the GENESYS sampling software system is used by over 120 of America's major research organizations to generate their random samples.

Since 1990, Dale Kulp has been the primary sampling statistician for the National Jewish Population Survey (1990), the New York Jewish Population Study (1991), the Jewish Community Study of Chicago (2000), the American Jewish/Religious Identity Survey (2001), for all recently completed UAI Jewish population studies: Philadelphia, Denver, Palm Springs, Baltimore, Pittsburgh and for all current UAI Jewish population projects: Greater Phoenix, New York and San Diego.

- (3) **ICR, International Communications Research**, is a premier international research and interviewing firm, which has completed the interviews for the National Jewish Population Survey (1990), the New York Jewish Population Study (1991), and the American Jewish Identify Survey (2001).

ICR was responsible for the interviewing phase of the Greater Philadelphia Jewish Population survey in 1996-97, the first study by a combined UAI-ICR-MSG research team which employed the state-of-the-art sampling design described later.

Melissa Herrmann, Vice-President for Social Science Research at ICR, was responsible for all field interviewing for the Phoenix Jewish Community Study. She also supervised/directed survey research interviewing for the Chicago Population Study, and for all recent UAI-ICR-MSG team projects in Greater Pittsburgh, Greater Phoenix, Phoenix, New York, and San Diego County. She is a specialist in low incidence population studies, including Latino American research projects and Jewish community studies.

Interviewing Procedures

All field interviewing was conducted and supervised by ICR, using its CATI facilities in Reading, PA, Drexel Hill, PA, and Las Vegas, NV. ICR's interviewers, many of whom had experience with a Jewish population study in Philadelphia, Chicago and/or Pittsburgh, are a group of exceptionally talented and experienced professionals. Following standard survey interviewing procedures, Melissa Herrmann and the ICR project manager, Paul Silverman, reviewed the purposes and goals of the study with the survey interviewers, discussed techniques for encouraging respondents to complete the interview, and addressed the partially emotional nature of a Jewish community study interview (compared to standard survey research, since the Jewish population studies ask about the respondent's religious views, childhood experiences, and household structure). The survey was reviewed from paper copy first; then, interviewers previewed the questions in the CATI system format.

ICR controlled and supervised the four month research interviewing process (January – May, 2002). The Director of Research for Ukeles Associates, Dr. Ron Miller, assisted in the pretest review phase of the study, in the monitoring phase during the initial interviews and during later revisits with the interviewers to monitor the progress of the survey as well as to thank the interviewers for their efforts and to re-energize them.

The survey sampling and interviewing design required a minimum of eight callbacks to each working number included in the survey samples, as opposed to the industry standard of four total calls. The goal of these extra callbacks was to make sure that the interviewed Jewish households were representative of the Jewish community, not just those available at home every night. Callbacks were rotated via the CATI system used by ICR by day of the week, time of night (or day). Thus, unless the telephone carrier indicated that a phone number was "not working," a minimum of nine phone calls to that number was made before that number was eliminated from the CATI call back sequence.

TECHNICAL APPENDIX

All interviews were conducted by permanent ICR staff interviewers. Interviewing was conducted typically during the hours of 5:30 p.m. to 9:00 p.m., Monday through Thursday, and Sunday from 12:00 noon to 7:00 p.m. At times, daytime interviewing (including random digit generated number dialing to determine if the randomly generated phone number was a real working number) occurred from Monday through Friday from 11:00 a.m. to 5:30 p.m. (3:30 p.m. on Friday). No interviewing was done on Friday evening, Saturday, or on Jewish holidays.

For those potential respondents who were apprehensive about the auspices of the Population Survey – a common phenomenon in Jewish population studies – the Jewish Federation designated a telephone number with a recorded announcement. The recording described the purposes of the interview, requested cooperation with the survey, and allowed the caller to either call back later for additional information when the Federation’s offices were open or to leave a message for Federation’s project director, Fred Zeidman, to call them and discuss the survey.

At times, depending on the potential respondents request for information, the interviewers gave respondents an “800” number to reach Melissa Herrmann, ICR’s Vice-President, who explained the purposes and auspices of the survey. Both Jewish and non-Jewish respondents called on each of the assistance phone numbers.

Defining an Eligible Household

In order to identify Jewish households eligible to be interviewed, and to identify non-Jewish households for estimation purposes, an introduction and a series of screening questions preceded the survey questionnaire (screening questions and the survey interview schedule are both appended).

The Introduction

For randomly selected calls made to respondents on the Jewish Federation LIST sampling frame — where the vast majority of the household telephone numbers were anticipated to be Jewish, and where we could assume that a significant proportion on the LIST had seen advertising announcing the 2002 Jewish Population Study of Greater Phoenix — the script read:

“Hello, my name is _____. I’m calling from ICR, an independent research firm in Media, Pennsylvania. We are doing a study of the Jewish population in Phoenix to supplement the information in the U. S. Census. The study is sponsored by the Jewish Federation of Greater Phoenix, which wants to hear from you about your views and experiences.”

TECHNICAL APPENDIX

“You may have heard/seen a radio/TV spot about the study. We are NOT asking for money. We are NOT selling anything.

The survey is anonymous and confidential. Your phone number was chosen randomly by a computer.”

For randomly selected phone numbers not on the Federation LIST, the script was slightly different:

“Hello, my name is _____. I’m calling from ICR, an independent Market Research firm located in Media Pennsylvania. We are doing a study to add to the information collected by the U.S. Census.

The survey is anonymous and confidential. Your phone number was chosen randomly by a computer.”

If potential respondents asked about the study’s auspices, etc., interviewers would add:

“The Census asks many questions, but does not ask about cultural, ethnic or religious identity, or religious background.”

and/or:

“The study is sponsored by the Jewish Federation of Greater Phoenix, which wants to interview Jewish households, but we need to speak to non-Jewish households for only a minute.”

The Screening Questions

After the introduction, interviewers: (S1) confirmed that they were speaking to a head of household at least 18 years old, (S2) asked if the respondent had been born in Arizona, (S2a) asked for their zip code, (S3) asked how many people lived in the household, and then asked:

S4. **“Do you consider yourself to be Jewish?”**

TECHNICAL APPENDIX

Jewish respondents were then immediately asked all questions in the Survey Questionnaire (appended), after being told that the interview would probably take 20 to 25 minutes.¹

If the respondent said that he/she was not Jewish (and there was more than one member of the household), the interviewer asked:

S5. “Are there any other adults in this household who consider themselves Jewish?”

If the respondent was not Jewish, but another household was Jewish, the household was defined as a “Jewish household” and the interviewer attempted to shift to the main questionnaire. In these cases where S4 was answered “non-Jewish,” but S5 was “Jewish,” the non-Jewish respondent who felt comfortable answering questions about the household’s Jewish life was interviewed. Typically, however, the non-Jewish respondent requested that the interviewer call back to speak to the Jewish adult, or (sometimes) transferred the telephone to that person immediately.

95% of the 793 interviews were completed with a Jewish respondent, although many of these Jewish households included both Jewish and non-Jewish adults.

It should be stressed that only households containing one or more persons who currently identify as Jewish were interviewed. A person who had converted to Judaism was included as a Jew. A person who was born Jewish, but no longer self-identified as Jewish (“Jewish origin”) was not interviewed.²

Non-Jewish households were asked a few additional questions and thanked for their participation.

¹In both the screening question phase and the questionnaire, a series of questions was asked of respondents who said that they were “Jewish and Something Else” in order to determine if they were Messianic Jews. Messianic Jews were not included in the survey; 26 households self-identified as Messianic Jews.

²Unless some other adult in the household considered themselves to be Jewish.

Survey Sample Design

Overview

The basis of all contemporary sampling designs in survey research is random sampling of households to locate and interview eligible households so that each interview has a known chance of being included in the interviewed sample. However, unlike political surveys (for example) which locate and interview registered voters, the proportion of Jewish households in Greater Phoenix who were eligible for the study was estimated (a priori) to be between 3% and 5% of all Greater Phoenix households. As is the case with sampling any low incidence³ population, a purely unrestricted approach where every household had an equal chance of selection, a purely EPSEM sample, was judged to have been prohibitively and unnecessarily expensive, since Federation planners estimated that perhaps 25%-30% of Jewish households in Greater Phoenix were already known to the Federation, and could be randomly sampled efficiently and economically from the Federation list of “known” Jewish households.

The goal of the sampling design utilized by UAI-MSG/GENESYS (reflecting the success of similar sampling designs in Philadelphia, Denver, Baltimore and Pittsburgh) was to construct two, independent, unduplicated sampling frames: (1) a **Federation LIST sampling frame** designed to randomly sample and represent the “known” Jewish community, and (2) a **residual RDD sampling frame** from which “unknown” Jewish households could be interviewed. Interviews completed within each separate sampling frame would then be scientifically combined and weighted.

This methodological approach has been used by other researchers studying local Jewish communities, including the UAI-MSG/GENESYS team, and in many other surveys of low incidence populations that exhibit at least some geographic clustering. Although the design and implementation of such a survey is fairly straightforward, it requires significant resources and expertise, particularly for the electronic matching and unduplicating of hundreds of thousands of randomly selected telephone numbers and the ten thousand plus usable phone numbers on the Federation LIST.⁴

³ In epidemiological research, the percentage Jewish would be labeled as “prevalence,” not “incidence,” since “incidence” refers to new cases and “prevalence” refers to both new cases and old cases combined. But, since Jewish demographic surveys have traditionally used the language of incidence, we have followed that model.

⁴ The survey technically represents the civilian non-institutional population residing in telephone households since sampling did not include non-telephone households, nor residents of nursing homes, group quarters, etc., unless they had telephone lines in their rooms. The household and population estimates necessarily exclude households which utilize cell phones only, and do not have “land lines.” Recent estimates are that perhaps 3% of all households in the United States have elected a cell phone only option.

Sample Frame Definition

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

For the Greater Phoenix 2002 Jewish Population Study, four geographic areas were defined in advance for sampling and interviewing.

- (1) Phoenix – North and Central Phoenix;⁵
- (2) Scottsdale and the Northeast Valley, including Paradise Valley;
- (3) The Northwest Valley, including Glendale, Peoria, Arizona State University West, Sun City and Sun City West; and, the
- (4) Tri-Cities area, including Awatukee, Chandler, Gilbert, Mesa and Tempe.

The sampling system was designed to first calculate Jewish household and population estimates for each of these four areas, and then to combine these estimates for an estimate of Jewish households/population in the combined Greater Phoenix area.

Detailed Sample Stratification

- Step 1. In each of the four areas separately, a cleaned and edited Jewish Federation LIST was created, with all duplicate entries from one household electronically purged. The four LIST samples represented all households known to the Jewish Federation in: (1) Phoenix, (2) Scottsdale and the Northeast Valley, (3) the Northwest Valley and (4) the Tri-Cities area.

⁵Preliminary sampling plans were designed to create separate sampling frames for "North Phoenix" and "Central Phoenix," but initial estimates of the number of Jewish household and the cost to separately interview in North Phoenix resulted in a combined Phoenix sampling frame instead.

- Step 2. In each of the four geographic areas separately, using the GENESYS master file, every potential four-digit telephone number within every telephone exchange was generated; this constituted the traditional, complete RDD telephone pool matrix with hundreds of thousands of potential randomly generated numbers within each area.
- Step 3. In each geographic area separately, the telephone numbers from Step 1 and Step 2 were uniquely classified into one of two groups: (a) **The Federation LIST sampling frames** — those numbers corresponding to the LIST frames from Step 1, and (b) **the Residual RDD sampling frames** which included all other randomly generated telephone numbers not on the Federation LIST — that is, after the LIST numbers were purged from the complete RDD matrix generated in Step 2.

During Step 3, the residual RDD frame and the Federation list were electronically unduplicated by MSG-GENESYS; all numbers that were on the Federation LIST were removed from the RDD matrix. This unduplication prevented the possibility of a specific household phone number being contacted from both the LIST and the residual RDD sampling frames. It guaranteed that every phone number in Greater Phoenix was included in only one sampling frame/sampling strata.

By eliminating the telephone numbers on the Federation LIST from the residual RDD sample, two goals were accomplished:

- (1) The Federation LIST could be used as a sampling frame to efficiently survey households “known” to the Jewish Federation, and
- (2) While we increased the difficulty of reaching a Jewish household in the residual RDD frame (by eliminating all the Jewish household telephone numbers on the Federation LIST), **we also maximized the potential of locating Jewish households “unknown” to the Federation via residual RDD sampling.**

Step 4. Within each of the four Federation LIST frame samples, an “nth” sample was used to randomly generate the four Federation “known” household sampling strata:

- **Stratum #1: Federation LIST – Phoenix,**
- **Stratum #2: Federation LIST- Scottsdale and the Northeast Valley,**
- **Stratum #3: Federation LIST - the Northwest Valley, and**
- **Stratum #4: Federation LIST - Tri-Cities.**

These randomly generated LIST sample phone numbers were then called by the interviewers, seeking to locate and interview non-Jewish households, as well as to determine the percentage of non-Jewish households in each LIST sampling frame/strata.

The interviews which emerged from these random LIST telephone numbers were much more efficiently completed — at a greatly reduced cost — than if we had not separated the sampling frames and had, instead, ultimately interviewed households on the LIST frame by using more costly RDD sampling procedures.

Step 5. The four Residual RDD pools of numbers were then stratified into sub-strata, based on an analysis of telephone exchanges by Dale Kulp, President of MSG-GENESYS. After the Federation LIST households had been excluded, the percentage (incidence) of Jewish households in each telephone exchange in each of the residual RDD number pools was estimated, based on procedures tested in previous UAI-MSG/GENESYS studies since 1996.

Step 5a. In Phoenix, for example, the residual RDD sampling frame was divided into those telephone exchanges which were estimated to be (on average) approximately 5% or more Jewish, and those exchanges which were estimated (on average) to be between 3% Jewish and 4% Jewish.

Residual RDD telephone numbers in these exchanges were classified into two Phoenix residual RDD sampling strata:

- **Stratum #5: Phoenix High Density Residual RDD, and**
- **Stratum #6: Phoenix Medium Density Residual RDD.**⁶

By analyzing and then stratifying the residual RDD strata in Phoenix by using the estimated Jewish household percentage in those exchanges, we structured the sampling system to locate and interview Jewish households living in medium Jewish-density exchanges (theoretically, in less-Jewish geographic areas), as well as those residing in areas that were “more Jewish.” In order to guarantee that the residual RDD interviewing process would not focus only on the high Jewish-density.

Step 5b. Unrestricted random samples were generated separately within each of the two independent, random residual RDD Phoenix strata.

Step 6. In Scottsdale and the Northeast Valley, the same type of analysis was used to stratify **every** residual RDD telephone numbers in Scottsdale/Northeast Valley into three separate RDD sampling frames:

- **Stratum #7: Scottsdale/Northeast Valley - High Density Residual RDD Sampling Stratum.** The Jewish percentage in these exchanges was estimated a priori to be between 7% and 10%;
- **Stratum #8: Scottsdale/Northeast Valley Medium Density Residual RDD Sampling stratum;** estimated to be approximately 5% Jewish; and,
- **Stratum #9: Scottsdale/Northeast Valley Low Density Residual RDD;** estimated to be approximately 3% Jewish;

Step 6a. Within each of these three Scottsdale/Northeast Valley residual RDD sampling strata, independent random samples were generated for the survey interviewing process.

⁶ A few telephone exchanges in the Phoenix Residual RDD pool were estimated to be approximately 1% Jewish, and were excluded (after discussions with the Population Study Committee and the Technical Advisory sub-group) from the survey interviewing frames because of the extremely high costs associated with interviewing in such low incidence sampling frames. The Jewish households in these few very low Jewish incidence exchanges were included in the final estimate of the number of Jewish households (and in the data file, in the weights) for the Phoenix medium incidence sampling stratum.

Step 7. In the Northwest Valley, and in the Tri-Cities sampling area, after the same analysis of the estimated Jewish percentage by telephone exchanges in the residual RDD matrix of phone numbers, only those telephone numbers in exchanges which were estimated to be at least 2% Jewish were included in a “medium” density residual RDD sampling frame⁷:

- **Stratum #10 Northwest Valley Medium Density Residual RDD Sampling stratum**, which was estimated to be approximately 3% Jewish.
- **Stratum #11 Tri-Cities Medium Density Residual RDD Sampling stratum**, which was estimated to be approximately 3% Jewish.

Step 7a. Unrestricted independent random samples were generated for these residual RDD frames in the Northwest Valley and Tri-Cities, the Southeast valley.

Sample Allocation and Generation

An initial allocation of the targeted interviews — a quota for randomly selected interviews in each sampling frame — was made using GENESYS’s optimal allocation technique, which distributes interviews in such a way that the cost per interview to the overall estimate of each stratum is approximately equal. Modifications were made after review with the Technical Advisory Committee prior to the start of interviewing, altering slightly the proportion of interviews in the geographic areas and within the various sampling frames. Final modifications from this a priori model were made (when approximately half of the interviews had been completed) after review with the Federation project director and the technical sub-group.

It should be noted that the structure of these frames allowed for survey interviewing, Jewish household estimation, and for data file weighting. As described in more detail later, the actual reporting areas used in the Final report survey data discussions are closely related to the sampling frame definitions, but are not identical.

Geographic areas that are classified in the survey reporting phase as Scottsdale and the Northeast Valley, for example, can served by telephone exchanges which from the GENESYS RDD system are “Phoenix RDD” numbers.

⁷ Again, survey research costs for these interviews would have been prohibitive, given the project budget and the need to complete survey interviews in the other residual RDD frames. In both the Northwest Valley and Tri-Cities, the Jewish households living in these excluded exchanges were included in the final estimate of the number of Jewish households, and in the data file weights, for each of these medium incidence residual RDD sampling frames.

Thus, while the sampling/estimation/data weighting system is logically consistent and fixed, geographic combinations of zip codes from completed interviews can be combined in alternate frameworks without violating sampling/estimation and weighting procedures.

Sampling Disposition

The sampling disposition for the 2002 Jewish Community Study Survey of Greater Phoenix is summarized in Appendix Exhibit A1, organized by LIST frame telephone calls, residual RDD telephone calls, and total number of calls combined.

- A total of 181,639 phone calls were made to 59,119 phone numbers included in the sampling frames (an average of just over 3 calls per phone number);
- 18,700 residential households were reached; 7,313 provided information regarding the household's Jewish or non-Jewish identity;
- Over 6,000 of the households reached for the Jewish Community Survey were non-Jewish households; none of the household members were Jewish;
- A total of 175 Jewish households were located and contacted, but were unable to complete the questionnaire sufficiently, or refused to do so. Approximately two-thirds of the "Jewish no interview" households were located through the residual RDD sampling frames;
- 793 Jewish households "answered" the questionnaire: (a) 746 completely, and (b) another 47 partially before stopping — but after having provided sufficient household demographic information so that they could be included in the survey and the survey data file.

Over 95% of the telephone calls required to complete the 2002 Jewish Population Study of Greater Phoenix were made within the seven residual RDD sampling frames. Of the total of 181,639 phone calls (dialings) made during the project, 172,782 were made to phone numbers in the residual RDD telephone sampling frames and 8,857 to Federation LIST numbers.

In contrast, many more LIST interviews were anticipated and completed. A total of 564 usable interviews emerged from the LIST phone calls (527 respondents completely answered the survey, while another 37 LIST-frame respondents "partially" but sufficiently answered the survey to be included in the final data file).

The number of interviews answered as a result of the residual RDD phone calls was 229: 219 completely and only 10 partially.

Appendix Exhibit A1: Sample Disposition
2002 Jewish Community Study of Greater Phoenix

	LIST	RESIDUAL RDD	TOTAL
Number of Telephone Dialings Made for Survey	8,857	172,782	181,639
Phone Numbers Called for Sample	1,931	57,188	59,119
A. Non-Contacts	404	29,940	30,344
A1 Fax/Data Lines	68	5,465	5,533
A2 Disconnected Non-Working Numbers	296	22,941	23,237
A3 Chronic No Answers – Chronic Busy Signal (minimum: 8 callbacks)	40	1,534	1,574
B. Phone Numbers Reached	1,527	27,248	28,775
B1. Business Phone (non-residential)	80	9,995	10,075
C. Total Residential Households Reached	1,447	17,253	18,700
C1 Refusals/Hang-ups – immediate, early in interview	300	4,944	5,244
C2 Call Backs - No Resolution 9+ Calls	225	4,196	4,421
C3 Chronic Answering Machine	88	1,132	1,220
C4 Privacy Managers - Dialing Unresolved	5	85	90
C5 Miscellaneous Non-Information Reasons	70	250	320
C6 Language Not Resolved	9	83	92
D. Households With Identity Information	750	6,563	7,313
D1 Messianic Jewish Household	5	21	26
D2 Non-Jewish	105	6,038	6,143
D3 Jewish Origin Households (not interviewed since no one currently Jewish in household)	11	165	176
D4 JEWISH - Unable, Refused, Terminated Quickly	65	110	175
D5 JEWISH - Partial Interview, sufficient information	37	10	47
D6 JEWISH - Completed Interview	527	219	746

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While both sets of interviews were critical to the success of the project, the LIST frame interviews were more productive and less expensive.

- For the 564 LIST frame interviews, 8,857 total dialings occurred to 1,931 phone numbers randomly selected from a base Federation list of almost 12,000 households; an average of 15.7 dialings and 3.4 phone numbers were required for each randomly selected LIST interview to be completed.
- 172,782 phone calls were made to 57,188 phone numbers in the residual RDD frames in order to obtain 229 usable interviews. In the residual RDD frames, almost 755 dialings were made (on average) in order to get **one** usable Jewish household survey interview; one usable residual RDD interview emerged from every 250 phone numbers in these frames.

Cooperation Rate

Two key measures of survey quality are the survey cooperation rate and the response rate. The Jewish household **cooperation rate – interview completion rate** measures the ability of the survey interviewing firm to complete an interview once a household has been identified as Jewish, either immediately or on a “callback”. Once contacted, not all Jewish households completed the survey immediately; Jewish households often requested a return phone call (“callback”) at a more convenient time. Once a Jewish household was contacted, the interviewers would call back as often as needed to find someone at home; interviewers called several numbers over 20 times to complete the interview.

A total of 968 Jewish households were identified during the screening process; 629 through the LIST sampling frames and 339 through the residual RDD sampling frames (see Appendix Exhibit A2). Of these 629 identified Jewish households, usable interviews were completed with **82%** — 793 Jewish households; 175 Jewish households (18%) either refused to participate or said that they were unable to answer any questions, despite efforts by the interviewers to encourage them to make later appointments for interviews.

The overall 82% Jewish household cooperation rate reflected an interview completion rate of 90% within the random interviews from the Jewish Federation LIST frames and 68% within the residual RDD sampling frames. The LIST sampling frames completion rate of 90% paralleled survey research interview completion results in many Jewish communities. The relatively low (by comparison) interview completion rate of 68% in the residual RDD sampling frames partially reinforced the survey data which showed that a substantial portion of the Greater Phoenix Jewish community is disconnected from Jewish communal participation.

Appendix Exhibit A2

Interview Completion / Cooperation Rates of Identified Jewish Households

2002 Jewish Community Study of Greater Phoenix

	Federation LIST Households	Residual RDD Households	Total Jewish Households
Number Qualified as Jewish Households	629	339	968
Refused, Unable to Participate, Terminated Early	10.3%	32.5%	18.1%
Partial Interview through Household Roster (Interviews Included in Final Data File)	5.9	2.9	4,8
Completed Interview	83.8	64.6	77.1
Cooperation Rate (Total Usable Interviews: Completed + Partials)	89.7%	67.6%	81.9%
Number of Usable Interviews (Completed + Partials)	564	229	793

Response Rate

A second measure of survey efficiency is the response rate — the proportion of “working” phone numbers in the sampling frame which the interviewing firm contacts, and then receives sufficient information for the survey. For the 2002 Jewish Community Study of Greater Phoenix, the key success determinant is whether the contacted household gave sufficient identity information during the screening phase of the survey interview for the household to be classified as Jewish or as non-Jewish.

Response rates are a critical tool for assessing survey utility, since very low response rates (25% or lower would have been unacceptable) would reduce one’s confidence that the interviewed Jewish households are representative of all Jewish households — including those Jewish households which were never reached, or those which would not give any “identity” information, and refused to complete even the screener questions. But, given the vast increase in telemarketing during the 1990’s, increasing numbers of potential survey respondents “slamdown” the phone, resulting in lower response rates than survey researchers obtained before the telemarketing explosion.

As such, one major emphasis of the survey interviewing phase was to re-contact each household as many times as possible times (politely, without harassing the household) to complete the screener, and to convert refusals to interviews. When “slamdowns” or polite refusals to provide any information occurred, the interviewers called at least once more at a different time of day, on a different day of the week, etc. In many cases, the first contact had been at an inconvenient time and the second contact (which often required several additional phone calls) resulted in a completed screening interview.

As noted previously, ICR typically called phone numbers up to nine times (compared to the industry standard four times) when an answering machine was reached, when the phone was unanswered, or the when the phone was “busy-busy.”

Of the total of 59,119 phone numbers in the sampling frames, even after nine-plus calls, 1,574 (2.7%) phone numbers were remained in a “no answer – busy, busy” disposition.⁸ Since almost all (97%) of these nine-plus calls without any answer occurred within the residual RDD frames, this strongly suggests that these theoretically possible numbers from a random digit sample generation process really did not exist as working numbers. Indeed, industry experience has indicated that the vast majority of these unreachable numbers are really “non-working” numbers that are not identified as such by the WATS line carrier used by the survey company. As such, they are excluded from the base number for calculating response rate below.

⁸Row A3 in Appendix Exhibit A1 (page A17).

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The components of response rate calculations — and an indication of the magnitude of non-response — were previously summarized in Appendix Exhibit A1.

In the “Total” column:

- 59,119 telephone numbers comprised the sample which the ICR interviewers attempted to contact.
- 30,344 were never successfully contacted:
 - 5,533 were fax or data lines (A1);
 - 23,237 were disconnected or non-working numbers (A2);
 - 1,574 were “chronic” no answers or a “busy-busy” signal after a minimum of one original call and eight callbacks (A3);
- 28,775 phone numbers were contacted:
 - 10,075 phone numbers were non-residential, business phone numbers, excludable from the survey response rate calculations (B1);⁹
- 18,700 residential households were “reached”:
 - 5,244 immediately refused to answer or just “slammed” down the telephone (C1); they represent 28% of the residential households reached;
 - 4,421 were unresolved “callbacks” (C2) after 9+ efforts to reach the household. The initial contact may have been to an answering machine, not necessarily to a person who was unwilling to complete the screener at that time;
 - 1,220 of the “reached households” were “chronic” answering machines (C3), which meant that the phone number existed, but that ICR was unable to contact the household other than through an answering machine;

⁹ Prior to the survey interviewing phase, MSG-GENESYS used their “ID-plus” system to pre-screen the residual RDD phone numbers to determine how many were non-working and how many were non-residential. This pre-screening phase is highly automated, as it checks for working phone lines without the phone line actually ringing, and eliminates business phone lines by cross-checking with business numbers on a CD-ROM directory. Of the 10,075 Residual RDD numbers classified as “business phone,” 7,309 were eliminated during the ID-plus phase, substantially reducing interviewing costs.

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- 502 numbers were either unresolved “privacy managers,” unresolved language issues, or any combination of miscellaneous patterns that resulted in a failure to obtain a completed screener (C4, C5, C6).
- 7,313 households completed the screener and were classified as Jewish or non-Jewish (category “D” on Appendix Exhibit A1); they represent 39.1% of all contacted households. All of these households are positive outcomes from a response rate calculation, including the currently non-Jewish households (D1 + D2 + D3).¹⁰
 - The results for the total sample predominantly reflect the residual RDD frame results. Of the 17,253 households contacted through residual RDD sampling, 6,563 completed the screening phase of the survey (38.0%);
 - In the LIST sample frame, 750 households provided identity information out of 1,447 contacted households (51.8%).

Response Rate Calculations.

While there are many different ways to calculate response rates approved by professional research organizations (such as AAPOR), most are based upon the industry standard of only four (4) phone dialing efforts. The response rate calculation for the 2002 Jewish Community Study of Greater Phoenix reflects the extra efforts taken by ICR to call non-contacted phone numbers at least nine times, often a total of eleven times, especially for chronic “no answer, busy, busy” phone outcomes. If any of these calls to these numbers resulted in a contact, even an answering machine, these unresolved phone numbers were classified as “callbacks – unresolved,” not as chronically no answer – busy-busy.

Since the vast majority of the “no answer, busy, busy” phone numbers (Category “C3”) were generated within the residual RDD frames, and were called nine times or more, we view these numbers as “non-working” numbers, and have excluded them from the calculation base for response rates. In standard industry response rate calculations with only a total of four (4) calls typical, a significant percentage of these numbers are excluded anyway from the response rate calculation; in this survey, given the extra callbacks by ICR, we have designated them as the equivalent of “non-working” numbers, which are always excluded from response rate calculations.

¹⁰The percentages in this paragraph and the two sub-paragraphs below are essentially the response rate calculations used by UAI for the 2002 Jewish Community Study of Greater Phoenix and described in greater detail below: the percentage of “reached” households after a minimum of nine-plus phone calls which provided identity information so they could be classified as Jewish or non-Jewish.

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The overall survey response rate was 39.1%, an acceptable, but somewhat disappointing response rate. Response rate interpretations are somewhat in the eye of the beholder. As noted previously, a response rate of 25% or less would have been interpreted by the UAI-MSG-ICR research team as unacceptable. Recent ICR-MSG-GENESYS experience with response rates in a wide variety of surveys has resulted in a general perspective that 40% response rates are becoming standard.

Nevertheless, while the high identified Jewish household interview completion rate discussed previously (82% overall) provides confidence that the interviewed sample represents the identified Jewish households, the 39.1% survey response rate is less definitive. As such, it is necessary to add the **caution** that the presentation of all survey results in this Final Report, and in all other presentations of the survey data, necessarily assumes that bias has not been introduced because of differences between respondents and non-respondents. In the context of response rates, this would mean differences between the Jewish households located and interviewed, and the Jewish households which were not located and not interviewed because they did not answer their phone, or refused to complete the screener sufficiently to identify the household as Jewish.

This 39.1% response rate reflects (at least partially) the ongoing tension within a survey research project to complete the required numbers of interviews within a restricted time period, and at the same time, to have a successful response rate. On one hand, response rates would be higher if a very restricted sample of RDD numbers was continuously recalled until the required number of interviews was completed. On the other hand, the survey sampling control mechanism needs to add (“release” from a reserved pool of phone numbers) more sample phone numbers from the residual RDD sampling frames in order to locate and interview Jewish households. The already “released” phone numbers had not resulted in completed interviews, and there was no guarantee that repeated callbacks would result in locating a Jewish household and completing an interview. Thus, more “sample” was “released” to be dialed.

The response rate for the LIST surveys was 51.8%, while the response rate for the RDD frame was 38.0% - resulting in the overall 39.1% response rate.

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The formula used for response rate calculation was the total number of households with identity information collected divided by the total number of working residential phone numbers contacted (including answering machines). Referring to the Sample Disposition, Appendix Exhibit A2, the formula used was:

1. Total Number of Households with Identity Information **divided** by:
2. The sum of all eligible working phone numbers (the contacted households which provided “identity” information plus refusals, callbacks, privacy managers, language, and other miscellaneous issues, as well as chronic answering machines);
3. Formula: $D / (D + C1 + C2 + C3 + C4 + C5 + C6)$.

Population Estimation, Sample Weighting, Projected Population Numbers

The final step prior to tabulation of the survey results involved development of Jewish household estimates within each sampling frame, and the calculation of weighting factors for the completed interviews.

Each interviewed Jewish household, selected via random sampling, represents many more Jewish households within that sampling frame - households that had not been interviewed. Thus, it is necessary to weight each completed household interview so that it represents proportionately all of the estimated Jewish households within that sampling frame. Since the sample design was disproportionate in nature — different groups of households were sampled at different rates (a higher proportion of LIST households were interviewed than RDD households) — the purpose of “weights” is simply to ensure that each group of households, from each sampling frame stratum, is represented proportionately in the final results. In effect, the weighting procedure allows for the combination of the residual RDD interviews and the Federation LIST interviews in the proper proportions.

The data used for estimating the number of Jewish households in Greater Phoenix were based upon the number of qualified Jewish households (total number was 968) compared to the number of non-Jewish households. Please note that even though 175 Jewish-identified households refused to complete an interview, they are included for purposes of estimating the number of Jewish households in Greater Phoenix. The estimate of the Jewish population in Greater Phoenix was computed separately for each of the eleven sampling frames, using the results of the screening process that identified Jewish and non-Jewish households.

The following step-by-step description may help clarify the methodology used to estimate the number of Jewish households and then weight the completed interviews so that analysis of the data file projects to the 44,000 Jewish households in Greater Phoenix.

Step 1. Estimation of Jewish Households.

The Claritas household update of U.S. census data was used for the initial estimate of the total number of all households (Jewish and non-Jewish) in Greater Phoenix. The base number used for the survey sampling and estimation process was 1,100,785 households in Greater Phoenix:

- 310,290 in Phoenix;
- 155,633 in Scottsdale and the Northeast Valley
- 215,815 in the Northwest Valley; and,
- 419,047 in Tri-Cities.

Step 2. The number of usable, unduplicated phone numbers on the Federation LIST within each of the four geographic areas was computed, modifying the initial Federation LIST frame of over 14,000 to reflect the proportion of non-residential and non-working numbers on the original Federation list.

The Federation LIST sampling frame base used for estimation purposes (unduplicated, and adjusted for non-residential, non-working numbers) was 11,864 households:

- 4,245 in Phoenix;
- 4,366 in Scottsdale and the Northeast Valley;
- 1,482 in the Northwest Valley, and
- 1,771 in Tri-Cities.

Step 3. A total of 61,102 telephone households had been eliminated from the residual RDD sampling frames (electronically) since they had Asian and/or Latino surnames. These CD-ROM telephone directory “listed” households reduced the residual RDD frames only slightly, but assisted the interviewing process considerably by reducing the “language unresolved” telephone call non-resolutions. All other Asian and Spanish-speaking households were potential respondents to the survey if they did not have distinctive Latino-Asian surnames and were included in the residual RDD frames, or if there residual RDD frame telephone number was unlisted.

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Special callbacks to Spanish-language identified calls were made near the end of the interviewing process (using a one-line question asking if anyone in the household was Jewish) as a means of resolving “language unresolved” dispositions. The very low number of these unresolved language phone numbers (only 92)¹¹ attests to the success of this effort to determine if the Spanish-speaking household was Jewish or non-Jewish.

Step 4. The final residual RDD sampling frames for Greater Phoenix that were used for Jewish household estimation totaled 1,027,819 households (1,100,785 Claritas estimate minus 11,864 on the Federation LIST frames and the 61,102 Asian-Latino listed surname exclusions).

- 288,614 in Phoenix;
- 147,385 in Scottsdale and the Northeast Valley;
- 198,390 in the Northwest Valley; and,
- 393,430 in the Tri-Cities area.

Step 5. Appendix Exhibit A3 summarizes the Jewish household calculations reviewed in Steps 5-10 for each sampling frame.

Within each Federation LIST sampling frame, the number of identified Jewish households from the screening process (including Jewish “no” interview households) was divided by the total number of Jewish **and** non-Jewish households identified through the screening process. This generated a Jewish incidence percentage for each sampling frame.

- In the Federation LIST sampling frame in Phoenix, 84.03% of the households were identified as Jewish during the survey process; almost 16% of the Federation LIST working residential phone numbers were non-Jewish households;¹²
- In Scottsdale and the Northeast Valley, 89.26% of Federation LIST households identified as Jewish, while 10.74% were non-Jewish;
- Similarly, the percentage Jewish on the Northwest Valley Federation LIST was 80.8% and in Tri-Cities: 77.24%

¹¹Appendix Exhibit A1: Row C6

¹²On an a priori basis, we had estimated that 85%-90% of the LIST phone numbers would be Jewish households.

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Step 5a. Within each Federation LIST sampling frame, estimates of the number of Jewish households were derived by multiplying the number of Federation LIST households from Step 2 by the Jewish incidence percentage calculated in Step 5.

In the Phoenix LIST sampling frame, there were an estimated 3,567 Jewish households on the Federation LIST — 84.03% of the 4,245 households on the revised LIST estimate were Jewish.

Similar calculations occurred within each of the other three LIST sampling frames. The estimated number of Jewish households from the LIST was 3,897 in Scottsdale and the Northeast, 1,197 in the Northwest, and 1,368 in Tri-Cities.

Step 6. In **Phoenix**, separate estimates of the number of Jewish households were generated for the two residual RDD sampling frames: the High Density frame and the Medium Density frame.

Step 6a. The percentage of households which was Jewish was calculated in the high and the medium sampling frame from survey data.

Step 6b. These percentages were multiplied by the number of households in each of these residual RDD frames to derive the household estimate. For all residual RDD frame households in Phoenix, an estimated 11,180 households were Jewish.

- The Phoenix High Density RDD frame estimate was 2,818 Jewish households (4.70% of the 60,006 households in this frame were Jewish);
- The Phoenix Medium density frame initial estimate was 7,510 Jewish households (4.48% of the 167,727 households were Jewish); an additional estimated 852 Jewish households were added to adjust for the excluded telephone exchanges for a total of 8,362 Jewish households.

In the Phoenix Residual RDD frame, 60,881 households had been excluded from the survey since their phone numbers were in residual RDD exchanges which had been estimated a priori to be less than 2% Jewish, and the cost of interviewing in these exchanges had been viewed as prohibitive.

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852 Jewish households were estimated to be residing in these exchanges (based on the pre-survey a priori Jewish incidence estimate of 1.4% of the 60,881 households).

Step 7. In **Scottsdale and the Northeast Valley**, the residual RDD frame calculations followed a similar pattern.

Step 7a. First, the Jewish incidence percentage was estimated from survey responses separately for each residual RDD frame; 9.71% of the High Density frame households were Jewish, compared to 8.17% of the Medium Density and 6.78% of the Low Density households.

Step 7b. The Jewish incidence percentages were multiplied by the number of households in the residual RDD sampling frames to give an overall residual RDD Jewish household estimate of 11,607 (in addition to the 3,897 estimated to be on the Federation LIST frame).

- The Scottsdale/Northeast Valley High Density RDD frame estimate was 3,142 Jewish households (9.71% of the 32,353 households in this frame were Jewish);
- The Scottsdale/Northeast Valley Medium density frame estimate was 3,892 Jewish households (8.17% of the 47,611 households were Jewish);
- The Scottsdale/Northeast Valley Low Density RDD frame estimate was 4,573 Jewish households (6.78% of the 67,421 households in this frame were Jewish).

Step 8. In the **Northwest Valley**, the total number of Jewish households estimated from the residual RDD sampling frames was 3,656.

- The percentage Jewish in the medium residual RDD sampling frame (based on survey responses) was 3.23%.

- The initial estimated number of Jewish households in this frame was 1,551 (3.23% of the 48,027 households in this sampling frame);

An additional 2,105 Jewish households were estimated to reside in the exchanges which had been excluded from the interviewing process since they had been estimated a priori to be less than 2% Jewish, and the cost of interviewing in these exchanges was seen as prohibitive. (The Jewish incidence was estimated to be 1.4% of the 150,363 households in these very low Jewish incidence exchanges).

Step 9. In **Tri-Cities**, the total number of Jewish households estimated from the residual RDD sampling frames was 7,569.

- The percentage Jewish in the medium residual RDD sampling frame (based on survey responses) was 3.18%. The estimated number of Jewish households in this frame was 3,679 (3.18% of the 115,581 households in this sampling frame);

An additional 3,890 Jewish households were estimated to reside in the Tri-Cities residual RDD exchanges which had been excluded from the interviewing process since they had been estimated a priori to be less than 2% Jewish (an a priori estimate of 1.4% of the 277,849 households in these very low Jewish incidence exchanges).

Step 10. **Weighting the Households for the Data File.**

Within each of the eleven sampling frames, four LIST and seven residual RDD, the Jewish interviews which were answered by respondents were then weighted so that the combined data file interviews in that frame represented the estimated number of Jewish households which emerged from the preceding steps.

Step 10a. In **Phoenix**, weights were calculated for the Federation LIST frame, and the residual RDD High and Medium density frames separately.

- In the Federation LIST frame, each of the 183 interviews was assigned a weight of 19.49 so that their combined interviews would reflect the 3,567 Jewish households which were estimated from the Federation LIST sampling frame (Step 5a). Each Federation LIST interview represents approximately 20 Jewish households.

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- In the High Density residual RDD Phoenix frame, each of the 58 completed interviews was weighted so that these interviews reflected (in the data file and in all survey results) the estimated 2,818 Jewish households in this frame (Step 6b).

Each Phoenix residual RDD High density frame respondent represented (on average) approximately 50 Jewish households. While the average weight would have been 48.58, adjustments to the weighting factor were made for households with two or three “net voice” lines (following standard survey research techniques), telephone numbers on which they could have been called for the survey. This adjustment attempts to correct for affluent and multiple person households which have multiple phone lines (not used as fax/data lines exclusively), and were, therefore, statistically more likely to be called in the residual RDD frames.¹³

- For weighting purposes, the Medium Density Phoenix residual RDD frame represented an estimated 8,362 Jewish households (step 6b, second/third bullet combined). A total of 36 Jewish household interviews were conducted in this sampling frame, so that (on average) each completed interview represented over 230 Jewish households. Again, the specific weights assigned reflected the number of “net voice” lines.¹⁴

Step 10b. Similar procedures were followed for each of the sampling frames in Scottsdale and the Northeast, the Northwest Valley, and the Tri-Cities area. Each of the sampling frames was weighted separately so that each of the 793 interviews in the data file reflected (in appropriate proportions) its part of the estimated 44,000 Jewish households in Greater Phoenix.

¹³Households with 1 “net voice” line were assigned a weight of 53.1, households with two voice lines were assigned a weight of 26.58, and households with three or more “net voice” lines were assigned a weight of 17.70).

¹⁴The weights assigned were 317.95, 158.97, and 105.88 for 1, 2 and 3+ voice lines.

Appendix Exhibit A3
Jewish Household Sampling, Estimation, and Weighting Summary by Sampling Frame
 The 2002 Jewish Population Study of Greater Phoenix

SAMPLING FRAME	TOTAL HOUSEHOLDS REVISED	ESTIMATED % JEWISH	ESTIMATED # OF JEWISH HOUSEHOLDS	NUMBER OF SURVEY INTERVIEWS	"APPROXIMATE WEIGHT – IN DATA FILE"*
PHOENIX					
Federation LIST Phoenix	4,245	84.03%	3,567	183	"20"
High Density Residual RDD	60,006	4.70%	2,818	58	"49"
Medium Density Residual RDD (Excluded Low Residual RDD)	167,727 (60,881)	4.48% (1.4%)**	7,510 (+ 852) = 8,362	36	"232"
SCOTTSDALE AND THE NORTHEAST VALLEY					
Federation LIST	4,366	89.26%	3,897	192	"20"
High Density Residual RDD	32,353	9.71%	3,142	55	"57"
Medium Density Residual RDD	47,611	8.17%	3,892	22	"177"
Low Density Residual RDD	67,421	6.78%	4,573	14	"327"

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SAMPLING FRAME	TOTAL HOUSEHOLDS REVISED	ESTIMATED % JEWISH	ESTIMATED # OF JEWISH HOUSEHOLDS	NUMBER OF SURVEY INTERVIEWS	“APPROXIMATE WEIGHT – IN DATA FILE”*
THE NORTHWEST VALLEY					
Federation LIST	1,482	80.80%	1,197	90	“13”
Medium Density Residual RDD (Excluded Low Residual RDD)	48,027 (150,363)	3.23% (1.4%)**	1,551 (+ 2,105) = 3,656	36	“101”
TRI-CITIES					
Federation LIST	1,771	77.24%	1,368	99	“14”
Medium Density Residual RDD (Excluded Low Residual RDD)	115,581 (277,849)	3.18% (1.4%)**	3,679 (+3,890) = 7,569	32	“237”

*The approximate weight is a shorthand estimate of how many estimated Jewish households in the final data file are represented by each interview in the appropriate sampling frame. The actual weight varied according to the number of “net voice” telephone lines in each interviewed household, as previously noted. The typical pattern is that residual RDD interviews have a higher weight than Federation LIST interviews (and took many more phone calls to complete), and that residual RDD interviews in the medium density frames have a higher weight than interviews completed in the high density RDD frames.

**In all “excluded” low residual RDD sampling frames, an estimate of 1.4% of the households being Jewish was generated during the sampling frame construction process when all of the sampling frames projected to be under 2% Jewish were excluded for cost reasons. MSG-GENESYS estimated that the “optimal” number of interviews required in the Tri-Cities exchanges which were estimated to be less than 2% Jewish would have utilized almost the entire interviewing budget — had they been conducted. Thus, 1.4% Jewish incidence has been used to estimate the number of Jewish households in these exchanges, which were not interviewed. These households have been added to the medium density residual RDD frame in Phoenix, the Northwest Valley, and Tri-Cities; interviews completed in the medium density residual RDD frame in each of these sampling areas have been weighted to reflect the combined Jewish household estimate for the medium and low density (excluded) exchanges.

Household Estimates and the Data Files

The separate estimates of Jewish households from the RDD and the LIST frames in each of the sampling frames were then combined to develop an estimate of the total number of Jewish households in Greater Phoenix — 44,041 — reported (in rounded numbers) as 44,000 Jewish households.

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

In sum, the weighting factors developed ensure statistically correct representation of all Jewish households in the final data file, both those sampled via residual RDD frames and those sampled randomly from Federation’s LIST of Jewish households.

After the household estimate was constructed, the number of persons in each interviewed Jewish household was incorporated into a “population” weight, and resulted in the estimate of 106,900 persons living in these Jewish households. Similarly, incorporating the number of people in the household who consider themselves Jewish (or are children being raised Jewish) into a “Jewish population” weight resulted in the estimate of the number of Jewish persons living in Jewish households: 82,900. These weights have also been built into the data file, and appropriately labeled.

The estimation and weighting procedures must follow the sampling frame generation and construction design precisely, but once the data are weighted, geographic assignment of interviews based on actual zip codes can supplant the sampling-weighting-estimation area structure without violating any rules or assumptions of survey sampling.

Sampling Variability: Potential Error

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

Estimates of Sampling Error

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

Household Estimates

In terms of **estimating the number of Jewish households** in , the MSG-GENESYS/UAI estimate is that 44,000 Jewish households resided in Greater Phoenix in 2002.¹⁵ At the standard 95% level of confidence used in survey research, the estimate of the number of Jewish households is accurate within a range of + / - 3,500 households.

That is, the best estimate is that 44,000 Jewish households live in Greater Phoenix. However, the number is almost certainly within the range of 40,050 to 47,500 Jewish households, reflecting a potential error range of approximately +/- 7.9% at the standard 95% confidence interval level.

¹⁵ While the precise numbers are 44,042 estimated Jewish households and a 95% confidence interval of +/- 3,465 households, the rounded numbers reflect standard reporting practices.

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Within each of the four geographic sampling areas, the household estimate potential error range is greater.

- In the Phoenix sampling frame, the household estimate was approximately 14,700 Jewish households. The 95% confidence interval range is +/- 2,200 (+/- 14.8%);
- In Scottsdale and the Northeast Valley, the sampling frame estimate was 15,500 Jewish households with a potential error of +/- 2,400 (+/- 15.3%);
- In the Northwest Valley, 4,900 Jewish households were estimated based on the sampling frame design; the potential error is +/- 700 households (+/-13.7%);
- In Tri-Cities, the sampling frame household estimate of 8,900 is susceptible to a potential sampling error of +/-1,100 households (+/- 12.1%).

Survey Responses

In terms of the **potential error in generalizing the results of the 793 completed survey interviews to the population, the potential error is smaller.** That is, for all questions answered by all respondents (such as, for example, the percentage of Jewish households who light candles on Friday night, or who have contributed to any charity in Greater Phoenix), the potential error is a maximum of +/- 6.2%.

Thus, while the results of the survey indicated that 55% of Phoenix Jewish households report having a mezuzah. The “true” percentage might not be exactly 55%, but readers can be confident that the percentage of all Phoenix Jewish households which feel that Israel is a “very important” part of their Jewish identity is between 49% and 61%, reflecting the “95% confidence level” typically used in survey analysis.

While somewhat counterintuitive, the potential survey error actually decreases when the question asked is considerably distant from a 50%-50% split — for example, when 70% (or 30%) is the actual survey percentage, the potential error of the survey responses is reduced.

- For example, 29% of survey respondents report that their households belong or pays dues to a Jewish congregation in Greater Phoenix. The confidence interval for this question (for all respondents) is +/- 5.7%; thus, the actual percentage of households which belong to a congregation is most probably around 29%, but the 95% confidence interval is between 23.3% and 34.7%.

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- 9% of the Jewish households report keeping kosher; the potential error for this question is only approximately +/- 3.7%.

In contrast, when a question is answered by fewer respondents, or analysis is presented by geographic region (with fewer respondents than the 793 for Greater Phoenix questions), the potential survey error increases — at times, significantly.

Appendix Exhibit A4 presents a matrix that can be used to estimate potential survey error among survey respondents. The two axes of the matrix are: (1) the sampling frame area, and (2) the approximate percentage for the variable/question.

- Thus, the Tri-Cities percentage of households which always or usually attend a Passover seder is 50%, the potential error listed in Appendix Exhibit A4 is +/- 15%. Thus, the “real” percentage (if we had interviewed every household in Tri-Cities) is close to 50%, but might potentially be considerably higher or lower.

The critical issue with potential survey error is that readers should not come to conclusions when comparing age differences, or comparing geographic areas, or comparing newcomers to long-term residents, or comparing denominational responses unless the differences are significant — as a rule of thumb, at least a 10%-15% difference between sub-groups or sub-areas.

Moreover, the **pattern of responses** is critical. In the Northeast Valley/Scottsdale, 70% of households usually or always attend a Passover seder (+/- 11% potentially). While conclusions about differences between Tri-Cities and the Northeast Valley should not rely on this one variable difference, if every comparison between Scottsdale and Tri-Cities replicates the same pattern, much greater confidence in conclusions re: different area Jewish sub-culture is warranted.

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Appendix Exhibit A4

Potential Error Estimates for Survey Responses at the 95% Confidence Level by the Number of Respondents Who have Answered A Question and the Percentage Distribution of the Answers

2002 Jewish Population Study of Greater Phoenix: Survey Responses

SAMPLING FRAME	50% 50%	30% 70%	20% 80%	10% 90%	5% 95%
GREATER PHOENIX	+/- 6.2%	+/- 5.7%	+/- 5.0%	+/- 3.7%	+/- 2.7%
PHOENIX	+/- 9.9%	+/- 9.1%	+/- 8.0%	+/- 5.9%	+/- 4.3%
SCOTTSDALE & NORTHEAST VALLEY	+/- 11.2%	+/- 10.3%	+/- 9.1%	+/- 6.8%	+/- 4.9%
NORTHWEST VALLEY	+/- 21.6%	+/- 19.8%	+/- 17.6%	+/- 13.0%	+/- 9.4%
TRI-CITIES	+/- 15.5%	+/- 14.2%	+/- 12.6%	+/- 9.3%	+/- 6.8%

Sampling Frames and Geographic Reporting Areas

It is critical to note that the sampling frames used for the estimate of the number of Jewish households do not correspond precisely to the geographic reporting areas used in the Final Report, so that the estimates of the number of Jewish households in the four reporting areas in Appendix Exhibit A3 (and described in detail in Steps 1-10 above) are not the same as the reported geographic areas in the Final Report and in all presentations.

Appendix Exhibit A5 indicates the zip codes used to define the areas for reporting purposes.

In a number of cases, an interview which derived from a randomly generated residual RDD phone number in the Phoenix residual high density RDD sampling frame might have actually been an interview with someone living in Paradise Valley. Or, an interview from the Phoenix residual RDD low density frame might have been assigned for geographic reporting purposes to the Northwest Valley.

In general, however, the error estimates previously summarized essentially can be used as a guide to understanding survey responses reported by geographic areas in the report, and correspond to the sampling frame areas.

Confidentiality

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

Appendix Exhibit A5
Zip Codes and Neighborhood Areas

The 2002 Jewish Population Study of Greater Phoenix

Geographic Area	Zip Codes Eligible to be Included
Phoenix (North and Central)	85003, 85004, 85006, 85007, 85008, 85009, 85012, 85013, 85014, 85015, 85016, 85017, 85018, 85019, 85020, 85021, 85022, 85023, 85024, 85027, 85028, 85029, 85032, 85034, 85050, 85051, 85053, 85054, 85085, 85086
Scottsdale and The Northeast Valley	85250, 85251, 85253, 85254, 85255, 85256, 85257, 85258, 85259, 85260, 85262, 85268, 85331, 85377
The Northwest Valley (including Glendale, Peoria, Sun City and Sun City West)	85031, 85033, 85301, 85302, 85303, 85304, 85305, 85306, 85307, 85308, 85310, 85335, 85345, 85351, 85363, 85373, 85374, 85375, 85381, 85382
Tri-Cities - East Valley Area (including Awaktukee, Chandler, Gilbert, Mesa, and Tempe)	85044, 85048, 85201, 85202, 85203, 85204, 85205, 85206, 85207, 85208, 85210, 85212, 85213, 85215, 85224, 85225, 85226, 85233, 85234, 85236, 85248, 85249, 85281, 85282, 85283, 85284, 85296

THE 2002 JEWISH COMMUNITY STUDY OF GREATER PHOENIX

SCREENING QUESTIONS

Jewish Federation of Greater Phoenix

Ukeles Associates [UAI]

International Communications Research [ICR]

January 2002

FINAL VERSION

The Jewish Community Study of Greater Phoenix

SCREENING QUESTIONS: LIST and RDD INTERVIEWS

LIST INTRODUCTION:

Hello, my name is _____. I'm calling from ICR, an independent research firm in Media, Pennsylvania. We are doing a study of the Jewish population in Phoenix to supplement the information in the U.S. Census. The study is sponsored by the Jewish Federation of Greater Phoenix, which wants to hear from you about your views and experiences.

[IF ASKED: "The Census asks many questions, but does not ask about cultural, ethnic, or religious identity, or religious background."]

[IF ASKED: "You can call 1-602-274-1800 ext.156 to find out more about this Federation study."]

You may have seen a newspaper story about the study. We are NOT asking for money. We are NOT selling anything.

The survey is anonymous and confidential. Your phone number was chosen randomly by a computer.

RDD INTRODUCTION:

Hello, my name is _____. I'm calling from ICR, an independent Market Research firm located in Media Pennsylvania. We are doing a study to add to the information collected by the U.S. Census.

[IF ASKED: "The Census asks many questions, but does not ask about religious identity or religious background."]

[IF ASKED: "The study is sponsored by the Jewish Federation of Greater Phoenix, which wants to interview Jewish households, but we need to speak to non-Jewish households for only a minute."]

You may have seen a newspaper story about the study. We are NOT asking for money. We are NOT selling anything.

The survey is anonymous and confidential. Your phone number was chosen randomly by a computer.

S1. **May I please speak to one of the heads of the household who is at least 18 years of age?**

Yes, on the phone	1	SKIP TO Q. S2
Yes, coming to phone	2	REPEAT INTRODUCTION, THEN ASK Q. S2
Not home/Not available	3	CONTINUE IF AT LEAST 18 YEARS OLD – CALL BACK
Refused	8	THANK AND TERMINATE

S2. **Were you born in Arizona?**

Yes	1
No	2
Refused	8

S2a. **What is your ZIP code?** [If ZIP code matches ZIP code on “Out” list, finish screener and terminate]

S3. **Including yourself, how many people usually live in your household? Please include everyone for whom this is the primary residence, including students temporarily away at college or graduate school.**

_____ [RECORD #]

S4. Do you consider yourself to be Jewish?

[IF ASKED: “The study is sponsored by the Jewish Federation of Greater Phoenix, which wants to interview Jewish households, but we need to speak to Jewish households for only a minute.”]

Yes, Jewish	1	SKIP TO MAIN QUESTIONNAIRE
Yes, “Jewish and Something Else” [VOLUNTEERED]	2	CONTINUE WITH Q. S4a
Not Sure	3	CONTINUE WITH Q. S4a
No - All Adults NON-JEWISH	4	SKIP TO Q. S4b
Messianic Jew; Jew for Jesus, “Completed Jew” [VOLUNTEERED]	5	SKIP TO Q. S7
Refused	9	SKIP TO Q. S4b

S4a. [IF S4 = 2,3 ASK]

So that we can properly understand your answer, would you please tell me the ways in which you consider yourself both “Jewish and Something Else” [what you mean that you are ‘not sure’]?

Jesus was a Jew	1	SKIP TO Q. S7
Jew for Jesus	2	ASK Q. S7, Q. S8, Q. S8a AND THEN GRACIOUSLY TERMINATE INTERVIEW
Jewish Christian	3	
Messianic Jew	4	
“Completed Jew”	5	
OTHER	6	PROBE ON “JEWISH AND SOMETHING ELSE” DUAL IDENTITY –SKIP TO MAIN QUESTIONNAIRE

S4b. **Are there any other adults in this household who consider themselves Jewish?**

Yes, Jewish	1	SKIP TO MAIN QUESTIONNAIRE
Yes, "Jewish and Something Else" [VOLUNTEERED]	2	CONTINUE WITH Q. S4c
Not Sure	3	
No - All Adults NON-JEWISH	4	SKIP TO Q. S4d
Don't Know / Not sure	8	
Refused	9	

S4c. [IF S4b = 2, 3 ASK:]

So that we can properly understand your answer, would you please tell me the ways in which some other adult in the household considers himself/herself both "Jewish and Something Else?"

Jesus was a Jew	1	SKIP TO Q. S7
Jew for Jesus	2	ASK Q. S7, Q. S8, Q. S8a AND THEN GRACIOUSLY TERMINATE INTERVIEW
Jewish Christian	3	
Messianic Jew	4	
"Completed Jew"	5	
OTHER	6	PROBE ON "JEWISH AND SOMETHING ELSE" DUAL IDENTITY –SKIP TO MAIN QUESTIONNAIRE

S4d. **Did either of your parents or any of your grandparents consider themselves to be Jewish?**

Yes, Jewish	1	CONTINUE WITH Q. S4e
Yes, Jewish & Something Else	2	
No	3	ASK Q. S5 IF MORE THAN 1 PERSON HOUSEHOLD (Q. S3 >1)
Refused	8	
Not Sure	9	OTHERWISE, SKIP TO Q. S7

S4e. **Was the relative who was Jewish a parent, a grandparent, or did both a parent and a grandparent consider themselves Jewish?**

Parent	1
Grandparent	2
Both parent and grandparent	3
None	0
Don't Know	8
Refused	9

S5. [ASK Q.S5 ID S3 > 1, OTHERWISE SKIP TO Q.S7]
Does ANY OTHER ADULT MEMBER of your household have a Jewish parent or grandparent?

Yes	1	CONTINUE WITH Q. S5a
Yes, Jewish & Something Else	2	
NO	3	SKIP TO Q. S7
Don't Know / Not Sure	4	

S5a. **Is that person who had a Jewish parent or grandparent your spouse or partner?**
 [PROBE AS NEEDED]

Spouse	1
Partner	2
Some Other Adult	3
Refused	8
Not Sure	9

THANK YOU. FINAL QUICK QUESTIONS.

S7. Record Gender

Male	1
Female	2

S8. Excluding cell phones, how many different telephone numbers - - different telephone lines, not extensions - - do you have coming into your household?

_____ [RECORD #]

[IF S8 >1, ASK Q. S8a.]

S8a. How many of these phone numbers are usually used as a business phone, for a fax machine, or for a computer?

_____ [RECORD #]

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

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

THE 2002 JEWISH COMMUNITY STUDY
OF GREATER PHOENIX

SURVEY QUESTIONNAIRE

Jewish Federation of Greater Phoenix

Ukeles Associates [UAI]

International Communications Research [ICR]

January 2002

FINAL

The 2002 Jewish Community Study of Greater Phoenix

SURVEY INTERVIEW QUESTIONS

Your answers to the survey questions will be used to identify Jewish communal needs and to plan better services. The interview is confidential and anonymous. Again, we are not selling anything and absolutely will not be asking for contributions.

[IF NECESSARY: "You can call 1-602-274-1800, ext. 156 to find out more about this study."]

1+ [IF Q. S2 = 1]

1. **Where were you born in Arizona: in the Greater Phoenix area, or somewhere else in Arizona?** [IF Q. S2 = 1: BORN IN ARIZONA]

Phoenix, Greater Phoenix area	1	Skip to Q. 1d
Somewhere else in Arizona	2	
Refused	9	

1a. [IF Q. S2 = 2]

You mentioned that you were not born in Arizona. Where were you born?
 PROBE FOR STATE OR COUNTRY. RECORD VERBATIM OR CODE

Phoenix, Greater Phoenix area	1	SKIP TO Q. 2a						
Arizona - other areas	2	SKIP TO Q. 1d						
US STATE - RECORD ALASKA =2, ALABAMA=3, etc.		RECORD U. S. STATE SKIP TO Q. 1d						
Former Soviet Union	4	Q. 1b. In what year did you come to the US? — — — — — Q. 1c: Are you a U.S. citizen now? <table border="1" style="margin-left: auto; margin-right: auto;"> <tr> <td>Yes</td> <td>1</td> </tr> <tr> <td>No</td> <td>2</td> </tr> <tr> <td>Don't Know</td> <td>8</td> </tr> </table>	Yes	1	No	2	Don't Know	8
Yes	1							
No	2							
Don't Know	8							
Israel	5							
Mexico	6							
South Africa	7							
Canada	8							
England/Great Britain	9							
Germany	10							
Poland	11							
Other non-USA _____	97							

1d. **For how many years have you lived in the Greater Phoenix area?**

_____ (RECORD RESPONSE AND CONTINUE)

Less than 1 Year	0	CONTINUE
Number of Years	1-90	

1e Deleted

1f. **When you first moved to the Greater Phoenix area and were deciding where to live, were you interested in finding out if there was an area, a neighborhood where Jewish people tended to live?**

Yes	1
No	2
Not Sure	x

1g Deleted

1h. **When you first moved, were you contacted by anyone in the Jewish community who welcomed you?**

Yes	1
No	2
Not Sure	x

1i. **Did anyone invite you to a Jewish community event, or invite you to their synagogue or temple for services?**

Yes	1
No	2
Not Sure	x

- 1j. **Did you receive any written information about the Jewish community when you first moved to Greater Phoenix, like a copy of the Jewish News or a Community Directory?**

Yes	1
No	2
Not Sure	x

2. **For how many years have you lived in your current residence?**

_____ (RECORD RESPONSE AND CONTINUE)

Less than 1 Year	0	CONTINUE WITH Q. 2a
Number of Years	1-90	
Have Always Lived in Current Residence	97	SKIP TO Q. 3

- 2a. **What is that area that you live in usually called?**

LIST OF 84 COMMUNITY NAMES ALPHABETICALLY ORGANIZED.

COMMUNITY NAMES REPEATED IN Q. 2e and Q. 4b.

LIST OF COMMUNITY NAMES FOLLOWS FINAL PAGE OF QUESTIONNAIRE

Agua Fria	1
Ahwatukee	2
..... COMPLETE LIST OF AREAS FOLLOWS FINAL PAGE OF QUESTIONNAIRE
West Valley	83
Wickenburg	84

- 2b Deleted

2c. [If Q.2 = 97 or 99, SKIP TO Q.3]

Before you moved to your current residence, where did you live? In the Greater Phoenix area, somewhere else in Arizona, or someplace else?

Phoenix, Greater Phoenix area	1	SKIP TO Q. 2d
Arizona - other areas	2	SKIP TO Q. 3
US STATE - RECORD ALASKA =2, ALABAMA=3, etc.		RECORD U. S. STATE SKIP TO Q. 3
Former Soviet Union	4	SKIP TO Q. 3
Israel	5	
Mexico	6	
South Africa	7	
Canada	8	
England/Great Britain	9	
Germany	10	
Poland	11	
Other non-USA _____	97	

2d. **Can you remember the zip code of the place where you lived before you moved into your current residence?"**

_____ (RECORD RESPONSE AND CONTINUE)

2e. **What is that area usually called?**

SAME ALPHABETICAL LIST OF 84 COMMUNITY NAMES AS QUESTION 2A

3. **A large number of people in the Greater Phoenix area live here only part of the year. How many months of the year do you usually live in the Greater Phoenix area?**

10 -12 months, All Year Round	10,11,12	IF 10, 11, 12 MONTHS SKIP TO Q. 4
1-9 MONTHS [CODE NUMBER]	1-9	CONTINUE WITH Q. 3a+
Vacation - Do Not Really Live in the Greater Phoenix area	97	SKIP TO Q. 3b

3a. Q. 3a, Q. 3b ASKED ONLY IF RESPONDENT RESIDES IN GREATER PHOENIX 1-9 MONTHS

Do you consider the Greater Phoenix area to be your primary residence?

Yes	1
No	2
Not Sure	3

3b. **How likely do you think you are to become a year-round resident in the Greater Phoenix area at some point in the future? Would you say very likely, somewhat likely, somewhat unlikely, or very unlikely?**

Very Likely	4
Somewhat Likely	3
Somewhat Unlikely	2
Not at all Likely	1
Consider Self Full-time Resident Now	0

4. **Within the next year or two, how likely are you to move from your current residence in the Greater Phoenix area? [READ SCALE]**

Definitely Will Move	1	CONTINUE
Probably Will Move	2	
Probably Will NOT Move	3	SKIP TO Q. 5
Definitely Will NOT Move	4	

4a. **If you were to move within the next year, would you move somewhere else in the Greater Phoenix area, somewhere else in Arizona, or outside of Arizona?**

Greater Phoenix	1	CONTINUE
Somewhere Else in Arizona	2	SKIP TO Q. 5
Outside of Arizona	3	

4b. **To what area in Greater Phoenix might you move?**

ALPHABETICAL LIST OF 84 COMMUNITY NAMES

5+ We have a few questions about religious identity.

5. What is YOUR religion, if any? Would you say it is...? [READ CATEGORIES IN SEQUENCE – IF ASKED, NOTE THAT THIS IS NOT WHETHER YOU CONSIDER YOURSELF JEWISH, BUT WHETHER YOU CONSIDER YOURSELF AS HAVING A RELIGION]

Judaism, Jewish	1	SKIP TO Q. 6
Judaism and Something Else	2	IF Q. S4=1 [JEWISH] OR IF Q. S4=4 [NON-JEWISH], CONTINUE. IF Q. S4=2 OR IF Q. S4=3, SKIP TO Q. 6 [ISSUE HAS BEEN ADDRESSED IN SCREENER]
Christian, Catholic, Protestant	3	IF Q. S4=1 [JEWISH], CONTINUE. [RESPONDENT CONSIDERS SELF JEWISH IN SCREENER] OTHERWISE, SKIP TO Q. 7
Other Religion [SPECIFY IN DETAIL _____]	4	
NONE - no religion	5	SKIP TO Q. 7
DO NOT READ Unsure - will not commit answer	8	

5a. So that we can properly understand your answer, could you tell me the ways in which you consider yourself “Jewish”...or “Jewish and Something Else”

RECORD VERBATIM; CODE. _____

Jesus was a Jew	1	SKIP Q. 62 AND Q. 62a
Jew for Jesus	2	
Jewish Christian	3	
Messianic Jew	4	
“Completed Jew”	5	
OTHER	7	PROBE ON “JEWISH AND SOMETHING ELSE” DUAL IDENTITY

6. **Do you consider yourself...?**

[READ, CATI ROTATES ANSWERS 1-5; ANSWERS "6" and "7" ALWAYS LAST]

	Conservative	1
	Jewish Renewal	2
	Orthodox	3
	Reform	4
	Secular Humanist - Jewish	5
	No Denomination [Just Jewish]	6
	A Messianic Jew – Jews for Jesus - Christian Hebrew - a Completed Jew TERMINATE INTERVIEW GRACIOUSLY IF MESSIANIC JEW – SKIP TO Q. 62 AND Q. 62a	7
DO NOT READ	[VOLUNTEERED] CHABBAD	8
DO NOT READ	OTHER [Specify] _____	9

7. **In what year were you born?**

Year born _____ (RECORD RESPONSE)

[IF REFUSED, ASK Q. 7a]

7a. **Please tell me if you are:**

18 – 29 years old	1
30 - 49 years old	2
50 – 69 years old	3
70 years or more	4

8. **GENDER of respondent – [ASK AS NEEDED: Are you male or female?]**

Male	1
Female	2

9. **Were you raised Jewish?** [READ]

Yes, Raised Jewish	1
Raised Jewish and Something else, Partially Jewish	2
No	3
Refused	8
DK	9

10a. **Did your mother consider herself Jewish? Your father?**

	Yes	No	?	REFUSED
10a-a Mother Jewish	1	2	8	9
10a-b Father Jewish	1	2	8	9

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

Married	1	ASK Q. 11a: In what year did you get married? _____ THEN SKIP TO Q. 12
Living Together, Partners	2	ASK Q. 11b: For how long have you been living together with your partner? _____ THEN SKIP TO Q. 12
Separated	3	SKIP TO Q. 14
Divorced	4	
Widowed	5	
Never Married [Single]	6	

QUESTIONS 12 -13+ ASKED OF CURRENTLY
MARRIED RESPONDENTS AND THOSE LIVING TOGETHER WITH A PARTNER

12. **In what year was your spouse/partner born?** Year born _____

IF AGE IS REFUSED, INDICATE IMPORTANCE FOR PLANNING,
CONFIDENTIAL, ANONYMOUS. RE-ASK POLITELY

SKIP TO Q.13.

18 – 29 years old	1
30 - 49 years old	2
50 – 69 years old	3
70 years or more	4

13. **I need to verify, is your spouse/partner male or female?**

Male	1
Female	2

13a. **Where was (he/she) born?** [PROBE AS NEEDED: **In the Greater Phoenix area, somewhere else in Arizona, or somewhere else?**

Phoenix, Greater Phoenix area	1	SKIP TO Q. 13e
Arizona - other areas	2	SKIP TO Q. 13d
US STATE - RECORD ALASKA =2, ALABAMA=3, etc.		RECORD U. S. STATE SKIP TO Q. 13d
Former Soviet Union	4	SKIP TO Q. 13b
Israel	5	
Mexico	6	
South Africa	7	
Canada	8	
England/Great Britain	9	
Germany	10	
Poland	11	
Other non-USA _____	97	

13b. **In what year did he/she come to the U.S.?**

_____ (RECORD RESPONSE)

13c. **Is he/she a citizen now?**

Yes	1
No	2
Don't Know / Refused	8

13d. **For how many years has (he/she) lived in the Greater Phoenix area?**

_____ (RECORD RESPONSE)

Less than 1 Year	0
Number of Years	1-90
Born in Phoenix	97

13e. **Does your (spouse/partner) currently consider (himself/herself) Jewish?**

[READ]

[INTERVIEWER: PLEASE NOTE – IF ASKED - THAT THIS IS NOT “IS YOUR SPOUSE’S RELIGION JEWISH? BUT “DOES YOUR SPOUSE CONSIDER HIMSELF/HERSELF JEWISH?” EVEN IF NOT RELIGIOUS OR NO RELIGION.]

Yes, Jewish	1
Jewish and Something else, Partially Jewish	2
No	3
[DO NOT READ] DON'T KNOW	9

13f. **Was your (spouse/partner) raised Jewish?** [READ]

Yes, raised Jewish	1
Raised Jewish and Something Else, Partially Jewish	2
No	3
[DO NOT READ] DON'T KNOW	9

13g. **Did either of your (spouse's/partner's) parents consider themselves Jewish?**

[IF YES: **Was (his/her) mother Jewish...? (His/her) father?**]

	Yes	No	DK	REFUSED
13g-a Mother Jewish	1	2	8	9
13g-b Father Jewish	1	2	8	9

13h. **In terms of a religious identity, what is your (Spouse's/Partner's) religion, if any? Would you say it is...?**

[READ CATEGORIES **IN SEQUENCE** – IF ASKED, NOTE THAT THIS IS NOT WHETHER HE/SHE CONSIDERS SELF JEWISH, BUT WHETHER HE/SHE CONSIDERS SELF AS HAVING A RELIGION]

Judaism, Jewish	1	CONTINUE WITH Q. 13i
Judaism and Something Else	2	
Christian, Catholic, Protestant	3	SKIP TO Q. 14
Other Religion [SPECIFY IN DETAIL ____]	4	
NONE - no religion	5	
DO NOT READ Unsure - will not commit answer	8	

- 13i **Does (he/she) consider (himself/herself) ...?**
 [READ, CATI ROTATES ANSWERS 1-5; ANSWERS "6" and "7" ALWAYS LAST]

	Conservative	1
	Jewish Renewal	2
	Orthodox	3
	Reform	4
	Secular Humanist - Jewish	5
	No Denomination [Just Jewish]	6
	A Messianic Jew – Jews for Jesus - Christian Hebrew - a Completed Jew	7
DO NOT READ	[VOLUNTEERED] CHABBAD	8
DO NOT READ	OTHER [Specify] _____	9

ASK Qs. 14-14c FIRST FOR RESPONDENT; 15-15c FOR SPOUSE/PARTNER IF NEEDED

14. **A few questions now about your work and education (IF MARRIED/PARTNER: as well as the work and education of your spouse/partner).**

What is your current employment status?

[READ LIST AS NEEDED - CATEGORIES AS NECESSARY – MULTIPLE ANSWERS OKAY]

Self Employed	1	ASK Q. 14a AND Q. 14b
Employed full time	2	
Employed part time – not a full-time student	3	
Full-time Student	4	SKIP TO Q. 14c
Retired	5	SKIP TO Q. 14b
Full-time Volunteer	6	SKIP TO Q. 14c
Homemaker	7	SKIP TO Q. 14c
Disabled and unable to work	8	SKIP TO Q. 14b
Unemployed and looking for work	9	SKIP TO Q. 14b
Unemployed and not looking for work	10	SKIP TO Q. 14b
Other (specify _____)	11	ASK Q. 14a AND Q. 14b AS APPROPRIATE

14a. In what zip code do you work? _____

14b. What (is/was) your occupation?

_____ [RECORD VERBATIM]

14c. What is your highest education degree? [READ AS NECESSARY]

Doctorate level (e.g., M.D. / Ph. D.)	1
Graduate Work Beyond Masters Degree	2
Masters Level - all degrees	3
Bachelors (include Nursing BSN)	4
Nursing degrees (non-Bachelors: R.N., L. P. N.)	5
Associates Degree/Some College	6
High School Diploma	7
Technical School Certificate, Degree	8
No High School Diploma, No education	9

INTERVIEWER: IF "1" PERSON HOUSEHOLD ... SKIP TO Q. 23
IF MARRIED OR HAS PARTNER, ASK Q. 15+ ABOUT SPOUSE PARTNER

15. What about your (spouse / partner)? What is his/her current employment status?

[READ LIST AS NEEDED - CATEGORIES AS NECESSARY – MULTIPLE ANSWERS OKAY]

Self Employed	1	CONTINUE WITH Q. 15aa
Employed full time	2	
Employed part time – not a full-time student	3	
Full-time Student	4	SKIP TO Q. 15b
Retired	5	CONTINUE WITH Q. 15a
Full-time Volunteer	6	SKIP TO Q. 15b
Homemaker	7	SKIP TO Q. 15b
Disabled and unable to work	8	CONTINUE WITH Q. 15a
Unemployed and looking for work	9	
Unemployed and not looking for work	10	
Other (specify _____)	11	CONTINUE WITH Q. 15a IF APPROPRIATE

15aa. In what ZIP Code does (he/she) work? _ _ _ _ _

15a. What (is/was) (his/her) occupation? _____ [RECORD VERBATIM]

15b. What is (his/her) highest education degree? [READ AS NECESSARY]

Doctorate level (e.g., M.D. / Ph. D.)	1
Graduate Work Beyond Masters Degree	2
Masters Level - all degrees	3
Bachelors (include Nursing BSN)	4
Nursing degrees (non-Bachelors: R.N., L. P. N.)	5
Associates Degree/Some College	6
High School Diploma	7
Technical School Certificate, Degree	8
No High School Diploma, No education	9

16. [ASK AS NEEDED TO CONFIRM HOUSEHOLD STRUCTURE]

How would you best describe your relationship to the other people in the household? [READ LIST IF NECESSARY]

One person household (Auto-coded if Q. S3=1)	1
Husband/father/stepfather in family (A head of household)	2
Wife/mother/stepmother (A head of household)	3
Unmarried partner (A head of household)	4
Other Head of Household (e. g., Roommate)	5
Adult Child age 18+	6
Mother/Mother-in-law or Father/Father-in-law of Household Husband/Wife	7
Grandmother/Grandfather of Household Husband/Wife	8
Other relative of Household Husband/Wife	9
Other:	97

17. **Other than you (and your spouse/partner) how many other persons age 18 or older live in the household? Please include students temporarily living away from home, at a college, graduate school, or boarding school.**

_____ [RECORD "0" IF NONE – SKIP TO Q. 18]

17a1. **Earlier you said there were (INSERT RESPONSE TO S3) people in your household. Just to verify, there is/are (INSERT RESPONSE TO 17) adults in your household, OTHER THAN you (and your spouse/partner)?**

Yes	1
No	2

[IF Q. 17a1 = 2, RE-ASK Q.17]

17a. **How old are these other adults?** RECORD AGE FOR ALL ADULTS

RECORD AGE FOR ALL OTHER ADULTS IN HOUSEHOLD THEN ASK Q. 17b - Q. 17d FOR EACH ADULT ... BEGINNING WITH OLDEST ADULT..

17aa. IF NECESSARY: **Please tell me if he/she is:**

18 – 29 years old	1
30 - 49 years old	2
50 – 69 years old	3
70 years or more	4

17b. **Is the [GIVE AGE] adult, male or female?**

Male	1
Female	2

17c. What is his/her relationship to you?

Spouse (husband/wife)	1	REVIEW SEQUENCE
Unmarried partner	2	REVIEW SEQUENCE
Roommate/House-mate	3	
Son	4	
Stepson	5	
Daughter	6	
Step daughter	7	
Grandson	8	
Granddaughter	9	
Mother – Mother-in-law	10	
Father – Father-in-law	11	
Other relative	12	
Other [_____]	97	

CATI CROSS CHECKS IF OTHER ADULT IS LISTED AS SPOUSE/PARTNER, BUT NOT ANSWERED AS SPOUSE/PARTNER IN Q. 11

[ASK 17c1 if 17c = 1, 2 and Q11 = 1, 2]

17c1. So this means you are married or living with a partner?

Married	1	Continue
Living w/ partner	2	
No	3	Go back to Q13c

17c2. Is this the same person with whom you talked about earlier?

Yes	1
No	2

17d. **Does (INSERT AGE AND ANSWER IN Q17c) currently consider himself/herself Jewish?** [READ]

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

Yes, Jewish	1
Yes, Jewish and Something Else [Partially Jewish]	2
No	3
[DO NOT READ] Not Sure, Do Not Know	8
[DO NOT READ] Refused	9

18. **Are there any children 17 years of age or less who live in the household? Please include any children 17 years or younger who are temporarily living at a boarding school or college.**

[IF YES: **How many?**]

_____ [RECORD NUMBER OF CHILDREN : “0” IF NONE]

IF NO CHILDREN IN HOUSEHOLD, SKIP TO Q. 23

18a. [IF CHILDREN IN HOUSEHOLD UNDER AGE 18]

How old are these children (starting with oldest child)?

[IF RESPONDENT IS HESITANT]: **It’s important for us to know the ages of children in the Jewish community, since that helps in making plans for pre-school programs, Jewish educational programs, and recreational and camping programs.**

RECORD AGE. THEN ASK Qs. 18b-18d FOR EACH CHILD, BEGINNING WITH OLDEST.

If age of child is refused: Q.18a-b **Please tell me if (he/she) is...**

0 – 5 years old	1
6 – 12 years old	2
13 – 17 years old	3

18b. Is the [OLDEST ... YOUNGEST] child, male or female?

Male	1
Female	2

18c. What is his/her relationship to you? Is he/she your son/daughter, stepson/stepdaughter? [READ IF NECESSARY]

Son	1
Stepson	2
Daughter	3
Stepdaughter	4
Grandson	5
Granddaughter	6
Other [specify] _____	7

18d. Is this child being raised: [READ]

Jewish	1
Jewish and Something Else	2
Not Being Raised Jewish	3
Have not decided yet	4

18e. **DELETED**

18f. Has this child ever gone to a Jewish pre-school, a Jewish daycare program, nursery school, or kindergarten?

Yes	1
No	2

ASK Q. 19+ FOR EACH CHILD AGES 6 – 17 BEING RAISED JEWISH OR “JEWISH & SOMETHING ELSE”
 IF NO CHILDREN AGES 6-17, BUT ONLY CHILD/CHILDREN AGES 0-5, SKIP TO Q. 22

19+ **A few questions about the education of the children ages 6-17.**

19a. **What type of school is [OLDEST CHILD 6-17] going to on a full-time basis?** [READ]

Public School	1	CONTINUE WITH Q. 19b+ FOR EACH CHILD AS APPROPRIATE
A Private Jewish All-Day Full-time School, A Jewish Day School	2	SKIP TO NEXT CHILD UNTIL SEQUENCE COMPLETED FOR ALL CHILDREN 6-17 CONTINUE WITH Q. 19b+ FOR EACH CHILD AS APPROPRIATE
Private School – Not Jewish	3	
At Home Full-time Schooling	4	
Already Completed School	5	

[CATI PROMPTS WORDING OF Q. 19b DEPENDING ON WHETHER CHILD HAD GONE TO A JEWISH PRE-SCHOOL IN Q. 18f]

19b. [CHILD ATTENDED JEWISH PRE-SCHOOL]

Other than a Jewish pre-school, has this child ever had any type of Jewish education?

[CHILD ATTENDED JEWISH PRE-SCHOOL]

Has this child ever had any type of Jewish education?

Yes	1	CONTINUE
No	2	SKIP TO NEXT CHILD IF APPLICABLE

19c. **Has this child ever attended a Jewish Day School, a private Jewish all-day, full-time school?**

Yes	1	SKIP TO NEXT CHILD IF APPLICABLE
No	2	CONTINUE

19d. **Has this child ever had any Jewish education at a synagogue Jewish after-school program, or a synagogue Sunday School program, or a Jewish after-school or Sunday program in another place, like a Jewish Community Center?**

Yes	1
No	2

ASK ALL RESPONDENTS WITH **ANY** CHILD AGES 6-17 BEING
RAISED JEWISH OR "JEWISH & SOMETHING ELSE"

20. **Parents have different ideas of how they would like their children to be Jewish. How important is it for your (child/children) (ages 6-17) to (READ ITEM)? [CATI ROTATES TOPIC] Is it extremely important., very important, somewhat important, or not at all important?**

Extremely Important	4
Very Important	3
Somewhat Important	2
Not at all important	1

- 20a. Feel positive about being Jewish
 20b. Be knowledgeable about and appreciate Jewish customs and beliefs
 20d. Be bar mitzvah or bat mitzvah
 20e. Marry another Jew when they are adults.
 20f. Understand Tzedakah, the Jewish commitment to charity

21+ [CATI SELECTS FORMAT:]

IF ONLY ONE CHILD AGES 6-17:

Has your child who is age ___ ever:

IF MORE THAN ONE CHILD AGES 6-17

Have any of your children ages 6-17 ever:

	YES	NO
21a. Gone to a summer overnight camp with Jewish content?	1	2
21b. Gone to a summer day camp with Jewish content?	1	2
21c. Gone on a trip to Israel?	1	2
21e. Been involved in Jewish youth group activities	1	2

[INTERVIEWER: IF ASKED, SAY "...such as AZA, BBG, JSY, NIFFY, USY, Young Judea."]

ASK ALL RESPONDENTS WITH ANY CHILD IN HOUSEHOLD

22. **Do you agree or disagree with each of the following statements about Jewish Day Schools -- private, Jewish, all-day, full-time schools?**
[CATI ROTATES SEQUENCE]

- 22a. Jewish Day Schools are only for Jews who are religious.
- 22b. Jewish Day Schools are not strong enough in secular studies like the sciences, American and English literature.
- 22e. The number one priority for the Jewish community should be for all Jewish children to attend Jewish Day Schools.

ASK ALL RESPONDENTS

23+ **Now a few questions about Jewish practices.**

Do you (or does anyone else in the household) always, usually, sometimes, never[READ & ROTATE QUESTIONS, ANSWER CATEGORIES]?

Always	4
Usually	3
Sometimes	2
Never	1

- 23a. **Light Sabbath candles on Friday night?**
- 23b. **Participate in a Passover Seder? (“Say-der”)**
- 23c. **Fast on Yom Kippur? (“Yom key-poor”) PAUL – FOR WHOEVER FASTS MOST UNLESS YOU CHANGED ALREADY – NOT CHANGED ON MY CATI VERSIO c- could be after Kosher and you!**
- 23d. **Light Hanukkah candles? (“Hah-new-kah”)**
- 23e. **Is there a Mezzuzah (“Muh-Zoo-Zuh”) on any door in your house?**

Yes	1
No	2

23f. **Do you keep a kosher home?**

Yes	1
No	2

24. **Do you or does someone else in the household belong to or regularly attend a Jewish congregation: a temple or synagogue in the Greater Phoenix area?**

[INTERVIEWER: IF NECESSARY, Does anyone consider themselves a member of a temple or synagogue in the Greater Phoenix area?"]

Yes	1	SKIP TO Q. 24a
No	2	CONTINUE TO Q. 24b

- 24a. **Can you please tell me the name of the temple or synagogue to which you/your household belongs to or regularly attends in Greater Phoenix?**

RECORDED VERBATIM.

- 24b. **What is the most important reason that [CATI INSERTS FORMAT:] (you do NOT/ your household does NOT) belong to a synagogue or temple in Phoenix right now?** [RECORD VERBATIM - CODE LATER USING CATEGORIES BELOW]

Cost of Membership	1
Feel Unwelcome in Synagogue/Temple	2
Friends/Relatives do not belong	3
Not familiar with service, what to do	4
Travel is difficult	5
Too far away - distance an issue	6
No need yet - no kids	7
No need yet - kids young	8
No need – kids grown up	9
Not religious - do not have a religion	10
No Need - No reason - No particular reason	11
Just Moved to Phoenix, to local area	12
Not "Jewish" -do not practice Judaism	13
Spouse/partner not Jewish	14
Cannot find synagogue/congregation that fits	15
Belong Synagogue/temple not in Phoenix	16
Bad experience in Phoenix synagogue/temple	17
Bad experience elsewhere - child, adult	18
Miscellaneous	19

25. **Other than belonging to a synagogue or temple, do you (or does anyone else in the household) belong to or regularly participate in the activities of any other Jewish organization in Greater Phoenix: like a JCC or Hadassah [Ha-das-sah]?**

Yes	1
No	2

26. **Do you (does your household) belong to or pay dues to a synagogue or temple OUTSIDE the Greater Phoenix area?**

Yes	1
No	2

- 28a. **Have you ever gone to a program or any activities sponsored by the Tri-Cities JCC in Tempe?**

Yes	1
No	2

- 28b. **Have you ever gone to a program or any activities sponsored by the Valley of the Sun JCC in Scottsdale, or in Phoenix ...?**

Yes	1
No	2

ASK ALL RESPONDENTS

29. **In the Greater Phoenix area, during the past year, have you (or anyone else in the household??) volunteered time to help a charitable organization (like United Way or a Jewish charity), or to help a not-for-profit organization (like a museum or hospital)?**

Yes	1	CONTINUE
No	2	SKIP TO Q. 29b

29a. **Was that for [READ:] a Jewish organization, a non-Jewish organization, or for both a Jewish and a Non-Jewish organization?**

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

29b. **In the past five years, have you (or anyone else in the household) served as a COMMITTEE MEMBER or served as a BOARD MEMBER of ANY charitable / not-for-profit organization like the Girl Scouts, United Way, a museum, or a congregation (synagogue/temple) or a Jewish Organization?**

Yes	1	CONTINUE
No	2	SKIP TO Q. 30

29c. **Was that for [READ:] a Jewish organization, a non-Jewish organization, or for both a Jewish and a non-Jewish organization?**

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

Qs. 30 – 38 ASKED ONLY IF RESPONDENT IS JEWISH
 [FROM SCREENER QUESTION Q. S-4= 1 or 2: JEWISH OR "JEWISH AND SOMETHING ELSE"]

IF RESPONDENT IS NON-JEWISH, SKIP TO Q. 39

30. **About how often did you attend any Jewish religious services in the past year or two?**

[READ LIST 1-9 AS NEEDED – RECORD HIGHEST NUMBER RESPONSE]

Never	1	
Only for Weddings and Bar/Bat Mitzvahs	2	
Only on the High Holidays [Rosh Hashanah and/or Yom Kippur]	3	
A few other times a year [3-9 times]	4	
About once a month	5	
2 or 3 times a month	6	
About once a week	7	
Several times a week	8	
Every Day	9	
[DO NOT READ]	Other [SPECIFY _____]	10
	Yizkor ONLY	11
	DO NOT KNOW / DO NOT REMEMBER	12
	REFUSED	13

31. **In the past year or two, have you been regularly engaged in Jewish study?** [If asked: “By regularly we mean at least once a month.”]

Yes	1
No	2

32+ **Do you agree or disagree with each of the following statements.**
[CATI ROTATES]

Agree	1
Disagree	2

32a. The Greater Phoenix area is so geographically vast, that sometimes it makes participation in Jewish life difficult.

32b. Despite its size, there really is a strong sense of Jewish community in the Greater Phoenix area.

32d. Jews have a special responsibility to take care of Jews in need around the world.

32e. All Jews should visit Israel at least once.

33. Deleted

34. **How important is being Jewish for you? Is it very important, somewhat important, not very important, or not at all important to you?**

Very Important	1
Somewhat Important	2
Not very important	3
Not at all important	4

35a. **For you, how important is it to be part of a Jewish community in Greater Phoenix? [READ IF NECESSARY] Is it very important, somewhat important, not very important, or not at all important to you? [CATI ROTATES]**

Very Important	1
Somewhat Important	2
Not very important	3
Not at all important	4

35b. **To what extent do you feel like you are part of a Jewish community in the Greater Phoenix area?**

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

36. **Do you follow events in Israel on a:** [READ]

Daily basis	1
Weekly basis	2
Only if there are major events happening	3
Rarely	4
Not At All	5

36a. **Is Israel a very important part of your Jewish identity, a somewhat important part, a not very important part, or not at all an important part of your Jewish identity?**

Very Important	1
Somewhat Important	2
Not very important	3
Not at all important	4

37. **A few questions about your childhood. As a child or teenager, did you ever travel to Israel?**

Yes	1
No	2

37a. **As a child or teenager, did you ever attend an overnight camp with Jewish content?**

Yes	1
No	2

37b. **As a child or teenager, were you ever a member of a Jewish youth group?**

Yes	1
No	2

37c. **As a child or teenager, did you ever have any formal Jewish education, such as at a Jewish Day School, Hebrew School, Sunday School or through private tutoring?**

Yes	1	CONTINUE
No	2	SKIP TO Q. 38

37d. **As a child, how many years of any type of formal Jewish education did you complete?**

_____ (RECORD RESPONSE)

37e. **Did you ever go to an All-Day, Full time Private Jewish Day School or Yeshiva?**

Yes	1
No	2

38+ **Did you ever ...? [ROTATE]**

Yes	1
No	2

38a. Take a college-level Jewish Studies course

38b. Attend or work at a summer camp with Jewish content

38c. Have a [CATI DETERMINES: (Bar/Bat Mitzvah)] or a confirmation when you were a teenager?

ASK ALL RESPONDENTS.

39. **How important to you is organized religion in your life - [READ, ROTATE] - very important, somewhat important, not very important, not at all important?**

Very Important	1
Somewhat Important	2
Not Very Important	3
Not at all Important	4

40. **As an adult, have you ever traveled to Israel?**

Yes	1
No	2

- 40a. Deleted

- 40b. **Do you or does any member of your family read the *Jewish News of Greater Phoenix*?**

Yes	1
No	2

- 40c. **Do you or does any member of your family regularly read any Jewish periodicals, newspapers or magazines?**

Yes	1
No	2

41. Deleted

- 41a. Deleted

42+ **In Greater Phoenix, please tell me if financial cost has prevented (you/your family) from doing any of the following during the past FIVE years.**

In the past five years, has financial cost prevented your:

[ROTATE 42a – 42e, THEN 42f – 42h IF APPROPRIATE: REREAD QUESTION AS NECESSARY]

Yes	1
No	2

42a. **Belonging to a Temple or Synagogue**

42b. **Going to Israel**

42c. **Belonging to a Jewish Community Center**

42e. **Becoming involved in the Jewish Federation**

IF ANY CHILD IN HOUSEHOLD AGES 6-17

42f. **Sending a child to a Jewish summer sleep away camp**

42g. **Sending a child to a Private Jewish all-day, full-time Day School**

43+ **The following questions will help us learn about specific services that may be needed in the Jewish community.**

43. **In the past year, did any member of your immediate family need assistance for a special-needs child or special-needs adult?**

Yes	1	CONTINUE WITH Q. 43a IF THERE IS A CHILD UNDER AGE 18 IN HOUSEHOLD IF NO CHILD IN HOUSEHOLD, SKIP TO Q. 43b [CATI AUTO-CODES 43a=2 ADULT]
No	2	SKIP TO Q. 44a

43a. Was the person with special-needs a child under age 18 or an adult?

Child less than 18 years old	1
Adult	2
Both - IF RESPONDENT VOLUNTEERS	3
NOT SURE	8

43b. How easy or difficult was it to get the help/assistance that was needed for that special-needs person? Was it [READ, ROTATE]

Very Difficult	1
Somewhat Difficult	2
Somewhat Easy	3
Very Easy	4
NOT SURE	8

44. 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?

Yes	1	CONTINUE WITH Q. 44a IF THERE ARE ANY CHILDREN (AGES 0-17) IN THE HOUSEHOLD IF NOT, ASK Q. 44b ONLY [CATI AUTO-CODES 44b=2 ADULT]
No	2	SKIP TO Q. 45

44a. Was the person who needed that assistance a child under age 18 or an adult?

Child less than 18 years old	1
Adult	2
Both -VOLUNTEERED	3
NOT SURE	8

44b. **How easy or difficult was it to get the help/assistance that was needed for that person? Was it** [READ, ROTATE]

Very Difficult	1
Somewhat Difficult	2
Somewhat Easy	3
Very Easy	4
NOT SURE	8

45. **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 Greater Phoenix?**

Yes	1	CONTINUE WITH Q. 45a
No	2	SKIP TO Q. 46

45a. **How easy or difficult was it to get the help/assistance that was needed for that elderly relative? Was it** [READ, ROTATE]

Very Difficult	1
Somewhat Difficult	2
Somewhat Easy	3
Very Easy	4
NOT SURE	8

ASK ALL RESPONDENTS

46+ **I'm going to read a list of Jewish communal concerns. How important are each of these concerns to you?**

Very Important	1
Somewhat Important	2
Not Very Important	3
Not At All Important	4

[READ, CATI ROTATES CONCERNS]

46a. **Anti-Semitism** (“SEM-ih-tiz-em”)

46b. **Connecting People to the Jewish Community in Greater Phoenix**

46c. **Israel**

46d. **Jews in the Former Soviet Union**

46f. **Adult Jewish Education**

46i. **The loss of Jewish identity**

47. Now I would like to read you a list of groups of people. For each, please tell me how important it is for the Jewish community in Greater Phoenix to have programs and assistance for each group.

Do you think it is very important, somewhat important, not very important, or not at all important for the Phoenix Jewish community to have programs and assistance for ... [CATI ROTATED]

Very Important	1
Somewhat Important	2
Not Very Important	3
Not At All Important	4

- 47a. **The Jewish Poor**
- 47b. **Interfaith Jewish Families**
- 47c. **Jewish Widows / Widowers**
- 47d. **Active Senior Adults**
- 47e. **Single Parent Families**
- 47f. **People with Special Needs – Jews with Disabilities**
- 47g. **Jewish Newcomers**
- 47h. **Jewish Singles – Jewish Single Adults**
- 47i. **Frail Elderly**

48+ For statistical purposes, we need to ask a few questions. All of the information is confidential, and totally anonymous

48. Do you own or rent your residence?

Own	1
Rent	2

49. Are you registered to vote?

Yes	1
No	2

ASK Q. 50 ONLY IF RESPONDENT/SPOUSE/OR PARTNER IS
AGE 70 OR OVER

50. Do you (or your partner/spouse) have any adult children – over 21 years old – who usually live in their own households?

Yes	1	CONTINUE WITH Q. 50a and Q. 50b
No	2	SKIP TO Q. 51

50a. How many of these adult children live in their own households within the Greater Phoenix area? _____ (RECORD RESPONSE)

50b. How many of these adult children live in their own households outside the Greater Phoenix area? _____ (RECORD RESPONSE)

ASK ALL RESPONDENTS

51+ **Again, We are NOT asking for contributions, but the Jewish community is interested in understanding more about GREATER PHOENIX Jewish households contributions to charitable causes.**

51a. **During 2001 did you or (any member of your household) contribute to any charity or cause that is NOT specifically Jewish - - like the United Way, a cancer charity, an art museum, a hospital, etc.?**

Yes	1	CONTINUE
No	2	SKIP TO Q. 52
DON'T KNOW, NOT SURE	8	
REFUSED	9	

51a. **In total - as best you can estimate - was the amount you (your household) contributed in 2001 to Non-Jewish charities under or over \$1,000?**

Under \$1,000	1	CONTINUE
\$1,000 or more	2	
Don't Know / Refused	x	SKIP TO Q. 52

51b-c. [READ UNDER/OVER \$1,000 SCALE AS APPROPRIATE]

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

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

Less than \$100	1
Between \$100 and \$500	2
Between \$500 and \$1,000	3
DK / Refused	8

Between \$1,000 and \$2,500	4
\$2,500 or more	5
DK / Refused	8

52. **How about the Jewish Federation? During 2001, did you (your household) contribute to the JEWISH FEDERATION OF GREATER PHOENIX?**

Yes	1	CONTINUE
No	2	SKIP TO Q. 52d
DON'T KNOW, NOT SURE	8	SKIP TO Q. 53
REFUSED	9	

52a. **In total - as best you can estimate - was the amount you (your household) contributed in 2001 to THE JEWISH FEDERATION under or over \$1,000?**

Under \$1,000	1	CONTINUE
\$1,000 or more	2	
Don't Know / Refused	x	SKIP TO Q. 53

52b-c. [READ UNDER/OVER \$1,000 SCALE AS APPROPRIATE]

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

Less than \$100	1
Between \$100 and \$500	2
Between \$500 and \$1,000	3
DK / Refused	x

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

Between \$1,000 and \$2,500	4
\$2,500 or more	5
DK / Refused	X

52d. [ONLY ASKED IF RESPONDENT-HOUSEHOLD DID NOT CONTRIBUTE TO JEWISH FEDERATION OF GREATER PHOENIX IN 2001]

What was the most important reason that your household did not contribute to the Jewish Federation in the last year? Any other reasons?

[RECORD VERBATIM; PROBE FOR UP TO 3 REASONS]

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

52e. ONLY ASKED IF DID NOT CONTRIBUTE TO JEWISH FEDERATION OF GREATER PHOENIX.

In 2001, did you contribute to a Jewish Federation outside of Greater Phoenix?

Yes	1
No	2
Don't Know	8

54. ONLY ASKED IF DID NOT CONTRIBUTE TO JEWISH FEDERATION OF GREATER PHOENIX.

In 2001, did you (or anyone on your household) receive a request either through the mail, on the telephone, in-person, at work, or even on the Internet to give money to the Jewish Federation of Greater Phoenix?

Yes, contacted	1
No, not contacted	2

53. **During 2001, OTHER than to The Jewish Federation of Greater Phoenix, did you (did anyone in your household) contribute to ANY OTHER JEWISH CHARITY, CAUSE, OR ORGANIZATION or to a Synagogue or Temple?**

Yes	1	CONTINUE
No	2	SKIP TO Q. 55
DON'T KNOW, NOT SURE	8	
REFUSED	9	

53a. **In total - as best you can estimate - was the amount you (your household) contributed in 2001 to all Jewish causes and organizations - excluding the Jewish Federation in Phoenix - under or over \$1,000?**

Under \$1,000	1	CONTINUE
\$1,000 or more	2	SKIP TO Q. 53c
Don't Know / Refused	x	SKIP TO Q. 55

53b. [IF LESS THAN \$1,000]: **Was it...?** [READ]

Less than \$100	1
Between \$100 and \$500	2
Between \$500 and \$1,000	3
DON'T KNOW, NOT SURE	8
REFUSED	9

53c. [IF \$1,000 or MORE]: Was it...? [READ

Between \$1,000 and \$2,500	4
\$2,500 or more	5
DON'T KNOW, NOT SURE	8
REFUSED	9

54. Placed after Q. 52e.

ASK ALL RESPONDENTS

55. **For each of the following statements about the Jewish Federation, please tell me if you agree disagree with that statement?** [ROTATE SCRAMBLED, READ AS NEEDED]

55a. **The Federation puts my money to good use.**

55b. **I only hear from Federation when they ask for money.**

55d. **I prefer to give directly to a specific program rather than make a general gift to many Jewish organizations through the Federation**

55h. **Although there are many worthy causes, Jews should give preference to Jewish causes.**

55i. **The Jewish Federation should do more to encourage long-term planned giving to the Jewish Community.**

Agree	1
Disagree	2
Do Not Know DK	8
REFUSED	9

ASK ALL RESPONDENTS

56+ Q. 56 ASKED ONLY IF HOUSEHOLD IS NOT CONNECTED WITH THE JEWISH COMMUNITY – Q. 24 NOT SYNAGOGUE MEMBER and Q. 52 NO FEDERATION CONTRIBUTION

56. **How interested (are you, is your family) in becoming more involved in Jewish life or with Jewish organizations in Greater Phoenix?**

Very Interested	1	ASK Q. 57
Somewhat Interested	2	
Not Very Interested	3	
Not At All Interested	4	SKIP TO Q. 58
[VOLUNTEERED] Already Highly Involved	5	ASK Q. 57
REFUSED	9	SKIP TO Q. 58

57+ IF Q. 56 = 1, 2 OR 3: Q. 57 ASKED.

[PLEASE NOTE THAT CATEGORY “3” RESPONDENTS OF Q. 56 - “NOT VERY INTERESTED” - MIGHT BE ELIMINATED DURING ANALYSIS OF Q. 57 AFTER DATA REVIEW.]

Would (YOU, YOUR HOUSEHOLD) become more involved in Jewish life or with Jewish organizations, if ...

[CATI ROTATES 57a, 57c, 57d - then asks Q. 57e and 57f without rotation]...

- 57a. **You were given more information about volunteer opportunities.**
- 57b Deleted
- 57c. **If there was a newcomer’s guide to Jewish life in Greater Phoenix**
- 57d. **If there was a guide for retired people on opportunities for Jewish participation in Greater Phoenix**
- 57e. **If you had more information about the programs and services supported by the Federation**
- 57f. **A Rabbi asked you to get involved with the Jewish Federation**

ASK ALL RESPONDENTS

A few more statistical questions.

58. Have you ever visited any Jewish web sites on the Internet?

Yes	1
No	2

59. Do you have a will or any other estate planning document?

Yes	1	CONTINUE
No	2	SKIP TO Q. 60

59a. Have you arranged for a planned gift to ANY charity through a will or other estate planning document, or any other means?

Yes	1	CONTINUE
No	2	SKIP TO Q. 60

59b. Is any Jewish charity going to be the beneficiary of this planned gift?

Yes	1
No	2

A few final, but very important questions.

60. **Did you or any household member seek help in finding a job or choosing an occupation in the past 12 months?**

Yes	1
No	2

- 60a. **Which of these statements best describes your household's financial situation?**

[READ STATEMENTS]

[IF NECESSARY: **These questions are very important to help plan for the entire Greater Phoenix Jewish community.**]

	Cannot make ends meet	1
	Just managing to make ends meet	2
	Have enough money	3
	Have some extra money	4
	Well off	5
DO NOT READ	DK/Refused	8

61. **In 2001, was your household's total income before taxes under or over \$25,000?**

Under \$25,000	1	CONTINUE WITH Q. 61a
Over \$25,000	2	SKIP TO Q. 61b
DON'T KNOW, NOT SURE	8	READ NOTE BELOW TO RESPONDENT REPEAT Q. 61 AFTER EXPLANATION IF STILL REFUSAL, SKIP TO Q. 62
REFUSED	9	

IF RESPONDENT IS RELUCTANT OR REFUSES, READ:

The categories are quite broad. Income is an important variable for community leaders to help them plan for the community and to convince political leaders to develop new programs. All responses are confidential and anonymous. If you are still uncomfortable, then you obviously do not have to answer. But, please remember that your answers are totally anonymous. REPEAT Q. 61

61a. **Was it under \$15,000 or over \$15,000...?** [READ]

Under 15K	1	SKIP TO Q. 62
15K but less than 25K	2	
Refused	x	

61b. **Was it over \$150,000, or between \$100,000 and \$150,000, or between \$50,000 and \$100,000, or less than \$50,000...?** [READ]

Over 150K	1
100K but less than 150K	2
50K but less than 100K	3
25K but less than 50K	4
Refused	X

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

RECORD # _____

<p>IF MORE THAN ONE TELEPHONE NUMBER, CONTINUE WITH Q. 62a OTHERWISE, SKIP TO Q. 63</p>

62a. **How many of these phone numbers coming into your household [NOT INCLUDING THE CELL PHONE] are designated and exclusively used as a business phone, for a fax machine, or for a computer?**

RECORD # _____ 0 = None regularly used as business phone/fax/computer

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

Yes	1	ADD: It is usually easier to call back if we have a first name to ask for. Is that okay? RECORD _____
Not Sure - Hesitant	2	
NO	3	

PLEASE END INTERVIEW GRACIOUSLY.

I would like to thank you for your cooperation....

GEOGRAPHIC COMMUNITY LISTING - Q. 2a, Q. 2b, Q. 4e

Ahwautukee
Anthem
Arcadia
Arrowhead Ranch
ASU [Arizona State University – Tempe Campus]
ASU West [Arizona State University West]
Biltmore
Camelback Mountain
Carefree
Cave Creek
Central Corridor
Central Phoenix
Chandler
Christown
Deer Valley
East Phoenix
East Valley
Encanto
Foothills
Fountain Hills
Gilbert
Glendale
Maryvale
Mesa
Metrocenter
Moon Mountain
Moon Valley
Mountain Park Ranch
North Central Phoenix

North Phoenix
North Scottsdale
Northeast Valley
Northwest Valley
Palm Valley
Paradise Valley
Paradise Valley Mall
Peoria
Phoenix
Phoenix Country Club
Pinnacle Peak
Rio Verde
Scottsdale
South Phoenix
Sun City
Sun City West
Sun Lakes
Sunnyslope
Surprise
Tempe
Troon
West Valley
Northeast Phoenix
West Phoenix
McDonnell Mountain Ranch