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THE 2002 TUCSON JEWISH COMMUNITY STUDY

SUMMARY REPORT



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OF SOUTHERN ARIZONA

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MAJOR THEMES OF THE STUDY

TUCSON HAS A GROWING JEWISH COMMUNITY

28,600 persons live in 13,400 Jewish households in Tucson. Of the 28,600 persons, 78% (22,300 persons) are Jewish. The number of persons in Jewish households increased by 14% (3,400 persons) since 1994, compared to an 18% increase in the total number of persons (both Jewish and non-Jewish) in Tucson. This increase is consistent with the fact that the in-migration of Jewish households is greater than the out-migration of Jewish households and with increases in both the number of households on the Jewish Federation of Southern Arizona (Jewish Federation) mailing list and the number of synagogue member households. Planning should occur in an environment which assumes that the growth will continue.

RESOURCES SHOULD BE INVESTED IN WELCOMING NEW HOUSEHOLDS TO THE JEWISH COMMUNITY AND IN IDENTIFYING EXISTING UNKNOWN JEWISH HOUSEHOLDS

An average of almost 500 Jewish households moved to Tucson each year during the past five years. Efforts should be made to identify new households and welcome them to the Jewish community via a *Shalom Tucson* type of program. www.jewishtucson.org should provide a place for new residents and for persons considering a move to Tucson to report their name, address, and telephone number. This information should then be personally followed up by lay volunteers.

Only 47% of the 13,400 Jewish households in Tucson are on the Jewish Federation mailing list. The 47% is the second lowest of about 20 comparison Jewish communities. The CD-ROM telephone directory and the list of Distinctive Jewish Names shown in Chapter 2 of the *Main Report* should be used to identify additional households. Some of these households will not be Jewish, but this can be sorted out on Super Sunday. The low percentage of Jewish households on the Jewish Federation mailing list affects the ability of the Jewish Federation, Jewish agencies, synagogues, and other Jewish organizations to communicate with the Jewish community.

TUCSON IS NOT “HOME” FOR MANY JEWISH HOUSEHOLDS

Only 9% of adults in Jewish households were born in Tucson, and 7% of Jewish households are part-year households (reside in Tucson for less than ten months of the year). These factors lead to high levels of attachment to other Jewish communities, as is shown by the 11% of households who belong to synagogues outside Tucson and the 6% of households who donated to Jewish Federations outside Tucson in the past year. Also, 57% of respondents reported that they feel “not very much” or “not at all” a part of the Tucson Jewish community. Programs with themes that have the potential to “bond” people to the local Jewish community should receive particular attention.

A GEOGRAPHIC SHIFT IN THE LOCATION OF THE JEWISH POPULATION HAS OCCURRED, BUT THE JEWISH COMMUNITY SHOULD CONTINUE TO CONCENTRATE ITS RESOURCES IN THE CORE AREA OF THE NORTHEAST AND THE CENTRAL

The geographic distribution of Jewish households in Tucson has changed since 1994. While the percentages of Jewish households in the West/Northwest, the Southeast, and Green Valley did not change significantly, a significant geographic shift occurred within the *Core Area*—the Northeast and the Central. The percentage of Jewish households in the Northeast increased from 23% to 32%, and the percentage of Jewish households in the Central decreased from 44% to 36%. Planning should occur in an environment that recognizes this geographic shift from the Central to the Northeast.

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From 1994-2002, the number of persons in Jewish households increased by 55% in the West/Northwest and by 51% in the Northeast. The number of persons in Jewish households decreased by 11% in the Southeast and by 10% in the Central. A decrease also occurred in Green Valley. Little, if any, change occurred in the western parts of Pima County, Santa Cruz County, and the Sierra Vista Area of Cochise County. While the Jewish Federation should continue to be the Jewish Federation of *Southern Arizona*, it is clear that, in the face of limited resources, the Jewish community should continue to concentrate its resources in the *Core Area* of the Northeast and the Central, which contains 69% of persons in Jewish households.

The Jewish Federation, the Tucson Jewish Community Center (JCC), and the Tucson Hebrew Academy are all located in the Northeast. The *Core Area* of the Jewish community—the Northeast and the Central—should be promoted as such on www.jewishtucson.org.

While the growth in the West/Northwest should not be ignored, this geographic area contains only 17% of persons in Jewish households. Certainly if the West/Northwest continues to grow at a significant rate, further consideration should be given to the extension of services and programs to this geographic area. In examining possible programs in the West/Northwest, the Jewish community should take into account that 51% of respondents in the West/Northwest are Just Jewish, 51% of married couples are intermarried, and only 19% of households are synagogue members. In addition, 39% of respondents in JCC non-member households in the West/Northwest reported that distance from home is the major reason they are not JCC members.

THE JEWISH COMMUNITY NEEDS TO DEVELOP A PROCEDURE TO TRACK JEWISH HOUSEHOLDS AS THEY MOVE WITHIN TUCSON

The Jewish Federation should keep a record of the origin and destination zip codes of known Jewish households who move within Tucson as address changes are received from the post office. Doing so over a 3-5 year period will yield significant data on intra-regional migration at no cost. For the same reason, the DJN Counting Project should be repeated as soon as 2005 to allow for the monitoring of the Jewish population size and changing geographic distribution. If significant geographic shifts in the location of the Jewish population are detected, the Jewish community may need to react with the provision of services and programs in new areas.

SIGNIFICANT REGIONAL VARIATIONS EXIST AMONG THE GEOGRAPHIC AREAS

Significant variations exist among Tucson's geographic areas in the demographic, religious, membership, and philanthropy profiles of the Jewish population. The percentage of elderly persons is highest in the Southeast (37%) and lowest in the Central (14%). Median household income is highest in the Northeast (\$93,000) and lowest in the Southeast (\$38,000). The percentage of respondents who are Just Jewish is highest in the West/Northwest (51%) and the Central (50%). The percentage of married couples who are intermarried is highest in the Central (62%) and the West/Northwest (51%). Synagogue membership is highest in the Northeast (43%) and the Southeast (39%) and lowest in the West/Northwest (19%). JCC membership is highest in the Northeast (30%) and lowest in the Southeast (4%). The percentage of households who donated to the Jewish Federation in the past year is highest in the Northeast (47%) and lowest in the Central (25%).

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In particular, the Jewish community should be aware that a significant difference in levels of “Jewishness” exists between the two geographic areas that comprise the *Core Area*—the Northeast and the Central. 50% of respondents in Jewish households in the Central are Just Jewish, compared to 38% in the Northeast. 62% of married couples in the Central are intermarried, compared to 33% in the Northeast. Also, 43% of households in the Northeast are synagogue members, compared to 26% in the Central. 30% of households in the Northeast are JCC members, compared to 13% in the Central. 47% of households in the Northeast donated to the Jewish Federation in the past year, compared to 25% in the Central. Some of the differences between the two geographic areas of the *Core Area* reflect differences in the age distribution of persons in Jewish households. 28% of persons in Jewish households in the Central are age 18-34, compared to 11% in the Northeast. 14% of persons in Jewish households in the Central are age 65 and over, compared to 22% in the Northeast.

Planning should occur with these regional variations in mind.

TUCSON IS NOT JUST A JEWISH RETIREMENT COMMUNITY

While Arizona may have a reputation for attracting elderly retirees, such is not the case for the Tucson Jewish community. Elderly households comprise only 15% of new households (households in residence for less than five years). While the 23% of persons in Jewish households who are age 65 and over *is* above average among about 45 comparison Jewish communities, it is well below the percentages in the Florida retirement communities and Palm Springs and is approximately equal to the percentage in Las Vegas.

ELDERLY SERVICES ARE NEEDED IN ALL GEOGRAPHIC AREAS

2,200 elderly persons in Jewish households in Tucson live in the Northeast, 1,400 elderly persons live in the Central, 1,300 elderly persons live in the West/Northwest, and 1,200 elderly persons live in the Southeast. Thus, elderly services need to be provided in all geographic areas.

The high percentage of persons in Jewish households age 75 and over living alone (35%) in Tucson should be a concern for Jewish agencies responsible for providing social services for the elderly. Elderly persons living alone are the most likely to need social services.

TUCSON HAS A RELATIVELY HIGH PERCENTAGE OF CHILDREN IN JEWISH HOUSEHOLDS LIVING IN NON-TRADITIONAL FAMILY STRUCTURES

38% of children age 0-12 in Jewish households in Tucson live in households in which both parents (or *the* parent in a single parent household) are employed full time. 9% of children age 0-17 live in single parent households. 36% of children age 0-17 live in households in which an adult is or has been divorced. All three of these percentages are relatively high among about 20-25 comparison Jewish communities. In addition, the divorce rate of 144 divorced adults per 1,000 married adults is the sixth highest of about 45 comparison Jewish communities. After-school programs and programs that address issues of divorce and blended families should receive special emphasis in this community.

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TUCSON IS A WESTERN JEWISH COMMUNITY AND THE STUDY'S FINDINGS ON JEWISH BEHAVIORS MUST BE INTERPRETED IN THAT CONTEXT

The Jewish West is a distinctly different environment than that found in established Jewish communities elsewhere in the U.S., and it is important to understand that context in examining the results of this study. A forthcoming book by this researcher (*Jewish Geography*) examines the relationship between various measures of Jewish identity and the four major geographic divisions of the U.S.—the Northeast, the Midwest, the South, and the West. Using the 1990 National Jewish Population Survey, this forthcoming book will show that, on all measures of Jewish identity, Jews in the West have a less positive Jewish profile than Jews in the other three major geographic divisions. This book will also show that Jews in small and medium-size Jewish communities also have a less positive Jewish profile than Jews in large Jewish communities. Thus, in comparing Tucson with other Jewish communities, note that Tucson is the only medium-size Western community to have sponsored a Jewish community study. The results from the national study would seem to suggest that if local community studies had been completed in other small and medium-size Western communities, Tucson might very well compare more favorably with other Jewish communities.

SIGNIFICANT PROBLEMS EXIST WITH JEWISH IDENTITY AND CONTINUITY

Levels of religious practice are particularly low in Tucson. Among the comparison Jewish communities, Tucson has the lowest percentage of Jewish households who always or usually participate in a Passover Seder (61%), the fourth lowest percentage who have a mezuzah on the front door (58%), the seventh lowest percentage who always or usually light Chanukah candles (68%), and the seventh lowest percentage who always or usually light Sabbath candles (17%). The 38% of respondents who never attend synagogue services (or only attend for *special occasions*, such as weddings and B'nai Mitzvah) is the second highest of the comparison Jewish communities.

Among the comparison Jewish communities, Tucson has the fifth lowest percentage of households who are members of a synagogue (32%), the lowest percentage of households who are members of a synagogue at some time during their adult lives (70%), and the fifth lowest percentage of households with children who are members of a synagogue (41%).

While 86% of Jewish households in Tucson are involved Jewishly in some way (either through membership in Jewish communal institutions, religious practice, or Jewish philanthropic giving in the past year), this is the lowest percentage of about 25 comparison Jewish communities. Thus, significant efforts to engage Jewish households in Jewish life should be undertaken.

EFFORTS TO INTEGRATE INTERMARRIED HOUSEHOLDS INTO THE JEWISH COMMUNITY ARE MORE IMPORTANT IN TUCSON THAN IN MOST AMERICAN JEWISH COMMUNITIES

Among the comparison Jewish communities, Tucson has the fourth highest couples intermarriage rate (46%); the highest intermarriage rate for married couples age 35-49 (63%); the highest intermarriage rate for married couples age 50-64 (51%); the second highest intermarriage rate for married couples age 65-74 (23%); and the third highest intermarriage rate for married couples age 75 and over (20%). Tucson also has the highest percentage of Jewish children age 0-17 in married households being raised in intermarried households (42%) and the fourth lowest percentage of persons in Jewish households who are Jewish (78%).

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Levels of religious practice and other involvement in Jewish activity are particularly low in intermarried households. 98% of in-married households are involved Jewishly in some way, compared to 78% of intermarried households. Each synagogue and Jewish organization needs to develop its own policies and programs for grappling with these issues. Programs for intermarried households are perhaps best offered from the more neutral environment afforded by the JCC. Jewish identity initiatives must carefully balance “outreach” to the intermarried population with “inreach” to moderately affiliated Jews.

MULTIPLE ENTRY POINTS TO THE JEWISH COMMUNITY NEED TO BE MARKETED

In view of the Jewish identity and continuity issues discussed above, the organized Jewish community in Tucson needs to insure that the many different ways to “be Jewish” are all marketed to those who are unaffiliated or only marginally involved. Most Jews who are unaffiliated or marginally involved view Judaism only in terms of synagogue life and religious practice. The ethnic, historical, and cultural connections should also be emphasized. Adult Jewish education classes and programs, already attended by more than 25% of respondents in Jewish households in the past year, may attract some unaffiliated Jews. Emphasis on *tikkun olam* may attract others, and emphasis on Israel-oriented programming may attract still others.

Jewish organizations, such as B’nai B’rith, Hadassah, American Jewish Committee, and the Anti-Defamation League, often provide relatively inexpensive ways for Jews to become involved in Jewish life. In Tucson, only 25% of Jewish households reported current membership in a Jewish organization, the second lowest of about 40 comparison Jewish communities. The organized Jewish community should attempt to strengthen these organizations as vehicles for involving persons for whom cost (at a synagogue or the JCC) is an issue or whose interests are more limited. In addition, the Jewish Federation should attempt to develop new vehicles that might serve this purpose.

A COORDINATED EFFORT IS NEEDED TO INCREASE SYNAGOGUE MEMBERSHIP

In recognition of the important role that synagogue life plays in terms of increased involvement in Jewish philanthropy, volunteerism, and other positive measures of Jewish identity, a coordinated effort to increase synagogue membership in Tucson should be considered. The 32% of households who *reported* current synagogue membership is the fifth lowest of about 50 comparison Jewish communities. Current synagogue membership is 41% of households with children, which is the fifth lowest of about 30 comparison Jewish communities. Current synagogue membership is particularly low for households under age 35 (17%) and households age 35-64 (30%) as well as for households in the West/Northwest (19%) and new residents (21%). The 70% of lifetime synagogue membership, which is defined as the percentage of households who are members of a synagogue at some time during their adult lives, is the lowest of about 25 comparison Jewish communities. Attracting Jews to synagogues in Tucson, where only 9% of adults in Jewish households were locally born, represents a significant challenge, and only a coordinated, community-wide effort can address this issue.

THE POTENTIAL EXISTS FOR INCREASED JCC MEMBERSHIP

47% of respondents in Jewish households in Tucson reported that someone in their household participated in a program at the JCC in the past year. The 47% is the fifth highest of about 30 comparison Jewish communities. 30% of households participated in a JCC program in the past year without being a member

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of the JCC, which is the fourth highest of about 30 comparison Jewish communities. Thus, the potential for increased JCC membership clearly exists, and an effort should be made to encourage additional membership. The Jewish community should be aware that 27% of respondents in JCC non-member households reported distance from home and 21% reported cost as the major reason for not joining the JCC.

JCCs AND SYNAGOGUES ARE NOT COMPETING INSTITUTIONS

Only 8% of Jewish households in Tucson are JCC members, but are not synagogue members. In addition, 55% of JCC members are also synagogue members. On the other hand, among about 25 comparison Jewish communities, Tucson has the fifth highest percentage of households who are neither synagogue nor JCC members (60%). Synagogues and the JCC should work together to encourage membership in both institutions.

COST IS A DETERRENT TO BOTH SYNAGOGUE AND JCC MEMBERSHIP

The strong relationship between household income and both synagogue and JCC membership suggests that cost may be an important reason why more Jewish households in Tucson are not synagogue members or JCC members. Synagogue membership increases from 29% of households earning an annual income under \$200,000 to 72% of households earning \$200,000 and over. JCC membership increases from 11% of households earning an annual income under \$100,000 to 31% of households earning \$100,000-\$200,000 and 48% of households earning \$200,000 and over. Also pointing to the importance of cost as a factor in synagogue and JCC membership is the below average median household income of \$56,000. In addition, cost was reported as the major reason for not joining the JCC by 21% of respondents in JCC non-member households, which is the second highest of about 20 comparison Jewish communities. The Jewish community should consider offering discounts for joint synagogue and JCC membership as a way of encouraging membership in both institutions.

JEWISH EDUCATION PROGRAMS FOR CHILDREN NEED TO BE EXPANDED

Only 53% of Jewish children age 6-12 in Tucson are currently enrolled in formal Jewish education, which is well below average among about 30 comparison Jewish communities. Only 21% of Jewish teenagers age 13-17 are currently enrolled in formal Jewish education, which is below average among the comparison Jewish communities. In addition, 16% of Jewish children age 6-17 will not receive any formal Jewish education. A coordinated, community-wide effort should be undertaken to increase enrollment in Jewish education. The concentration of Jewish children in the Northeast and the Central should be considered in this effort.

THE NEED FOR A COORDINATED MARKETING CAMPAIGN IS CLEAR

Compared to other Jewish communities, the percentage of respondents in Jewish households in Tucson who are very familiar with the Jewish Federation and its agencies is about average, but many in the Jewish community are not at all familiar with some of the agencies. Compared to other Jewish communities, the Jewish Federation and its agencies are relatively well-perceived by respondents who are familiar with them. The 53% excellent perceptions of the JCC is the second highest of about 30 comparison JCCs. The 45% excellent perceptions of the Tucson Hebrew Academy is the third highest of about 20 comparison Jewish day schools. The 41% excellent perceptions of Jewish Family & Children's Service is the fifth highest of

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about 25 comparison Jewish communities. The Jewish Federation should consider a coordinated marketing campaign, which could lead to both increased usage of agency services and greater participation in the Annual Campaign.

A RELATIVELY HIGH PERCENTAGE OF TUCSON'S JEWISH POPULATION IS HEALTH LIMITED

19% (2,600 households) of Jewish households in Tucson contain a member who has a physical, mental, or other health condition that has lasted for six months or more and limits or prevents employment, educational opportunities, or daily activities. Included in the 19% are 5% (616 households) of households in which a member needs daily assistance as a result of his/her condition. The 19% is the fourth highest of about 30 comparison Jewish communities. Thus, health issues are an important concern in the Jewish community.

HOME HEALTH CARE AND SENIOR TRANSPORTATION ARE THE TWO MOST NEEDED SOCIAL SERVICES AMONG THE ELDERLY

13% of Jewish households with elderly persons in Tucson reported the need for home health care in the past year, and 9% reported the need for senior transportation. 3% of households with elderly persons reported unmet needs for home health care and 4% , for senior transportation. The reported needs for assisted living facilities, nursing home care, adult day care, meals on wheels, respite care, and telephone reassurance service are very low and almost all reported needs are being met in these areas. Thus, the Jewish community would do well to concentrate on the provision of home health care and senior transportation. Note, however, that most of the needs for social services in households with elderly persons are being met outside the Jewish community and that the 43% of Jewish respondents age 40 and over who would very much prefer Jewish-sponsored adult care facilities is below average among the comparison Jewish communities.

PROGRAMS FOR JEWISH SINGLES ARE PARTICULARLY IMPORTANT IN TUCSON

43% of Jewish adults age 18-64 in Tucson are single. 23% (1,043 households) of households with single Jewish adults age 18-64 needed singles programs in the past year. Included in the 23% are 17% (772 households) of households with single Jewish adults age 18-64 who did not attend singles programs. 4% (170 households) of households with single Jewish adults age 18-64 attended Jewish singles programs, and 2% (101 households) attended non-Jewish singles programs. Thus, there is a large unmet need for singles programs and a tendency among Jewish singles who attend singles programs to attend Jewish programs. The results of this study show that non-elderly singles are less likely to be involved in Jewish communal institutions, where they would be likely to meet other Jewish singles. The 46% couples intermarriage rate in Tucson is the fourth highest of about 45 comparison Jewish communities. The organized Jewish community, including synagogues and the JCC, should coordinate efforts to establish additional Jewish singles programs.

ORGANIZED PROGRAMS TO ISRAEL SHOULD BE EXPANDED

On just about every measure of "Jewishness," this study shows a significant correlation with visits to Israel, particularly if the Israel trip was sponsored by a Jewish organization. Such trips, particularly for teenagers and young adults, should be expanded so that the Jewish community can capitalize on the transforming experience that a trip to Israel can offer. The 47% of respondents in Jewish households in Tucson who are

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extremely or very attached emotionally to Israel is the fifth highest of about 25 comparison Jewish communities. Organized programs directed at bringing together emotionally attached participants who have been to Israel in the past with less involved Jews should be considered. Funding such programs may be a challenge because “supporting educational trips to Israel” is not very important as a motivation for Jews in Tucson to donate to Jewish organizations.

ANTI-SEMITISM IS NOT THE ISSUE IT ONCE WAS, BUT IS STILL A CONCERN

The 18% of respondents in Jewish households in Tucson who reported personal experience with anti-Semitism in the local community in the past year is about average among about 30 comparison Jewish communities. The 11% of households with Jewish children age 6-17 who reported that their children experienced anti-Semitism in the past year is the second lowest of about 15 comparison Jewish communities. The 24% of respondents who perceive that a great deal or a moderate amount of anti-Semitism exists in the local community is, by far, the lowest of the comparison Jewish communities. The 3% of respondents who perceive that a great deal of anti-Semitism exists in the local community is also the lowest of the comparison Jewish communities. Interestingly, despite the low level of experience with, and low perception of, anti-Semitism in the local community, 58% of respondents in Jewish households who donated \$100 and over to Jewish charities in the past year consider “combating anti-Semitism” to be a very important motivation to donate to Jewish organizations.

BOTH THE ARIZONA JEWISH POST AND THE INTERNET SHOULD BE USED TO COMMUNICATE WITH THE JEWISH COMMUNITY

The Jewish newspaper is always or usually read by only 42% of respondents in Jewish households in Tucson, in part because the Jewish Federation only has 47% of Jewish households on its mailing list. 41% of respondents used the Internet for Jewish-related information in the past year, but only 9% visited www.jewishtucson.org. Any marketing plan implemented by the Jewish Federation to promote the Jewish Federation and its agencies must deal realistically with the ability of these two media to reach Jewish households.

UNLIKE IN MANY OTHER JEWISH COMMUNITIES, THE JEWISH FEDERATION IS NOT THE MAJOR JEWISH FUND RAISING ORGANIZATION

Adjusted for inflation, the Jewish Federation Annual Campaign increased by \$296,000 (11%) since 1994. *Adjusted for inflation*, the average donation *per household* (\$218) has barely changed since 1994. The average donation per household of \$218 is well below average among about 45 comparison Jewish communities, although data from United Jewish Communities suggests that Tucson *does* compare favorably with other medium-size Western communities in its fund raising efforts.

Of *all charitable dollars* donated by Jewish households in Tucson in the past year, only 16% were donated to the Jewish Federation of Southern Arizona (9% were donated to other Jewish Federations; 31%, to other Jewish charities; and 45%, to non-Jewish charities). The 16% of charitable dollars donated to the Jewish Federation in the past year is well below average among about 15 comparison Jewish communities.

Of all charitable dollars donated by Jewish households in Tucson *to Jewish charities* in the past year, 29% were donated to the Jewish Federation of Southern Arizona; 16%, to other Jewish Federations; and 55%, to other Jewish charities. The 29% donated to the local Jewish Federation is well below average among about 15 comparison Jewish communities.

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The Jewish Federation should devise strategies to promote itself as the “central address” of the Jewish community and to advance the concept of “federated giving” to the Jewish community.

EFFORTS NEED TO BE INCREASED TO INVOLVE MORE PEOPLE IN THE ANNUAL CAMPAIGN

Reflecting the large number of Jewish households that are unknown to the Jewish Federation, 55% of respondents in Jewish households in Tucson reported that their households were not asked to donate to the Jewish Federation in the past year. In addition, 47% of respondents are not at all familiar with the Jewish Federation. Both of these percentages are relatively high among the comparison Jewish communities. Also, 30% of households not asked to donate to the Jewish Federation in the past year did donate to other Jewish charities and 75% donated to non-Jewish charities. Efforts should be made to expand the Jewish Federation mailing list and to raise the profile of the Jewish Federation. In particular, strategies need to be developed to involve more households under age 35, non-elderly single households, new residents, households earning an annual income under \$100,000, the Just Jewish, intermarried households, synagogue non-member households, and JCC non-member households in the Annual Campaign.

EFFORTS NEED TO BE INCREASED TO INVOLVE YOUNG PEOPLE IN THE ANNUAL CAMPAIGN AND IN JEWISH PHILANTHROPIC GIVING IN GENERAL

As in most Jewish communities, a disproportionate number of donations and a disproportionate share of the total dollars donated to the Jewish Federation Annual Campaign in Tucson derive from elderly households. 83% of Jewish households under age 35 did not donate to the Jewish Federation in the past year, compared to only 49% of households age 65 and over. In addition, 79% of households under age 35 were not asked to donate to the Jewish Federation in the past year, compared to only 40% of households age 65 and over. Also, 55% of respondents under age 35 are not at all familiar with the Jewish Federation. Methods need to be devised to involve more young people in the Annual Campaign.

While 39% of Jewish households in Tucson under age 35 donated to Jewish charities in the past year, 66% donated to non-Jewish charities. While 52% of households age 35-49 donated to Jewish charities in the past year, 81% donated to non-Jewish charities. By way of contrast, 74% of households age 65 and over donated to Jewish charities in the past year and 76% donated to non-Jewish charities. Thus, while younger households *do* donate to charities, many apparently are unconvinced that Jewish charities should receive any special attention. Methods need to be devised to attract more young people to Jewish philanthropic giving.

SIGNIFICANT EMPHASIS ON ENDOWMENT GIVING IS WARRANTED

56% of respondents age 65 and over in Jewish households feel “very much” or “somewhat” a part of the Tucson Jewish community. The level of philanthropic giving among older Jews is relatively high. 74% of households age 65 and over donated to Jewish charities in the past year. 23% of households age 65 and over donated \$100 and over to the Jewish Federation of Southern Arizona in the past year and 38% donated \$100 and over to other Jewish charities (Jewish charities other than Jewish Federations). The Jewish Community Foundation of Southern Arizona should build upon the proclivity of the elderly to donate to Jewish charities. 13% of respondents age 50 and over do not have wills and 13% have wills with provisions for Jewish charities. 74% of respondents age 65 and over are not at all familiar with the Jewish Community Foundation. Emphasis should be placed on enhancing programs which communicate the opportunities for, and advantages of, endowment giving.

MAJOR THEMES OF THE STUDY

THE JEWISH FEDERATION SHOULD ENCOURAGE VOLUNTEERISM IN THE JEWISH COMMUNITY

27% of respondents in Jewish households in Tucson volunteered for Jewish organizations in the past year, and 47% volunteered for non-Jewish organizations. Among the comparison Jewish communities, the 27% who volunteered for Jewish organizations is about average, while the 47% who volunteered for non-Jewish organizations is the highest. Among about 40 comparison Jewish communities, Tucson has a well above average percentage of adults in Jewish households who are retired (31%). The Jewish Federation should consider establishing a volunteer department to encourage and coordinate volunteerism in the Jewish community.

THE JEWISH FEDERATION ANNUAL CAMPAIGN SHOULD BE ORIENTED TOWARD THE MOTIVATIONS FOR GIVING IDENTIFIED BY THE STUDY

Almost 60% of respondents in Jewish households in Tucson who donated \$100 and over to Jewish charities in the past year reported that providing social services for the Jewish elderly, providing Jewish education for children, and combating anti-Semitism are very important as motivations for donating to Jewish organizations. Supporting the people of Israel and helping Jews overseas who are in distress represent a second “tier” of important motivations, with about 40% of respondents reporting that these are very important motivations for donating to Jewish organizations. Providing Jewish individual and family counseling, providing social, recreational, and cultural activities for Jews, and supporting educational trips to Israel are very important motivations for only 27%-33% of respondents.

Of particular note is that for 32% of respondents supporting educational trips to Israel is not at all important as a motivation for donating to Jewish organizations. Thus, raising money for programs such as *Passport to Israel* represents a particular challenge even among the philanthropic elite.

Compared to other Jewish communities, the percentage of respondents who reported that each motivation for donating to Jewish organizations is very important is generally the lowest or second lowest, implying that these factors do not have the same motivational effect as in other Jewish communities. More research might be needed to elicit the motivations that will resonate more positively for Jews in Tucson.

39% of respondents in Jewish households in Tucson who donated \$100 and over to the Jewish Federation of Southern Arizona in the past year reported that they would increase their donations if more of the money went to local needs. Only 9% of respondents would increase their donations if more of the money went to needs in Israel and overseas. Almost one-third of respondents would increase their donations if they were asked by a close friend, and more than one-fourth would increase their donations if they had more say over how the money was spent.

THE EMPHASIS IN TUCSON, PERHAPS MORE SO THAN IN MOST OTHER JEWISH COMMUNITIES, SHOULD BE ON PROGRAMS THAT BUILD JEWISH IDENTITY

Over the past few decades, Jewish Federations and JCCs around the country have been moving toward increased emphasis on Jewish identity-building programs in response to both heightened concerns about Jewish identity and continuity and improved governmental social service programs. In view of this study's findings on both Jewish identity issues and social service provision, it is clear that the Tucson Jewish community needs to be particularly concerned with issues of Jewish continuity.

COMPARISON TO OTHER JEWISH COMMUNITIES

The *Main Report* contains a complete listing of the comparison Jewish communities to which Tucson is compared in each of the statements below. In most cases, comparisons are made to about 15-45 comparison Jewish communities. The statements presented below were selected to illustrate some of the most important ways in which Tucson differs from other Jewish communities.

Compared to other Jewish communities, Tucson has:

Geographic Profile

1. The second largest Jewish population in Arizona (22,400 Jews).
2. The fifth lowest percentage of households in residence for 8-12 months of the year who are definitely or probably moving (15%).

Demographic Profile

3. The third highest percentage of single person households (33%).
4. The highest percentage of single person households under age 65 (19%).
5. The fourth highest percentage of children age 0-17 in Jewish households who live in households in which an adult is either currently divorced or divorced and remarried (36%).
6. The sixth lowest percentage of adults in Jewish households who are currently married (63%).
7. The sixth highest divorce rate (144 divorced adults per 1,000 married adults).

Religious Profile

8. The fourth lowest percentage of Jewish respondents who identify as Conservative (21%).
9. The highest percentage of Jewish respondents who identify as Just Jewish (44%).
10. The second lowest percentage of households who *practice* (always or usually participate in a Passover Seder; always or usually light Chanukah candles; always or usually light Sabbath candles; or keep a kosher home) (77%).
11. The fourth lowest percentage of households who have a mezuzah on the front door (58%).
12. The lowest percentage of households who always or usually participate in a Passover Seder (61%).
13. The seventh lowest percentage of households who always or usually light Chanukah candles (68%).
14. The seventh lowest percentage of households who always or usually light Sabbath candles (17%).
15. The third lowest percentage of Jewish respondents age 50-64 who attend synagogue services once per month or more (18%).
16. The second highest percentage of Jewish respondents who never attend synagogue services (except for special occasions) (38%).
17. The fourth highest couples intermarriage rate (46%).
18. The highest intermarriage rate for married couples age 35-49 (63%).
19. The highest intermarriage rate for married couples age 50-64 (51%).
20. The second highest intermarriage rate for married couples age 65-74 (23%).
21. The third highest intermarriage rate for married couples age 75 and over (20%).
22. The fourth lowest couples conversion rate (15%).
23. The highest percentage of Jewish children age 0-17 in married households being raised in intermarried households (42%).
24. The fourth lowest percentage of persons in Jewish households who are Jewish (78%).

COMPARISON TO OTHER JEWISH COMMUNITIES

Membership Profile

25. The fifth lowest percentage of households who are current members of a synagogue (32%).
26. The lowest percentage of households who are members of a synagogue at some time during their adult lives (70%).
27. The fifth lowest percentage of households with children who are current members of a synagogue (41%).
28. The second lowest percentage of respondents in Jewish Community Center (JCC) non-member households who reported no need for the services offered as the major reason for not joining the local JCC (33%).
29. The fourth highest percentage of respondents in JCC non-member households who reported distance from home as the major reason for not joining the local JCC (27%).
30. The second highest percentage of respondents in JCC non-member households who reported cost as the major reason for not joining the local JCC (21%).
31. The fifth highest percentage of households who are neither synagogue nor local JCC members (60%).
32. The fifth highest percentage of households in which someone participated in a local JCC program in the past year (47%).
33. The fourth highest percentage of households who participated in a local JCC program in the past year without being a member of the JCC (30%).
34. The second lowest percentage of households in which someone is a current member of a Jewish organization such as B'nai B'rith or Hadassah (25%).
35. The fifth lowest percentage of households who are *associated* with the Jewish community (someone in the household is a member of a synagogue, the local JCC, or a Jewish organization) (48%).
36. The lowest percentage of households who are doing something Jewish (*overall involvement*) in that they either ❶ are associated with the Jewish community (are members of a synagogue, the local JCC, or a Jewish organization) or ❷ practice (always or usually participate in a Passover Seder; always or usually light Chanukah candles; always or usually light Sabbath candles; or keep a kosher home) or ❸ donated to a Jewish charity in the past year (86%).

Jewish Education

37. The highest percentage of respondents in households with Jewish children age 0-17 who reported school is too religious for family/family is not religious as a major reason for not sending Jewish children age 0-17 to Jewish day school (20%).
38. The third highest percentage of respondents in households with Jewish children age 0-17 who reported quality of other private or public schools as a major reason for not sending Jewish children age 0-17 to Jewish day school (11%).
39. The lowest percentage of respondents in households with Jewish children age 0-17 who reported quality of education at Jewish day schools as a major reason for not sending Jewish children age 0-17 to Jewish day school (1%).

COMPARISON TO OTHER JEWISH COMMUNITIES

Jewish Agencies

40. The second highest percentage of respondents (who are very familiar or somewhat familiar with the local JCC) who perceive the JCC as excellent (53%).
41. The fifth highest percentage of respondents (who are very familiar or somewhat familiar with the local Jewish Family Service) who perceive JFCS as excellent (41%).
42. The third highest percentage of respondents (who are very familiar or somewhat familiar with the local Jewish day school) who perceive the Jewish day school as excellent (45%).
43. The sixth lowest percentage of respondents who are very familiar with the Jewish Federation (15%).

Social Service Needs

44. The fourth highest percentage of households with a health-limited member (19%).

Israel

45. The third highest percentage of households with Jewish children age 0-17 who have sent a Jewish child to Israel on a Jewish trip (12%).
46. The fifth highest percentage of Jewish respondents who are extremely or very emotionally attached to Israel (47%).

Anti-Semitism

47. The second lowest percentage of households with Jewish children age 6-17 in which a Jewish child age 6-17 experienced anti-Semitism in the local community in the past year (11%).
48. The lowest percentage of respondents who perceive a great deal or a moderate amount of anti-Semitism in the local community (24%).

Philanthropic Profile

49. The sixth lowest percentage of households who donated to the local Jewish Federation in the past year (34%).
50. The fifth highest percentage of households asked who did not donate to the local Jewish Federation in the past year (26%).
51. The fourth lowest percentage of households age 35-49 who donated to the local Jewish Federation in the past year (27%).
52. The fourth lowest percentage of households age 50-64 who donated to the local Jewish Federation in the past year (28%).
53. The third lowest percentage of households age 75 and over who donated to the local Jewish Federation in the past year (51%).
54. The fifth lowest percentage of households who donated to the local Jewish Federation in the past year who donated \$10,000 and over (1%).
55. The third lowest percentage of households who donated to other Jewish charities (Jewish charities other than Jewish Federations) in the past year (47%).
56. The fourth highest percentage of households who donated to non-Jewish charities in the past year who donated \$1,000 and over (14%).

COMPARISON TO OTHER JEWISH COMMUNITIES

57. The third highest percentage of households who donated to non-Jewish charities, but not to Jewish charities in the past year (29%).
58. The fifth lowest percentage of households who donated to both Jewish and non-Jewish charities in the past year (51%).
59. The fourth lowest percentage of households who donated to any Jewish charity in the past year (56%).
60. The highest percentage of Jewish respondents who volunteered for non-Jewish organizations in the past year (47%).

MAJOR FINDINGS BY GEOGRAPHIC AREA

MAJOR FINDINGS FOR THE WEST/NORTHWEST

1. 4,982 persons live in 2,238 Jewish households. Of these 4,982 persons, 3,617 persons (73%) are Jewish. 17% of Jewish households live in the West/Northwest.
2. 37% of Jewish households have lived at their current address for 0-4 years; 43%, for 5-9 years; 15%, for 10-19 years; and 4%, for 20 or more years.
3. 25% (1,250 persons) of persons in Jewish households are age 65 and over.
4. 16% (797 children) of persons in Jewish households are age 0-17, of whom 50% (397 children) are being raised Jewish.
5. 13% of Jewish children and 19% of elderly persons in Jewish households live in the West/Northwest.
6. 21% of Jewish households are households with children age 0-17 at home, 45% are married couple households without children at home, and 23% are single person households.
7. The median value of homes owned by Jewish households is \$191,900.
8. The 2001 median household income of Jewish households is \$64,200.
9. 1% of Jewish respondents identify as Orthodox; 15%, Conservative; 33%, Reform; and 51%, Just Jewish.
10. 41% of married couples in Jewish households are in-married, 8% are conversionary in-married, and 51% are intermarried.
11. 19% of Jewish households *reported* current synagogue membership.
12. 12% of Jewish households *reported* JCC membership.
13. 28% of respondents in Jewish households *reported* that their households donated to the Jewish Federation in the past year.

MAJOR FINDINGS FOR THE NORTHEAST

1. 9,908 persons live in 4,234 Jewish households. Of these 9,908 persons, 8,233 persons (83%) are Jewish. 32% of Jewish households live in the Northeast.
2. 45% of Jewish households have lived at their current address for 0-4 years; 20%, for 5-9 years; 21%, for 10-19 years; and 14%, for 20 or more years.
3. 22% (2,219 persons) of persons in Jewish households are age 65 and over.
4. 19% (1,873 children) of persons in Jewish households are age 0-17, of whom 77% (1,449 children) are being raised Jewish.
5. 47% of Jewish children and 34% of elderly persons in Jewish households live in the Northeast.
6. 26% of Jewish households are households with children age 0-17 at home, 37% are married couple households without children at home, and 25% are single person households.
7. The median value of homes owned by Jewish households is \$301,900.
8. The 2001 median household income of Jewish households is \$92,700.
9. 1% of Jewish respondents identify as Orthodox; 24%, Conservative; 37%, Reform; and 38%, Just Jewish.
10. 61% of married couples in Jewish households are in-married, 6% are conversionary in-married, and 33% are intermarried.
11. 43% of Jewish households *reported* current synagogue membership.
12. 30% of Jewish households *reported* JCC membership.
13. 47% of respondents in Jewish households *reported* that their households donated to the Jewish Federation in the past year.

MAJOR FINDINGS BY GEOGRAPHIC AREA

MAJOR FINDINGS FOR THE CENTRAL

1. 9,734 persons live in 4,865 Jewish households. Of these 9,734 persons, 7,252 persons (75%) are Jewish. 36% of Jewish households live in the Central.
2. 52% of Jewish households have lived at their current address for 0-4 years; 18%, for 5-9 years; 16%, for 10-19 years; and 14%, for 20 or more years.
3. 14% (1,382 persons) of persons in Jewish households are age 65 and over.
4. 13% (1,285 children) of persons in Jewish households are age 0-17, of whom 67% (858 children) are being raised Jewish.
5. 28% of Jewish children and 21% of elderly persons in Jewish households live in the Central.
6. 16% of Jewish households are households with children age 0-17 at home, 21% are married couple households without children at home, and 42% are single person households.
7. The median value of homes owned by Jewish households is \$148,000.
8. The 2001 median household income of Jewish households is \$41,200.
9. 2% of Jewish respondents identify as Orthodox; 23%, Conservative; 26%, Reform; and 50%, Just Jewish.
10. 29% of married couples in Jewish households are in-married, 9% are conversionary in-married, and 62% are intermarried.
11. 26% of Jewish households *reported* current synagogue membership.
12. 13% of Jewish households *reported* JCC membership.
13. 25% of respondents in Jewish households *reported* that their households donated to the Jewish Federation in the past year.

MAJOR FINDINGS FOR THE SOUTHEAST

1. 3,380 persons live in 1,715 Jewish households. Of these 3,380 persons, 2,697 persons (80%) are Jewish. 13% of Jewish households live in the Southeast.
2. 32% of Jewish households have lived at their current address for 0-4 years; 23%, for 5-9 years; 21%, for 10-19 years; and 23%, for 20 or more years.
3. 37% (1,237 persons) of persons in Jewish households are age 65 and over.
4. 18% (605 children) of persons in Jewish households are age 0-17, of whom 61% (372 children) are being raised Jewish.
5. 12% of Jewish children and 19% of elderly persons in Jewish households live in the Southeast.
6. 19% of Jewish households are households with children age 0-17 at home, 28% are married couple households without children at home, and 42% are single person households.
7. The median value of homes owned by Jewish households is \$111,100.
8. The 2001 median household income of Jewish households is \$38,100.
9. 3% of Jewish respondents identify as Orthodox; 26%, Conservative; 32%, Reform; and 39%, Just Jewish.
10. 49% of married couples in Jewish households are in-married, 12% are conversionary in-married, and 40% are intermarried.
11. 39% of Jewish households *reported* current synagogue membership.
12. 4% of Jewish households *reported* JCC membership.
13. 33% of respondents in Jewish households *reported* that their households donated to the Jewish Federation in the past year.

INTRODUCTION

Research and planning based upon sound information have become essential components of the activities of the organized American Jewish community. More than 50 scientific community studies have been completed in American Jewish communities since 1983, covering almost 85% of American Jews. National Jewish Population Surveys (NJPS) were conducted by the Council of Jewish Federations in 1971 and 1990 and by United Jewish Communities in 2000-2001.

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

PURPOSES OF THE STUDY

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

First, the 1990 National Jewish Population Survey and its report of significant intermarriage rates and issues of Jewish continuity have seriously impacted the agenda of the American Jewish community. Concern about Jewish continuity is as great in Tucson as in any other community. This study was designed, in part, to provide the Jewish Federation, Jewish agencies, local synagogues, and Jewish organizations with information to enable them to provide services and programs to contribute to the development of a Jewish community that will offer compelling reasons for all Jews to maintain their Jewish identity and remain active members of the community.

Second, complex decisions must be made by the Jewish Federation and its agencies. This study provides data to assist in the Jewish Federation's

traditional role as a funder of social service agencies. Questions were asked which will assist the Jewish Federation and its agencies that provide, or are concerned with, social and educational services, including the Tucson Jewish Community Center, Jewish Family & Children's Service, Handmaker Jewish Services for the Aging, the University of Arizona Hillel, and the Tucson Hebrew Academy. This study finds that the population of Tucson is diverse, and with large numbers of both children and elderly, the social service network is critical to the continuing strength of the community. This study provides the data to help fine tune this network and prioritize the services offered.

Third, while the Jewish Federation plays a central role in Jewish fund raising in Tucson, it was felt that the potential for increased giving is clear. To help meet Jewish needs in Tucson, Israel, and around the world, questions were designed to collect information helpful to financial resource development by the Jewish Federation and the Jewish Community Foundation of Southern Arizona.

THE TELEPHONE SURVEY

The results in this report are based upon a Telephone Survey consisting of 805 15-20 minute telephone interviews conducted in January 2002. 300 telephone interviews were conducted from a random digit dialing (RDD) sample and 505 telephone interviews were conducted from a Distinctive Jewish Name (DJN) sample.

In RDD surveys, random telephone numbers are generated by a computer. When an interviewer dialed these random numbers, there was no guarantee that a household, let alone a Jewish household, would be reached. The introduction asked whether anyone in the household was born or raised Jewish or is currently Jewish. 95% of the respondents answered this question. In total, 18,000 different telephone numbers were dialed more than 35,000 times to obtain the 300 RDD telephone interviews.

INTRODUCTION

The RDD methodology is necessary for a study to obtain results that accurately represent a population. The major advantage of this methodology is that it produces a random sample of Jewish households to be interviewed. The RDD methodology also has the advantages of generating a high survey response rate (in Tucson, 93% of eligible Jewish households agreed to be interviewed), guaranteeing anonymity to respondents, and providing the ability to interview households with unpublished telephone numbers. Perhaps more importantly, the RDD methodology does not rely upon Jewish households making themselves known to the Jewish community by joining a synagogue, Jewish Community Center, or other Jewish organization or by donating money to a Jewish fund raising campaign. Thus, a more accurate representation of the Jewish community should be obtained with the RDD methodology than with telephone directory methods or methods that rely upon randomly selecting households from organizational mailing lists.

After the completion of the RDD Telephone Survey, an additional 505 telephone interviews were conducted from DJN households listed in the current Tucson CD-ROM telephone directory. This greatly facilitated the project: one RDD telephone interview was completed every two hours; one DJN telephone interview was completed every 50 minutes. Over 100 different DJNs were used in the DJN Telephone Survey.

The RDD sample was compared to the DJN sample on a number of key variables. It was found (using chi-square tests) that these two samples differed significantly for the age of the head of the household and type of marriage. Weighting factors were developed to correct this problem to the maximum extent possible. With the weighting factors applied, no statistically significant differences are seen between the RDD and DJN samples on any of the key variables.

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

Telephone interviewers from the Tucson Jewish community were hired via advertisements in *The Arizona Jewish Post*, several mailings, and by word of mouth. All interviewers were themselves interviewed for the positions and attended a three-hour training session. The Telephone Survey was conducted from the Tucson Jewish Community Center.

TELEPHONE SURVEY RELIABILITY

The sample size of 805 is adequate so that we can be 95% certain that the margin of error for the overall results (the results when examining all 805 interviews) is no greater than $\pm 3.4\%$. When results are *not* based upon the total sample size of 805 (for example, when results are presented for households with elderly persons), the margin of error is greater than $\pm 3.4\%$. See Chapter 2 in the *Main Report* for a detailed discussion of sample size and margin of error.

JEWISH INSTITUTIONS SURVEY

Brief surveys were administered to the local synagogues, the Tucson Jewish Community Center, the Tucson Hebrew Academy, and the Jewish Federation. These surveys primarily collected information on membership levels and enrollments in various programs.

INTRODUCTION

DJN COUNTING PROJECT

An analysis of the size and geographic location of the Jewish population of Tucson in 1994 and 2002 was completed using Tucson telephone directories. The number of households in each zip code with any of 31 Distinctive Jewish Names (DJNs) was counted. This information provided data on the growth of the Jewish population *not obtainable* from the Telephone Survey.

USE OF THIS REPORT

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

Demographic data are easily misunderstood. The data in the text, tables, and graphics should be examined carefully. The most common error in interpretation occurs when readers do not concentrate on *the nature of the denominator (or base) used in calculating a percentage*. As an example, note that this study reports that 24% of *Jewish respondents in the Northeast* identify as Conservative. Yet, 35% of *Jewish respondents who identify as Conservative* live in the Northeast.

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

The careful reader will notice small differences in the percentages and numbers of households and persons shown in various parts of this report. In the tables, not all columns and rows add up precisely. In some cases, percentages add to 99% or 101% in the text, tables, and graphics. The differences are due to rounding error.

DEFINITIONS

Jewish Person. A *Jewish person* is any person who was born Jewish, was raised Jewish, or currently considers himself/herself Jewish (irrespective of formal conversion). Note that whether a person was born Jewish, was raised Jewish, or currently considers himself/herself Jewish is based on self-definition.

Jewish Household. A *Jewish household* is any household containing one or more Jewish persons.

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

Person of Jewish Background (PJB). A *person of Jewish background* is ❶ any person who was not raised Jewish (although some were born Jewish) and does not currently consider himself/herself Jewish, but who had a Jewish great grandparent, a Jewish grandparent, or a Jewish parent, or ❷ any person who was born or raised Jewish, but who has formally converted to another religion (including Messianics).

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

INTRODUCTION

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

Respondent. The *respondent* is the person in a Jewish household who was queried in the Telephone Survey. Some questions in the Telephone Survey were asked of the respondent only, while other questions were asked of the respondent about the household or other persons in the household. Some results in this report are shown for respondents only, while other results are shown for Jewish respondents only.

Head of Household. In most cases, the respondent is the *head of household*. In households in which the respondent was an adult child or an elderly relative, a head of household was selected at random from the husband and wife in the household.

Age of Head of Household and Age of Respondent. Data are shown for the *age of head of household* when examining variables such as synagogue membership, since it is the head of the household who is instrumental in such a decision. Data are shown for the *age of respondent* when examining questions in which the respondent is expressing an opinion (such as the perception of anti-Semitism) and questions asked of the respondent only (such as synagogue attendance).

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

Household Structure. *Household with children* refers to all households with children age 0-17 at home. *Non-elderly couple household* refers to all two-person households containing a married couple in which the head of the household is age 18-64. *Non-elderly single household* refers to all single

person households containing a person age 18-64. *Elderly couple household* refers to all two-person households containing a married couple in which the head of the household is age 65 or over. *Elderly single household* refers to all single person households containing a person age 65 or over.

Jewish Identification. Results reported for Orthodox, Conservative, Reconstructionist, Reform, and *Just Jewish* groups refer to a respondent's self-identification, not the denomination of synagogue membership.

Types of Marriage An *in-marriage* is a marriage in which both spouses were born Jewish and currently consider themselves Jewish. A *conversionary in-marriage* is a marriage in which one spouse was born Jewish and currently considers himself/herself Jewish and the other spouse was not born Jewish, but currently considers himself/herself Jewish (irrespective of formal conversion) (Jew-by-Choice). An *intermarriage* is a marriage in which one spouse was born Jewish and currently considers himself/herself Jewish and the other spouse was not born Jewish and does not currently consider himself/herself Jewish.

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

Jewish and General Trips to Israel. A *Jewish trip* to Israel is a trip sponsored by a Jewish group, such as a Jewish Federation, a synagogue, or a Jewish organization such as B'nai B'rith. Households containing Israelis are reported as households in which a member visited Israel on a Jewish trip. Households containing members who visited Israel on both a Jewish trip and a general trip are reported under *Jewish Trip*. A *general trip* to Israel is either a trip sponsored by a non-Jewish group or a commercial company, or a trip in which one visits Israel on one's own.

INTRODUCTION

COMPARISONS WITH OTHER JEWISH COMMUNITIES

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

We believe that based on the recency of the study, geographic proximity to Tucson, or similar population size, the following communities provide instructive comparisons: Denver, Hartford, Las Vegas, Milwaukee, Seattle, and St. Petersburg. See the *Main Report* for a complete listing of the comparison Jewish communities for each question.

COMPARISONS WITH NJPS 1990

NJPS 1990 refers to the 1990 National Jewish Population Survey. NJPS 1990, sponsored by the Council of Jewish Federations (now merged into United Jewish Communities), was a national RDD telephone survey. The results from that study referred to in this report are for households containing one or more *Core Jews*. A Core Jew as defined in that study is a person who is Jewish by religion, a secular Jew, or a Jew-by-Choice.

This researcher believes that comparisons with other local community studies are more instructive than comparisons with NJPS 1990.

STUDY AREA

The study area (referred to as “Tucson” in this report) includes most of Pima County, located in Southern Arizona.

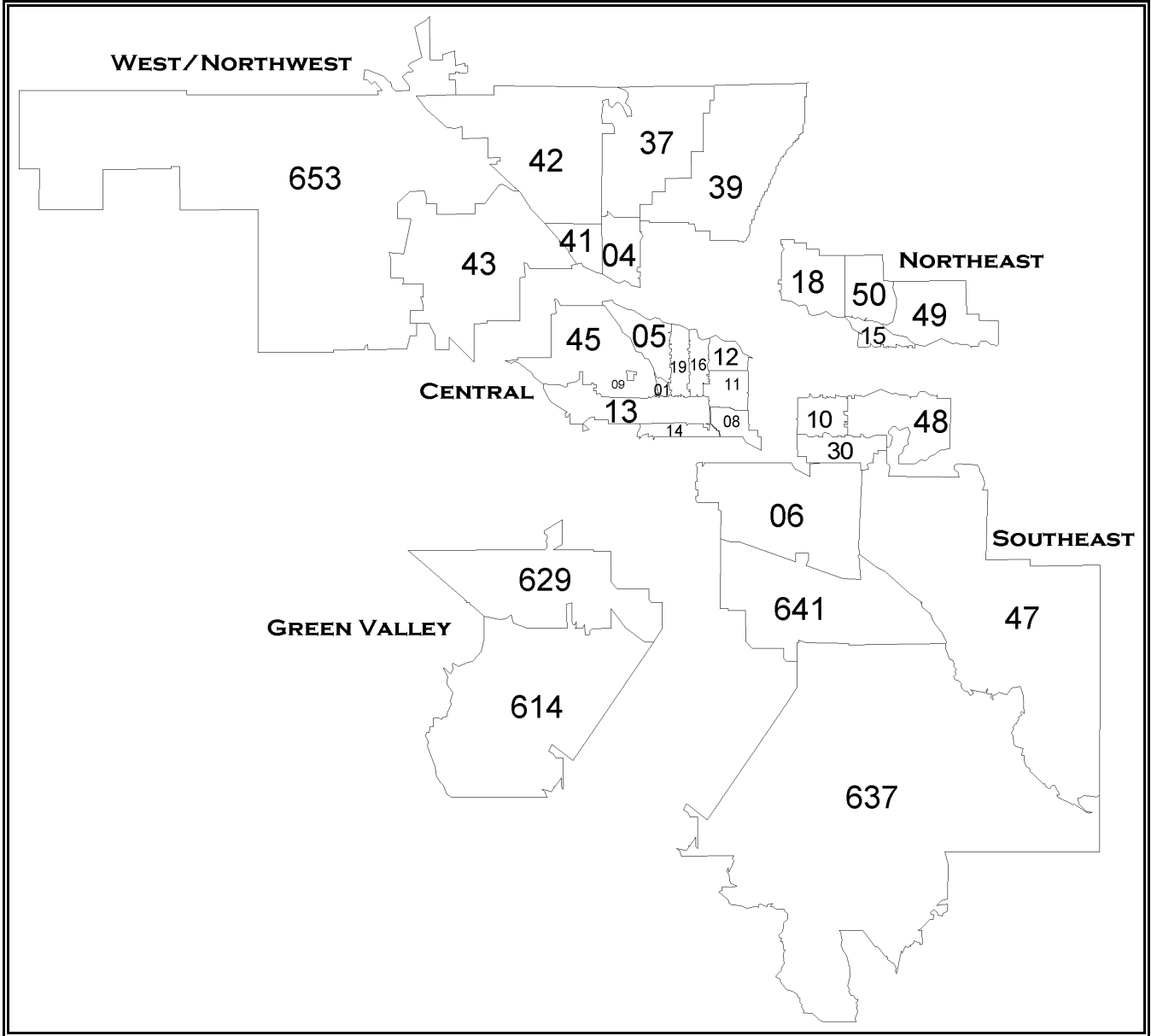
For purposes of geographical analysis, the study area is divided into five geographic areas (see next page):

- ❶ The **West/Northwest** includes zip codes 85653, 85704, 85737, 85739, 85741, 85742, and 85743.
- ❷ The **Northeast** includes zip codes 85715, 85718, 85749, and 85750.
- ❸ The **Central** includes zip codes 85701, 85705, 85707, 85708, 85709, 85711, 85712, 85713, 85714, 85716, 85719, and 85745.
- ❹ The **Southeast** includes zip codes 85637, 85641, 85706, 85710, 85730, 85747, and 85748.
- ❺ **Green Valley** includes zip codes 85614 and 85629.

Some results are also presented for other areas of Pima County and Southern Arizona not covered by the Telephone Survey:

- ❶ **Other Areas of Pima County** includes zip codes 85321, 85341, 85436, 85619, 85634, 85735, 85736, and 85746.
- ❷ **Santa Cruz County**.
- ❸ **Sierra Vista Area of Cochise County** includes zip codes 85603, 85613, 85615, 85616, and 85635.

INTRODUCTION



Note: All zip codes shown with two digits begin with 857.
All zip codes shown with three digits begin with 85.

GEOGRAPHIC AREAS OF TUCSON

GEOGRAPHIC PROFILE—POPULATION SIZE AND DISTRIBUTION

This study finds that 28,600 persons live in 13,400 Jewish households in Tucson. Of these 28,600 persons, 22,300 persons (78%) are Jewish.

▣ About 107,075 Jews live in Arizona. 21% of Arizona's Jews live in Tucson. Tucson is the second largest Jewish community in Arizona.

**TABLE 1
CURRENT SIZE OF THE JEWISH COMMUNITY**

Geographic Area	Number of Jewish Households	Average Household Size	Persons in Jewish Households		Number of Jews
			Number	Percentage Jewish	
West/Northwest	2,238	2.2259	4,982	72.6%	3,617
Northeast	4,234	2.3400	9,908	83.1%	8,233
Central	4,865	2.0009	9,734	74.5%	7,252
Southeast	1,715	1.9709	3,380	79.8%	2,697
Green Valley	348	1.7942	624	86.9%	543
Total	13,400	2.1365	28,600	78.0%	22,300
Jewish Persons in Institutions Without Their Own Telephone Numbers					80
Jewish Students from Outside Tucson in College Dormitories					350
Total Number of Jews					22,730
Total Number of Persons in the Jewish Community (including non-Jews in Jewish households, Jewish persons in institutions, and Jewish students): 29,030					

**TABLE 2
GEOGRAPHIC DISTRIBUTION OF THE JEWISH COMMUNITY**

Geographic Area	Jewish Households		Persons in Jewish Households		Jews in Jewish Households	
	Number	Percentage	Number	Percentage	Number	Percentage
West/Northwest	2,238	16.7%	4,982	17.4%	3,617	16.2%
Northeast	4,234	31.6	9,908	34.6	8,233	36.9
Central	4,865	36.3	9,734	34.0	7,252	32.5
Southeast	1,715	12.8	3,380	11.8	2,697	12.1
Green Valley	348	2.6	624	2.2	543	2.4
Total	13,400	100.0%	28,600	100.0%	22,300	100.0%

GEOGRAPHIC PROFILE—POPULATION SIZE AND DISTRIBUTION

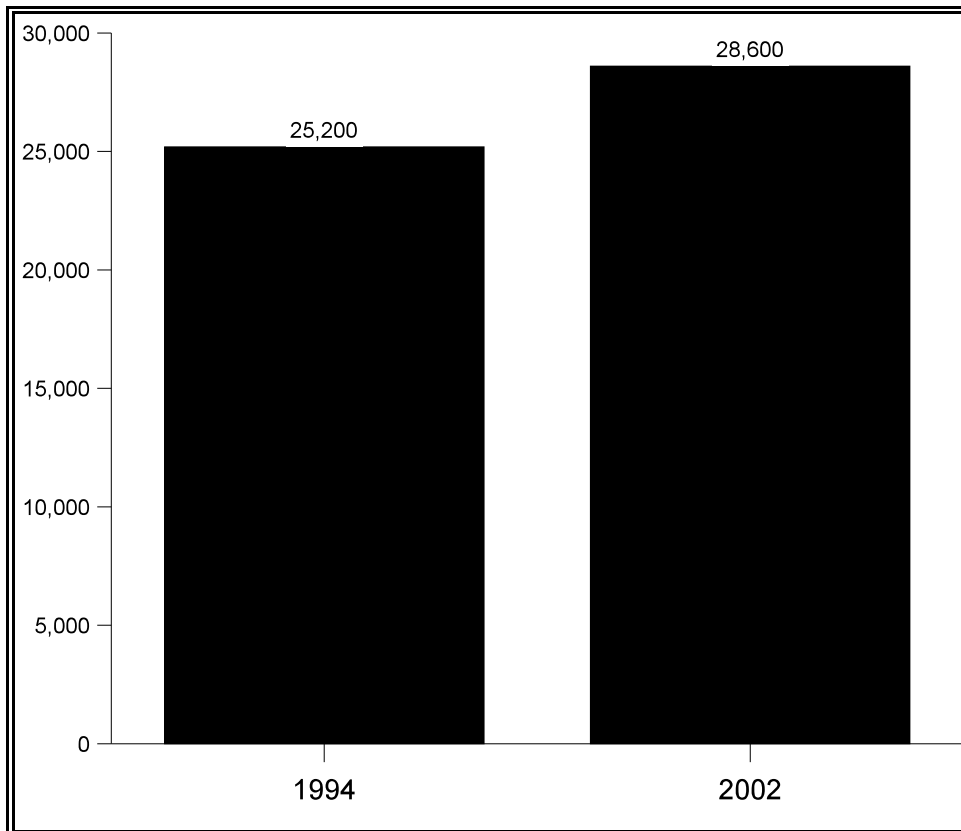
▣ The 22,380 Jews (including Jews in institutions) constitute 2.6% of the 854,127 *persons* in Tucson. 10% of the population in the Northeast are Jewish, compared to 1%-2% in the other geographic areas.

▣ The 13,400 Jewish households constitute 3.9% of the 345,800 *households* in Tucson. The 3.9% is about average among about 40 comparison Jewish communities and compares to 7.7% in Las Vegas, 4.7% in Hartford, 4.0% in Phoenix, 3.7% in Denver, 3.0% in St. Petersburg, and 2.0% in Milwaukee. The 3.9% compares to the 2.4% national figure (NJPS 1990).

▣ 0.27% of non-Jews are persons of Jewish background (PJBs), implying that about 2,300 PJBs live in Tucson. This is most likely an *underestimation* because no questions were asked of non-Jewish respondents to elicit this information in the screener question. Rather, the non-Jewish respondent had to volunteer the information in response to the screener question: “Was anyone in your household born or raised Jewish, or is anyone currently Jewish?”

▣ From 1994-2002, the number of persons in Jewish households increased by 14% (3,400 persons), compared to an 18% increase in the total number of persons (both Jewish and non-Jewish) in Tucson.

▣ The most likely scenario is that the size of the Jewish community of Tucson will continue to increase during the next few years.



Change in the Number of Persons in Jewish Households, 1994-2002

GEOGRAPHIC PROFILE—POPULATION SIZE AND DISTRIBUTION

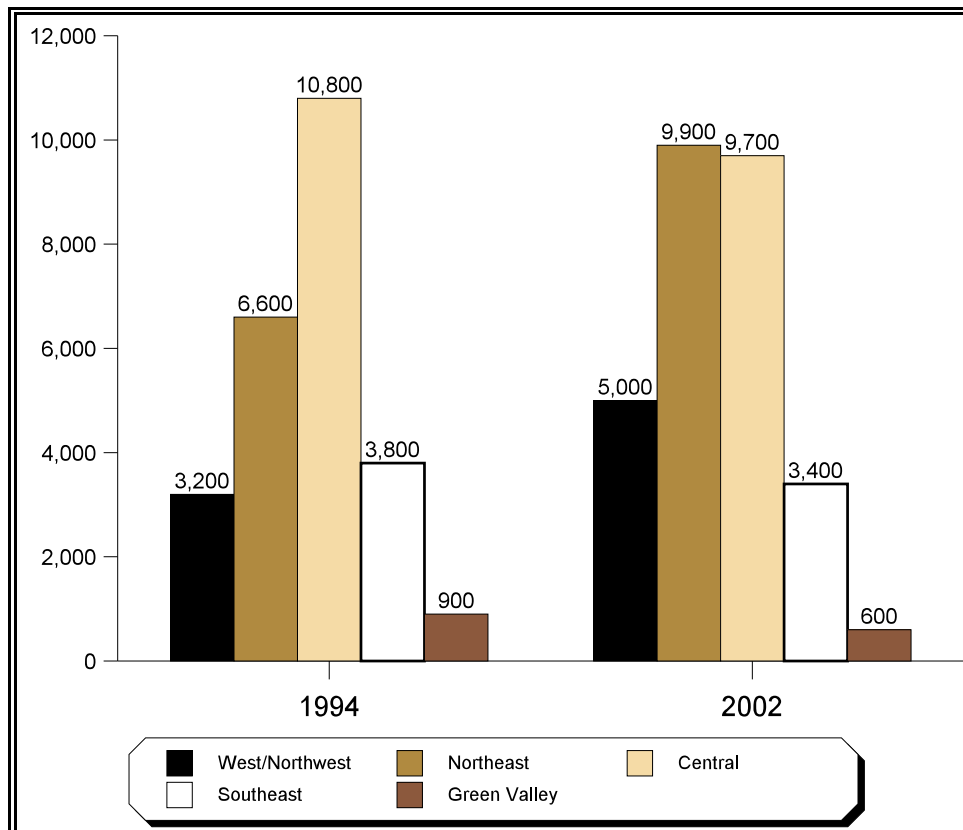
▣ From 1994-2002 the number of persons in Jewish households increased by 55% (1,800 persons) in the West/Northwest and 51% (3,300 persons) in the Northeast. The number of persons in Jewish households decreased by 31% (300 persons) in Green Valley; 11% (400 persons), in the Southeast; and 10% (1,000 persons) in the Central.

▣ About 200 Jewish households live in Other Areas of Pima County (the western areas of Pima County), containing about 425 persons in Jewish households, of whom about 300 persons are Jewish. (These households are not counted among the 13,400 Jewish households in Tucson.)

▣ About 70 Jewish households live in Santa Cruz County, containing about 150 persons in Jewish households, of whom about 100 persons are Jewish. (These households are not counted among the 13,400 Jewish households in Tucson.)

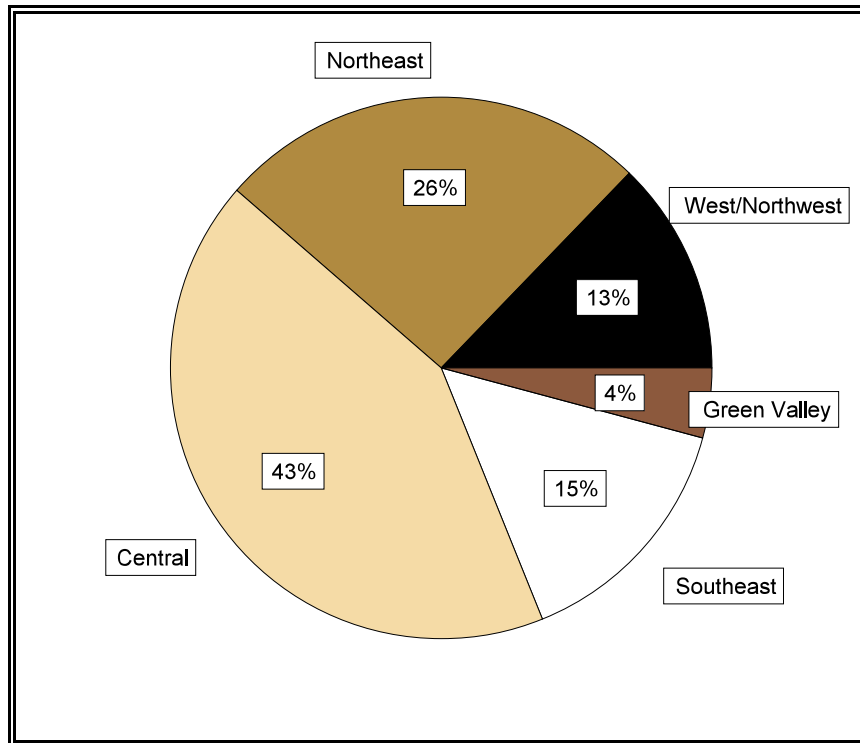
▣ About 280 Jewish households live in the Sierra Vista Area of Cochise County, containing about 600 persons in Jewish households, of whom about 450 persons are Jewish. (These households are not counted among the 13,400 Jewish households in Tucson.)

▣ Little, if any, change occurred in the number of Jewish households in the western parts of Pima County, Santa Cruz County, and the Sierra Vista Area of Cochise County from 1994-2002.

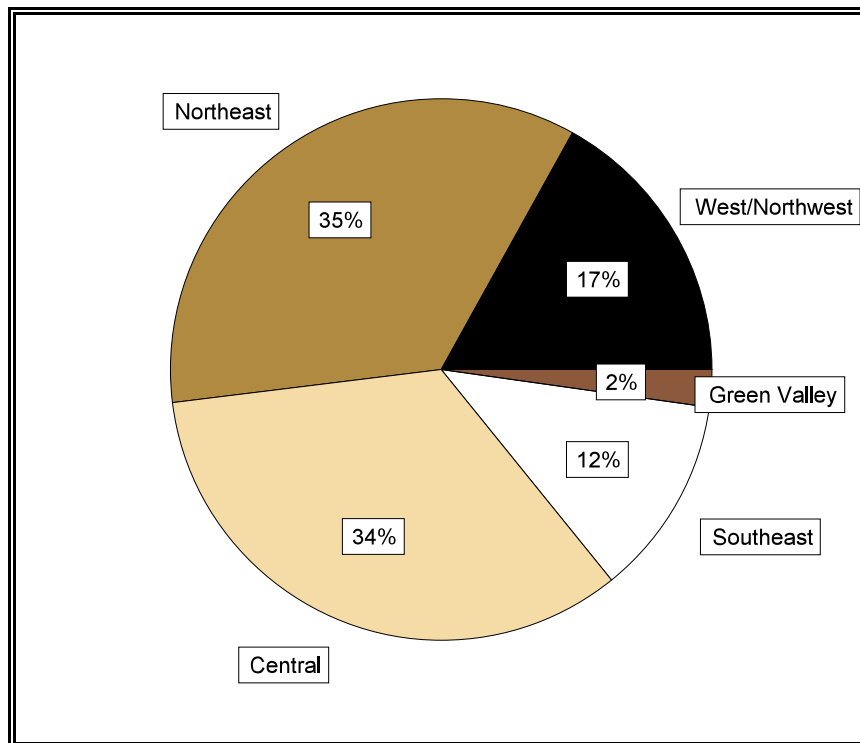


**Change in the Number of Persons in Jewish Households
by Geographic Area, 1994-2002**

GEOGRAPHIC PROFILE—POPULATION SIZE AND DISTRIBUTION

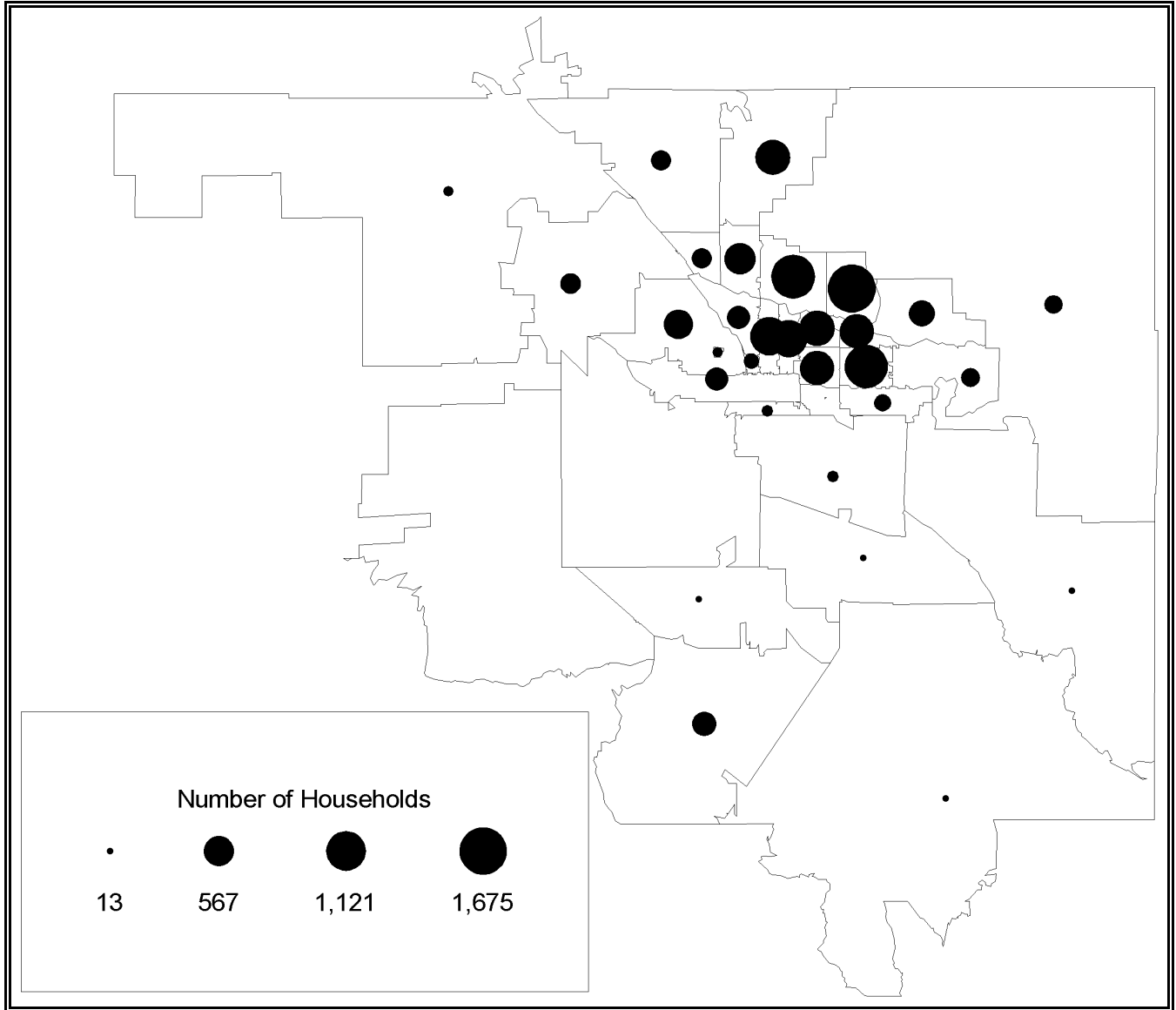


Geographic Distribution of Persons in Jewish Households—1994



Geographic Distribution of Persons in Jewish Households—2002

GEOGRAPHIC PROFILE—POPULATION SIZE AND DISTRIBUTION



NUMBER OF JEWISH HOUSEHOLDS BY ZIP CODE AREA

GEOGRAPHIC PROFILE—MIGRATION

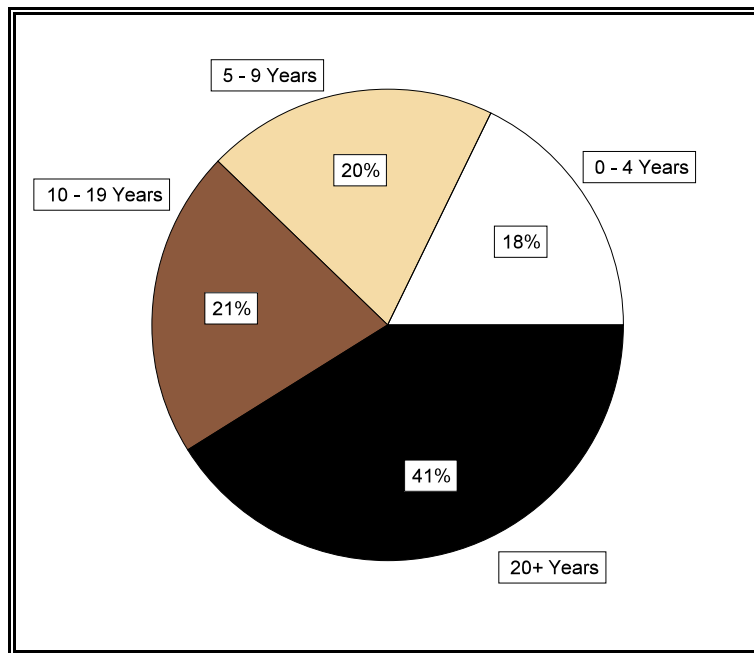
Overall, 92% of persons in Jewish households in Tucson were born in the United States. 36% of persons were born in the Northeast; 28%, in the West; 20%, in the Midwest; and 8%, in the South. 23% of persons were born in New York.

17% (4,919 persons) of persons in Jewish households were locally born (born in Tucson). The 17% is well below average among about 30 comparison Jewish communities and compares to 55% in Milwaukee, 48% in Hartford, 14% in St. Petersburg, and 4% in Las Vegas. The low percentage of locally-born persons is important in understanding levels of attachment to the local community and local institutions.

8% of persons in Jewish households were born outside the United States. 3% of persons were born in Eastern Europe and 2%, in Western Europe. 1% (229 persons) of persons were born in Israel. The 8% foreign born is about average among about 35 comparison Jewish communities and compares to 10% in Milwaukee, 8% in Las Vegas, 6% in St. Petersburg, and 5% in Hartford. The 8% compares to 12% of all residents (both Jewish and non-Jewish) of Pima County and 10% of all Americans (both Jewish and non-Jewish) as of 2000.

2% (255 households) of Jewish households are from the former Soviet Union.

3% (456 households) of respondents have always lived in Tucson. 8% of respondents have always lived in Arizona. 22% of respondents moved to Tucson from other locations in the West, including 13% from California. 33% of respondents moved to Tucson from the Northeast, including 19% from New York; 19%, from the Midwest; 13%, from the South; and 5%, from a foreign location.



Length of Residence in Tucson

18% (2,399 households) of Jewish households in Tucson moved to Tucson within the past five years (*new households*). Thus, an average of 480 households moved to Tucson each year during the past five years (*the in-migration rate*). Another 20% of households in Tucson moved to Tucson during the past 5-9 years. In total, 38% of households have lived in Tucson for less than ten years. 21% of households have lived in Tucson for 10-19 years and 41%, for 20 or more years (*long-term households*).

The 18% of new households is about average among about 35 comparison Jewish communities and compares to 41% in Las Vegas, 23% in Denver, 19% in both Phoenix and St. Petersburg, 10% in Milwaukee, and 9% in Hartford.

GEOGRAPHIC PROFILE—MIGRATION

▣ The 41% of long-term households is below average among about 35 comparison Jewish communities and compares to 69% in Hartford, 68% in Milwaukee, 44% in Denver, 40% in Seattle, 39% in Phoenix, 26% in St. Petersburg, and 20% in Las Vegas.

▣ 44% of Jewish households have lived at their current address for 0-4 years; 24%, for 5-9 years; 18%, for 10-19 years; and 13%, for 20 or more years. The 44% at their current address for 0-4 years is the sixth highest of about 30 comparison Jewish communities and compares to 39% in St. Petersburg, 36% in Milwaukee, and 28% in Hartford. The 13% at their current address for 20 or more years is below average among the comparison Jewish communities and compares to 34% in Hartford, 20% in Milwaukee, and 8% in St. Petersburg.

▣ 76% of Jewish households own their homes. Home ownership indicates a higher level of attachment to the local community. The 76% is about average among about 40 comparison Jewish communities and compares to 83% in Hartford, 78% in St. Petersburg, and 72% in Milwaukee. The 76% compares to the 68% national figure (NJPS 1990), 64% of all households (both Jewish and non-Jewish) in Pima County, and 66% of all American households (both Jewish and non-Jewish) as of 2000.

▣ 7% (882 households) of Jewish households in residence for 8-12 months of the year will definitely move (**either within Tucson or out of Tucson**) within the next three years. 9% (1,087 households) of households will probably move; 37%, probably not; and 43%, definitely not. 4% of households don't know whether they will move. In total, 15% of households will definitely or probably move within the next three years. The 15% definitely/probably moving is the fifth lowest of about 40 comparison Jewish communities and compares to 33% in Las Vegas, 27% in Denver, 21% in Milwaukee, 16% in St. Petersburg, and 15% in Hartford. The 43% definitely not moving is about average among the comparison Jewish communities and compares to 47% in St. Petersburg, 42% in Denver, 40% in Hartford, and 33% in Milwaukee.

▣ 8% of Jewish households in residence for 8-12 months of the year definitely/probably plan to move **out of Tucson** within the next three years. The 8% is about average among about 35 comparison Jewish communities and compares to 10% in Las Vegas, 6% in both Milwaukee and Hartford, and 5% in St. Petersburg.

▣ 4.4% of Jewish households in residence for 8-12 months of the year *definitely* plan to move **out of Tucson** within the next three years. The 4.4% is about average among about 25 comparison Jewish communities and compares to 3.7% in Milwaukee, 2.4% in Hartford, 2.3% in St. Petersburg, and 1.0% in Denver.

▣ The 4% definitely moving out of Tucson within the next three years suggests a loss of an average of 187 households per year. Some portion of the 4% probably moving out of Tucson (an average of 170 households per year) will actually move. In total, between 187 households and 357 households plan to move out of Tucson (the *out-migration rate*). Recall that an average of 480 households moved to Tucson each year in the past five years (the *in-migration rate*).

▣ 7% of Jewish households reside in Tucson for less than ten months of the year.

GEOGRAPHIC PROFILE—ADULT CHILDREN

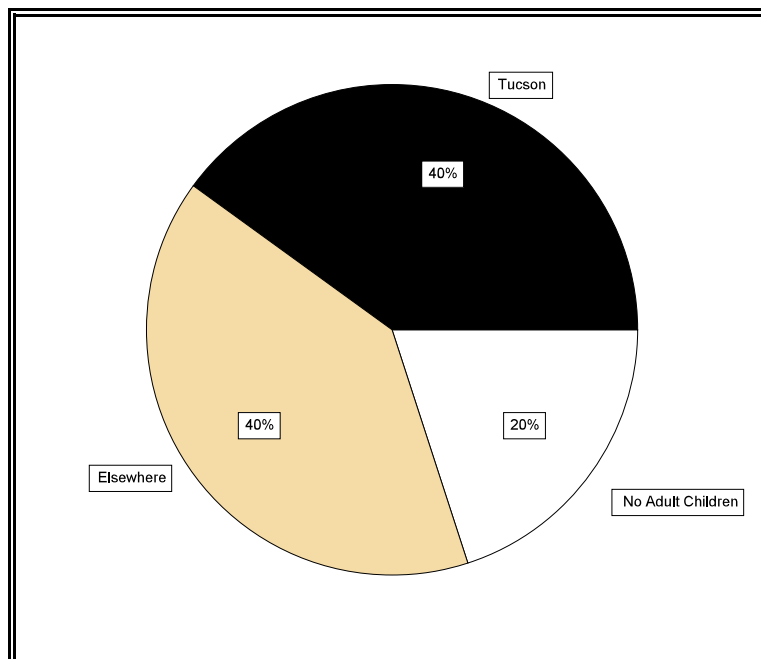
Respondents age 50 and over in Jewish households in Tucson were asked whether they have adult children who live independently, and if so, whether these children live in Tucson (*households with local adult children*). The interest in this information relates to the support system that adult children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

▣ Overall, 80% of households in which the respondent is age 50 or over have adult children who live independently and 20% have no adult children who live independently. 40% of households have at least one adult child who lives independently in Tucson; 40% have adult children none of whom live independently in Tucson. These data suggest that 40% of households in which the respondent is age 50 or over will have a local support system as they age.

▣ The 40% of households with local adult children is below average among about 20 comparison Jewish communities and compares to 50% in Milwaukee and 45% in Hartford.

▣ Of households in which the respondent is *age 75 or over*, 51% have at least one adult child who lives independently in Tucson.

▣ In Jewish households in which the respondent is age 50 or over, 29% of *adult children* who live independently have established their homes in Tucson. Thus, 29% of the adult children in the Tucson Jewish community choose to live in Tucson when they establish their own homes. The 29% is about average among about ten comparison Jewish communities and compares to 38% in Hartford.



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

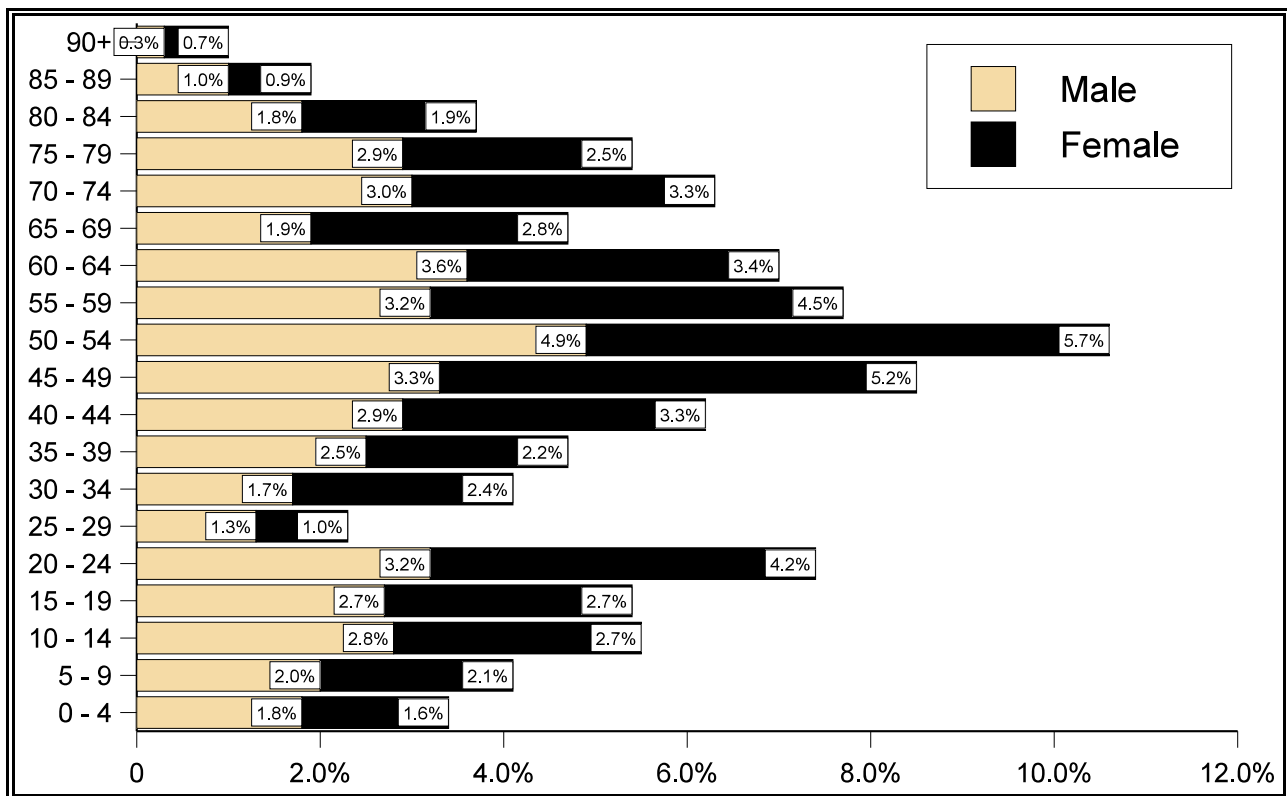
DEMOGRAPHIC PROFILE—AGE

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

▣ The 16% of persons age 0-17 in Jewish households in Tucson is below average among about 45 comparison Jewish communities and compares to 24% in both Seattle and Milwaukee, 23% in Denver, 22% in Hartford, 20% in Phoenix, and 19% in both Las Vegas and St. Petersburg . The 16% compares to the 22% national figure (NJPS 1990), 25% of all residents (both Jewish and non-Jewish) of Pima County, and 26% of all Americans (both Jewish and non-Jewish) as of 2000.

▣ The 23% of persons age 65 and over in Jewish households is above average among about 45 comparison Jewish communities and compares to 28% in St. Petersburg, 25% in Las Vegas, 23% in Hartford, 20% in both Phoenix and Milwaukee, and 11% in both Seattle and Denver. The 23% compares to the 15% national figure (NJPS 1990), 14% of all residents (both Jewish and non-Jewish) of Pima County, and 12% of all Americans (both Jewish and non-Jewish) as of 2000.

▣ The 12% of persons age 75 and over in Jewish households is about average among about 35 comparison Jewish communities and compares to 13% in St. Petersburg, 12% in both Phoenix and Hartford, 9% in Milwaukee, 6% in Denver, and 5% in Seattle. The 12% compares to 7% of all residents (both Jewish and non-Jewish) of Pima County and 6% of all Americans (both Jewish and non-Jewish) as of 2000.



Age and Sex Distribution of Persons in Jewish Households

DEMOGRAPHIC PROFILE—AGE

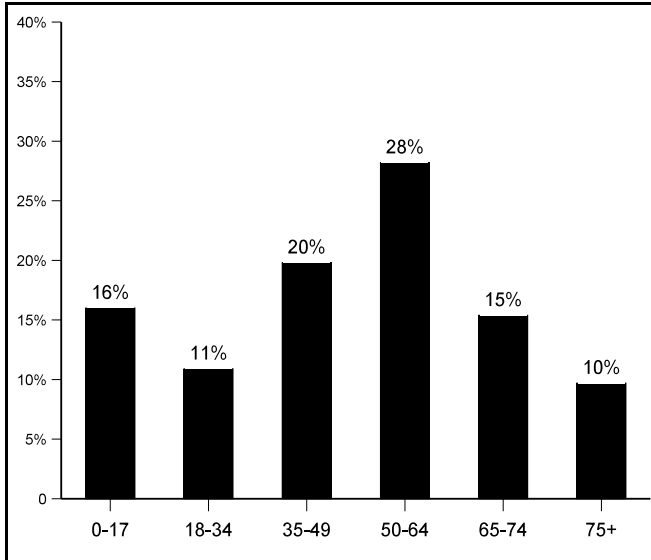
**TABLE 3
AGE AND SEX DISTRIBUTION OF PERSONS IN JEWISH HOUSEHOLDS**

Age Group	Percentage			Number		
	Male	Female	All	Male	Female	All
0 - 5	2.6%	2.1%	4.7%	744	601	1,344
6 - 12	3.0	3.3	6.3	858	944	1,802
13 - 17	2.7	2.2	4.9	772	629	1,401
18 - 24	4.3	5.7	10.0	1,230	1,630	2,860
25 - 34	3.0	3.4	6.4	858	972	1,830
35 - 44	5.4	5.6	11.0	1,544	1,602	3,146
45 - 54	8.3	10.9	19.2	2,374	3,117	5,491
55 - 64	6.8	7.9	14.7	1,945	2,259	4,204
65 - 74	4.8	6.1	10.9	1,373	1,745	3,117
75 - 84	4.7	4.4	9.1	1,344	1,258	2,603
85 and over	1.3	1.6	2.9	372	458	829
Total	46.9%	53.1%	100.0%	13,419	15,191	28,600
CUMULATIVE AGE CATEGORIES						
0 - 17	8.3%	7.6%	15.9%	2,374	2,174	4,547
18 and over	38.6%	45.5%	84.1%	11,045	13,017	24,053
18 - 34	7.3%	9.1%	16.4%	2,088	2,602	4,690
35 - 49	8.7%	10.7%	19.4%	2,488	3,060	5,548
50 - 64	11.7%	13.6%	25.3%	3,346	3,889	7,236
65 and over	10.8%	12.1%	22.9%	3,089	3,461	6,549
75 and over	6.0%	6.0%	12.0%	1,716	1,716	3,432
Median Age ¹	48.9	49.2	49.1	¹ Median age in years.		

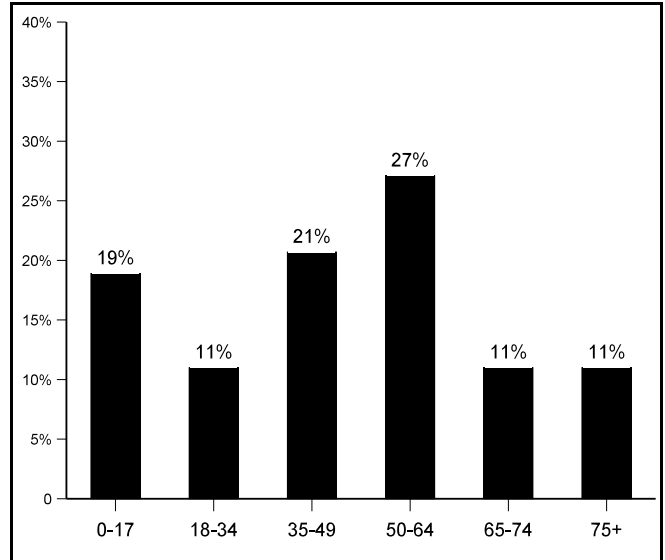
▣ 1,344 children age 0-5 live in Jewish households (63% of whom (847 children) are being raised Jewish), as do 1,802 children age 6-12 (67% of whom (1,204 children) are being raised Jewish) and 1,401 children age 13-17 (73% of whom (1,026 children) are being raised Jewish). An average of 224 children are born to persons in Jewish households each year, of whom 141 children will be raised Jewish.

▣ 53% of persons in Jewish households are female. The 53% is about average among about 40 comparison Jewish communities and compares to 53% in Seattle, 52% in both Milwaukee and St. Petersburg, 51% in each of Phoenix, Hartford, and Las Vegas, and 49% in Denver.

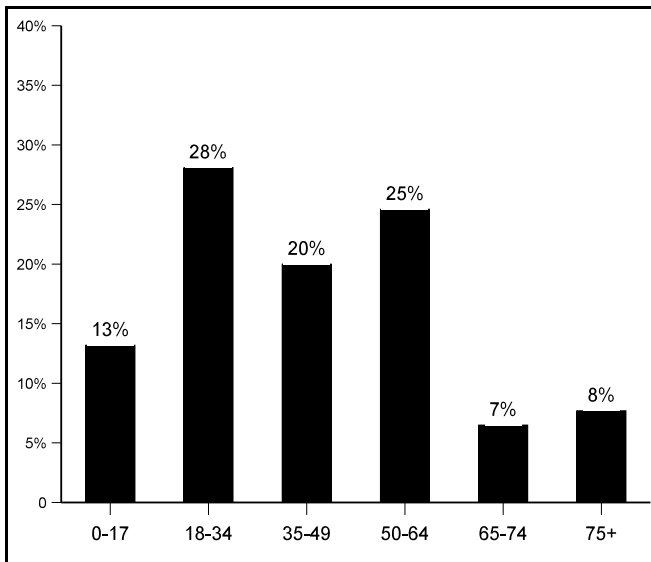
DEMOGRAPHIC PROFILE—AGE



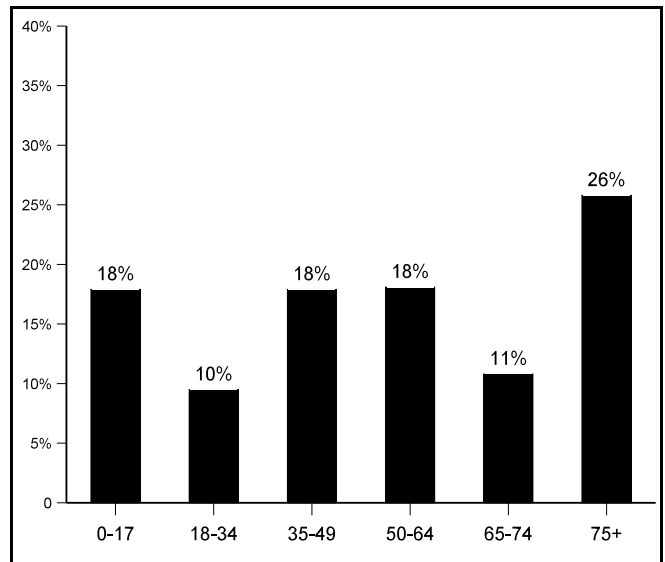
West/Northwest
(Median Age = 51.5 years)



Northeast
(Median Age = 49.6 years)



Central
(Median Age = 44.0 years)



Southeast
(Median Age = 53.5 years)

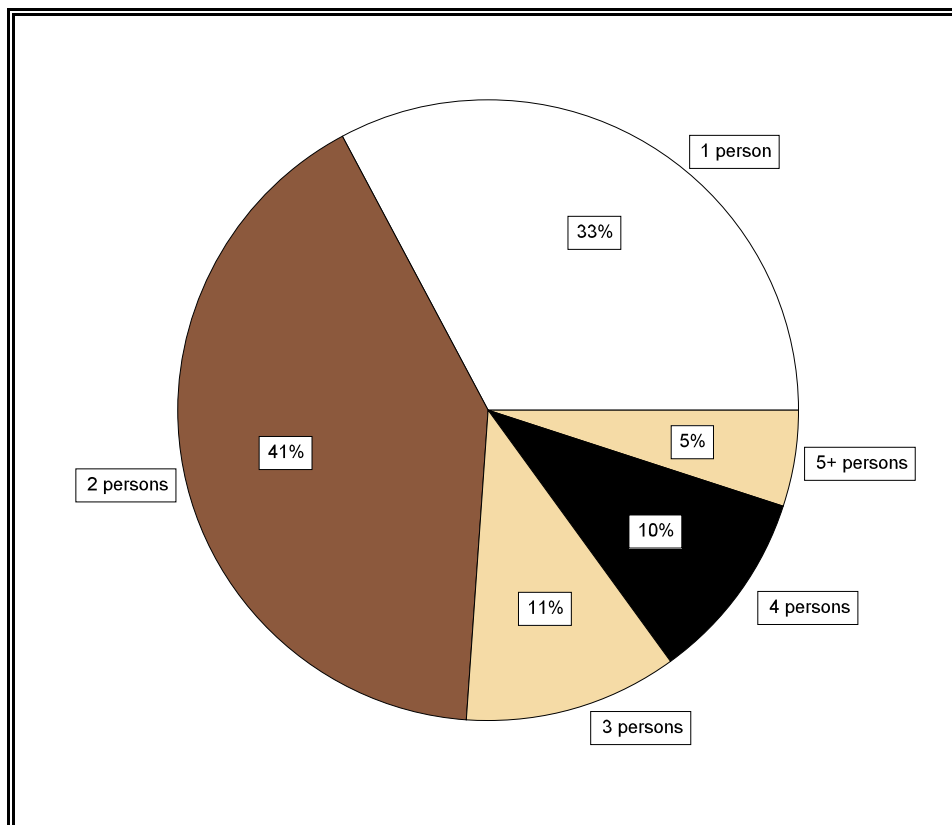
AGE DISTRIBUTION OF PERSONS IN JEWISH HOUSEHOLDS BY GEOGRAPHIC AREA

DEMOGRAPHIC PROFILE—HOUSEHOLD STRUCTURE

The average household size for Jewish households in Tucson is 2.14 persons. The 2.14 average household size is the seventh lowest of about 45 comparison Jewish communities and compares to 2.50 in Hartford, 2.45 in Denver, 2.44 in Milwaukee, 2.43 in Phoenix, 2.32 in St. Petersburg, and 2.30 in Las Vegas. The 2.14 compares to the 2.50 national figure (NJPS 1990), 2.47 for all households (both Jewish and non-Jewish) in Pima County, and 2.59 for all American households (both Jewish and non-Jewish) as of 2000.

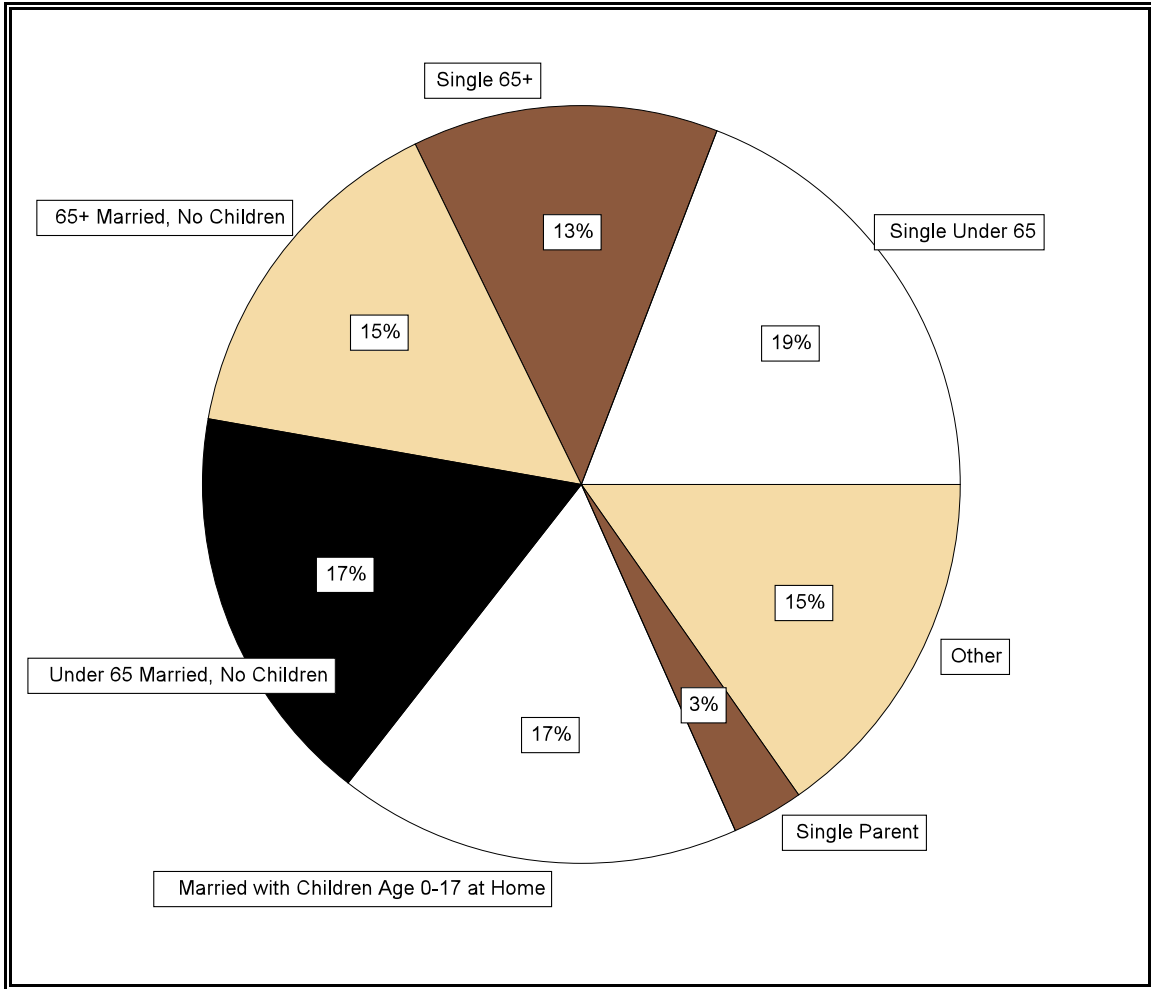
The 33% of single person households is the third highest of about 40 comparison Jewish communities and compares to 37% in Seattle, 28% in Denver, 26% in Milwaukee, 24% in St. Petersburg, and 23% in both Las Vegas and Hartford. The 33% compares to the 23% national figure (NJPS 1990), 29% of all households (both Jewish and non-Jewish) in Pima County, and 26% of all American households (both Jewish and non-Jewish) as of 2000.

The 15% of households containing four or more persons is the seventh lowest of about 35 comparison Jewish communities and compares to 26% in Hartford, 24% in Milwaukee, 19% in Las Vegas, and 18% in St. Petersburg. The six comparison Jewish communities with a lower percentage of households containing four or more persons are all Florida retirement communities. The 15% compares to the 23% national figure (NJPS 1990), 22% of all households (both Jewish and non-Jewish) in Pima County, and 25% of all American households (both Jewish and non-Jewish) as of 2000.



Household Size

DEMOGRAPHIC PROFILE—HOUSEHOLD STRUCTURE



Household Structure

DEMOGRAPHIC PROFILE—HOUSEHOLD STRUCTURE

**TABLE 4
HOUSEHOLD STRUCTURE**

Household Structure	Percentage	Number
HOUSEHOLDS WITH CHILDREN (AGE 0-17) AT HOME		
Married Couple	17.0%	2,278
Unmarried Couple	0.2	27
Single Parent	2.6	348
■ Total Households with Children (Age 0-17) at Home	19.8%	2,653
MARRIED COUPLE HOUSEHOLDS—NO CHILDREN AT HOME		
Married Couple under Age 35	1.9%	255
Married Couple Age 35 - 49	2.6	348
Married Couple Age 50 - 64	12.7	1,702
□ Total Non-Elderly Couple Households	17.2%	2,305
Married Couple Age 65 - 74	8.2%	1,099
Married Couple Age 75 and over	6.9	925
□ Total Elderly Couple Households	15.1%	2,023
■ Total Married Couple Households—No Children at Home	32.3%	4,328
SINGLE PERSON HOUSEHOLDS		
Single Male under Age 65	7.4%	992
Single Female under Age 65	11.9	1,595
□ Total Non-Elderly Single Households	19.3%	2,586
Single Male Age 65 - 74	0.9%	121
Single Female Age 65 - 74	3.2	429
Single Male Age 75 and over	2.9	389
Single Female Age 75 and over	6.2	831
□ Total Elderly Single Households	13.2%	1,769
■ Total Single Person Households	32.5%	4,355
OTHER HOUSEHOLD STRUCTURES		
Married Couple with Adult Children (Age 18 and over) at Home	4.3%	576
Single Parent with Adult Children (Age 18 and over) at Home	2.0	268
Persons of the Opposite Sex Sharing Living Quarters	5.5	737
Roommates	2.5	335
Other Household Structures	0.9	121
■ Total Other Household Structures	15.2%	2,037
Grand Total	100.0%	13,400

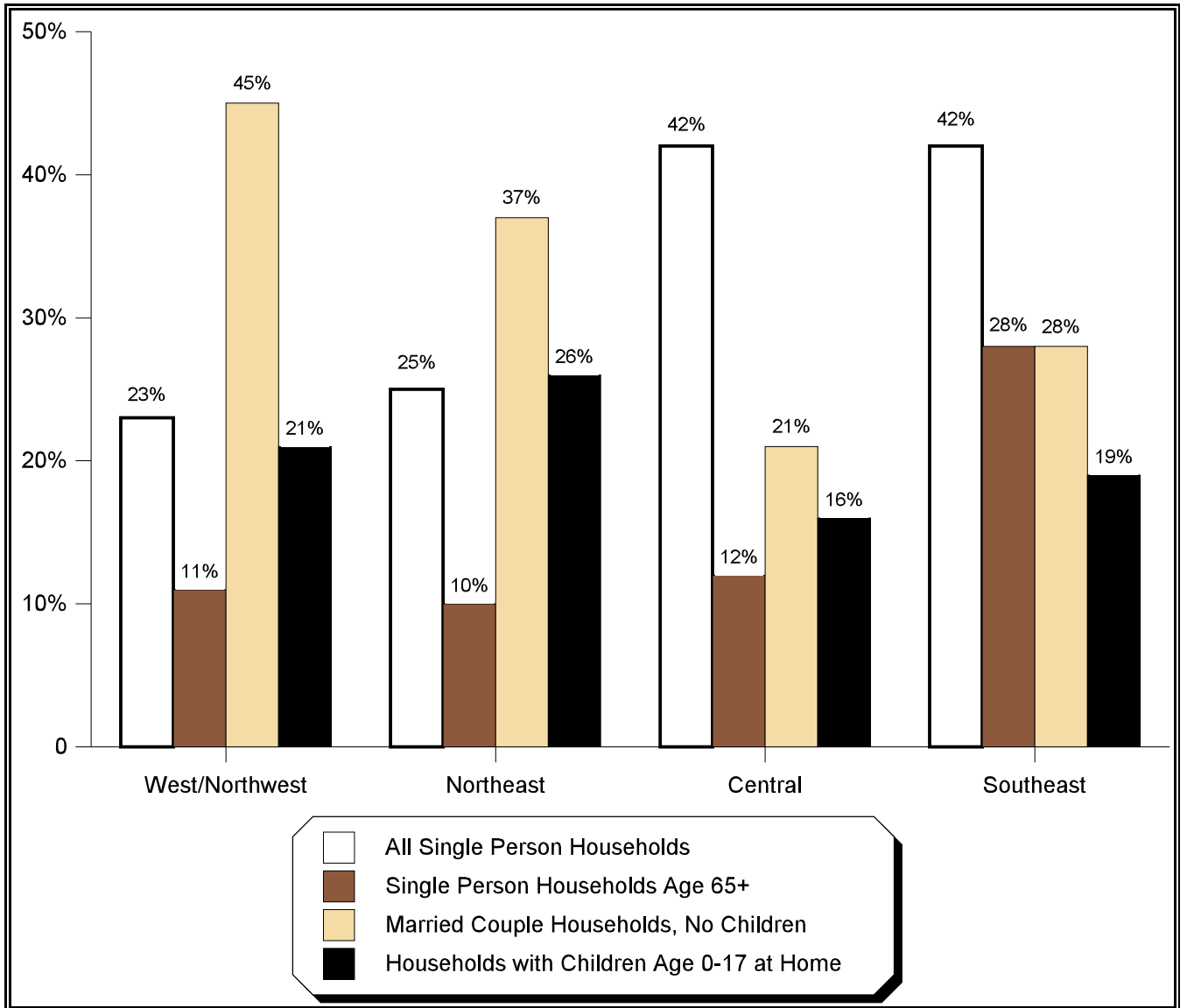
DEMOGRAPHIC PROFILE—HOUSEHOLD STRUCTURE

- ▣ The 17% of married couple households with children age 0-17 at home is the seventh lowest of about 35 comparison Jewish communities and compares to 28% in Hartford, 27% in both Denver and Milwaukee, 26% in Seattle, 24% in St. Petersburg, and 21% in both Phoenix and Las Vegas. The 17% compares to the 23% national figure (NJPS 1990) and 24% of all American households (both Jewish and non-Jewish) as of 2000.
- ▣ The 3% of single parent households with children age 0-17 at home is about average among about 35 comparison Jewish communities and compares to 7% in Seattle, 4% in Denver, 3% in each of Milwaukee, Phoenix, and Las Vegas, 2% in Hartford, and 1% in St. Petersburg.
- ▣ The 2% of married couple households under age 35 without children at home is about average among about 25 comparison Jewish communities and compares to 4% in Milwaukee, 2% in St. Petersburg, and 1% in Hartford.
- ▣ The 15% of married couple households age 35-64 without children at home is about average among about 25 comparison Jewish communities and compares to 16% in St. Petersburg and 14% in both Hartford and Milwaukee.
- ▣ The 15% of married couple households age 65 and over without children at home is about average among about 25 comparison Jewish communities and compares to 22% in St. Petersburg, 18% in Hartford, and 15% in Milwaukee.
- ▣ The 19% of single person households under age 65 is the highest of about 25 comparison Jewish communities and compares to 11% in Milwaukee and 9% in both St. Petersburg and Hartford.
- ▣ The 4% of single male households age 65 and over is about average among about 25 comparison Jewish communities and compares to 4% in both St. Petersburg and Hartford and 3% in Milwaukee.
- ▣ The 9% of single female households age 65 and over is about average among about 25 comparison Jewish communities and compares to 12% in Milwaukee and 11% in both St. Petersburg and Hartford.
- ▣ 38% (1,186 children) of children *age 0-12* live in Jewish households in which both parents (or *the* parent in a single parent household) are employed full time. The 38% is about average among about 20 comparison Jewish communities and compares to 37% in Milwaukee, 34% in St. Petersburg, and 24% in Hartford. The percentage of children age 0-12 living in households with working parents helps to determine the need for after school programs.
- ▣ 9% (414 children) of children *age 0-17* in Jewish households live in single parent households. The 9% is about average among about 25 comparison Jewish communities and compares to 5% in both Hartford and Milwaukee and 1% in St. Petersburg. The 9% compares to 25% of all white American children (both Jewish and non-Jewish) age 0-17 as of 1998.
- ▣ 36% (1,641 children) of children *age 0-17* in Jewish households live in households in which an adult is either currently divorced or divorced and remarried. The 36% is the fourth highest of about 20 comparison Jewish communities and compares to 26% in Milwaukee, 24% in Hartford, and 22% in St. Petersburg.

DEMOGRAPHIC PROFILE—HOUSEHOLD STRUCTURE

▣ 27% of persons age 65 and over in Jewish households live alone. The 27% is about average among about 20 comparison Jewish communities and compares to 31% in Milwaukee, 25% in Hartford, 23% in St. Petersburg, and 12% in Phoenix. The 27% compares to 31% of all Americans (both Jewish and non-Jewish) age 65 and over as of 2000.

▣ 35% of persons age 75 and over in Jewish households live alone. The 35% is about average among about 15 comparison Jewish communities and compares to 44% in Milwaukee, 33% in Hartford, and 14% in Phoenix.



Selected Household Structures by Geographic Area

DEMOGRAPHIC PROFILE—MARITAL STATUS

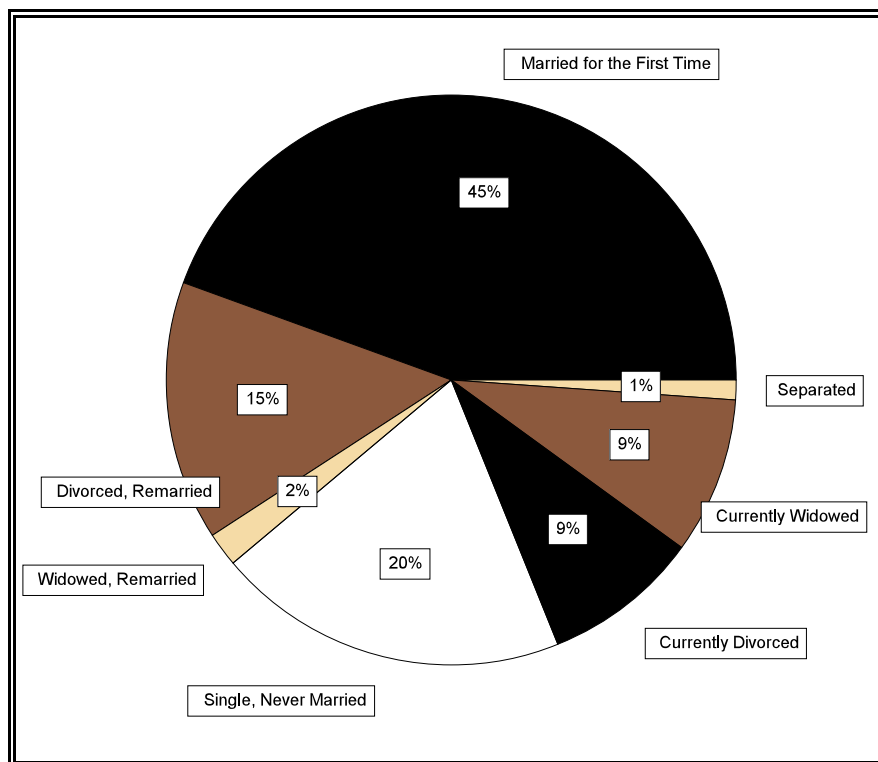
The 63% of adults in Jewish households in Tucson who are currently married is the sixth lowest of about 45 comparison Jewish communities and compares to 75% in St. Petersburg, 73% in Hartford, 71% in Las Vegas, 70% in Milwaukee, 64% in Phoenix, 59% in Seattle, and 56% in Denver.

▣ The 20% single, never married is about average among about 45 comparison Jewish communities and compares to 25% in Denver, 23% in Seattle, 20% in Phoenix, 16% in Milwaukee, 15% in Hartford, 12% in Las Vegas, and 10% in St. Petersburg.

▣ The 9% currently divorced is the fifth highest of about 45 comparison Jewish communities and compares to 11% in Denver, 10% in both Phoenix and Seattle, 8% in Las Vegas, 6% in both St. Petersburg and Milwaukee, and 5% in Hartford.

▣ The *divorce rate* is calculated as the number of divorced adults per 1,000 married adults. The divorce rate of 144 for adults in Jewish households in Tucson is the sixth highest of about 45 comparison Jewish communities and compares to 196 in Denver, 169 in Seattle, 156 in Phoenix, 113 in Las Vegas, 86 in Milwaukee, 80 in St. Petersburg, and 67 in Hartford. The 144 compares to the 125 national figure (NJPS 1990), 223 for all residents (both Jewish and non-Jewish) of Pima County, and 177 for all Americans (both Jewish and non-Jewish) as of 2000.

▣ 24% of adults *are or have been* divorced, 11% *are or have been* widowed, 80% *are or have been* married, and 17% are on their second or higher marriage.



Marital Status of Adults

DEMOGRAPHIC PROFILE—MARITAL STATUS

**TABLE 5
MARITAL STATUS BY AGE FOR ADULT MALES**

Marital Status	Under 35	35-49	50-64	65-74	75+	65+
Married for First Time	20.5%	60.2%	53.7%	53.8%	57.3%	56.1%
Single, Never Married	77.7	16.0	7.3	1.4	3.3	2.4
Divorced, Remarried	0.9	14.4	26.0	20.9	9.2	14.5
Widowed, Remarried	0.9	0.0	1.7	6.0	7.7	7.0
Currently Divorced	0.0	7.6	9.9	5.0	2.8	3.8
Currently Widowed	0.0	1.0	1.1	10.6	19.0	14.8
Separated	0.0	0.8	0.3	2.3	0.7	1.4
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

**TABLE 6
MARITAL STATUS BY AGE FOR ADULT FEMALES**

Marital Status	Under 35	35-49	50-64	65-74	75+	65+
Married for First Time	24.2%	53.7%	40.8%	49.6%	35.0%	42.5%
Single, Never Married	69.8	13.6	4.5	0.7	1.1	0.9
Divorced, Remarried	3.4	17.8	23.6	12.6	4.7	8.7
Widowed, Remarried	0.0	0.6	0.9	5.7	5.6	5.7
Currently Divorced	2.6	13.6	21.8	9.2	0.7	5.0
Currently Widowed	0.0	0.4	7.5	21.1	52.9	36.6
Separated	0.0	0.3	0.9	1.1	0.0	0.6
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

▣ Overall, 40% (7,708 adults) of *Jewish* adults are single. 35% (2,667 adults) of single *Jewish* adults are under age 35, 16% (1,256 adults) are age 35-49, 22% (1,719 adults) are age 50-64, 9% (709 adults) are age 65-74, and 18% (1,357 adults) are age 75 and over.

DEMOGRAPHIC PROFILE—EDUCATION LEVEL

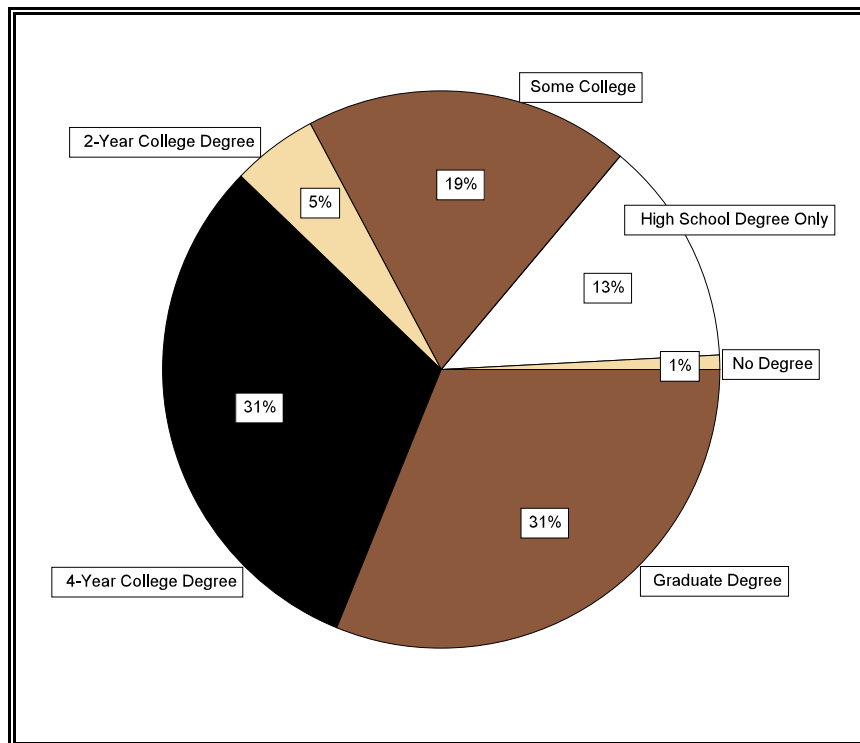
Only 1% of adults (age 18 and over) in Jewish households in Tucson do not have a high school degree. 62% of adults (67% of adult males and 58% of adult females) have a four-year college degree or higher, including 31% who have a graduate degree.

▣ The 62% with a four-year college degree or higher is about average among about 30 comparison Jewish communities and compares to 73% in Seattle, 65% in both Hartford and Phoenix, 63% in Milwaukee, and 48% in St. Petersburg. The 62% compares to the 51% national figure (NJPS 1990), 27% of all adults (both Jewish and non-Jewish) *age 25 and over* in Pima County, and 23% of all American adults (both Jewish and non-Jewish) as of 2000.

▣ The 31% with a graduate degree is above average among about 30 comparison Jewish communities and compares to 38% in Seattle, 31% in Hartford, 26% in Milwaukee, and 19% in St. Petersburg. The 31% compares to the 22% national figure (NJPS 1990), 11% of all adults (both Jewish and non-Jewish) *age 25 and over* in Pima County, and 8% of all American adults (both Jewish and non-Jewish) as of 2000.

▣ 19% of adults have a Master's degree; 6%, a doctoral degree; 4%, a medical or dental degree; and 3%, a law degree.

▣ Adults in Jewish households in Tucson are among the more educated adults of the comparison Jewish communities, and they are much more educated than all adults (both Jewish and non-Jewish) *age 25 and over* in Pima County and all American adults (both Jewish and non-Jewish) as of 2000.



Education Level of Adults

DEMOGRAPHIC PROFILE—EDUCATION LEVEL

**TABLE 7
LEVEL OF SECULAR EDUCATION BY AGE FOR ADULT MALES**

Highest Degree Earned	Under 35	35-49	50-64	65-74	75+	65+
High School Degree or Less	22.6%	7.6%	5.1%	14.3%	18.5%	16.6%
Some College/2-Year College Degree	43.8	18.8	9.8	22.8	18.0	20.1
4-Year College Degree	25.1	31.2	38.6	33.6	26.0	29.4
Graduate Degree	8.5	42.4	46.5	29.3	37.5	33.9
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
Total 4-Year College Degree or Higher	33.6%	73.6%	85.1%	62.9%	63.5%	63.3%

**TABLE 8
LEVEL OF SECULAR EDUCATION BY AGE FOR ADULT FEMALES**

Highest Degree Earned	Under 35	35-49	50-64	65-74	75+	65+
High School Degree or Less	13.0%	8.5%	11.8%	18.6%	34.8%	26.6%
Some College/2-Year College Degree	51.7	15.2	16.2	36.3	27.9	32.1
4-Year College Degree	24.9	33.5	37.9	18.1	22.8	20.4
Graduate Degree	10.4	42.8	34.1	27.0	14.5	20.9
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
Total 4-Year College Degree or Higher	35.3%	76.3%	72.0%	45.1%	37.3%	41.3%

DEMOGRAPHIC PROFILE—EMPLOYMENT STATUS

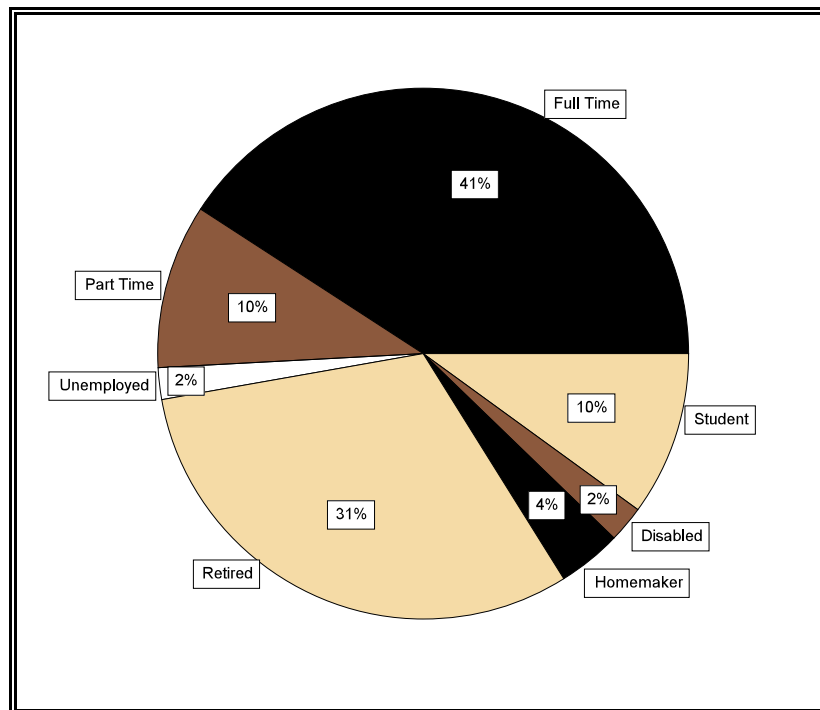
The 41% of adults in Jewish households in Tucson who are employed full time is well below average among about 35 comparison Jewish communities and compares to 52% in Milwaukee, 44% in Las Vegas, 43% in Hartford, and 42% in St. Petersburg.

The 10% employed part time is about average among about 35 comparison Jewish communities and compares to 13% in Milwaukee, 12% in Hartford, and 9% in both Las Vegas and St. Petersburg.

The 31% retired is well above average among about 35 comparison Jewish communities and compares to 38% in Las Vegas, 36% in St. Petersburg, 30% in Hartford, 20% in Milwaukee, and 13% in Seattle.

The percentage of adults *in the labor force* is the sum of the percentage of adults who are employed full time, employed part time, and unemployed. The 53% of adults in Jewish households who are in the labor force is well below average among about 40 comparison Jewish communities and compares to 72% in Seattle, 66% in Milwaukee, 57% in Hartford, 55% in Las Vegas, and 52% in St. Petersburg. Most of the comparison Jewish communities with a lower percentage of adults in the labor force are retirement communities.

The *unemployment rate* is the percentage of adults who are unemployed divided by the percentage of adults in the labor force. The unemployment rate for adults in Jewish households in Tucson is 4.5%. The 4.5% compares to 5.3% for all residents (both Jewish and non-Jewish) *age 16 and over* in Pima County as of 2000 and 4.5% for all Americans (both Jewish and non-Jewish) *age 16 and over* as of June 2001.



Employment Status of Adults

DEMOGRAPHIC PROFILE—EMPLOYMENT STATUS

**TABLE 9
EMPLOYMENT STATUS BY AGE FOR ADULT MALES**

Employment Status	Under 35	35-49	50-64	65-74	75+	65+
Employed Full Time	33.9%	93.6%	62.0%	17.6%	3.8%	10.0%
Employed Part Time	4.1	2.8	9.6	9.0	5.4	7.0
Unemployed	4.4	1.5	3.1	0.0	0.0	0.0
Retired	0.0	1.0	23.1	72.0	89.4	81.6
Homemaker	0.0	0.0	0.0	0.0	0.0	0.0
Disabled	0.9	0.9	0.9	0.0	0.3	0.2
Volunteer	0.0	0.0	0.8	1.4	1.1	1.2
Student	56.7	0.2	0.5	0.0	0.0	0.0
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

**TABLE 10
EMPLOYMENT STATUS BY AGE FOR ADULT FEMALES**

Employment Status	Under 35	35-49	50-64	65-74	75+	65+
Employed Full Time	32.6%	55.3%	45.8%	2.2%	2.8%	2.4%
Employed Part Time	11.0	23.8	13.4	5.5	1.5	3.5
Unemployed	4.5	3.7	2.9	0.7	0.0	0.4
Retired	0.0	0.3	23.9	88.1	90.7	89.4
Homemaker	4.7	11.5	7.8	2.9	4.8	3.9
Disabled	0.0	4.0	4.5	0.6	0.2	0.4
Volunteer	0.0	0.4	0.5	0.0	0.0	0.0
Student	47.2	1.0	1.2	0.0	0.0	0.0
Total	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

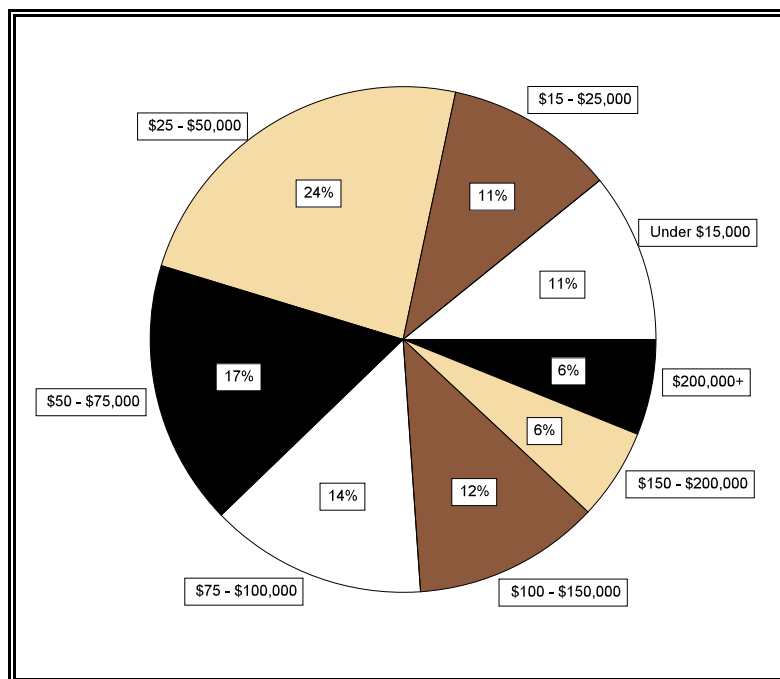
DEMOGRAPHIC PROFILE—HOUSEHOLD INCOME

Respondents in Jewish households in Tucson were asked their household income before taxes in 2001. 81% of respondents answered this question. The type of bias introduced by the lack of a response from 19% of respondents is unknown. Not all 19% of respondents refused to answer this question. In some cases, particularly when an adult child was interviewed, the respondent simply did not know the household income.

▣ The median household income of \$56,000 is below average among about 45 comparison Jewish communities and compares to \$85,100 in Hartford, \$68,000 in Milwaukee, \$67,900 in Seattle, \$65,300 in Denver, \$58,800 in Las Vegas, and \$51,700 in St. Petersburg. The \$56,000 compares to the \$60,900 national figure (NJPS 1990), \$38,600 for all households (both Jewish and non-Jewish) in Pima County as of 2000, and \$43,300 for all American households (both Jewish and non-Jewish) as of 2001. (Note that all median household income data have been adjusted for inflation to current dollars.)

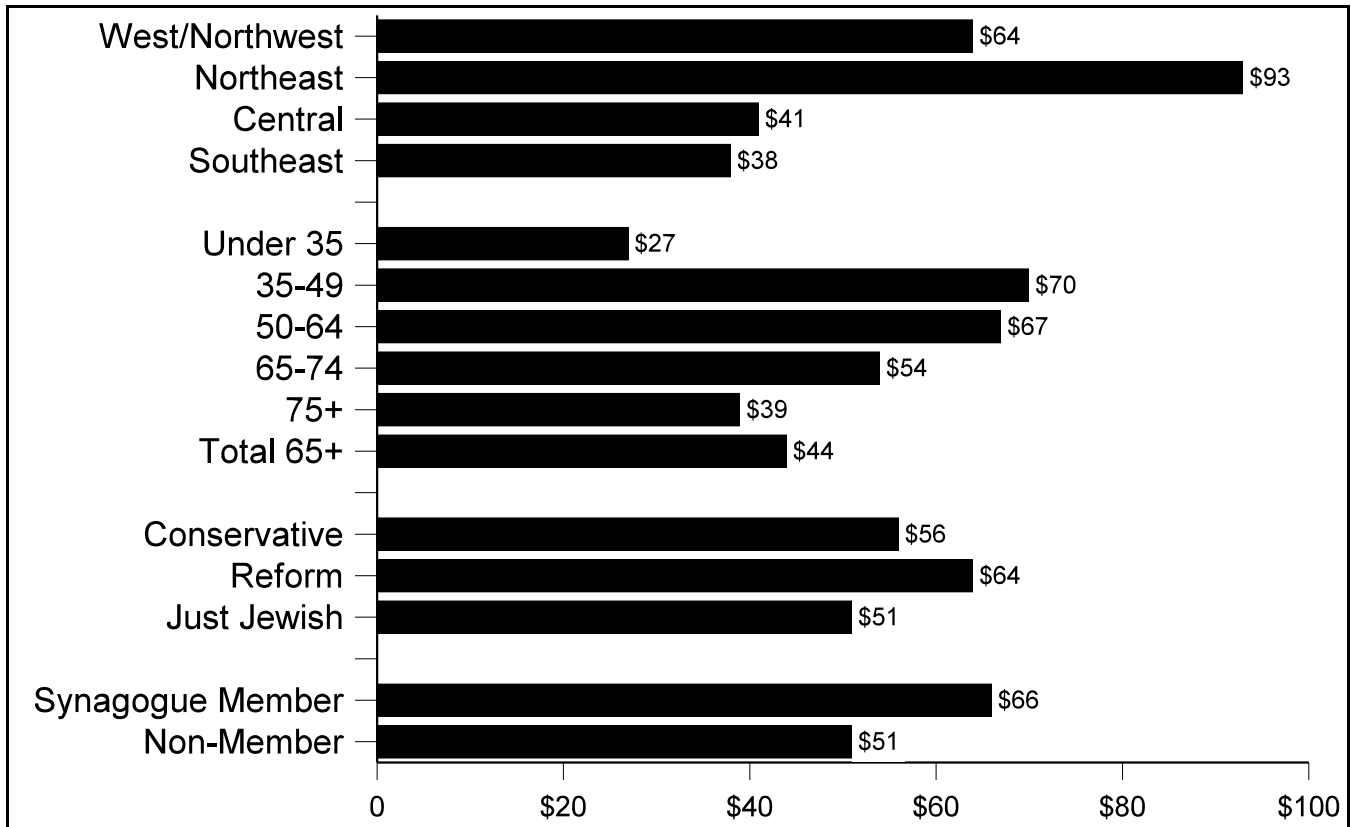
▣ The 23% earning an annual household income of \$100,000 and over is about average among about 40 comparison Jewish communities and compares to 36% in Phoenix, 33% in Hartford, 23% in Denver, 21% in Milwaukee, 20% in Seattle, and 15% in St. Petersburg. The 23% compares to 9% of all households (both Jewish and non-Jewish) in Pima County as of 2000 and 12% of all American households (both Jewish and non-Jewish) as of 2001. (These data are not adjusted to 2002 dollars.)

▣ The 22% earning an annual household income under \$25,000 is about average among about 35 comparison Jewish communities and compares to 30% in St. Petersburg, 26% in Denver, 21% in both Milwaukee and Seattle, 14% in Phoenix, and 13% in Hartford. The 22% compares to 33% of all households (both Jewish and non-Jewish) in Pima County as of 2000 and 30% of all American households (both Jewish and non-Jewish) as of 2001. (These data are not adjusted to 2002 dollars.)



Annual Household Income

DEMOGRAPHIC PROFILE—HOUSEHOLD INCOME



Median Household Income (in thousands)

▣ Respondents in Jewish households who reported a relatively low household income were asked additional income questions to determine if their households had income below the Federal poverty levels for 2000. 2.7% (362 households) of households reported a household income in 2001 that was below the 2000 poverty levels.

▣ 1,420 Jewish households earn an annual income under \$15,000, including the 362 households whose income is below the poverty levels.

▣ The median housing value is \$187,200, which means that half of homes are valued at under \$187,200 and half are valued at over \$187,200. The \$187,200 compares to \$114,600 for all homes (both Jewish owned and non-Jewish owned) in Pima County and \$126,000 for all American homes (both Jewish owned and non-Jewish owned) as of 2000. The \$187,200 median housing value is about average among about 25 comparison Jewish communities and compares to \$206,800 in Hartford, \$175,600 in Milwaukee, and \$120,300 in St. Petersburg. (Note that all median housing value data have been adjusted for inflation to current dollars.)

▣ The median housing value is lowest for households in the Southeast (\$111,100) and highest for households in the Northeast (\$301,900). The median housing value is \$191,900 for households in the West/Northwest and \$148,000 for households in the Central.

RELIGIOUS PROFILE—JEWISH IDENTIFICATION

Jewish respondents in Tucson were asked whether they considered themselves Orthodox, Conservative, Reform, or *Just Jewish*. 2% (201 households) of respondents identify as Orthodox; 21% (2,760 households), Conservative; 2% (214 households), Reconstructionist; 32% (4,275 households), Reform; and 44% (5,950 households), *Just Jewish*.

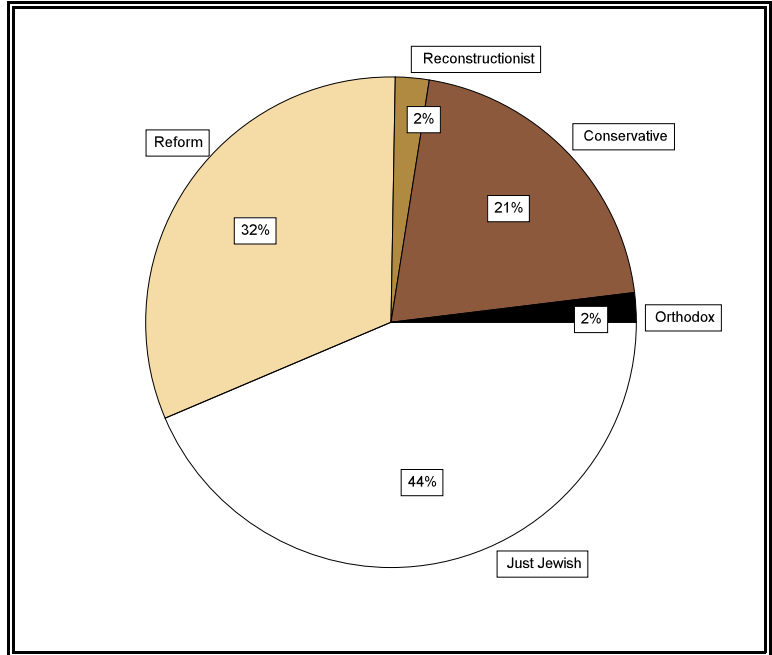
▣ The 2% Orthodox is below average among about 45 comparison Jewish communities and compares to 5% in Seattle, 4% in Hartford, and 3% in each of Phoenix, Denver, Milwaukee, and St. Petersburg.

▣ The 21% Conservative is the fourth lowest of about 45 comparison Jewish communities and compares to 31% in Hartford, 24% in both Phoenix and Milwaukee, 23% in St. Petersburg, 19% in Seattle, and 15% in Denver.

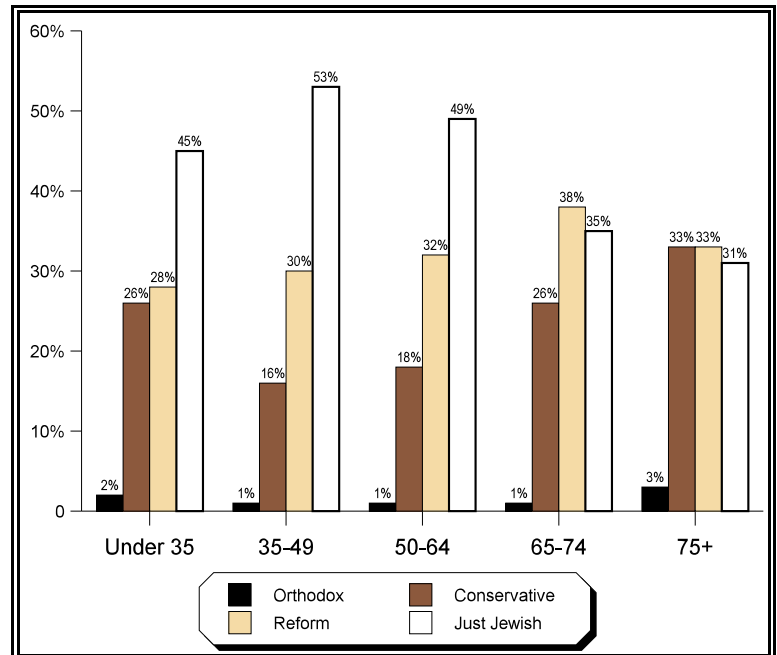
▣ The 32% Reform is about average among about 45 comparison Jewish communities and compares to 44% in Phoenix, 41% in Seattle, 39% in both Milwaukee and St. Petersburg, 37% in Denver, and 31% in Hartford.

▣ The 44% *Just Jewish* is the highest of about 45 comparison Jewish communities and compares to 36% in St. Petersburg, 35% in Seattle, 34% in both Hartford and Milwaukee, 30% in Denver, and 28% in Phoenix.

▣ The 2% Orthodox is lower than the 6% national figure (NJPS 1990); the 21% Conservative is lower than the 32% national figure; the 32% Reform is lower than the 36% national figure; and the 44% *Just Jewish* is higher than the 26% national figure.



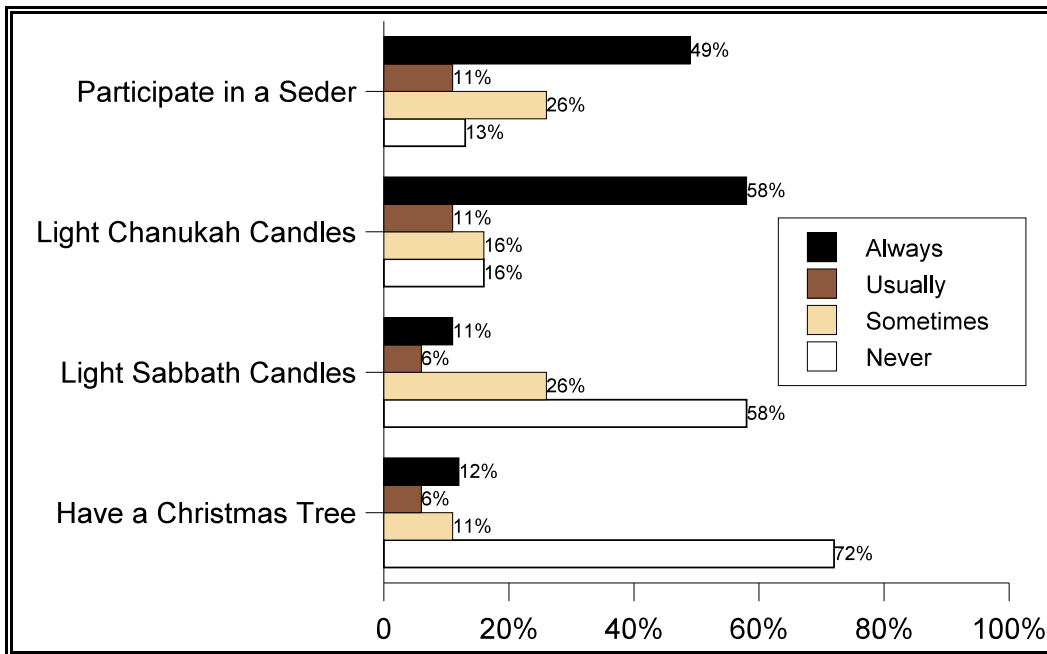
Jewish Identification (Jewish Respondents Only)



Jewish Identification by Age of Respondent (Jewish Respondents Only)

RELIGIOUS PROFILE—PRACTICES

Overall, 77% of Jewish households in Tucson contain one or more persons who observe *at least one* of the following religious practices: always or usually participate in a Passover Seder, always or usually light Chanukah candles, always or usually light Sabbath candles, or keep a kosher home. 86% of households are doing something Jewish in that they either ❶ observe one or more of these practices, or ❷ are members of a synagogue, the local Jewish Community Center (JCC), or a Jewish organization, or ❸ donated to a Jewish charity in the past year.



Religious Practices

Among the comparison Jewish communities shown in the *Main Report* (some of which are shown in Table 11), Tucson has the lowest percentage of households who always or usually participate in a Passover Seder (61%), the fourth lowest percentage of households who have a mezuzah on the front door (58%), the seventh lowest percentage of households who always or usually light Chanukah candles (68%), the seventh lowest percentage of households who always or usually light Sabbath candles (17%), an average percentage of households who keep a kosher home (11%), an average percentage of respondents who keep kosher in and out of the home (6%), and an average percentage of respondents who refrain from using electricity on the Sabbath (1%).

Tucson has an above average percentage of Jewish households who always, usually, or sometimes have a Christmas tree in the home (28%). Having a Christmas tree in the home is a more common practice among younger households, households with children, non-elderly couple households, the Just Jewish, and intermarried households. Of households in which everyone is currently Jewish, 12% always, usually, or sometimes have a Christmas tree in the home. In some of these households, one of the Jews is a Jew-by-Choice, who is continuing a non-Jewish practice.

RELIGIOUS PROFILE—PRACTICES

TABLE 11: RELIGIOUS PRACTICES COMPARISON WITH OTHER COMMUNITIES

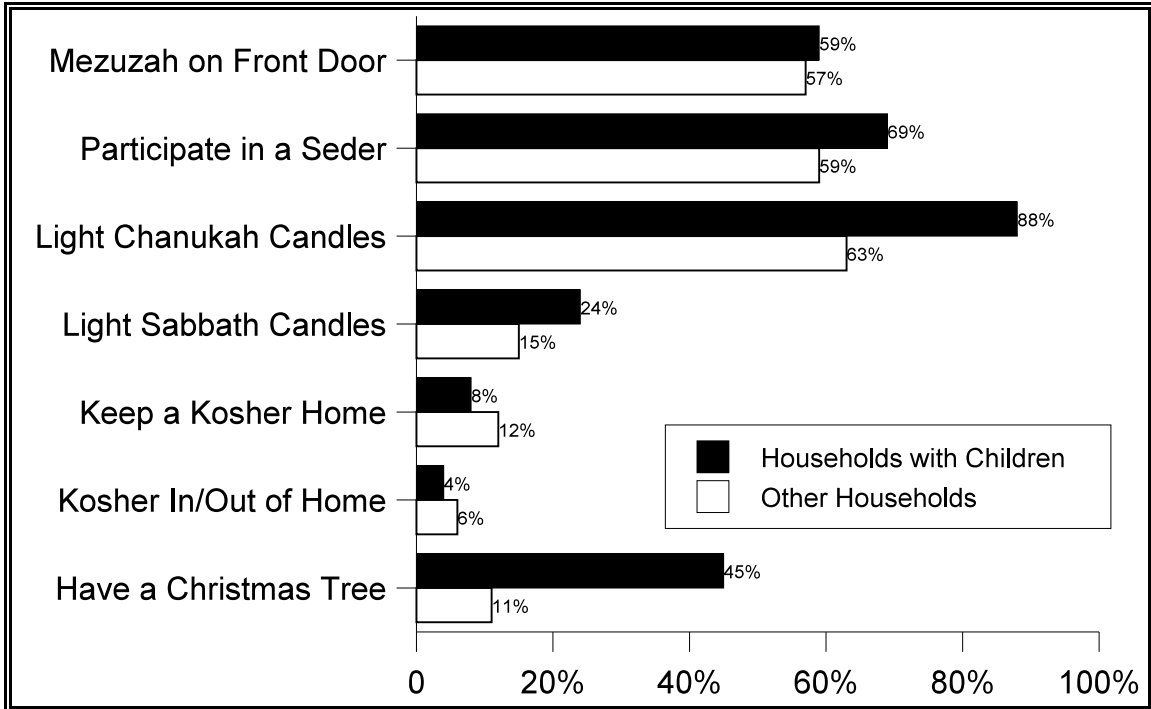
BASE: JEWISH HOUSEHOLDS

Community	Year	Percentage Yes		Percentage Always/Usually			
		Mezuzah on Front Door	Kosher Home	Passover Seder	Chanukah Candles	Sabbath Candles	Xmas Tree
TUCSON	2002	58%	11%	61%	68%	17%	18%
Denver	1997	NA	13%	62%	63%	27%	NA
Hartford	2000	72%	17%	78%	78%	25%	16%
Las Vegas	1995	NA	NA	67%	73%	21%	22%
Milwaukee	1996	62%	13%	77%	70%	24%	18%
Phoenix	2002	55%	9%	62%	64%	16%	NA
Seattle	2002	41%	5%	NA	NA	14%	NA
St. Petersburg	1994	61%	10%	65%	67%	21%	20%
Atlanta	1996	61%	9%	76%	74%	21%	18%
Baltimore	1999	NA	22%	85%	79%	36%	NA
Bergen	2001	76%	29%	85%	83%	32%	12%
Charlotte	1997	57%	8%	69%	73%	16%	27%
Los Angeles	1997	63%	NA	74%	71%	26%	13%
Monmouth	1997	81%	26%	86%	87%	25%	11%
New York	1991	NA	27% *	75%	70%	24%	14%
Philadelphia	1997	NA	17%	74%	71%	20%	NA
Richmond	1994	64%	9%	73%	71%	20%	21%
Rochester	1999	68%	21%	79%	80%	28%	16%
St. Louis	1995	76%	9% *	77%	72%	24%	15%
Tidewater	2001	68%	10%	75%	77%	22%	22%
Westport	2000	62%	6%	79%	78%	17%	21%
Wilmington	1995	60%	12%	74%	74%	19%	21%
Broward	1997	79%	16%	75%	74%	21%	10%
Miami	1994	76%	20%	77%	73%	29%	7%
Sarasota	2001	69%	6%	69%	65%	17%	12%
South Palm Beach	1995	84%	17%	79%	78%	23%	3%
West Palm Beach	1999	81%	12%	79%	75%	17%	6%
NJPS ¹	1990	NA	NA	60%	57%	16%	28%

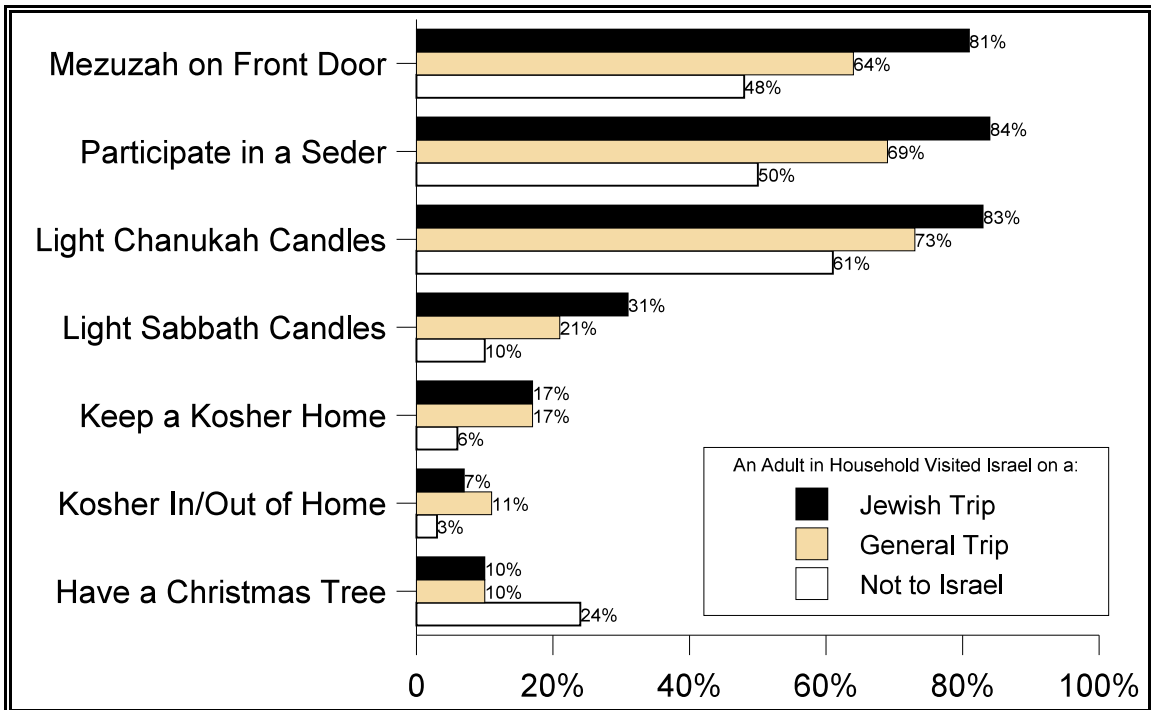
* Question was asked about *keeping two sets of dishes* in the home.

¹ NJPS is the National Jewish Population Survey.

RELIGIOUS PROFILE—PRACTICES



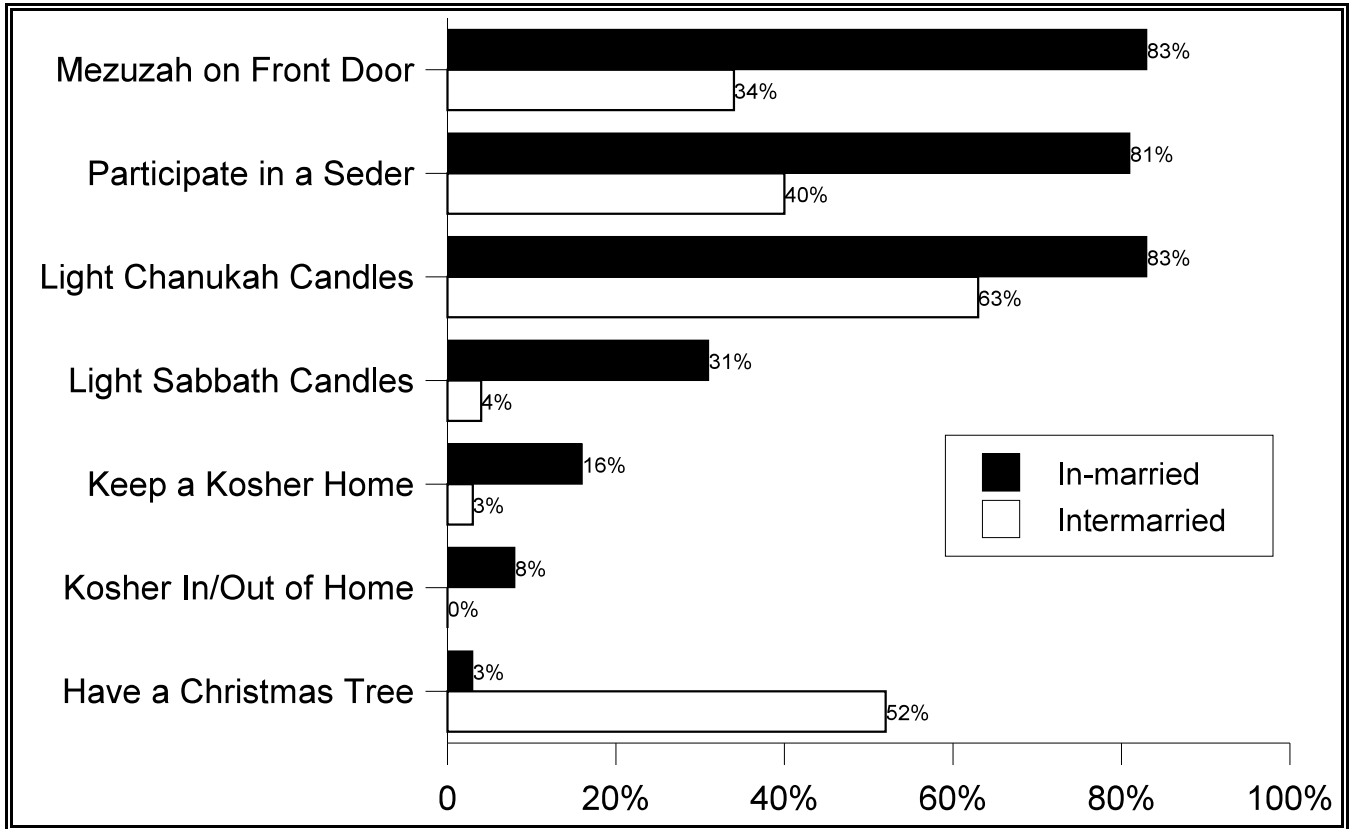
Religious Practices in Households with Children (Always + Usually or Yes)



Religious Practices by Trips to Israel (Always + Usually or Yes)

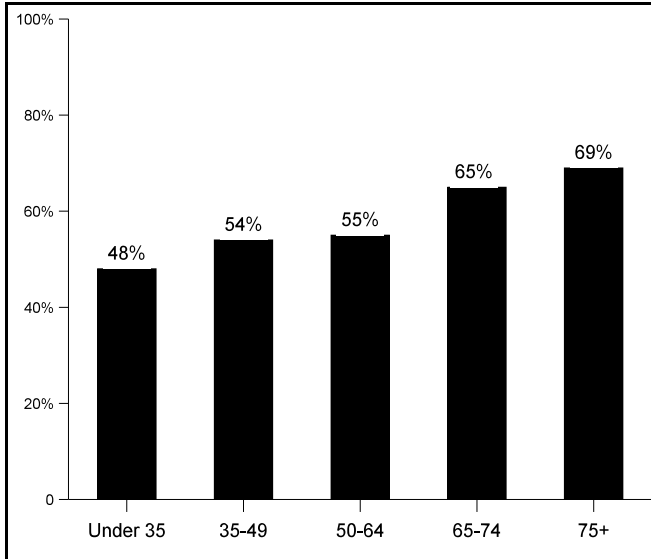
RELIGIOUS PROFILE—PRACTICES

▣ Intermarried households are much less likely to observe religious practices than are in-married households. Conversionary in-married households are *much* closer in practice to in-married households than to intermarried households. The sample size for conversionary in-married households is too small to include the results in the bar chart below. (See the Introduction section of this report for definitions of the terms in-marriage, conversionary in-marriage, and intermarriage.)

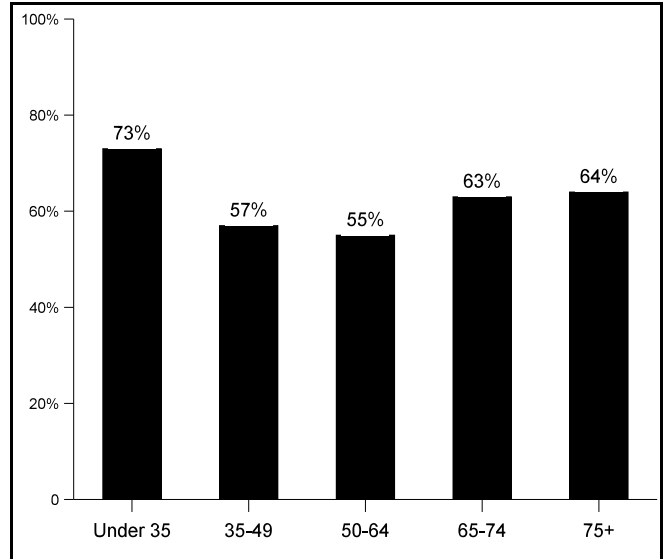


Religious Practices by Type of Marriage (Always + Usually or Yes)

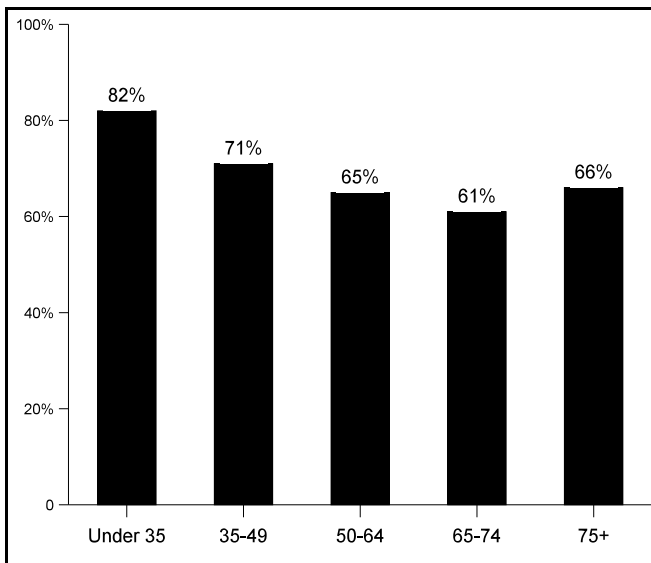
RELIGIOUS PROFILE—PRACTICES



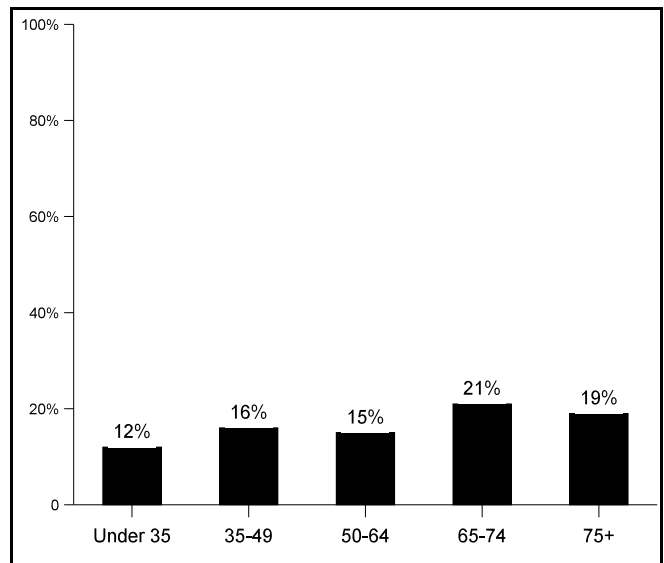
Mezuzah on Front Door



**Participate in a Seder
(Always + Usually)**



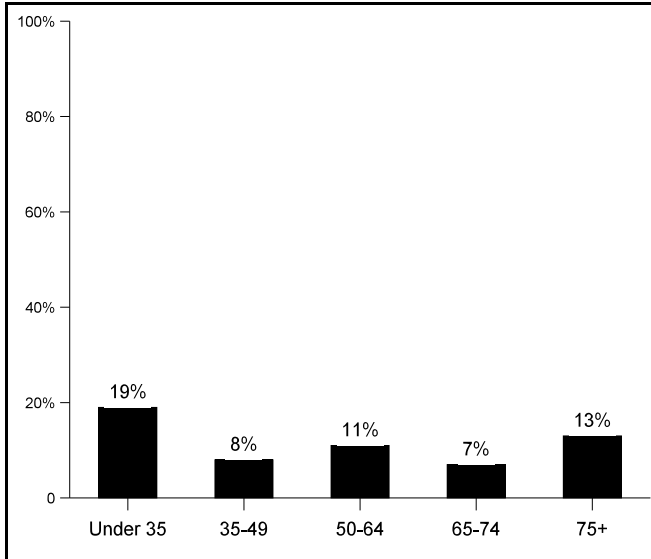
**Light Chanukah Candles
(Always + Usually)**



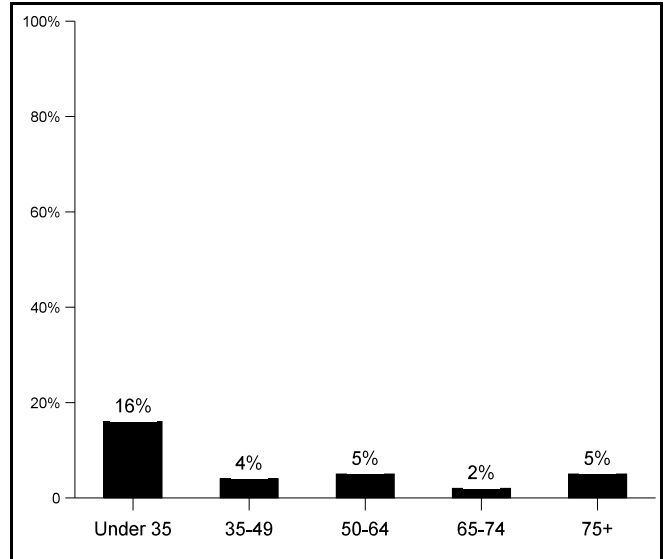
**Light Sabbath Candles
(Always + Usually)**

RELIGIOUS PRACTICES BY AGE OF HEAD OF HOUSEHOLD (I)

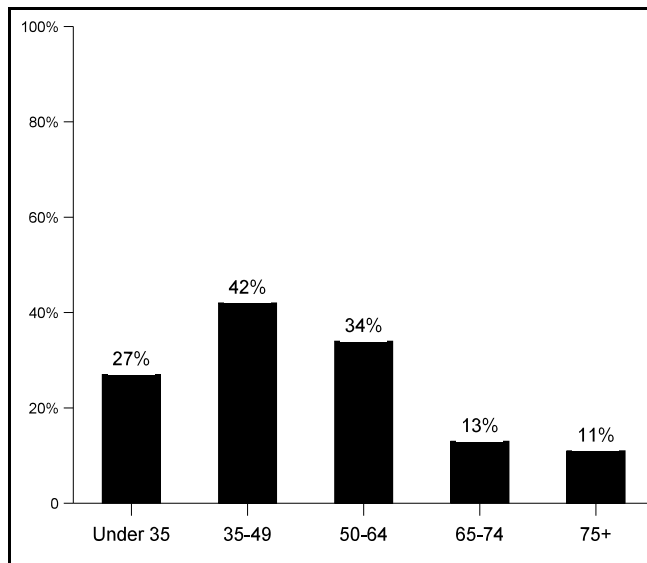
RELIGIOUS PROFILE—PRACTICES



Keep a Kosher Home



**Kosher In/Out of Home
(Respondents Only)**



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

RELIGIOUS PRACTICES BY AGE OF HEAD OF HOUSEHOLD (II)

RELIGIOUS PROFILE—SYNAGOGUE ATTENDANCE

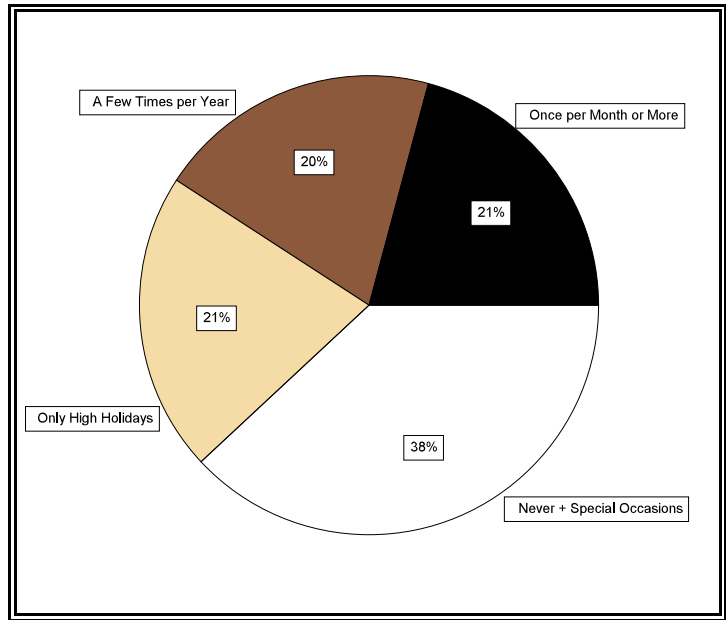
Overall, 38% of Jewish respondents in Tucson never attend synagogue services (or only attend for *special occasions*, such as weddings and B'nai Mitzvah). The 38% is the second highest of about 40 comparison Jewish communities and compares to 32% in both St. Petersburg and Denver, 28% in Las Vegas, 27% in Hartford, and 26% in Milwaukee. The 38% compares to the 35% national figure (NJPS 1990).

The 21% who attend services once per month or more is about average among about 40 comparison Jewish communities and compares to 29% in Las Vegas, 28% in St. Petersburg, 27% in Hartford, 25% in Milwaukee, and 24% in Denver. The 21% compares to the 21% national figure (NJPS 1990).

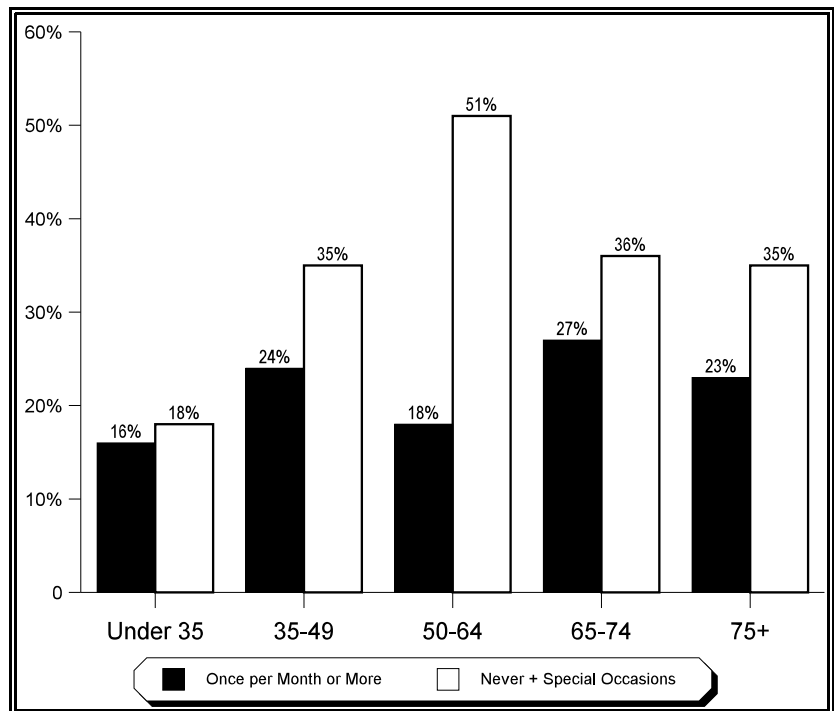
46% of respondents in synagogue non-member households attend synagogue services at least once per year (other than for special occasions).

54% of respondents in synagogue member households attend services once per month or more, compared to only 6% of respondents in synagogue non-member households.

Respondents in households in which an adult visited Israel on a Jewish trip (38%) are more likely to attend services once per month or more than are respondents in households in which an adult visited Israel on a general trip (23%) and respondents in households in which no adult visited Israel (16%).

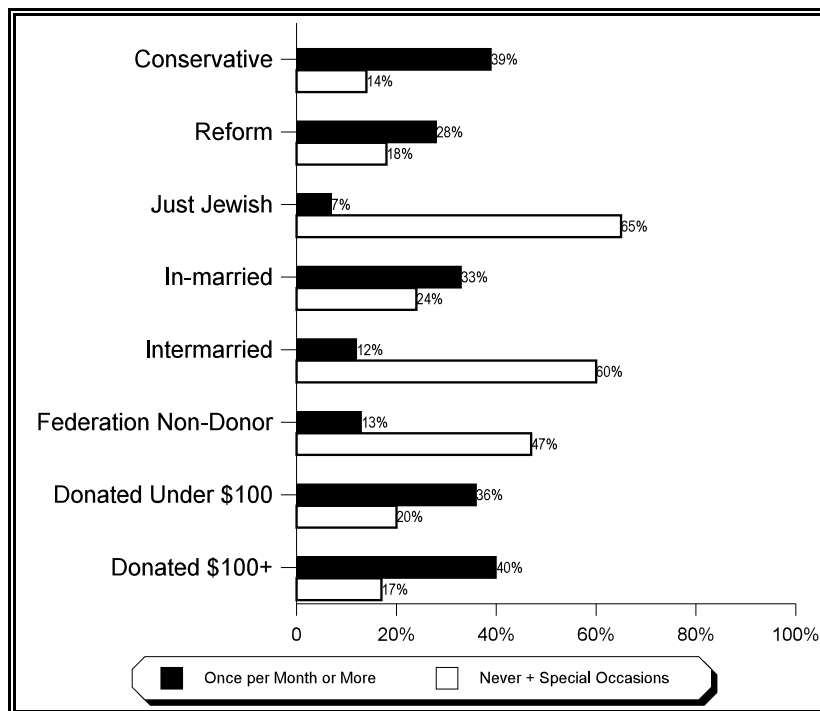
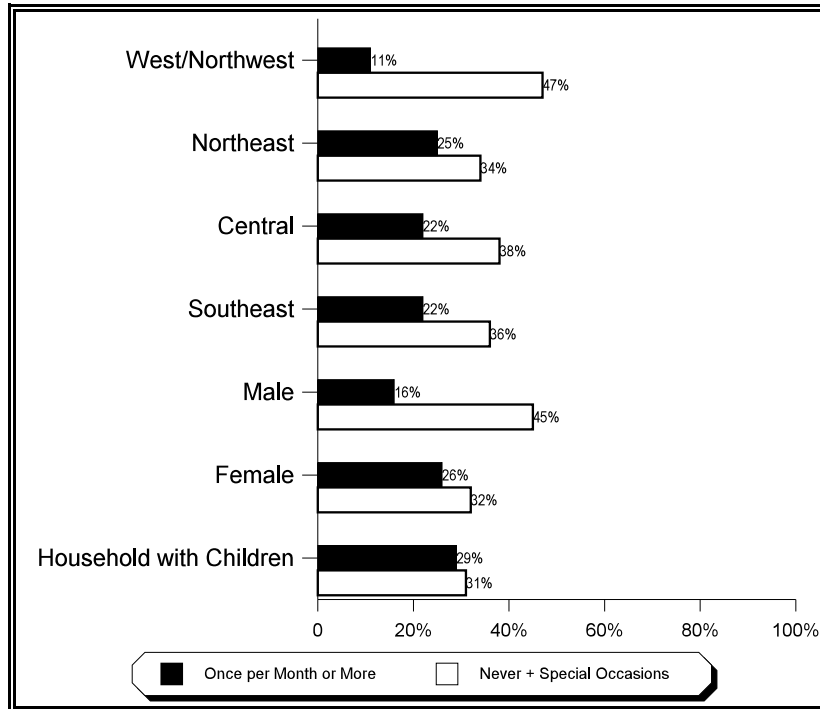


Synagogue Attendance (Jewish Respondents Only)



Synagogue Attendance by Age of Respondent (Jewish Respondents Only)

RELIGIOUS PROFILE—SYNAGOGUE ATTENDANCE

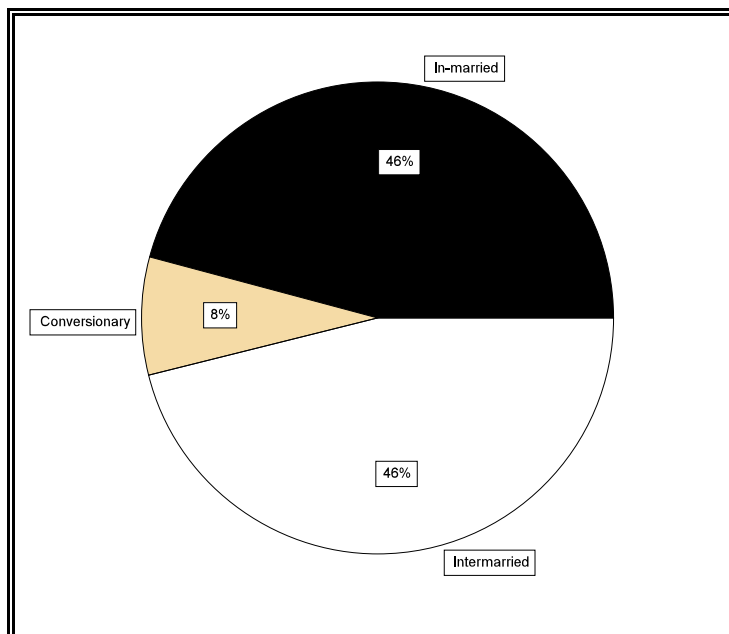


SYNAGOGUE ATTENDANCE BY VARIOUS POPULATION GROUPS
(Jewish Respondents Only)

RELIGIOUS PROFILE—TYPES OF MARRIAGE

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

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



Types of Marriage (Couples Intermarriage Rate)

▣ The Tucson Jewish community contains 7,211 married couples. 46% (3,346 married couples) of married couples involve in-marriages between two born Jews, 8% (577 married couples) involve conversionary in-marriages, and 46% (3,288 married couples) involve intermarriages. (See the Introduction section of this report for definitions of the terms in-marriage, conversionary in-marriage, and intermarriage.)

▣ The 46% *couples intermarriage rate* is the fourth highest of about 45 comparison Jewish communities and compares to 55% in Seattle, 40% in Phoenix, 39% in Denver, 29% in St. Petersburg, 28% in Milwaukee, 26% in Las Vegas, and 23% in Hartford. The *individual intermarriage rate* is 30%.

▣ 62% of married couples in the Central are intermarried, compared to 51% of married couples in the West/Northwest, 40% of married couples in the Southeast, and 33% of married couples in the Northeast.

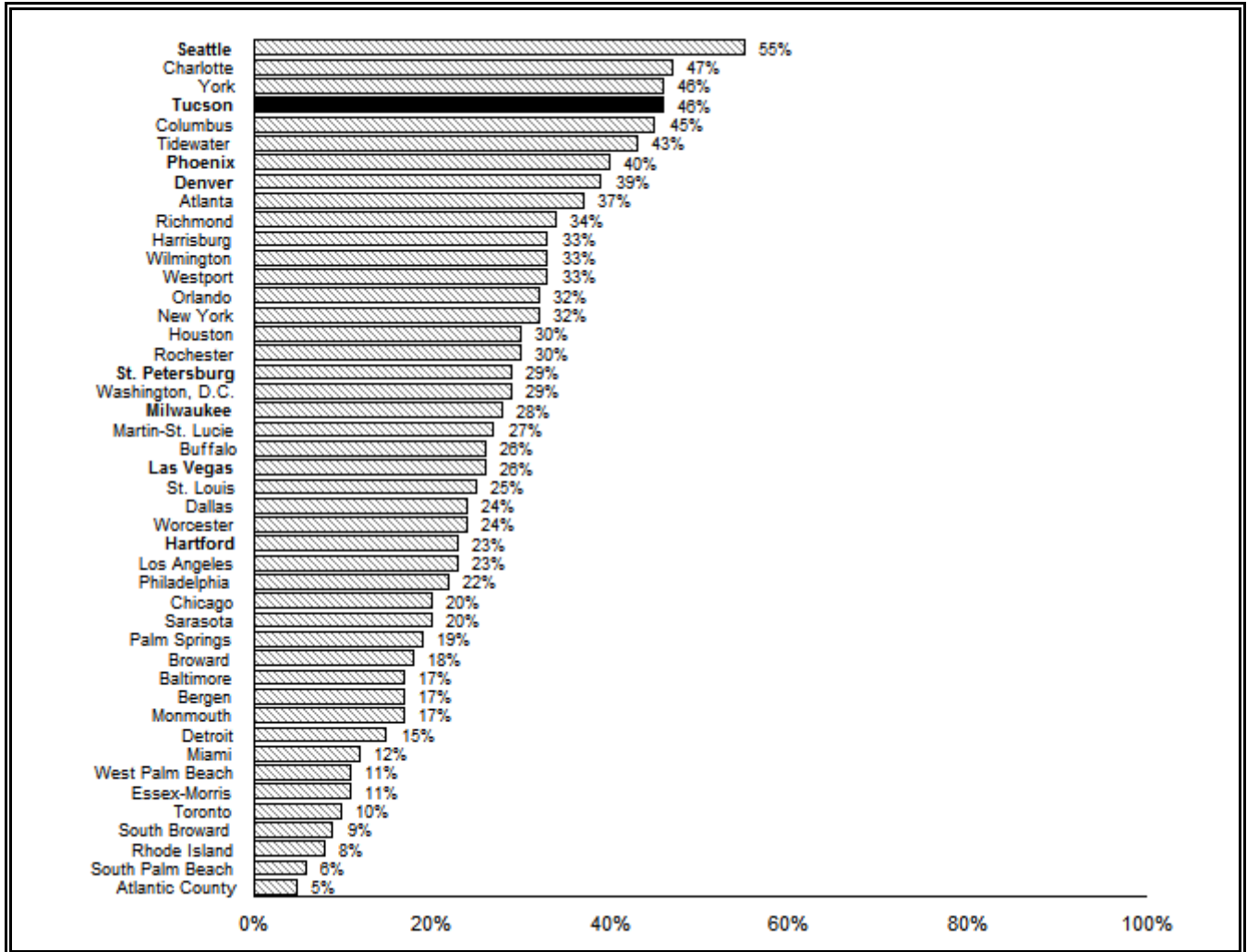
▣ In households with children, 28% of married couples are in-married, 9% are conversionary in-married, and 63% are intermarried.

▣ 19% of married couples in synagogue member households are intermarried, compared to 60% of married couples in synagogue non-member households.

RELIGIOUS PROFILE—TYPES OF MARRIAGE

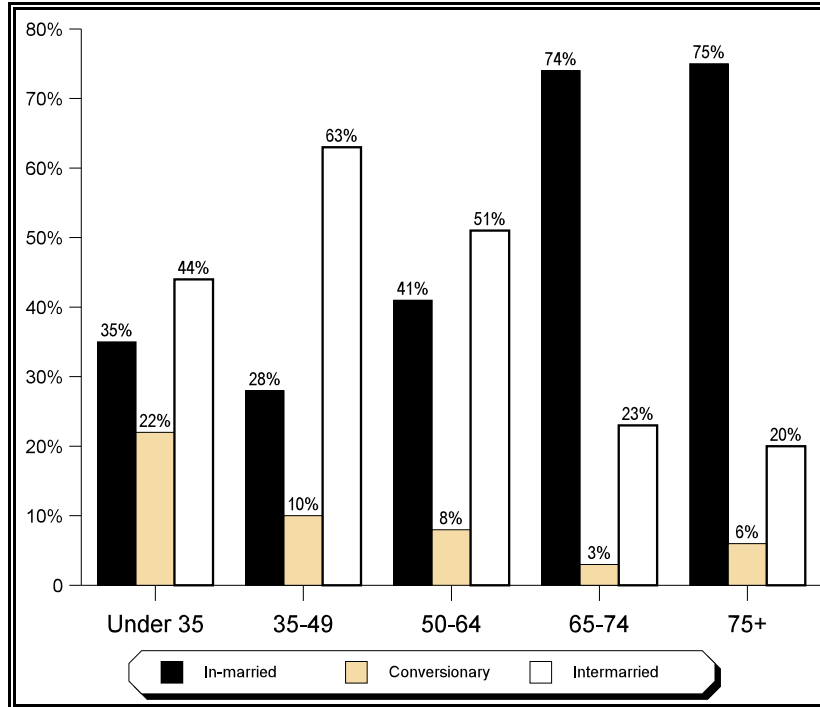
- ▣ 22% of married couples in households in which the respondent is Conservative are intermarried, compared to 37% of married couples in households in which the respondent is Reform and 64% of married couples in households in which the respondent is Just Jewish.
- ▣ 21% of married couples in households in which an adult visited Israel on a Jewish trip are intermarried, compared to 40% of married couples in households in which an adult visited Israel on a general trip and 57% of married couples in households in which no adult visited Israel.
- ▣ 33% of married couples in households in which an adult attended Jewish day school as a child are intermarried, compared to 48% of married couples in households in which no adult attended Jewish day school as a child.
- ▣ 61% of married couples in households who did not donate to the Jewish Federation in the past year are intermarried, compared to 21% of married couples in households who donated under \$100 and 23% of married couples in households who donated \$100 and over.
- ▣ The *couples conversion rate* is calculated by dividing the percentage of conversionary in-married couples by the total percentage of married couples involving marriages between born Jews and persons not born Jewish. For Tucson, the couples conversion rate is 15%. Note that no question was asked about whether a formal conversion occurred.
- ▣ The 15% conversion rate is the fourth lowest of about 40 comparison Jewish communities and compares to 32% in St. Petersburg, 27% in Hartford, 26% in Denver, 24% in Las Vegas, 18% in Phoenix, 15% in Seattle, and 12% in Milwaukee.
- ▣ 45% of children age 0-17 in intermarried households are being raised Jewish. The 45% is about average among about 35 comparison Jewish communities and compares to 59% in Hartford, 42% in Denver, 36% in Milwaukee, 29% in St. Petersburg, and 26% in Phoenix.
- ▣ Of the 2,663 *Jewish* children age 0-17 being raised in married households, 44% (1,159 children) are being raised in in-married households (two born Jews); 15% (386 children), in conversionary in-married households; and 42% (1,118 children), in intermarried households. The 42% of Jewish children being raised in intermarried households is the highest of about 25 comparison Jewish communities and compares to 21% in Phoenix, 20% in Hartford, 17% in Milwaukee, and 11% in St. Petersburg.
- ▣ 4.3% of Jewish persons are Jews-by-Choice. (A person is defined in this study as a Jew-by-Choice if he/she was not born Jewish, but currently considers himself/herself Jewish.) The 4.3% is about average among about 25 comparison Jewish communities and compares to 5.4% in St. Petersburg, 3.1% in Hartford, and 2.3% in Milwaukee.
- ▣ Of the 66% of Jewish households in which the respondent is age 50 or over with an adult child who lives independently and is married, 71% have an intermarried child. Thus, 46% (71% of 66%) of all Jewish households in which the respondent is age 50 or over have an adult child who lives independently *and is intermarried*. The 71% of households with intermarried adult children is the highest of about ten comparison Jewish communities and compares to 58% in Hartford.

RELIGIOUS PROFILE—TYPES OF MARRIAGE

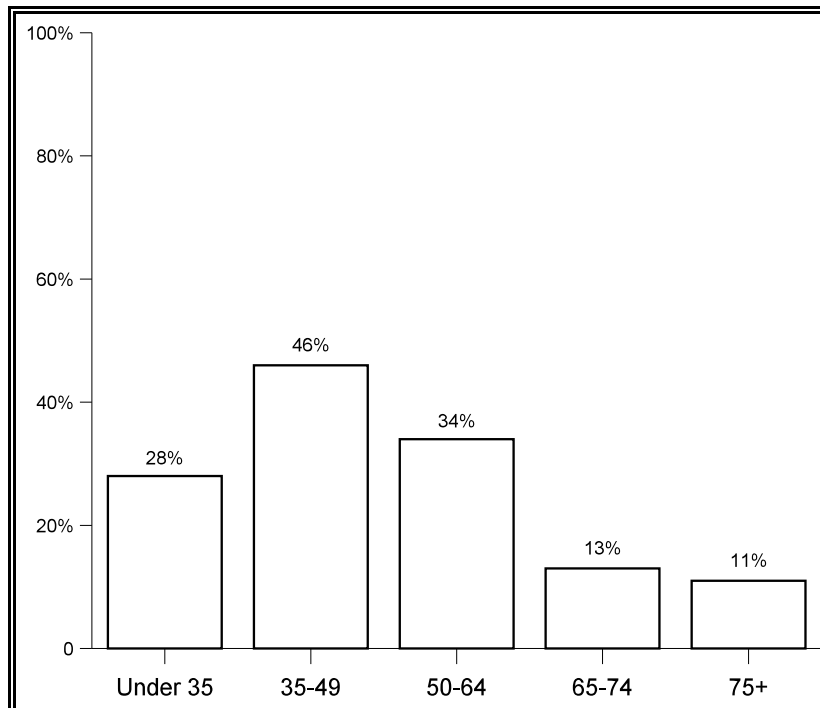


**Couples Intermarriage Rate
Comparison with Other Communities**

RELIGIOUS PROFILE—TYPES OF MARRIAGE



Types of Marriage by Age of Head of Household
(Couples Inter marriage Rate)



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

MEMBERSHIP PROFILE—ORGANIZATIONS

Overall, 48% of Jewish households in Tucson are *associated* with the Jewish community in that someone in the household is a member of a synagogue, the Tucson Jewish Community Center (JCC), or a Jewish organization. The 48% is the fifth lowest of about 30 comparison Jewish communities and compares to 64% in Milwaukee, 62% in Hartford, 49% in St. Petersburg, 38% in Phoenix, and 34% in Seattle. The 48% compares to the 40% national figure (NJPS 1990).

▣ According to the Telephone Survey, 32% of respondents in Jewish households reported that their households are currently paying synagogue dues. This implies that 4,328 households are current synagogue members. Of the 4,328 synagogue member households, 93% (4,007 households) are members of a synagogue located in Tucson. Thus, 30% (93% of 32%) of all Jewish households in Tucson reported current synagogue membership in a local synagogue.

▣ According to the Synagogue Survey, the number of households who are members of a local synagogue is 2,467 households, or 18%. Thus, the Telephone Survey implies that local synagogue membership is 12 percentage points higher than that suggested by the Synagogue Survey. Such a disparity is common in Jewish community studies.

▣ The 32% current synagogue membership (according to the Telephone Survey) is the fifth lowest of about 50 comparison Jewish communities and compares to 53% in Hartford, 48% in Milwaukee, 40% in St. Petersburg, 37% in Denver, 34% in Las Vegas, 29% in Phoenix, and 21% in Seattle. The 32% compares to the 32% national figure (NJPS 1990).

▣ 19% (2,506 households) of households definitely or probably plan to join a synagogue in the future. This represents 28% of synagogue non-member households.

▣ Lifetime synagogue membership is defined as the percentage of households who are members of a synagogue at some time during their adult lives. The 70% lifetime synagogue membership is the lowest of about 25 comparison Jewish communities and compares to 82% in Hartford, 77% in Milwaukee, and 74% in St. Petersburg.

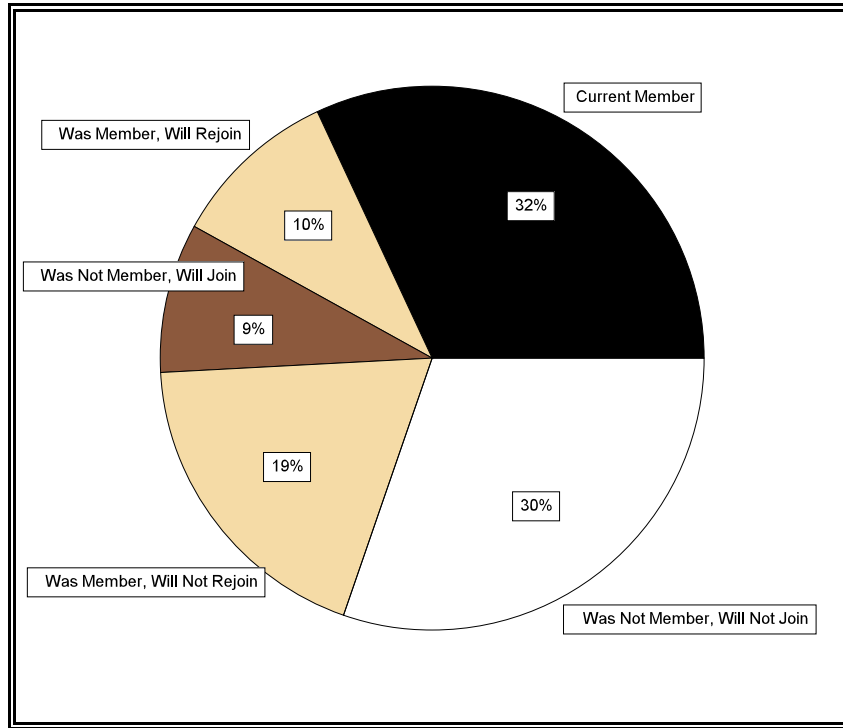
▣ Current synagogue membership is 41% of households with children. The 41% is the fifth lowest of about 30 comparison Jewish communities and compares to 64% in Hartford, 56% in Milwaukee, 49% in St. Petersburg, and 47% in Las Vegas. The 41% compares to the 35% national figure (NJPS 1990).

▣ Lifetime synagogue membership is 70% of households with children.

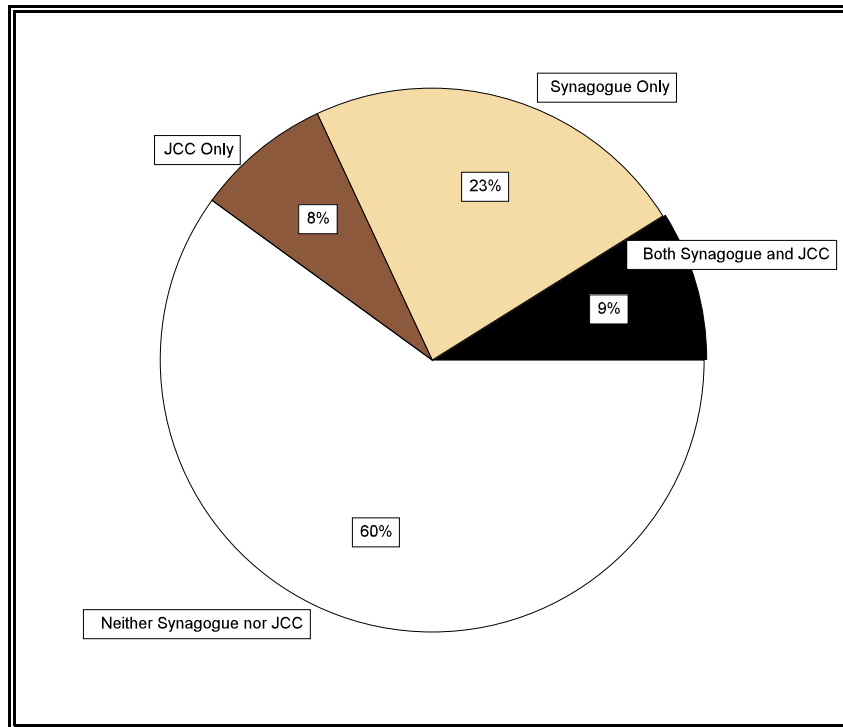
▣ Current synagogue membership increases from 27% of households earning an annual income under \$50,000 to 31% of households earning \$50,000-\$200,000 and 72% of households earning \$200,000 and over.

▣ Current synagogue membership is 53% of both in-married households and conversionary in-married households, compared to only 15% of intermarried households. The 15% of intermarried households who are current synagogue members is below average among about 30 comparison Jewish communities and compares to 36% in Las Vegas, 26% in Hartford, 24% in Milwaukee, and 9% in St. Petersburg.

MEMBERSHIP PROFILE—ORGANIZATIONS

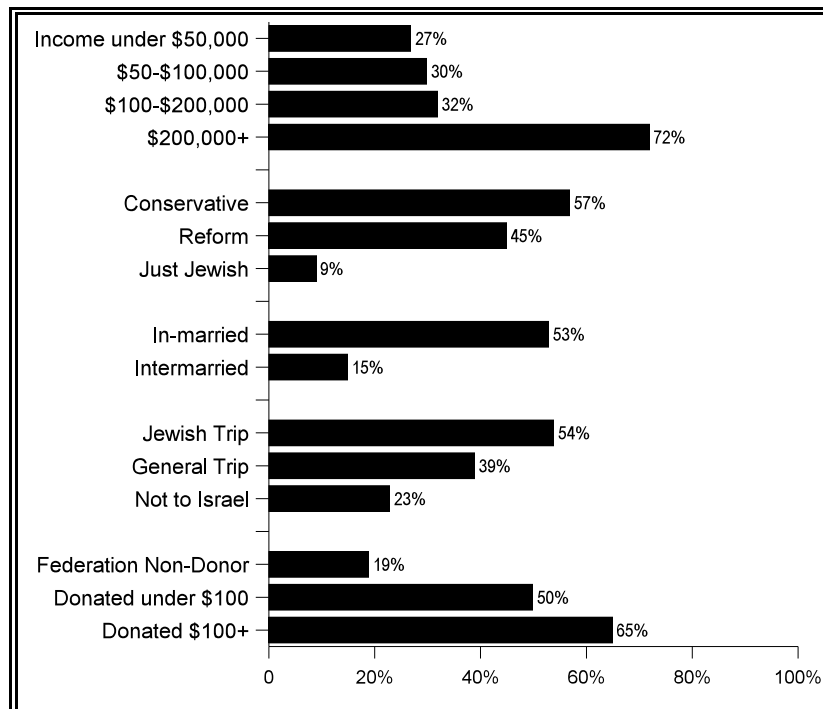
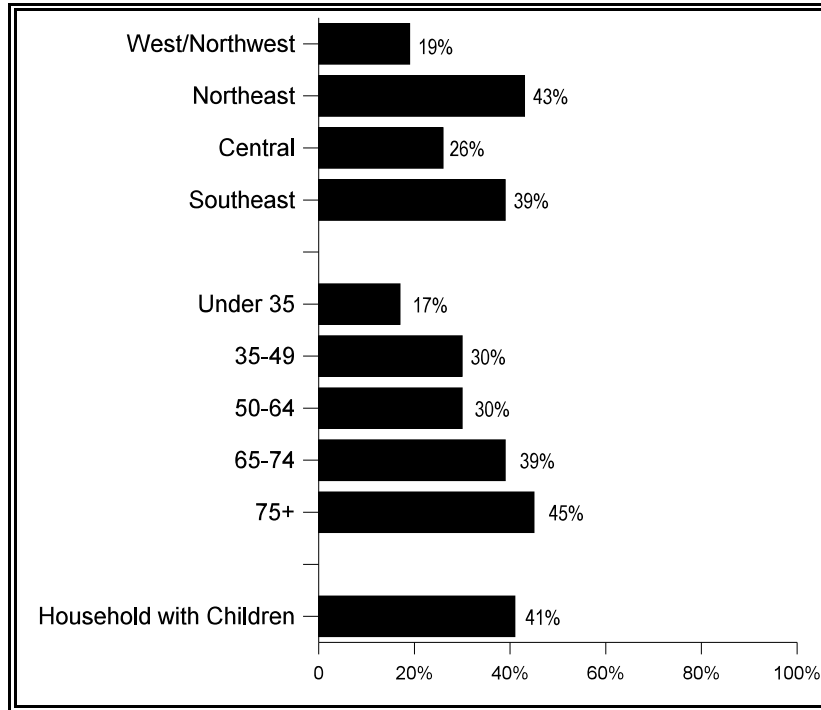


Synagogue Membership



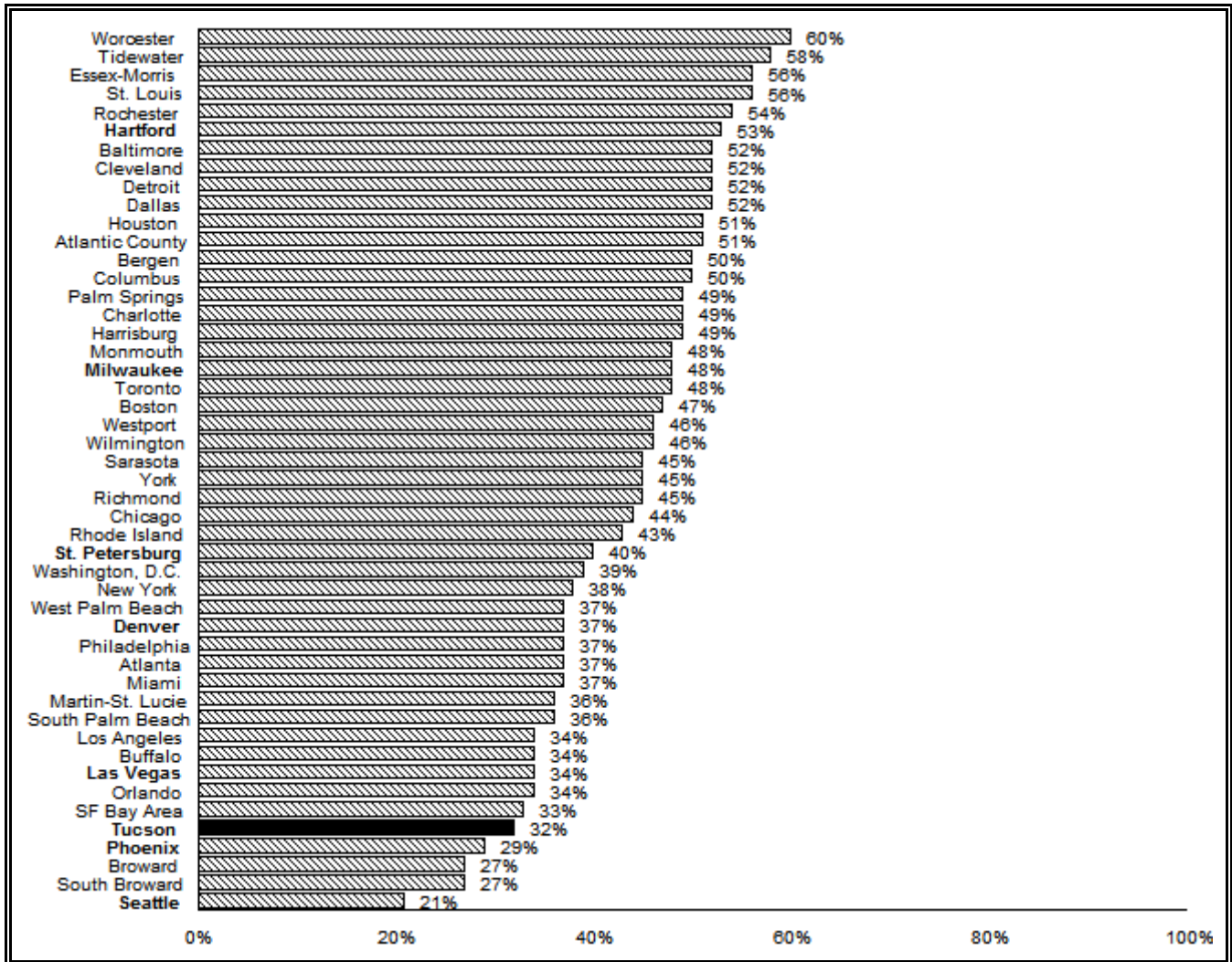
Overlap Between Synagogue and JCC Memberships

MEMBERSHIP PROFILE—ORGANIZATIONS



CURRENT SYNAGOGUE MEMBERSHIP

MEMBERSHIP PROFILE—ORGANIZATIONS



**Current Synagogue Membership
Comparison with Other Communities**

MEMBERSHIP PROFILE—ORGANIZATIONS

▣ According to the Telephone Survey, 17% of respondents in Jewish households reported that their households are currently paying dues to the Tucson JCC. This implies that 2,211 Jewish households are JCC members.

▣ According to the JCC Survey, the number of Jewish households who are members of the Tucson JCC is 1,576 households, or 12%. Thus, the Telephone Survey implies that JCC membership is 5 percentage points higher than that suggested by the JCC Survey. Such a disparity is common in Jewish community studies.

▣ The 17% JCC membership (according to the Telephone Survey) is about average among about 35 comparison Jewish communities and compares to 24% in Milwaukee, 22% in Hartford, and 11% in St. Petersburg. The 17% compares to the 17% national figure (NJPS 1990).

▣ The major reason most commonly reported for not joining the JCC is no need for the services offered (33%). The 33% is the second lowest of about 20 comparison Jewish communities and compares to 47% in St. Petersburg, 40% in Milwaukee, 38% in Seattle, and 37% in Hartford. The 27% who reported distance from home is the fourth highest of about 20 comparison Jewish communities and compares to 32% in Hartford, 16% in St. Petersburg, and 13% in both Milwaukee and Seattle. The 21% who reported cost is the second highest of about 20 comparison Jewish communities and compares to 21% in Milwaukee, 12% in Hartford, 9% in St. Petersburg, and 4% in Seattle. The 4% who reported quality of the program is about average among about 20 comparison Jewish communities and compares to 4% in St. Petersburg, 3% in Hartford, 2% in Milwaukee, and 1% in Seattle.

▣ 47% of respondents in Jewish households reported that someone in their household participated in a program at the JCC in the past year. The 47% is the fifth highest of about 30 comparison Jewish communities and compares to 47% in Milwaukee, 40% in Hartford, 32% in Denver, 27% in St. Petersburg, and 9% in Seattle. The 47% compares to the 25% national figure (NJPS 1990).

▣ 30% of Jewish households participated in a JCC program in the past year without being a member of the JCC.

▣ 34% of Jewish households who are not JCC members are members of a fitness facility or health club. The JCC has a 37% market share of the fitness facility and health club market among Jewish households.

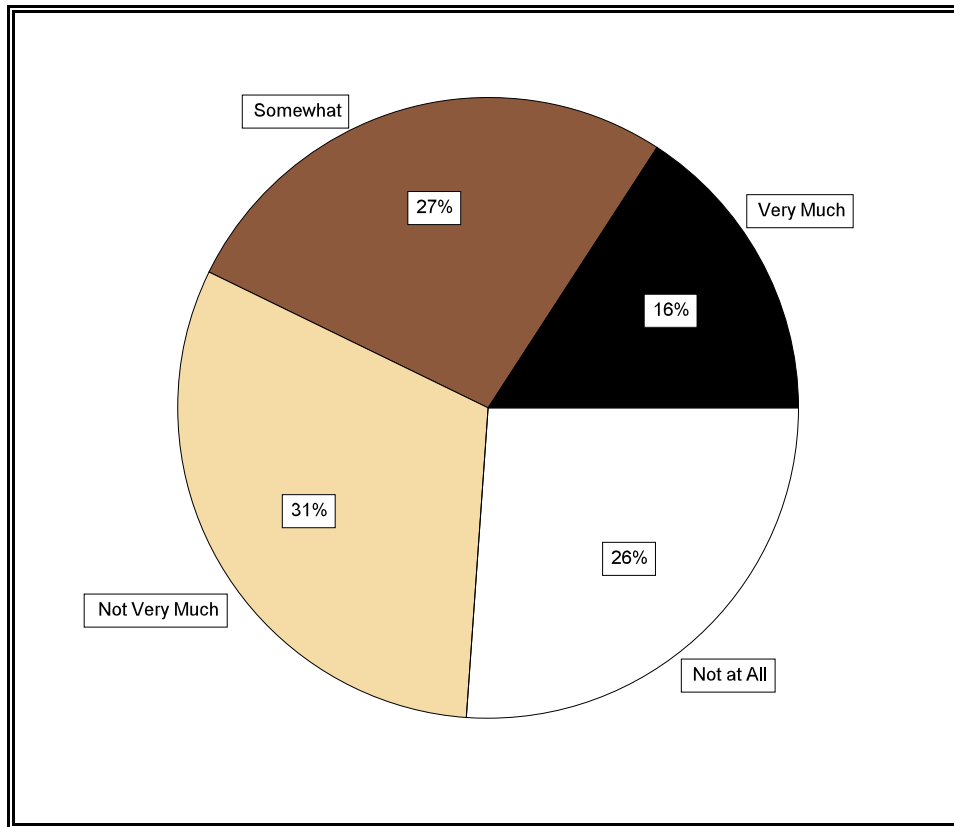
▣ 25% of Jewish households reported current membership in a Jewish organization such as B'nai B'rith or Hadassah. The 25% is the second lowest of about 40 comparison Jewish communities and compares to 47% in Milwaukee, 36% in St. Petersburg, 34% in Las Vegas, 32% in Hartford, 29% in Denver, and 21% in Seattle. The 25% compares to the 27% national figure (NJPS 1990).

▣ 43% of in-married households are Jewish organization members, compared to 19% of conversionary in-married households and 9% of intermarried households.

▣ 12% of Jewish households who are neither synagogue members nor JCC members are Jewish organization members. The 12% is about average among about 20 comparison Jewish communities and compares to 21% in Milwaukee, 16% in St. Petersburg, and 10% in Hartford.

FEEL A PART OF THE JEWISH COMMUNITY

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



Feel a Part of the Tucson Jewish Community
(Jewish Respondents Only)

- ▣ The percentage who feel very much/somewhat a part of the Jewish community is higher for respondents in the Northeast (54%) and the Southeast (46%) than for respondents in the Central (39%) and the West/Northwest (26%).
- ▣ 64% of Conservative Jews and 56% of Reform Jews feel very much/somewhat a part of the Jewish community, compared to only 22% of the Just Jewish.
- ▣ 59% of respondents in in-married households and 55% of respondents in conversionary in-married households feel very much/somewhat a part of the Jewish community, compared to only 27% of respondents in intermarried households.

JEWISH EDUCATION OF ADULTS

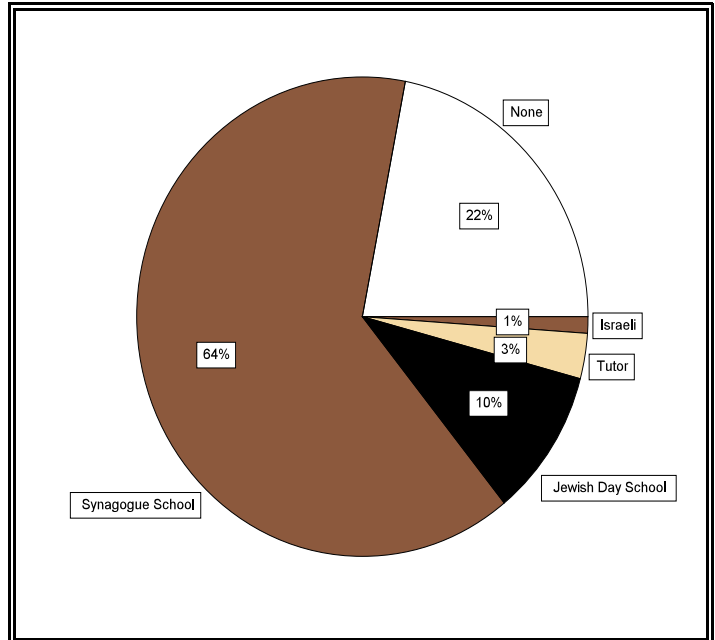
In total, 78% of born Jewish adults (age 18 and over) in Jewish households in Tucson received some formal Jewish education as children. The 78% is about average among about 35 comparison Jewish communities and compares to 82% in Hartford, 77% in Las Vegas, and 76% in both Phoenix and Milwaukee. The 78% compares to the 74% national figure (NJPS 1990).

85% of born Jewish adult males received some formal Jewish education as children, compared to 71% of born Jewish adult females. Born Jewish adult females in all age groups were less likely to receive some formal Jewish education as children than were born Jewish adult males.

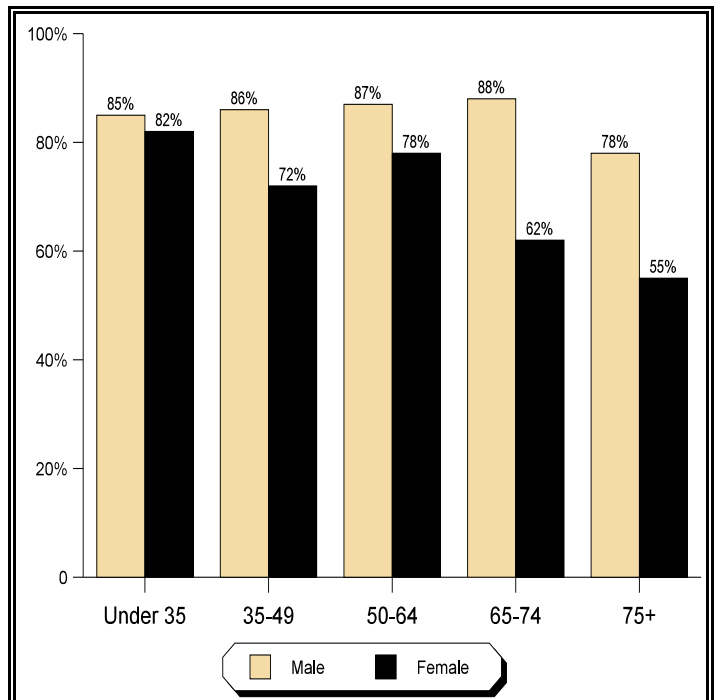
The 10% of born Jewish adults who attended Jewish day school as children is about average among about 25 comparison Jewish communities and compares to 17% in Las Vegas, 14% in Phoenix, 7% in Milwaukee, and 6% in Hartford. The 10% compares to the 9% national figure (NJPS 1990).

85% of born Jewish adults in households in which the respondent is Reform and 83% of born Jewish adults in households in which the respondent is Conservative received some formal Jewish education as children, compared to 69% of born Jewish adults in households in which the respondent is Just Jewish.

77% of born Jewish adults in in-married households and 78% of born Jewish adults in intermarried households received some formal Jewish education as children. 12% of born Jewish adults in in-married households and 10% of born Jewish adults in intermarried households attended Jewish day school as children.



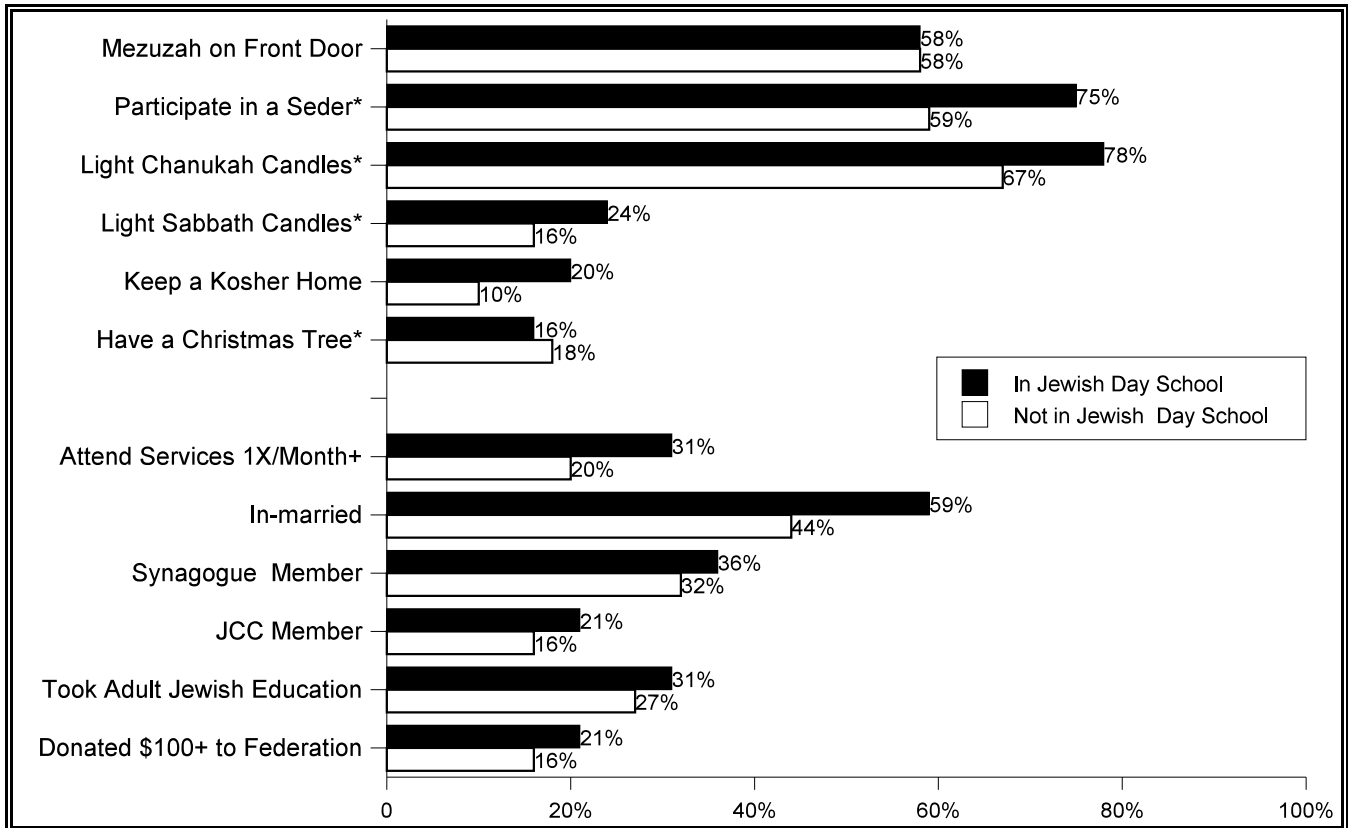
Type of Formal Jewish Education of Born Jewish Adults as Children



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

JEWISH EDUCATION OF ADULTS

▣ Respondents in Jewish households reported whether any born Jewish adult in the household attended Jewish day school as a child. On most measures of “Jewishness,” attendance at Jewish day school as a child is shown to be positively correlated with adult behaviors, although we cannot attribute cause and effect to these relationships.



Households in Which an Adult Attended Jewish Day School as a Child

* Always + Usually

▣ 28% of Jewish respondents attended an adult Jewish education class or program in the past year. The 28% is about average among about ten comparison Jewish communities and compares to 29% in Hartford.

▣ 80% of Jewish respondents used the Internet in the past year, 41% used the Internet for Jewish-related information in the past year, and 9% visited the Jewish Federation of Southern Arizona web site (www.jewishtucson.org) in the past year.

▣ As expected, the percentage of respondents who used the Internet for Jewish-related information in the past year decreases by age of respondent, from 52% of respondents under age 50 to 44% of respondents age 50-64, 32% of respondents age 65-74, and 17% of respondents age 75 and over. 17% of respondents under age 35 and 13% of respondents age 35-49 visited www.jewishtucson.org in the past year, compared to 6% of respondents age 50 and over.

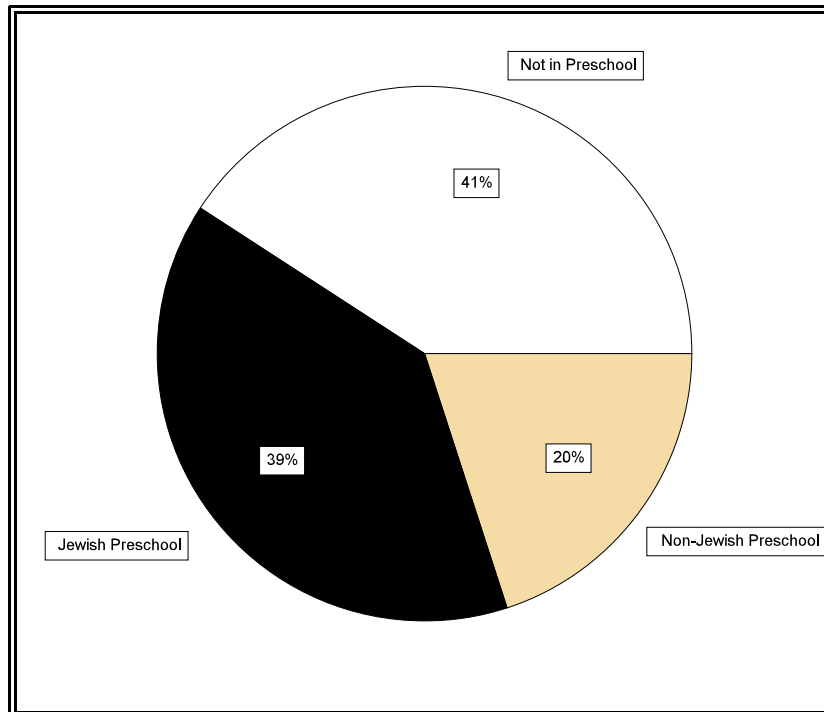
JEWISH EDUCATION OF CHILDREN—PRESCHOOL/CHILD CARE

According to the Telephone Survey, 39% of Jewish children age 0-5 in Tucson are enrolled in a Jewish preschool/child care program, 20% are enrolled in a non-Jewish preschool/child care program, and 41% are not enrolled in a preschool/child care program. The 39% enrolled in a Jewish preschool/child care program is the fourth highest of about 20 comparison Jewish communities and compares to 31% in Milwaukee, 21% in Hartford, and 2% in Seattle.

▣ The *Jewish preschool/child care market share (market share)* is defined as the percentage of Jewish children age 0-5 enrolled in a preschool/child care program who are enrolled in a *Jewish* preschool/child care program. The 66% market share is above average among about 20 comparison Jewish communities and compares to 55% in Milwaukee, 41% in Hartford, and 5% in Seattle.

▣ According to the *Jewish Institutions Survey*, 187 Jewish children age 0-5 are enrolled in a Jewish preschool/child care program at a synagogue and 370 Jewish children age 0-5, at the Jewish Community Center (JCC). In total, 557 Jewish children age 0-5 are enrolled in a Jewish preschool/child care program. Of the 187 Jewish children age 0-5 enrolled in a Jewish preschool/child care program at a synagogue, 11 Jewish children are enrolled at an Orthodox synagogue; 76 Jewish children, at a Conservative synagogue; and 100 Jewish children, at a Reform synagogue.

▣ A total of 847 Jewish children age 0-5 reside in Tucson. According to the *Jewish Institutions Survey*, 66% (557 children) of Jewish children age 0-5 are enrolled in a Jewish preschool/child care program. The 39% result from the Telephone Survey is *not* within the margin of error of the 66% result from the Jewish Institutions Survey.



Preschool/Child Care Enrollment of Jewish Children Age 0-5

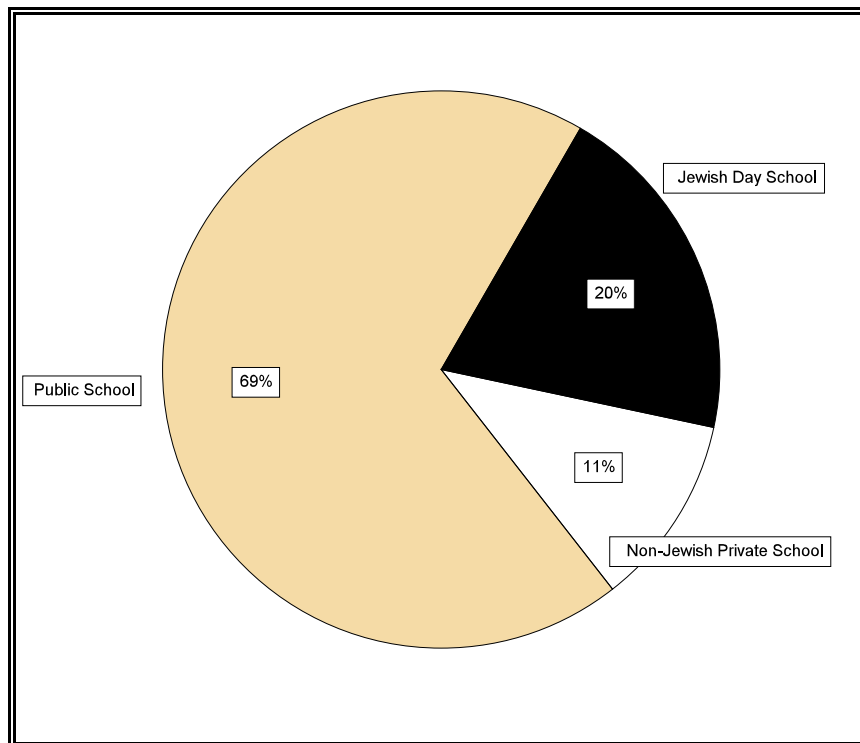
JEWISH EDUCATION OF CHILDREN—JEWISH DAY SCHOOL

A ccording to the Telephone Survey, 20% (244 children) of Jewish children age 6-12 in Tucson are enrolled in Jewish day school, 11% are enrolled in non-Jewish private school, and 69% are enrolled in public school.

▣ The 20% of Jewish children age 6-12 enrolled in Jewish day school is about average among about 20 comparison Jewish communities and compares to 25% in Milwaukee, 21% in St. Petersburg, and 11% in Hartford. The 11% enrolled in non-Jewish private school is about average among about 20 comparison Jewish communities and compares to 15% in St. Petersburg and 4% in both Milwaukee and Hartford. The 69% enrolled in public school is about average among about 20 comparison Jewish communities and compares to 86% in Hartford, 71% in Milwaukee, and 64% in St. Petersburg.

▣ The *Jewish day school market share (market share)* is defined as the percentage of Jewish children age 6-12 enrolled in private school who are enrolled in Jewish day school. The 65% market share is about average among about 20 comparison Jewish communities and compares to 85% in Milwaukee, 75% in Hartford, and 59% in St. Petersburg.

▣ A total of 1,204 Jewish children age 6-12 reside in Tucson. *According to the Jewish Day School Survey*, 15% (178 children) of Jewish children age 6-12 are enrolled in Jewish day school. The 20% result from the Telephone Survey *is* within the margin of error of the 15% result from the Jewish Day School Survey.



Type of School Attended by Jewish Children Age 6-12

JEWISH EDUCATION OF CHILDREN—JEWISH DAY SCHOOL

▣ 12% of households with Jewish children age 0-17 currently have a Jewish child enrolled in Jewish day school. Another 12% of households (mostly households with Jewish teenagers) have sent a Jewish child to Jewish day school in the past. 1% of households will definitely send a Jewish child to Jewish day school in the future. Another 14% of households did or will seriously investigate sending a Jewish child to Jewish day school. The remaining 60% of households did not or will not seriously investigate sending a Jewish child to Jewish day school.

▣ The 60% who did not or will not seriously investigate sending a Jewish child to Jewish day school is about average among about 20 comparison Jewish communities and compares to 76% in St. Petersburg, 69% in Hartford, and 56% in Milwaukee.

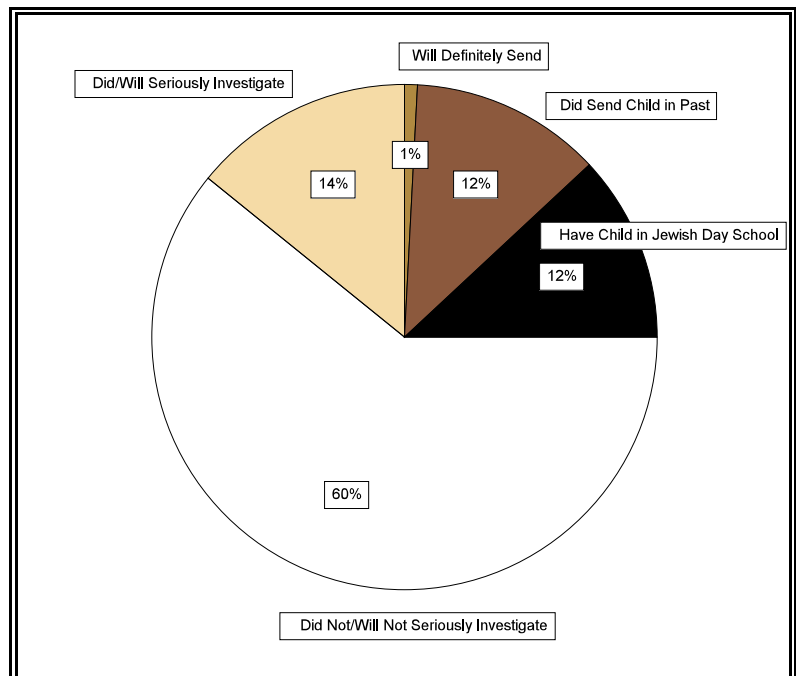
▣ Respondents in households with Jewish children age 0-17 (none of whom are currently enrolled in Jewish day school, have been enrolled in the past, or will definitely be enrolled in the future) were asked the major reasons they did not, will not, or might not send their Jewish children to Jewish day school. The major reasons most commonly reported for not sending Jewish children to Jewish day school were belief in public schools/ethnically mixed (34%), tuition cost (22%), school is too religious for family/family is not religious (20%), quality of other private or public schools (11%), intermarriage (9%), distance from home (6%), special learning needs (2%), and quality of education at Tucson Hebrew Academy (1%).

▣ The 34% who reported belief in public schools/ethnically mixed as a major reason for not sending Jewish children age 0-17 to Jewish day school is above average among about 15 comparison Jewish communities and compares to 39% in Milwaukee, 38% in Hartford, and 25% in St. Petersburg.

▣ The 22% who reported tuition cost is about average among about 15 comparison Jewish communities and compares to 24% in St. Petersburg, 21% in Hartford, and 19% in Milwaukee.

▣ The 20% who reported school is too religious for family/family is not religious is the highest of about 15 comparison Jewish communities and compares to 14% in Hartford, 8% in St. Petersburg, and 7% in Milwaukee.

▣ The 1% who reported quality of education at Jewish day schools is the lowest of the comparison Jewish communities and compares to 11% in Milwaukee, 8% in Hartford, and 4% in St. Petersburg.



Seriously Investigate Sending Jewish Children Age 0-17 to Jewish Day School by Households with Jewish Children

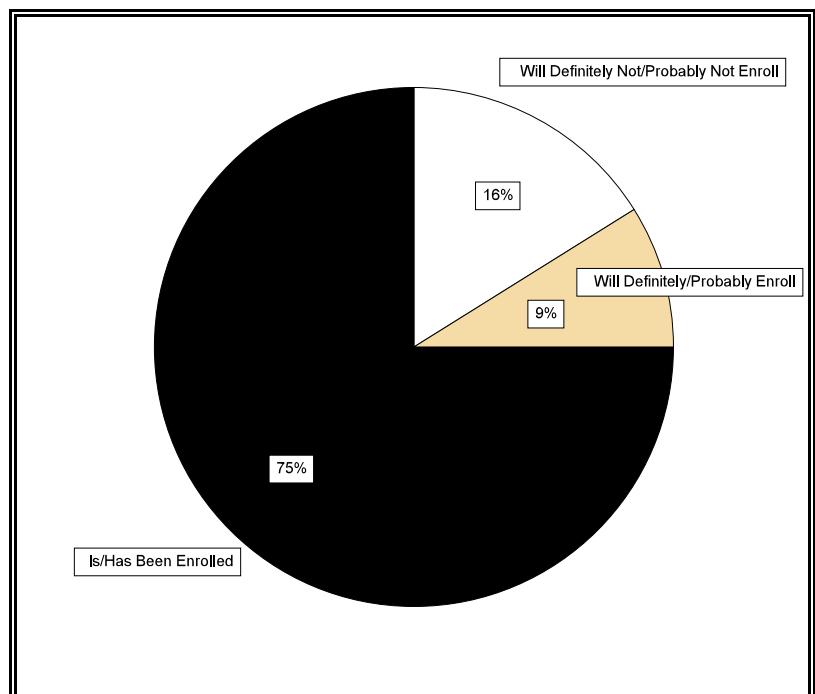
JEWISH EDUCATION OF CHILDREN—SCHOOL AGE CHILDREN

According to the *Jewish Institutions Survey*, 53% of Jewish children age 6-12 and 21% of Jewish children age 13-17 in Tucson are currently enrolled in formal Jewish education. The 53% of Jewish children age 6-12 currently enrolled in formal Jewish education is well below average among about 30 comparison Jewish communities and compares to 83% in Milwaukee, 73% in Hartford, 44% in Las Vegas, and 40% in St. Petersburg. The 21% of Jewish children age 13-17 currently enrolled in formal Jewish education is below average among about 30 comparison Jewish communities and compares to 33% in both Hartford and Las Vegas, 28% in Milwaukee, and 23% in St. Petersburg.

▣ According to the *Jewish Institutions Survey*, 465 Jewish children age 6-12 are enrolled in a synagogue school and 178 Jewish children age 6-12 are enrolled in Jewish day school. In total, 643 Jewish children age 6-12 are enrolled in formal Jewish education. Of the 465 Jewish children age 6-12 enrolled in a synagogue school, 10 Jewish children are enrolled in an Orthodox synagogue school; 138 Jewish children, in a Conservative synagogue school; and 317 Jewish children, in a Reform synagogue school.

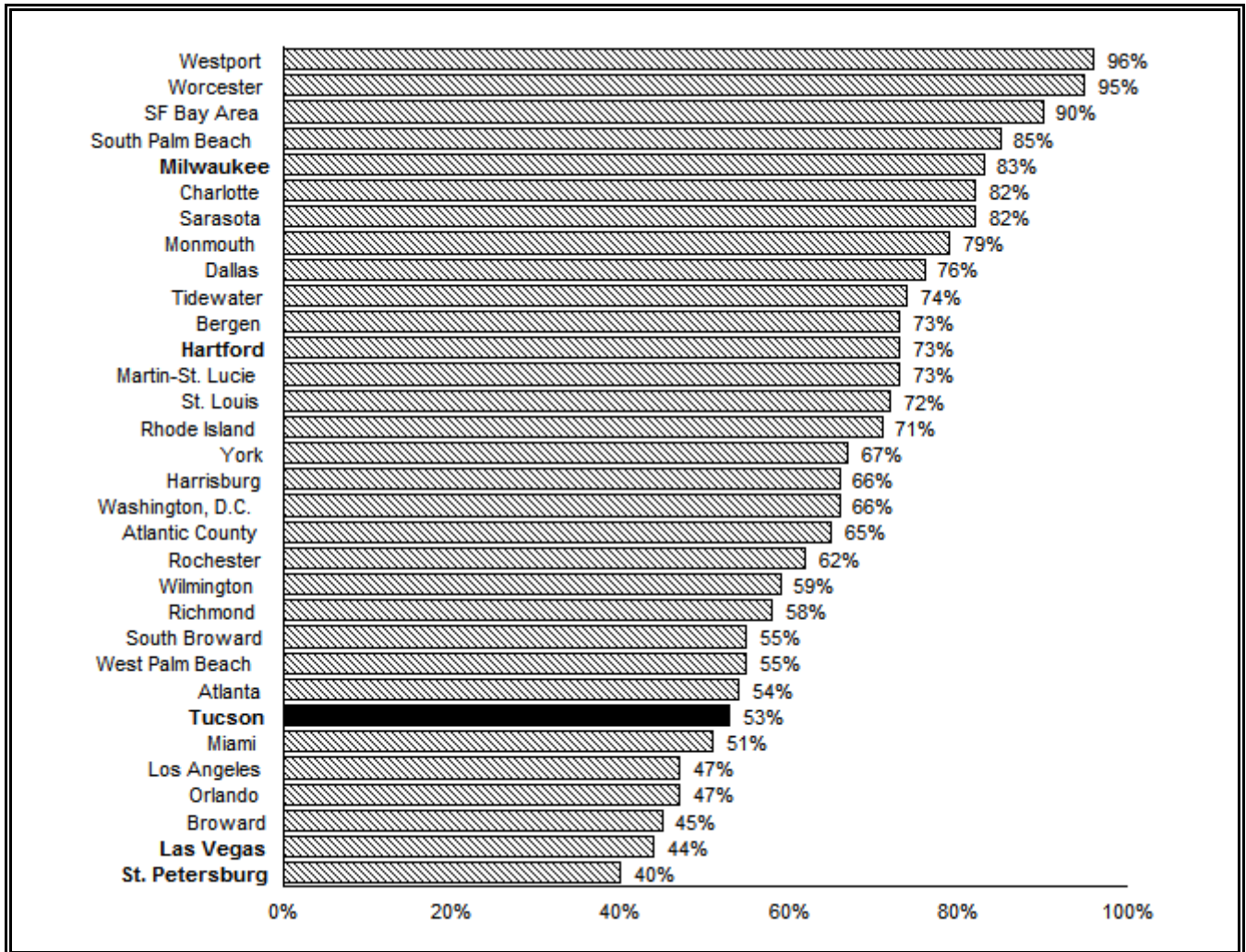
▣ According to the *Jewish Institutions Survey*, 52 Jewish children age 13-17 are enrolled in a synagogue school, 140 Jewish children age 13-17 are enrolled in the Tucson High School for Jewish Studies, and 25 Jewish children age 13-17 are enrolled in Jewish day school. In total, 217 Jewish children age 13-17 are enrolled in formal Jewish education. Of the 52 Jewish children age 13-17 (mostly eighth graders) enrolled in a synagogue school, 16 Jewish children are enrolled in a Conservative synagogue school and 36 Jewish children, in a Reform synagogue school.

▣ According to the *Telephone Survey*, 75% of Jewish children age 6-17 are currently enrolled or have been enrolled in formal Jewish education. Another 9% of Jewish children age 6-17 have not yet been enrolled in formal Jewish education, but definitely or probably will be enrolled in the future. In total, 84% of Jewish children age 6-17 will eventually receive some formal Jewish education. For 16% of Jewish children age 6-17, the parents have not yet enrolled the children in formal Jewish education and definitely or probably will not enroll them in the future. The 84% who will receive some formal Jewish education is about average among about 25 comparison Jewish communities and compares to 97% in Hartford, 88% in St. Petersburg, and 85% in Milwaukee.



**Receipt of Some Formal Jewish Education
by Jewish Children Age 0-17**

JEWISH EDUCATION OF CHILDREN—SCHOOL AGE CHILDREN



**Jewish Children Age 6-12 Currently Enrolled in Formal Jewish Education
Comparison with Other Communities**

JEWISH EDUCATION OF CHILDREN—INFORMAL

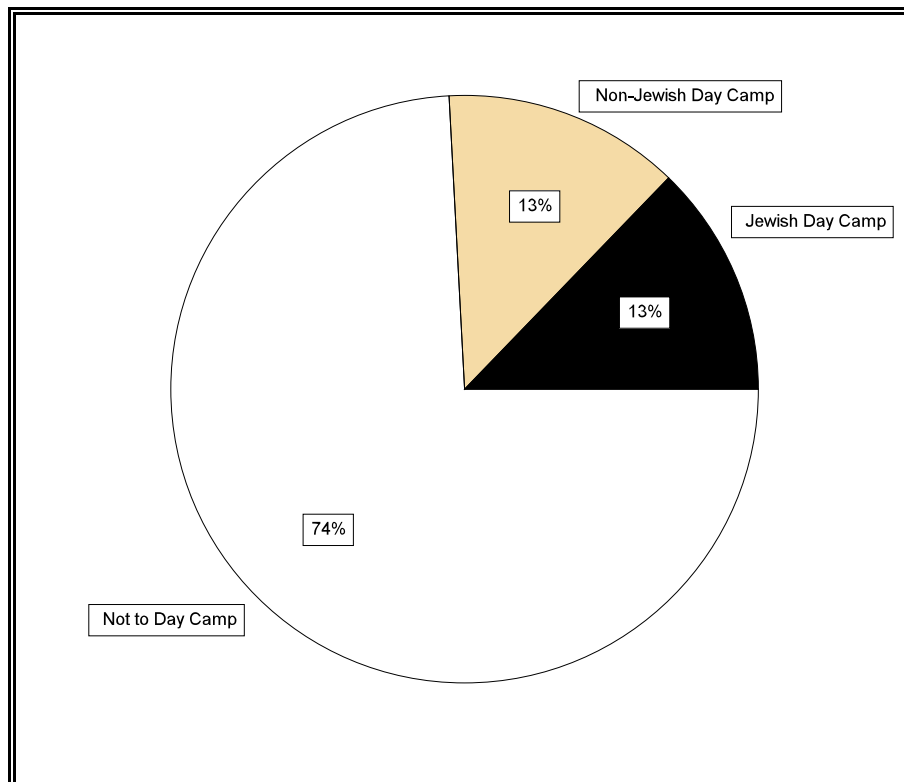
A ccording to the Telephone Survey, 13% of Jewish children age 0-17 in Tucson attended a **Jewish day camp** this past summer (the summer of 2001), 13% attended a non-Jewish day camp, and 74% did not attend a day camp.

▣ The 13% who attended a Jewish day camp this past summer is about average among about 15 comparison Jewish communities and compares to 17% in Milwaukee and 13% in Hartford.

▣ The *Jewish day camp market share (market share)* is defined as the percentage of Jewish campers age 0-17 who attended a *Jewish day camp* this past summer. The 50% market share is about average among about 15 comparison Jewish communities and compares to 69% in Milwaukee and 39% in Hartford.

▣ According to the *Jewish Institutions Survey*, 56 Jewish children age 0-17 attended day camps at synagogues and 300 Jewish children age 0-17 attended the day camp at the Jewish Community Center (JCC) this past summer. In total, 12% (356 children) of Jewish children age 0-17 attended Jewish day camps within the Jewish Federation service area this past summer.

▣ The 13% result from the Telephone Survey is within the margin of error of the 12% result from the Jewish Institutions Survey.



**Type of Day Camp Attended
by Jewish Children Age 0-17 This Past Summer**

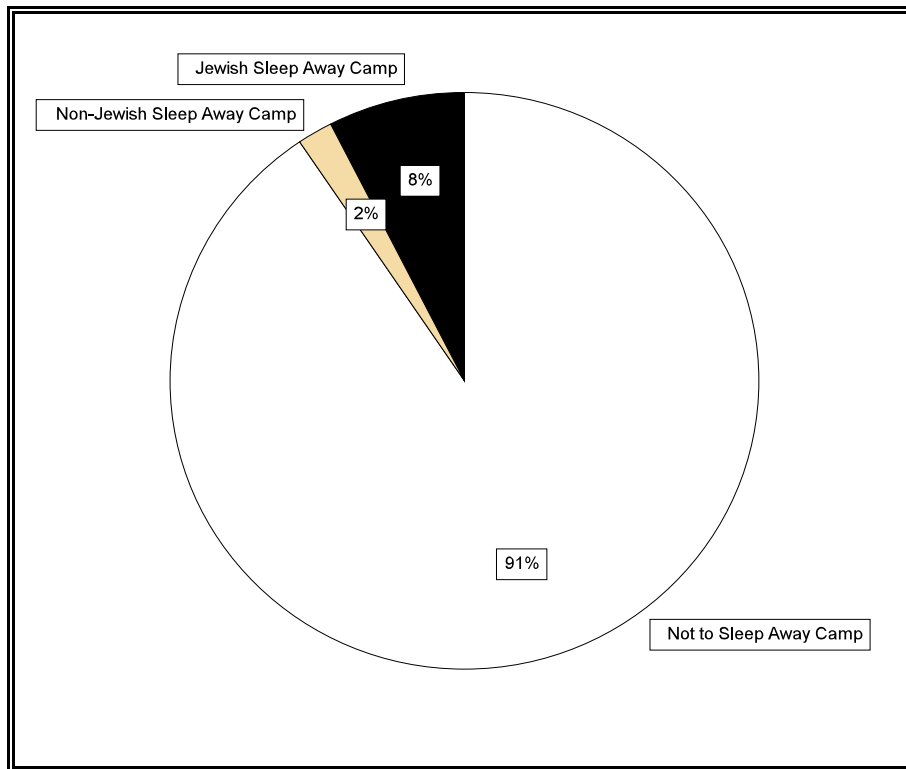
JEWISH EDUCATION OF CHILDREN—INFORMAL

▣ 8% of Jewish children *age 6-17* attended a **Jewish sleep away camp** this past summer (the summer of 2001), 2% attended a non-Jewish sleep away camp, and 91% did not attend a sleep away camp.

▣ The 8% who attended a Jewish sleep away camp this past summer is about average among about 15 comparison Jewish communities and compares to 16% in Milwaukee and 7% in Hartford.

▣ The *Jewish sleep away camp market share (market share)* is defined as the percentage of Jewish campers *age 6-17* who attended a *Jewish* sleep away camp this past summer. The 84% market share is the highest of about 15 comparison Jewish communities, but the sample size is less than 20 and this comparison should be treated with caution.

▣ 34% of Jewish children *age 13-17* are currently members of a **Jewish teenage youth group**. The 34% is about average among about 20 comparison Jewish communities and compares to 50% in Milwaukee, 40% in St. Petersburg, and 32% in Hartford.



**Type of Sleep Away Camp Attended
by Jewish Children Age 6-17 This Past Summer**

JEWISH AGENCIES—FAMILIARITY

Respondents in Jewish households in Tucson were asked to report whether they are very familiar, somewhat familiar, or not at all familiar with each of seven Jewish agencies. An overall conclusion is that Jewish Federation of Southern Arizona and its agencies are relatively unknown to the Jewish population in Tucson.

▣ 39% of respondents are very familiar, 48% are somewhat familiar, and 13% are not at all familiar with the **Tucson Jewish Community Center (JCC)**. The 39% very familiar is above average among about 30 comparison Jewish Community Centers and compares to 49% in Milwaukee and 41% in Hartford.

▣ 23% of respondents are very familiar, 43% are somewhat familiar, and 34% are not at all familiar with the **Handmaker Jewish Services for the Aging (Handmaker)**. The 23% very familiar is about average among about 20 comparison Jewish nursing homes and compares to 37% in Hartford, 31% in Milwaukee, and 18% in St. Petersburg.

▣ 16% of respondents are very familiar, 39% are somewhat familiar, and 44% are not at all familiar with **Jewish Family & Children's Service (JFCS)**. The 16% very familiar is about average among about 25 comparison Jewish communities and compares to 24% in Milwaukee, 17% in Hartford, and 15% in St. Petersburg.

▣ 16% of respondents are very familiar, 33% are somewhat familiar, and 52% are not at all familiar, with the **Tucson Hebrew Academy (Day School)**. The 16% very familiar is about average among about 20 comparison Jewish day schools and compares to 19% in Hartford (Solomon Schechter) and 12% in Hartford (Hebrew Academy).

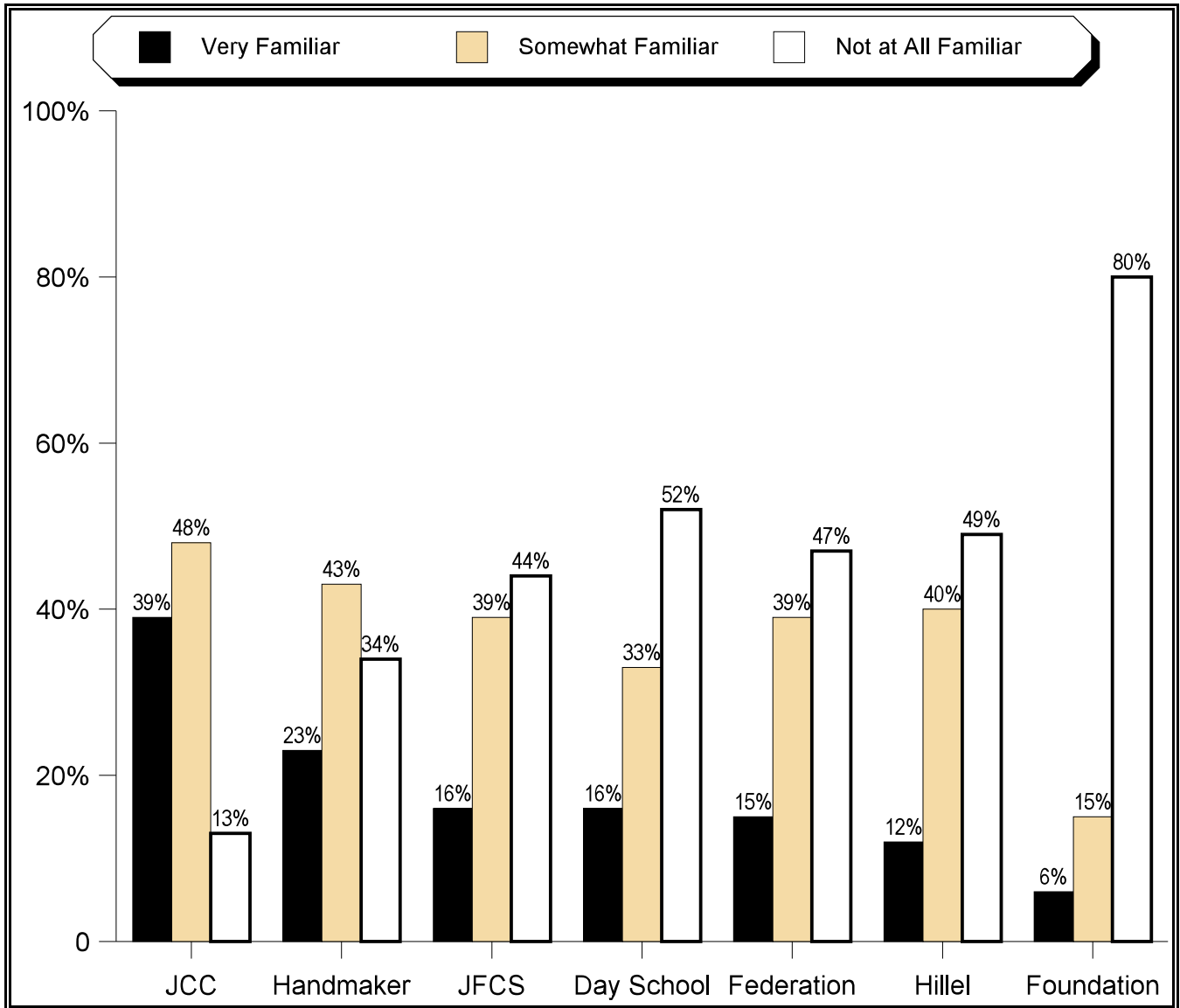
▣ 15% of respondents are very familiar, 39% are somewhat familiar, and 47% are not at all familiar, with the **Jewish Federation of Southern Arizona (Federation)**. The 15% very familiar is the sixth lowest of about 25 comparison Jewish communities and compares to 28% in Milwaukee, 26% in Hartford, and 17% in St. Petersburg.

▣ 12% of respondents are very familiar, 40% are somewhat familiar, and 49% are not at all familiar, with the **University of Arizona Hillel (Hillel)**.

▣ 6% of respondents are very familiar, 15% are somewhat familiar, and 80% are not at all familiar, with the **Jewish Community Foundation of Southern Arizona (Foundation)**. The 6% very familiar is about average among seven comparison communities and compares to 9% in Hartford and 7% in Milwaukee.

▣ 7% of respondents are not at all familiar with *each and every one* of the agencies queried. The 7% is the third lowest of about 25 comparison Jewish communities and compares to 16% in St. Petersburg, 10% in Hartford, and 6% in Milwaukee.

JEWISH AGENCIES—FAMILIARITY



Familiarity with Jewish Agencies (Respondents Only)

JEWISH AGENCIES—PERCEPTION

Respondents in Jewish households in Tucson who are *very familiar or somewhat familiar* with each of seven Jewish agencies were asked to provide perceptions of those agencies on a scale of excellent, good, fair, or poor. Many respondents who are only somewhat familiar with an agency were unable to provide a perception of that agency. Overall, 82%-91% of respondents have positive perceptions (excellent + good) of the Jewish Federation of Southern Arizona and its agencies.

▣ 53% of respondents (who are very familiar or somewhat familiar with the **Tucson Jewish Community Center (JCC)**) perceive the JCC as excellent; 38%, good; 8%, fair; and 2%, poor. The 53% excellent perceptions is the second highest of about 30 comparison Jewish Community Centers and compares to 41% in Hartford and 37% in Milwaukee.

▣ 46% of respondents (who are very familiar or somewhat familiar with the **Handmaker Jewish Services for the Aging (Handmaker)**) perceive Handmaker as excellent; 43%, good; 7%, fair; and 4%, poor. The 46% excellent perceptions is about average among about 20 comparison Jewish nursing homes and compares to 59% in St. Petersburg, 46% in Hartford, and 31% in Milwaukee.

▣ 41% of respondents (who are very familiar or somewhat familiar with **Jewish Family & Children's Service (JFCS)**) perceive JFCS as excellent; 47%, good; 9%, fair; and 4%, poor. The 41% excellent perceptions is the fifth highest of about 25 comparison Jewish communities and compares to 42% in St. Petersburg and 33% in both Hartford and Milwaukee.

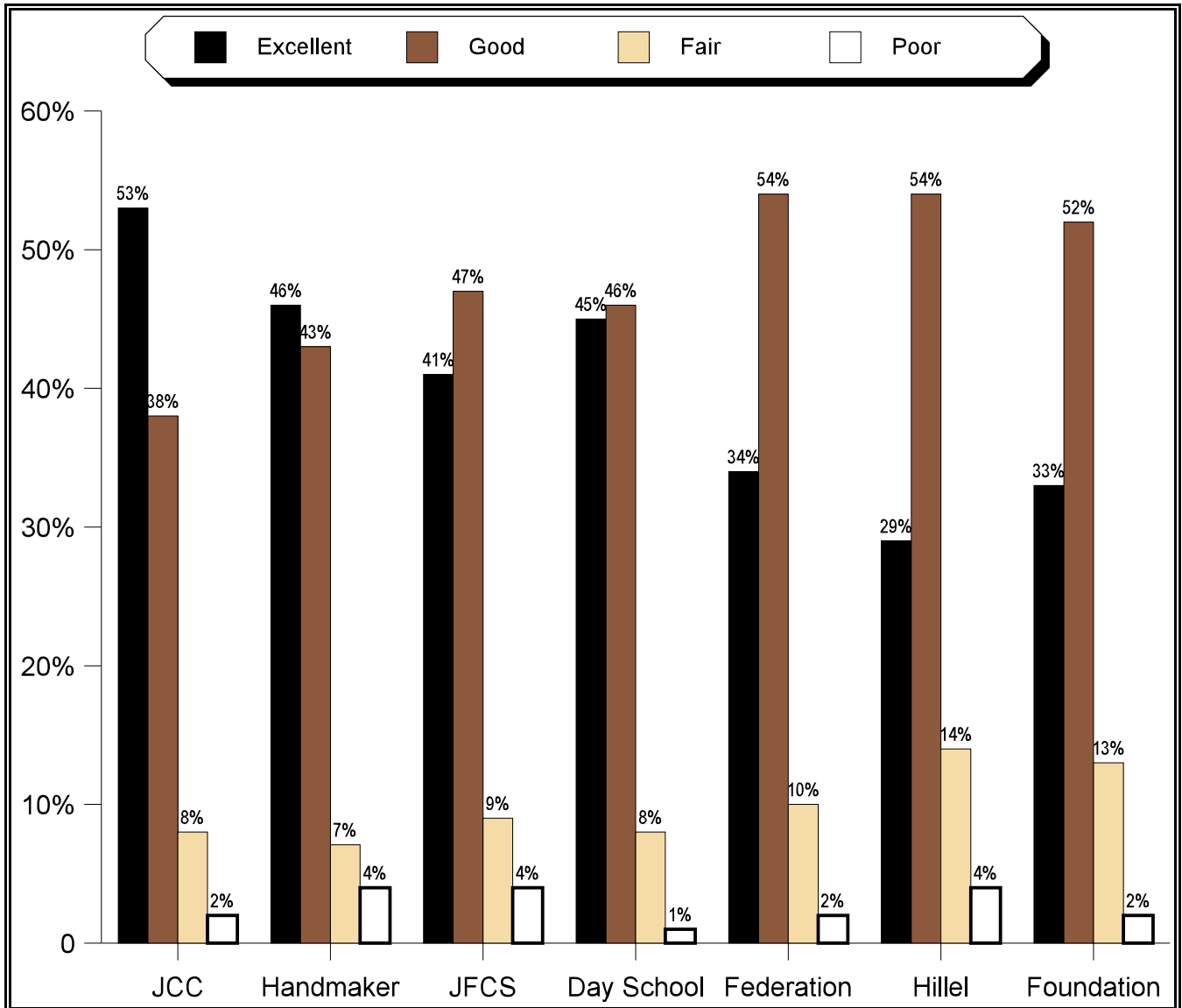
▣ 45% of respondents (who are very familiar or somewhat familiar with the **Tucson Hebrew Academy (Day School)**) perceive the Jewish Day School as excellent; 46%, good; 8%, fair; and 1%, poor. The 45% excellent perceptions is the third highest of about 20 comparison Jewish day schools and compares to 38% in Hartford (Solomon Schechter) and 36% in Hartford (Hebrew Academy).

▣ 34% of respondents (who are very familiar or somewhat familiar with the **Jewish Federation of Southern Arizona (Federation)**) perceive the Federation as excellent; 54%, good; 10%, fair; and 2%, poor. The 34% excellent perceptions is about average among about 25 comparison Jewish communities and compares to 31% in St. Petersburg, 28% in Hartford, and 21% in Milwaukee.

▣ 29% of respondents (who are very familiar or somewhat familiar with the **University of Arizona Hillel (Hillel)**) perceive Hillel as excellent; 54%, good; 14%, fair; and 4%, poor.

▣ 33% of respondents (who are very familiar or somewhat familiar with the **Jewish Community Foundation of Southern Arizona (Foundation)**) perceive the Foundation as excellent; 52%, good; 13%, fair; and 2%, poor. The 33% excellent perceptions is about average among six comparison Jewish communities and compares to 33% in Hartford and 31% in Milwaukee.

JEWISH AGENCIES—PERCEPTION



Perception of Jewish Agencies (Respondents Who Are Very/Somewhat Familiar Only)

SOCIAL SERVICE NEEDS

In total, 19% (2,600 households) of Jewish households in Tucson contain one or more members who have a physical, mental, or other health condition that has lasted for six months or more and limits or prevents employment, educational opportunities, or daily activities. (The respondent defined “physical, mental, or other health condition” for himself/herself.) The 19% is the fourth highest of about 30 comparison Jewish communities and compares to 15% in both Hartford and Milwaukee, 12% in St. Petersburg, and 8% in Seattle.

▣ Included in the 19% are 5% (616 households) of households in which a member needs daily assistance as a result of his/her condition. The 5% is about average among about 25 comparison Jewish communities and compares to 5% in each of Hartford, Milwaukee, and St. Petersburg and 3% in Seattle.

▣ 1.6% (385 adults) of *adults in Jewish households* are disabled and consequently unable to work.

▣ 0.1% (13 households) of Jewish households contain a disabled adult child who is unable to work and lives at home with his/her parents.

▣ 0.8% (107 households) of Jewish households are currently using *respite care*, in which someone comes to the home to care for a health-limited person who needs daily assistance while the non-health-limited person goes to outside activities. Another 0.4% (54 households) of households expressed the need for such a service. In total, 1.2% (161 households) of households need respite care.

▣ 0.3% (40 households) of Jewish households are currently using a *telephone reassurance service*, in which someone calls each day to make certain that a health-limited person who lives alone and needs daily assistance is all right. Another 0.1% (13 households) of households expressed the need for such a service. In total, 0.4% (53 households) of households need a telephone reassurance service.

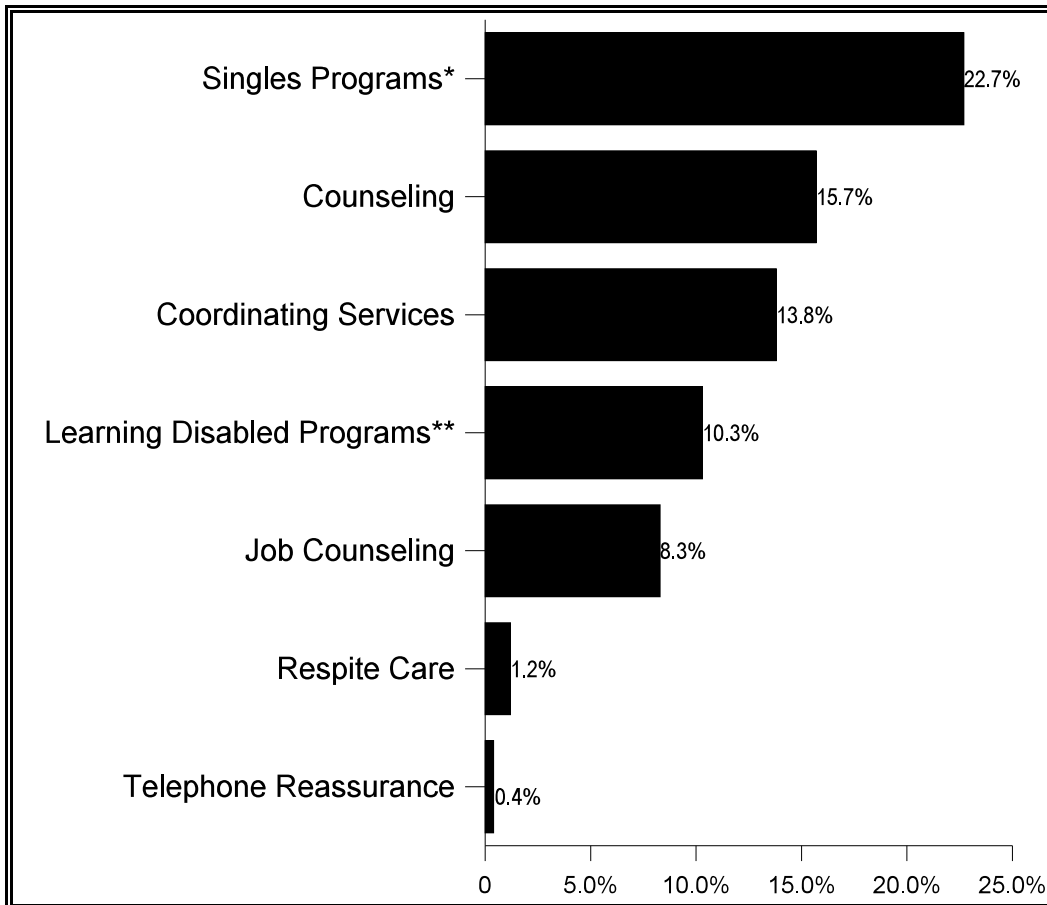
▣ 2.2% (295 households) of Jewish households contain a member who needed assistance with at least one *activity of daily living* (getting around inside the home, eating, dressing, bathing or showering, using the bathroom, taking care of appearance) in the past year.

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

SOCIAL SERVICE NEEDS

- ▣ The 16% of Jewish households who needed marital, family, or personal counseling (*counseling*) in the past year is about average among about 30 comparison Jewish communities and compares to 21% in Seattle, 16% in Milwaukee, 12% in Hartford, and 9% in St. Petersburg.
- ▣ The 14% of Jewish households who needed help in coordinating services for an elderly or disabled person (*coordinating services*) in the past year is about average among about ten comparison Jewish communities and compares to 20% in Phoenix and 5% in St. Petersburg.
- ▣ The 8% of Jewish households who needed help in finding a job or choosing an occupation (*job counseling*) in the past year is about average among about 25 comparison Jewish communities and compares to 20% in Phoenix, 13% in Seattle, 6% in Milwaukee, and 5% in Hartford.
- ▣ The 23% of households with single Jewish adults age 18-64 who needed singles programs in the past year is about average among about 20 comparison Jewish communities and compares to 21% in St. Petersburg, 19% in Milwaukee, and 18% in Hartford.
- ▣ The 10% of households with Jewish children age 0-17 who needed programs for Jewish children with learning disabilities in the past year is about average among about 15 comparison Jewish communities and compares to 13% in Hartford and 7% in Milwaukee.
- ▣ The need for each of six social services in the past year (home health care, senior transportation, assisted living facility, nursing home care, adult day care, and meals on wheels) in Jewish households with elderly persons is about average among about 15-20 comparison Jewish communities.
- ▣ Most Jewish households who received social services in the past year received them from non-Jewish sources, except for singles programs for Jewish adults age 18-64.
- ▣ 268 Jewish households had unmet needs for marital, family, or personal counseling in the past year; 308 households, for help in coordinating services for an elderly or disabled person; 576 households, for help in finding a job or choosing an occupation; 772 households, for singles programs for Jewish adults age 18-64; and 98 households, for programs for Jewish children age 0-17 with learning disabilities. 112 households with elderly persons had unmet needs for home health care for the elderly in the past year; 171 households, for senior transportation; 27 households, for assisted living; 18 households, for nursing home care; 22 households, for adult day care; and 27 households for meals on wheels.
- ▣ 13% of Jewish households in which the respondent is age 40 or over have an elderly relative who does not live in the respondent's household and who in some way depends upon the household for his/her care. In 10% of households the elderly relative lives within 100 miles of the respondent, and in 3% of households the elderly relative lives beyond 100 miles. 100 miles is generally recognized as a distance beyond which it is difficult for a relative to provide significant in-person care on a regular basis.
- ▣ In 22% of Jewish households with elderly persons, the elderly person or persons have long term care insurance that covers both in-home health care and a nursing home.

SOCIAL SERVICE NEEDS



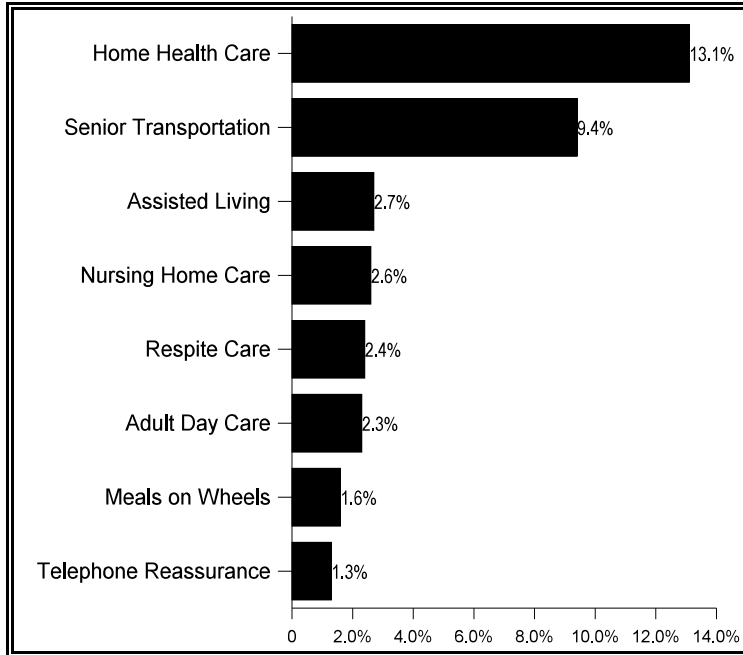
Need for Social Services in the Past Year

* Of households with Jewish non-elderly single adults.

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

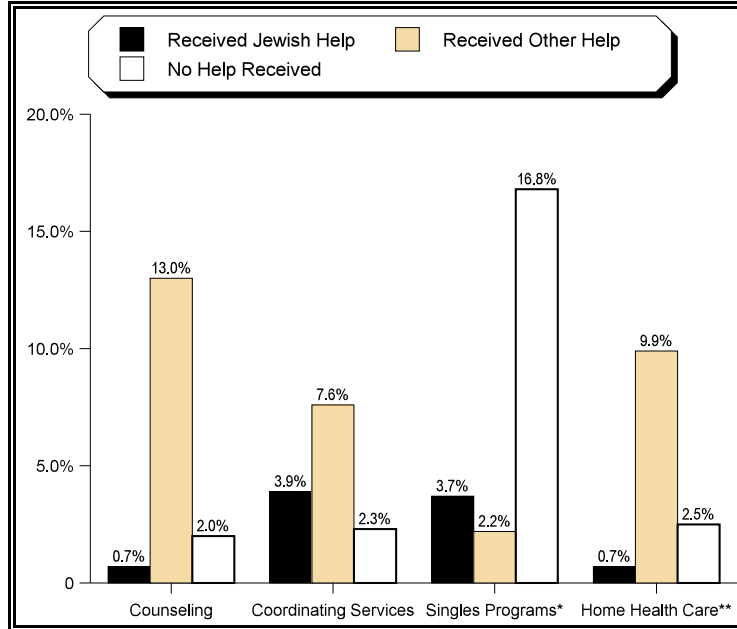
Note: Respite care and telephone reassurance are *current need*, not *in the past year*.

SOCIAL SERVICE NEEDS



Need for Elderly Services in the Past Year by Households with Elderly Persons

Note: Respite care and telephone reassurance are *current need*, not in the past year.

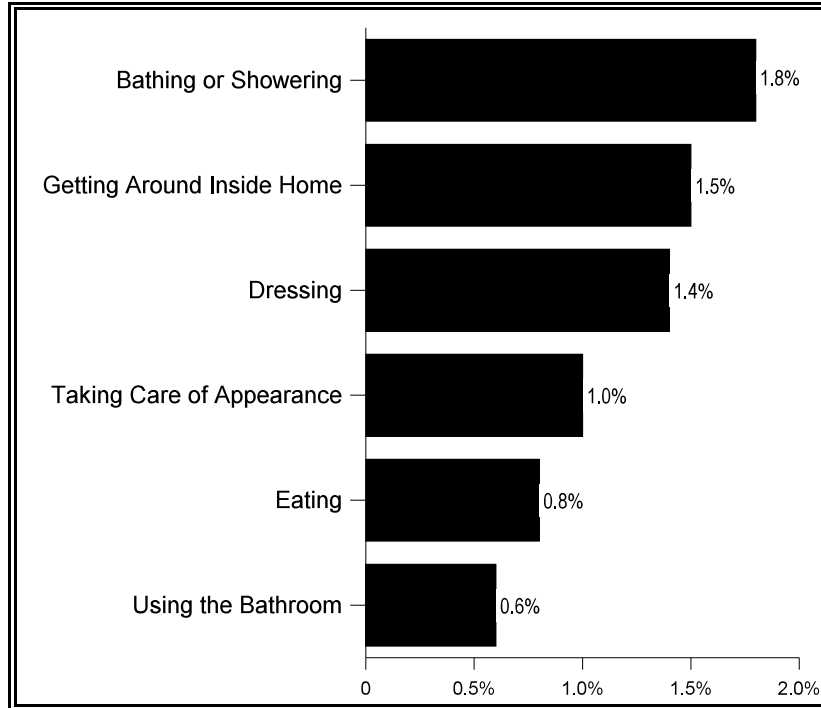


Disposition of Need for Selected Social Services in the Past Year

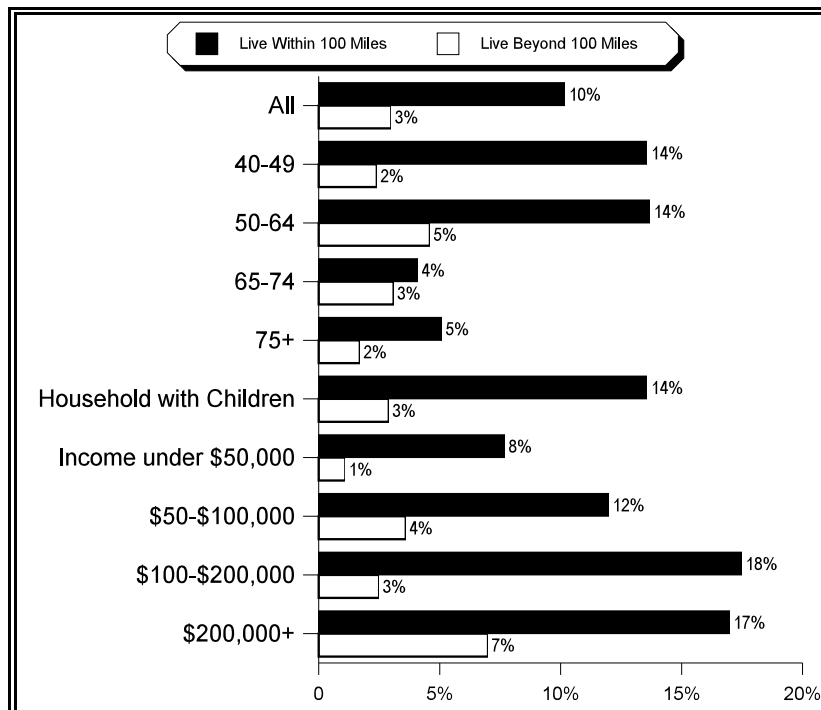
* Of households with Jewish non-elderly single adults.

** Of households with elderly persons.

SOCIAL SERVICE NEEDS



Households with Members Who Needed Assistance with Activities of Daily Living in the Past Year



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

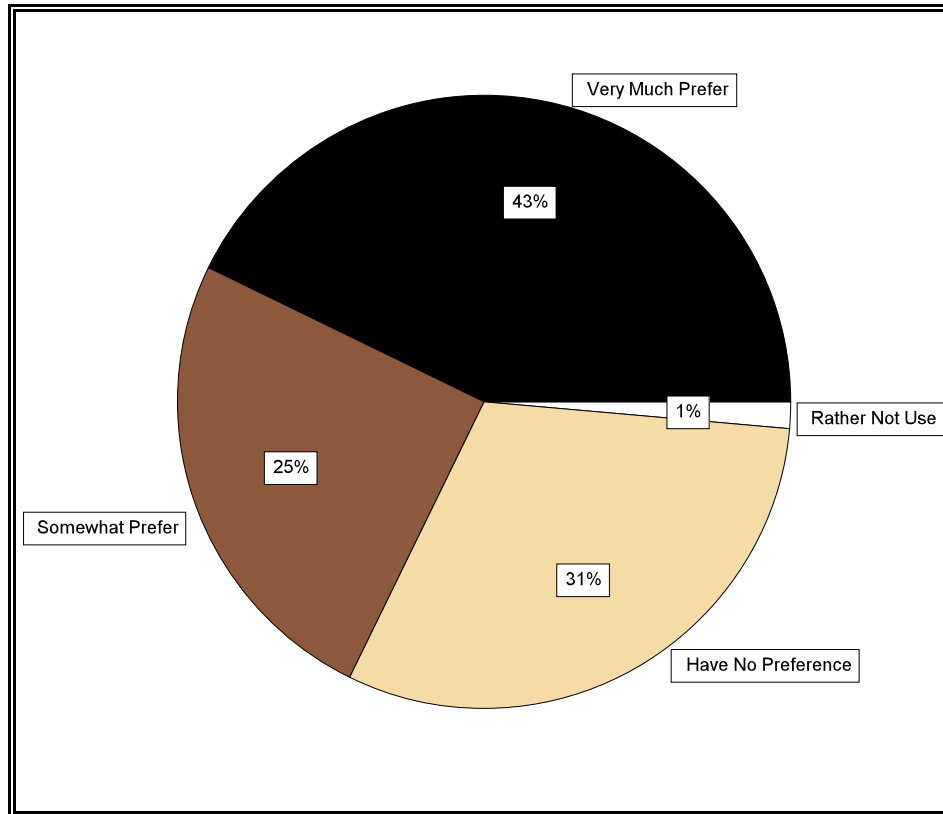
SOCIAL SERVICE NEEDS

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

▣ 66% of Conservative Jews would very much prefer Jewish-sponsored adult care facilities, compared to 43% of Reform Jews and 29% of the Just Jewish.

▣ 50% of respondents in in-married households would very much prefer Jewish-sponsored adult care facilities, compared to 30% of *Jewish* respondents in intermarried households. 39% of *Jewish* respondents in intermarried households would have no preference, compared to 29% of respondents in in-married households.

▣ 37% of respondents in households who did not donate to the Jewish Federation in the past year would very much prefer Jewish-sponsored adult care facilities, compared to 49% of respondents in households who donated under \$100 and 54% of respondents in households who donated \$100 and over.



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

ISRAEL

Overall, 43% of Jewish households in Tucson contain one or more members who visited Israel. The 43% is about average among about 35 comparison Jewish communities and compares to 44% in Milwaukee, 43% in Hartford, and 35% in St. Petersburg.

18% of households contain a member who visited Israel on a Jewish trip and 25% contain a member who visited Israel on a general trip. The 18% with a member who visited Israel on a Jewish trip is about average among about 25 comparison Jewish communities and compares to 24% in both Milwaukee and Hartford and 15% in St. Petersburg. The 25% with a member who visited Israel on a general trip is the seventh highest of about 25 comparison Jewish communities and compares to 20% in both Milwaukee and St. Petersburg and 19% in Hartford.

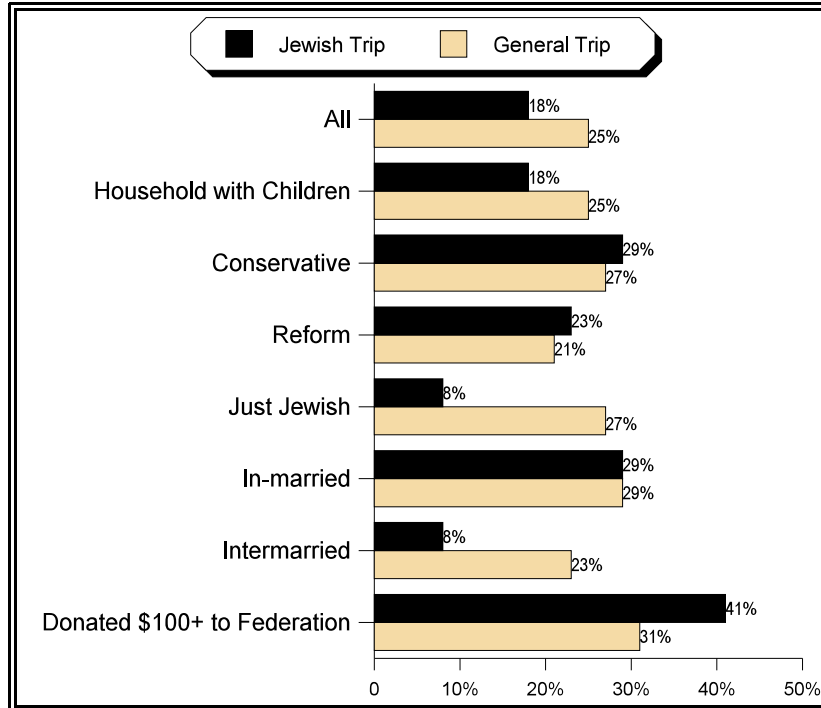
The *Jewish Trip Market Share (market share)* is defined as the percentage of households in which a member who visited Israel visited on a Jewish trip. Jewish trips to Israel have a 42% market share. The 42% is the fourth lowest of about 25 comparison Jewish communities and compares to 56% in Hartford, 55% in Milwaukee, and 43% in St. Petersburg.

11% of households with Jewish children age 0-17 have sent at least one Jewish child to Israel on a Jewish trip and 0%, on a general trip. In 1% of households with Jewish children age 0-17, one or more adults are Israeli. In total, 12% of households with Jewish children age 0-17 have sent a Jewish child on a trip to Israel, including the 1% of Israeli households. The 12% is about average among about 25 comparison Jewish communities and compares to 14% in Milwaukee, 13% in Denver, 12% in Hartford, and 5% in St. Petersburg. The 12% who have sent a Jewish child to Israel on a Jewish trip (which includes the 1% of Israeli households, under the assumption that most of the children in those households have the type of intense attachment that often develops from a Jewish trip) is the third highest of about 20 comparison Jewish communities and compares to 7% in both Milwaukee and Hartford and 2% in St. Petersburg.

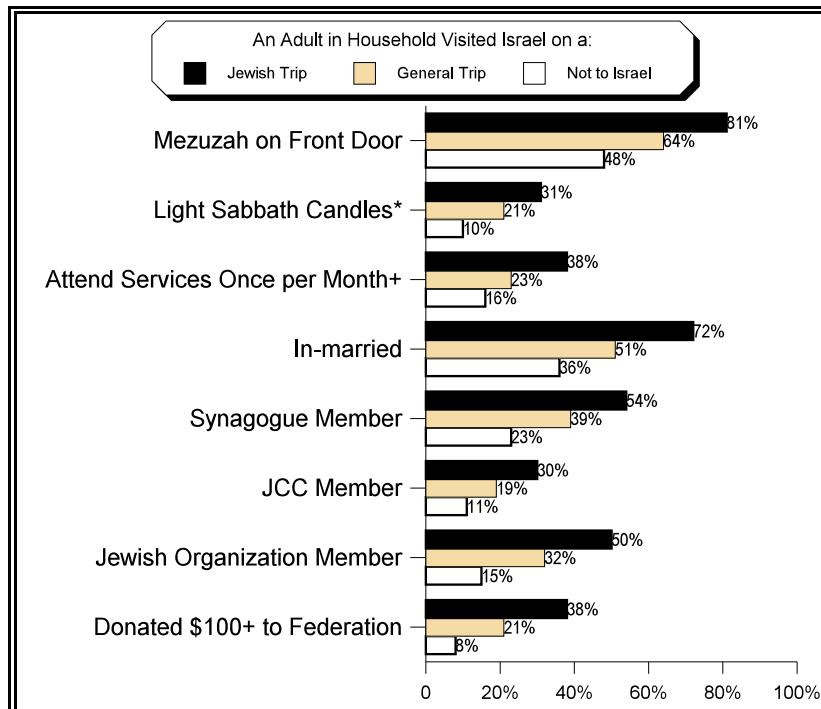
Of the 2,234 households with Jewish children age 0-17, 12% (277 households) did send their Jewish children/teenagers on a trip to Israel in the past, 5% (109 households) will definitely send their Jewish teenagers on a trip to Israel in the future, 55% (1,226 households) will seriously investigate sending their Jewish teenagers on a trip to Israel, 14% (311 households) don't know if they will seriously investigate sending their Jewish teenagers on a trip to Israel, and 14% (311 households) will not seriously investigate sending their Jewish teenagers on a trip to Israel. The 14% who will not seriously investigate sending their Jewish teenagers on a trip to Israel is about average among about ten comparison Jewish communities and compares to 12% in Hartford.

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

ISRAEL



Households in Which a Member Visited Israel

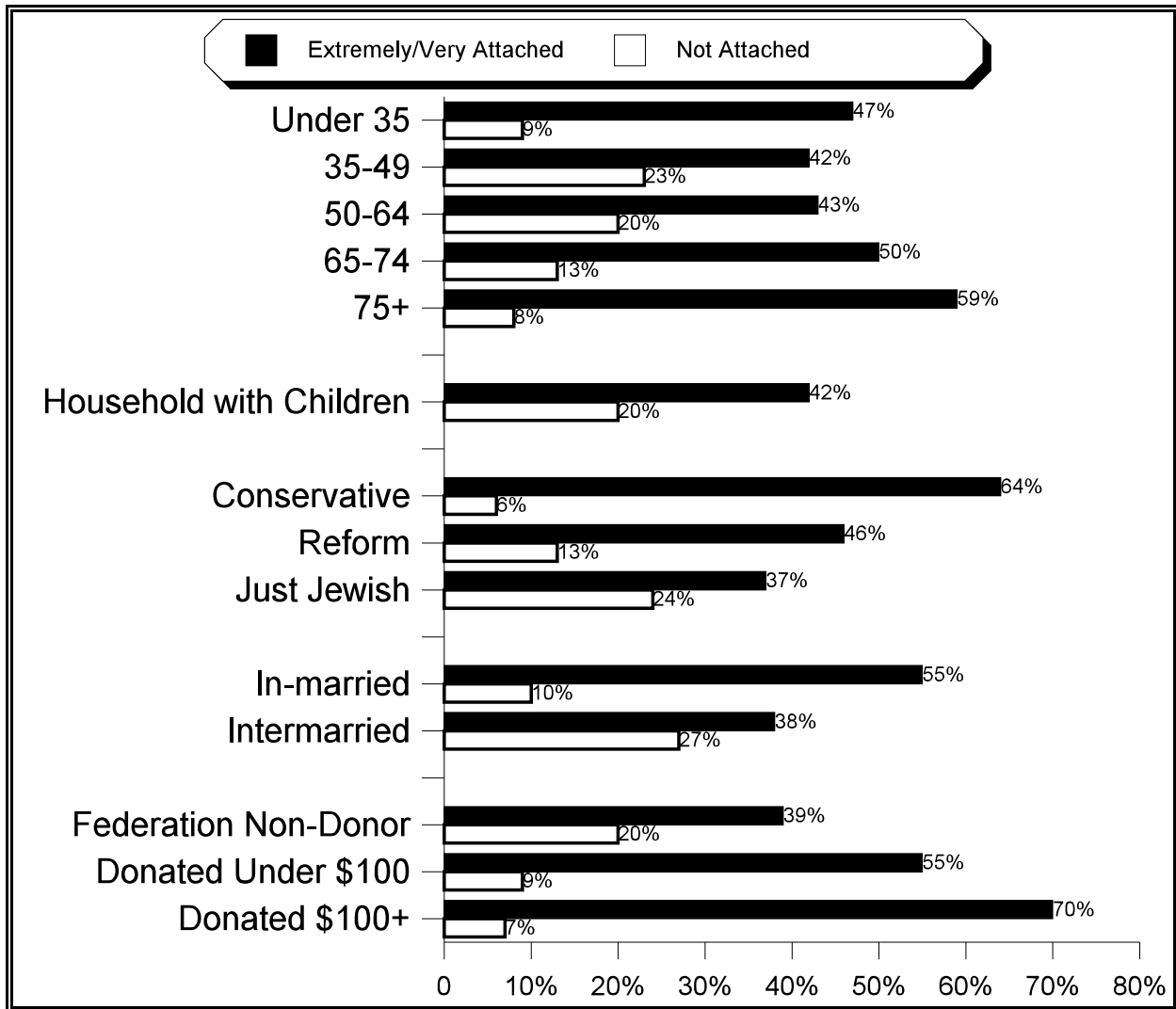


Correlations of Jewish Behavior with Trips to Israel

* Always + Usually

ISRAEL

Jewish respondents in Tucson were asked whether they are extremely attached, very attached, somewhat attached, or not attached emotionally to Israel. 18% of respondents are extremely attached, 29% are very attached, 37% are somewhat attached, and 16% are not attached to Israel. In total, 47% of respondents are extremely or very attached to Israel. The 47% extremely/very attached to Israel is the fifth highest of about 25 comparison Jewish communities and compares to 44% in Milwaukee, 40% in Hartford, and 37% in St. Petersburg. The 16% not attached to Israel is about average among the comparison Jewish communities and compares to 20% in St. Petersburg and 15% in both Milwaukee and Hartford.



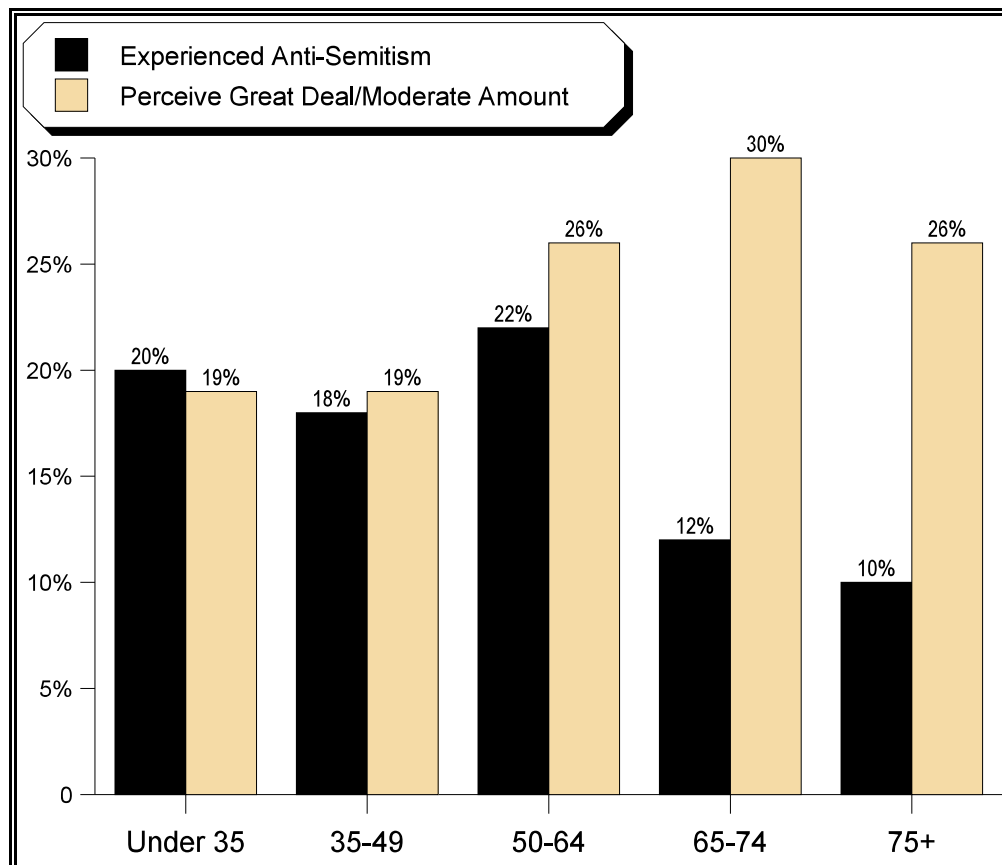
Emotional Attachment to Israel (Jewish Respondents Only)

ANTI-SEMITISM

Anti-Semitism has been a major concern of the American Jewish community. Overall, 18% (2,372 households) of Jewish respondents in Tucson experienced anti-Semitism in the Tucson area in the past year. (The respondent defined “anti-Semitism” for himself/herself.) The 18% is about average among about 25 comparison Jewish communities and compares to 24% in Milwaukee, 22% in St. Petersburg, and 13% in Hartford.

▣ 11% of respondents in households with Jewish children age 6-17 reported that at least one Jewish child age 6-17 experienced anti-Semitism in the Tucson area in the past year. The 11% is the second lowest of about 15 comparison Jewish communities and compares to 21% in St. Petersburg, 17% in Milwaukee, and 13% in Hartford.

▣ 3% of respondents in Jewish households perceive a great deal of anti-Semitism in the Tucson area; 21%, a moderate amount; 60%, a little; and 16%, none at all. In total, 24% of respondents perceive a great deal or moderate amount of anti-Semitism in Pima County. The 24% is, by far, the lowest of about 30 comparison Jewish communities and compares to 66% in Las Vegas, 58% in Milwaukee, 56% in St. Petersburg, and 48% in Hartford.

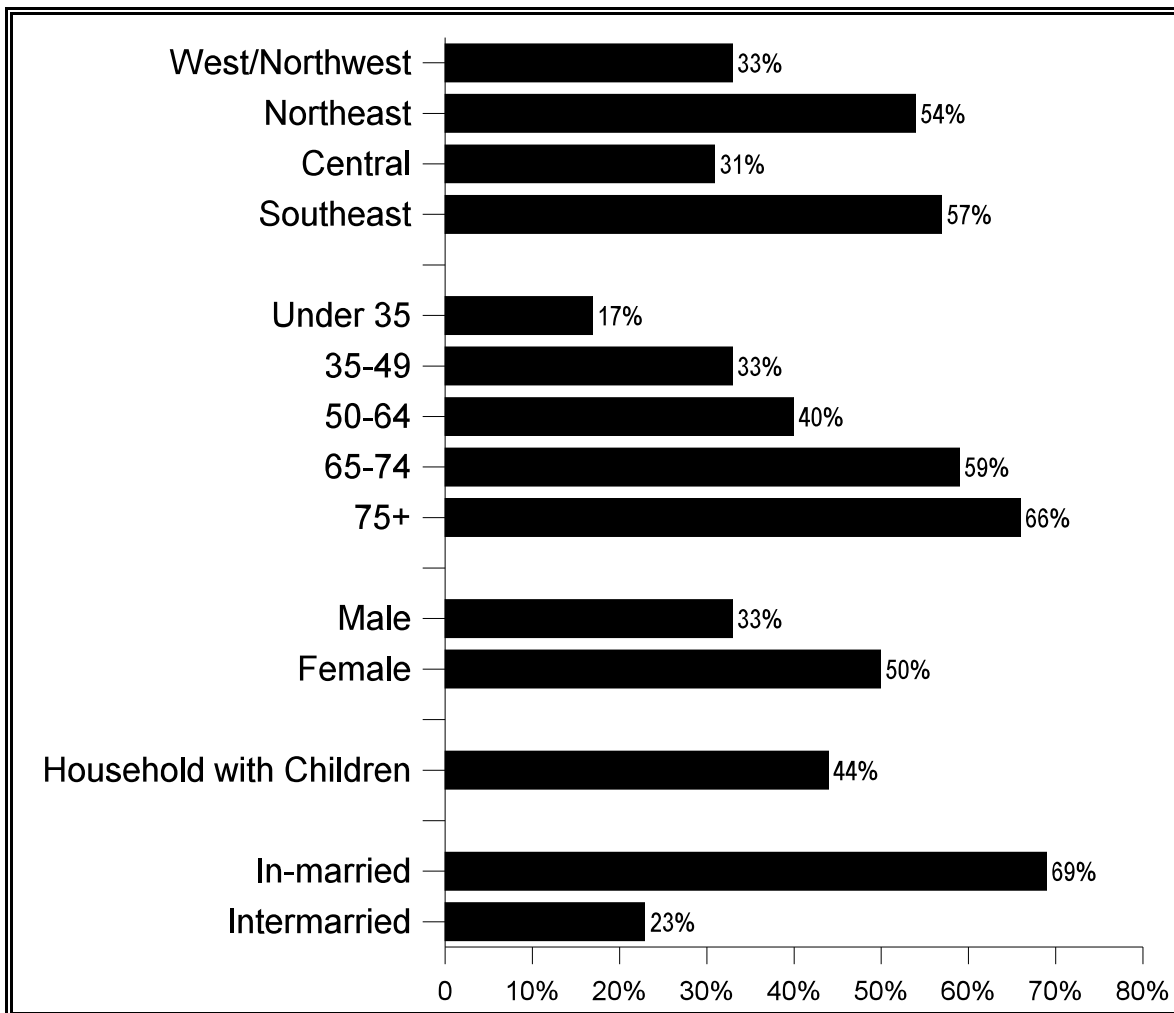


Experienced Anti-Semitism in the Tucson Area in the Past Year and Perception of a Great Deal/Moderate Amount of Anti-Semitism in the Tucson Area by Age (Respondents Only)

JEWISH NEWSPAPER

Overall, 32% of Jewish respondents in Tucson always read *The Arizona Jewish Post*; 11%, usually; 10%, sometimes; and 48%, never. In total, 42% of respondents always or usually read *The Arizona Jewish Post* and 52% (6,981 households) always, usually, or sometimes do. According to the Jewish Federation Survey, 7,800 copies of *The Arizona Jewish Post* are printed. The Jewish newspaper is distributed free of charge to all households on the Jewish Federation mailing list and multiple copies are available at synagogues and other Jewish institutions.

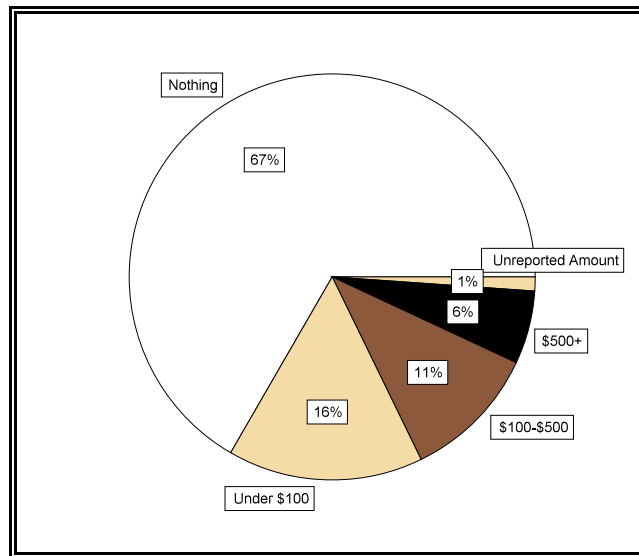
The 42% of respondents who always/usually read the Jewish newspaper is about average among about 15 comparison Jewish communities and compares to 46% in Milwaukee and 25% in Hartford.



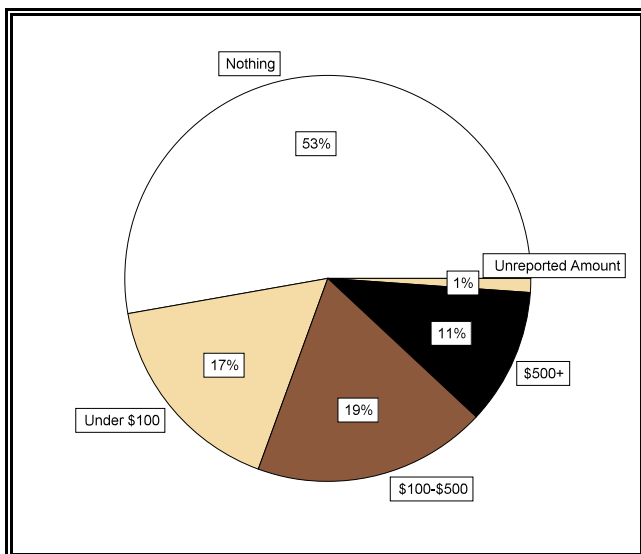
Always/Usually Read *The Arizona Jewish Post* (Jewish Respondents Only)

PHILANTHROPIC PROFILE—OVERALL DONATIONS

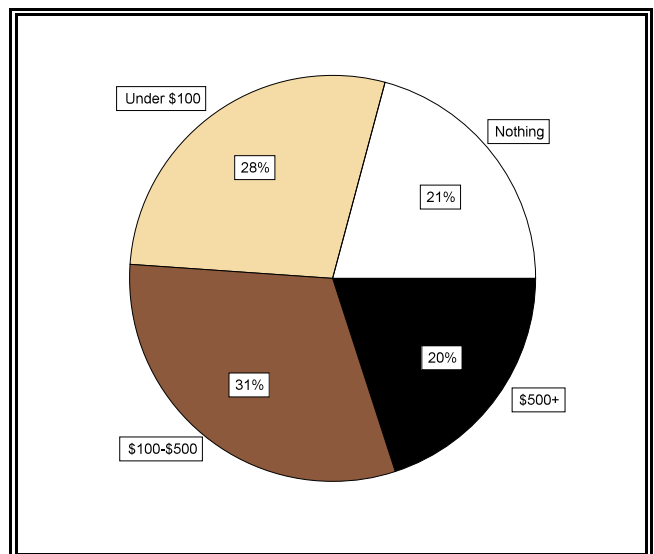
Overall, 86% of respondents in Jewish households in Tucson *reported* that their households donated to one or more charities, either Jewish or non-Jewish, in the past year. 34% of respondents *reported* that their households donated to the Jewish Federation of Southern Arizona (JFSA) in the past year; 6%, to other Jewish Federations; 47%, to other Jewish charities (Jewish charities other than Jewish Federations); and 80%, to non-Jewish charities.



Reported Donations to JFSA in the Past Year



Reported Donations to Other Jewish Charities in the Past Year



Reported Donations to Non-Jewish Charities in the Past Year

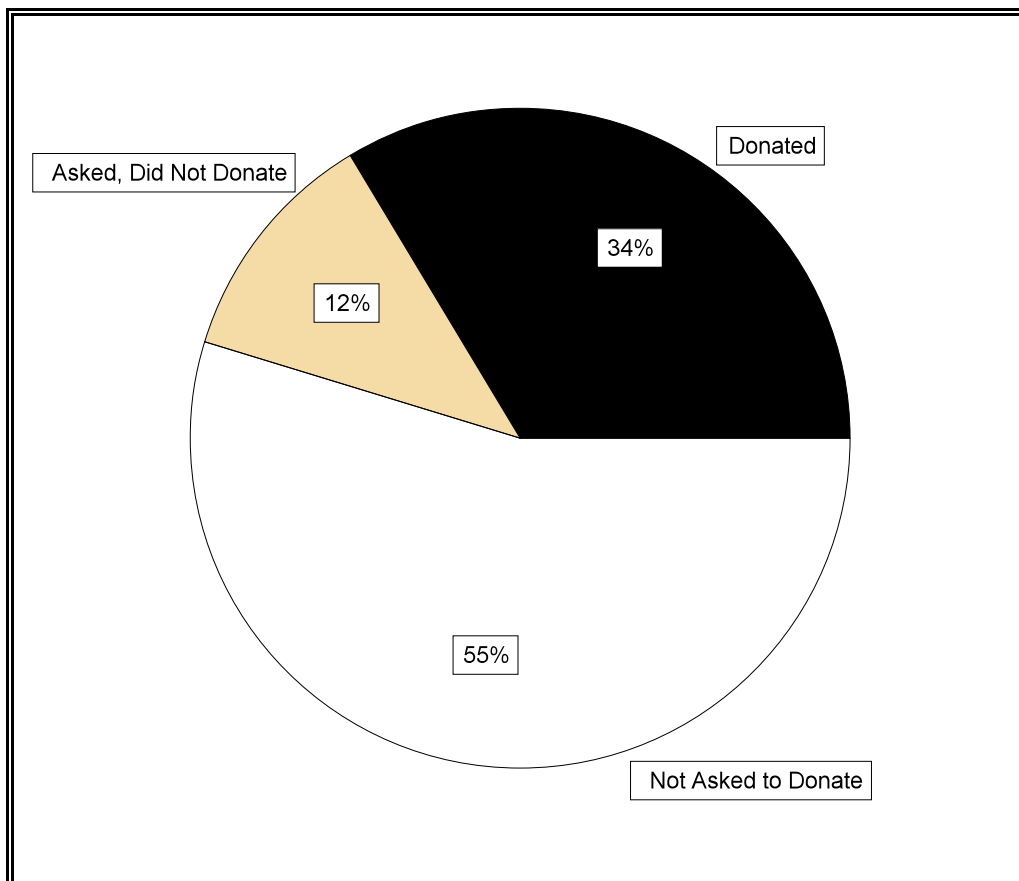
PHILANTHROPIC PROFILE—JFSA DONATIONS

A ccording to the Jewish Federation Survey, 17% (2,237 households) of Jewish households in Tucson donated to JFSA in the past year. According to the Telephone Survey, 34% (4,489 households) of respondents *reported* that their households donated to JFSA in the past year. Such a disparity is common in Jewish community studies.

▣ The 55% of households not asked to donate to the local Jewish Federation in the past year is above average among about 25 comparison Jewish communities and compares to 59% in St. Petersburg, 43% in Hartford, and 40% in Milwaukee.

▣ The percentage of households not asked to donate to JFSA in the past year decreases from 79% of households under age 35 to 40% of households age 65 and over.

▣ Of the 46% of *households asked to donate* to JFSA in the past year, 26% [$12\% / (34\% + 12\%)$] did not donate. The 26% is the fifth highest of about 25 comparison Jewish communities and compares to 32% in Phoenix, 21% in St. Petersburg, 15% in Milwaukee, and 13% in Hartford.



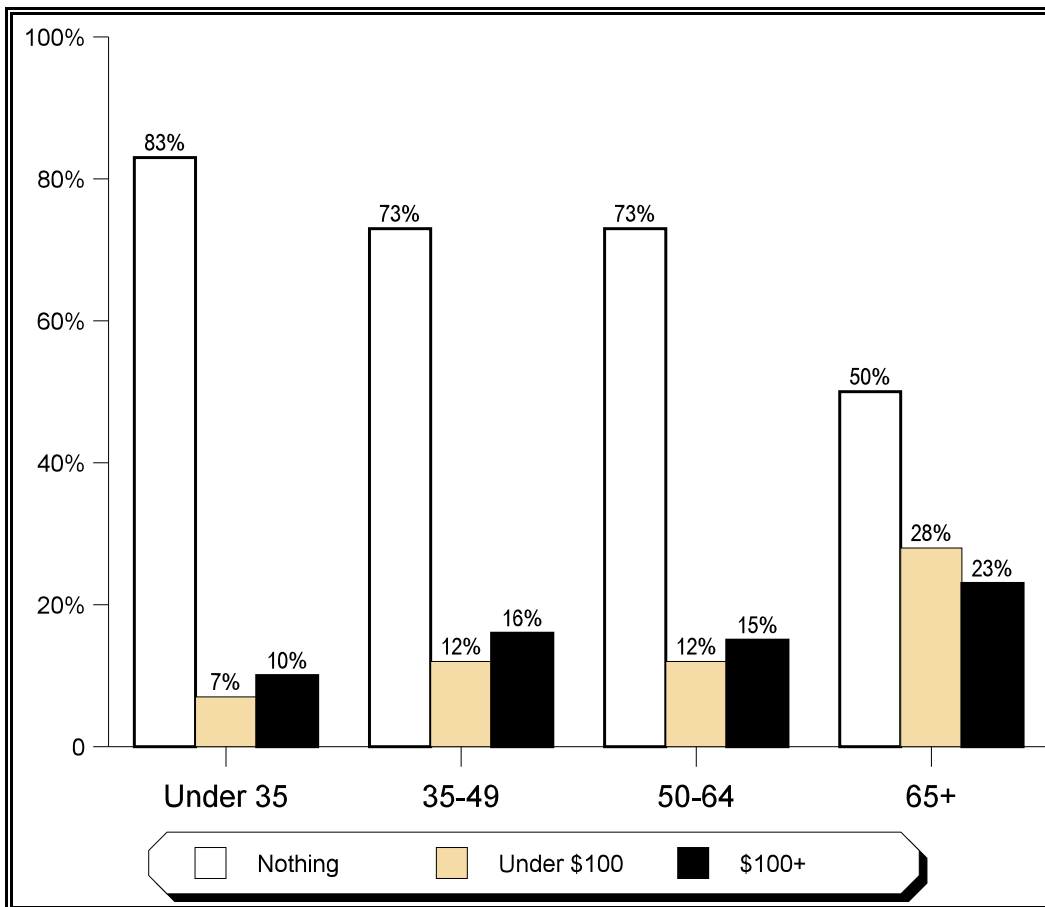
JFSA Donation Market Segments in the Past Year

PHILANTHROPIC PROFILE—JFSA DONATIONS

▣ The 33% of respondents who *reported the amounts* their households donated to the local Jewish Federation in the past year is well below average among about 40 comparison Jewish communities and compares to 51% in Milwaukee, 48% in Hartford, 44% in Las Vegas, 33% in St. Petersburg, 25% in Phoenix, and 15% in Seattle. The 33% compares to the 34% national figure (NJPS 1990).

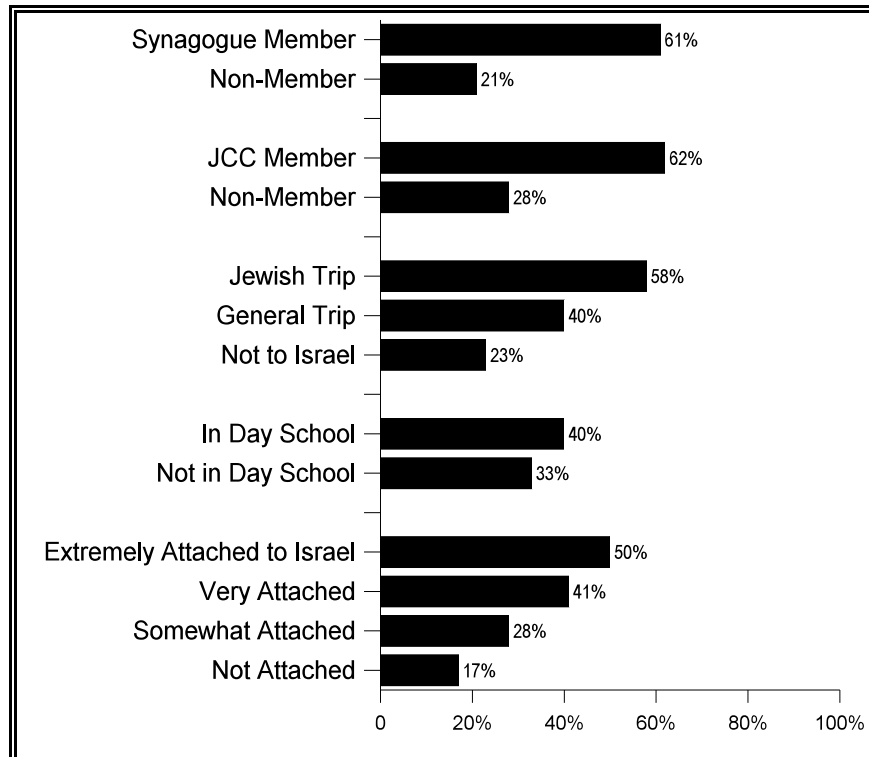
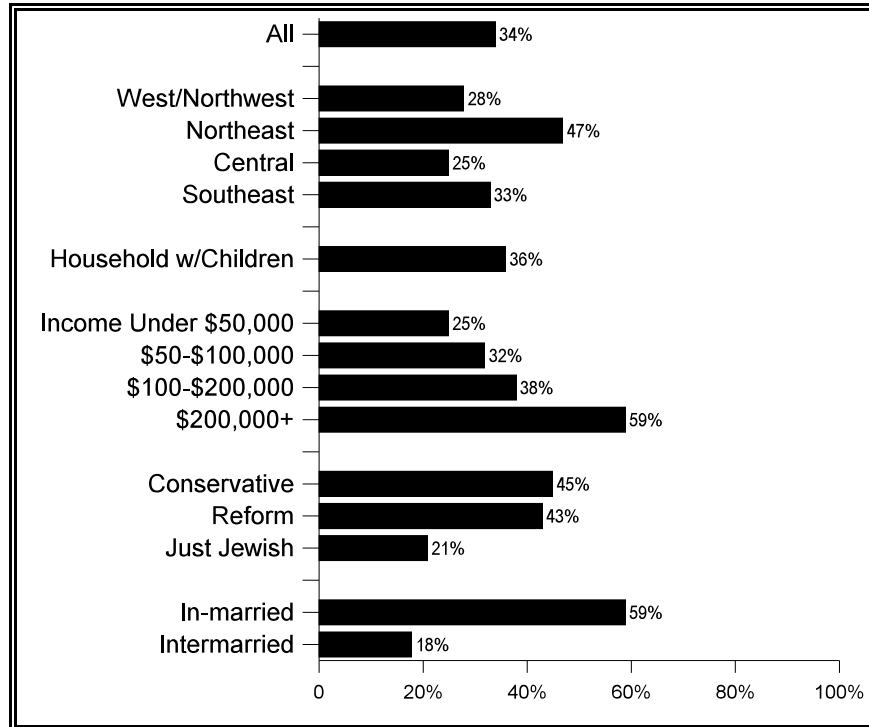
▣ 6% of *households who donated* to JFSA in the past year are under age 35, 20% are age 35-49, 27% are age 50-64, 21% are age 65-74, and 26% are age 75 and over. 23% of households who donated are elderly couple households, 21% are households with children, and 20% are elderly single households. 8% of households who donated are in residence for 0-4 years and 52% are in residence for 20 or more years. 37% of households who donated earn an annual income under \$50,000 and 10% earn \$200,000 and over. 3% of Jewish respondents in households who donated identify as Orthodox; 30%, Conservative; 40%, Reform; and 27%, Just Jewish.

▣ 41% of *households who donated \$100 and over* to JFSA in the past year are age 65 and over. 65% of households who donated \$100 and over are synagogue members, 44% are JCC members, and 56% are Jewish organization members.



Donations to JFSA in the Past Year by Age

PHILANTHROPIC PROFILE—JFSA DONATIONS



DONATIONS TO JFSA IN THE PAST YEAR

PHILANTHROPIC PROFILE—JFSA DONATIONS

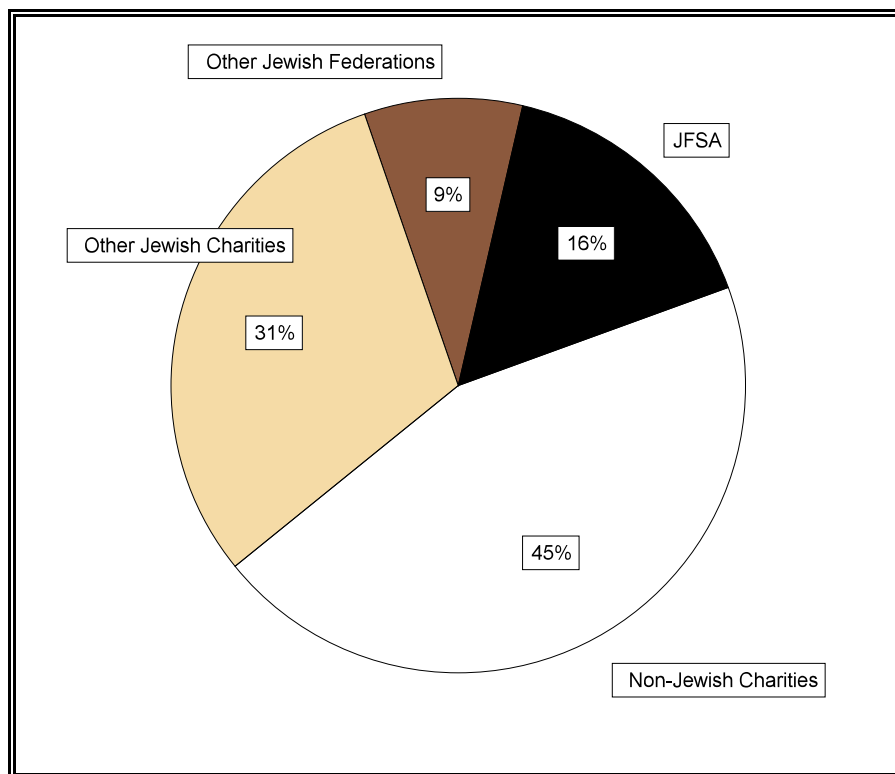
▣ Of all *charitable dollars* donated by Jewish households in the past year, 16% were donated to JFSA. The 16% is well below average among about 15 comparison Jewish communities and compares to 39% in Milwaukee and 32% in Hartford.

▣ The 31% of charitable dollars donated by Jewish households to other Jewish charities in the past year is about average among about 15 comparison Jewish communities and compares to 29% in Hartford and 27% in Milwaukee.

▣ The 45% of charitable dollars donated by Jewish households to non-Jewish charities in the past year is above average among about 15 comparison Jewish communities and compares to 39% in Hartford and 34% in Milwaukee.

▣ Of all charitable dollars donated by Jewish households in the past year, 55% were donated to Jewish charities (including JFSA). The 55% is below average among about 15 comparison Jewish communities and compares to 66% in Milwaukee and 61% in Hartford.

▣ Of all charitable dollars donated by Jewish households *to Jewish charities* in the past year, 29% were donated to JFSA; 16%, to other Jewish Federations; and 55%, to other Jewish charities. The 29% donated to JFSA is well below average among about 15 comparison Jewish communities and compares to 59% in Milwaukee and 53% in Hartford.



Distribution of Charitable Dollars in the Past Year

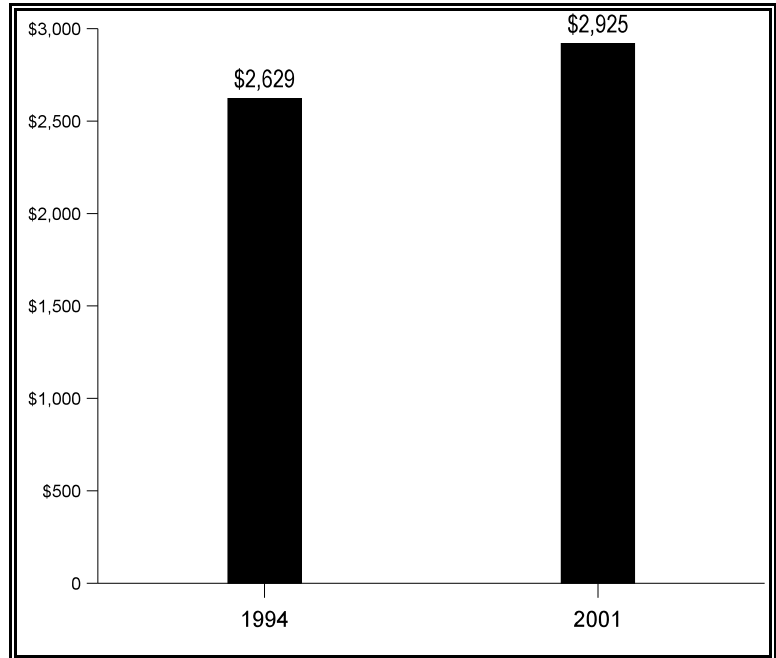
PHILANTHROPIC PROFILE—JFSA DONATIONS

▣ According to the Jewish Federation Survey, the JFSA Annual Campaign increased from \$2,629,000 in 1994 (adjusted for inflation) to \$2,925,000 in 2001. The average donation *per household* barely changed from \$217 in 1994 (adjusted for inflation) to \$218 in 2001. Recall that the number of Jewish households in Tucson increased 11% from 12,100 households in 1994 to 13,400 households in 2001.

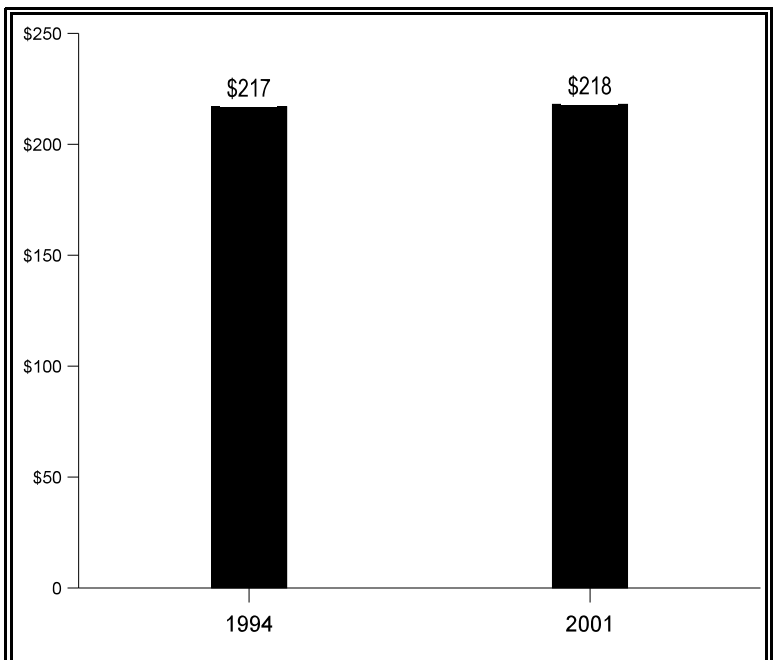
▣ The average donation per household of \$218 is well below average among about 45 comparison Jewish communities and compares to \$779 in Milwaukee, \$404 in Hartford, \$352 in Seattle, \$187 in Denver, \$117 in Phoenix, \$97 in St. Petersburg, and \$48 in Las Vegas.

▣ 1.0% of Jewish households who donated to JFSA in 2001 donated \$10,000 and over. The 1.0% is the fifth lowest of about 45 comparison Jewish communities and compares to 3.6% in Milwaukee, 3.5% in Seattle, 2.7% in Denver, 2.2% in Phoenix, 2.1% in Hartford, 1.2% in Las Vegas, and 0.7% in St. Petersburg.

▣ 53% of all charitable dollars donated to JFSA in 2001 were derived from Jewish households who donated \$10,000 and over. The 53% is below average among about 45 comparison Jewish communities and compares to 67% in Seattle, 66% in Milwaukee, 55% in Denver, 53% in Hartford, 44% in both Phoenix and Las Vegas, and 29% in St. Petersburg.

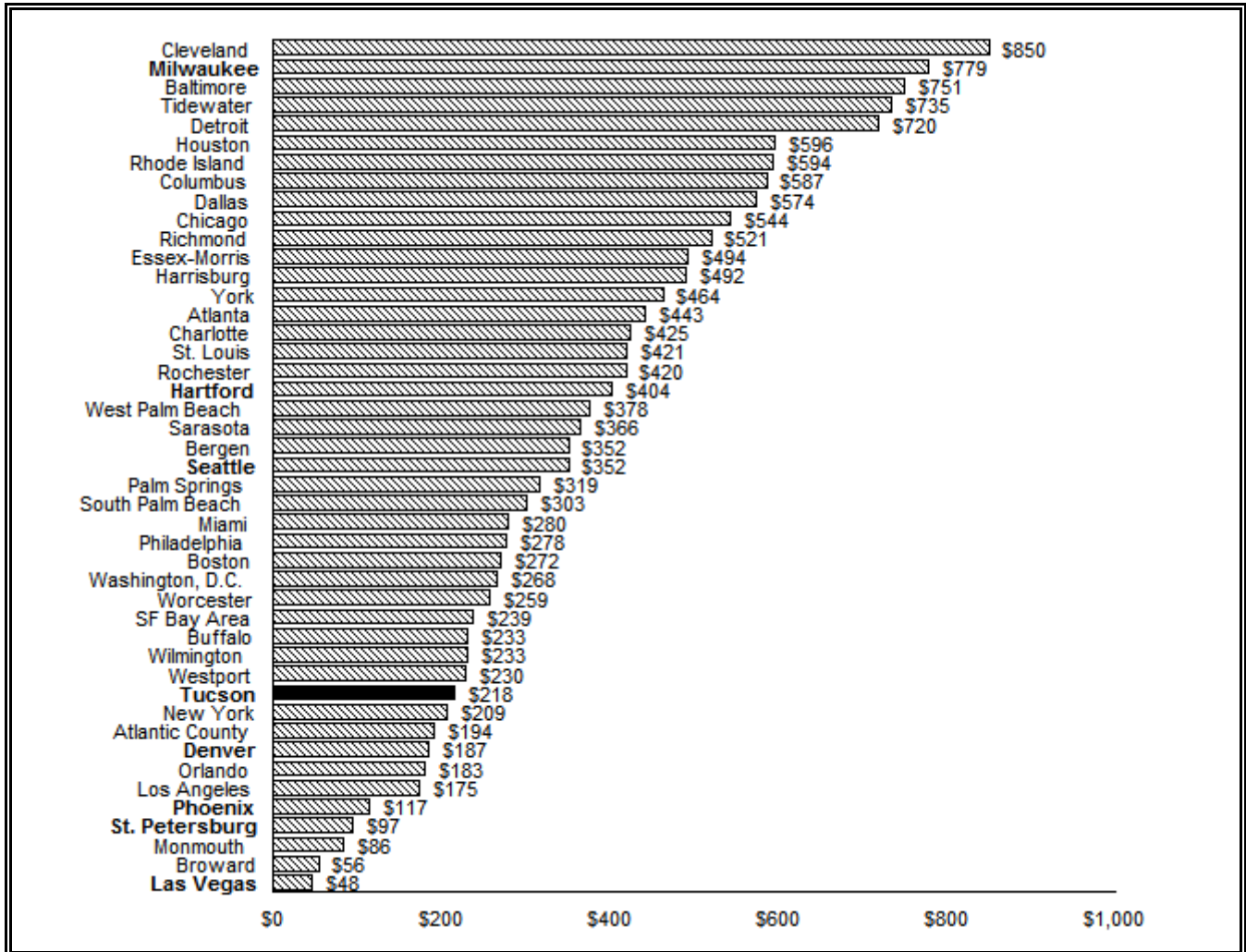


JFSA Annual Campaign
(Adjusted for Inflation, in thousands)



Average Donation per Household to JFSA Annual Campaign
(Adjusted for Inflation)

PHILANTHROPIC PROFILE—JFSA DONATIONS



Average Donation per Household to the Local Jewish Federation Comparison with Other Communities

Note: The number of Jewish households used to calculate the average donation per household is the number of households in the year of the study, while the total dollars raised in the annual campaign are generally for 2000 (2001 for Tucson). To the extent that the number of Jewish households in a community has changed since the year of the study, the average donation per household shown may overestimate or underestimate the per household donations in 2000.

PHILANTHROPIC PROFILE—OTHER DONATIONS

In total, 56% of Jewish households in Tucson donated to Jewish charities (either JFSA, other Jewish Federations, or other Jewish charities) in the past year. The 56% is the fourth lowest of about 35 comparison Jewish communities and compares to 69% in Milwaukee, 67% in Hartford, 65% in St. Petersburg, 51% in Phoenix, and 49% in Denver. The 56% compares to the 51% national figure (NJPS 1990).

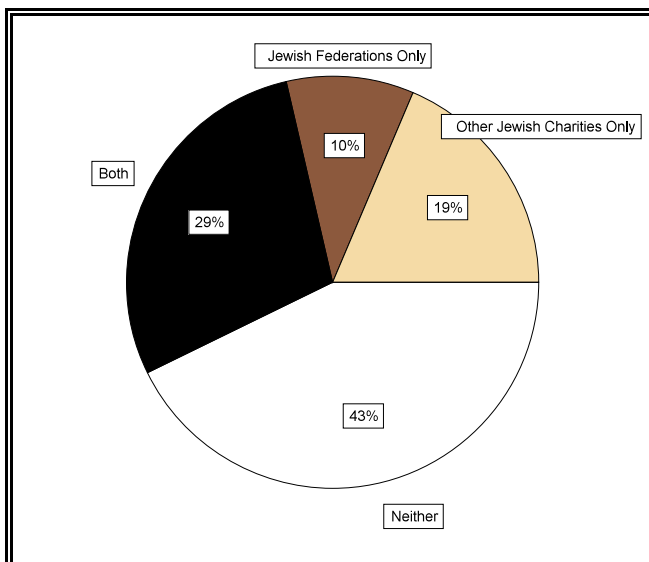
▣ The 47% of respondents who *reported the amounts* their households donated to other Jewish charities in the past year is the third lowest of about 20 comparison Jewish communities and compares to 55% in both Hartford and Milwaukee, and 46% in Phoenix.

▣ The 29% who donated to both Jewish Federations and other Jewish charities in the past year is the fifth lowest of about 20 comparison Jewish communities and compares to 41% in Milwaukee, 39% in Hartford, and 20% in Phoenix.

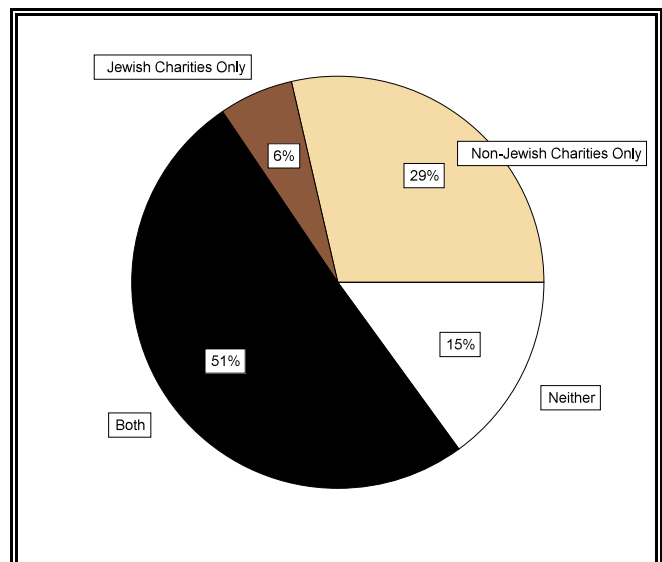
▣ The 19% who donated to other Jewish charities, but not to Jewish Federations in the past year is about average among about 20 comparison Jewish communities and compares to 26% in Phoenix, 19% in Hartford, and 16% in Milwaukee.

▣ The 79% of respondents who *reported the amounts* their households donated to non-Jewish charities in the past year is about average among about 35 comparison Jewish communities and compares to 83% in Hartford, 80% in Phoenix, 79% in Milwaukee, and 74% in both Denver and St. Petersburg. The 79% compares to the 67% national figure (NJPS 1990).

▣ The 51% who donated to both Jewish and non-Jewish charities in the past year is the fifth lowest of about 25 comparison Jewish communities and compares to 61% in Milwaukee, 60% in Hartford, 56% in St. Petersburg, 46% in Phoenix, and 45% in Denver.



**Jewish Federations/Other Jewish Charities
Donations Overlap in the Past Year**

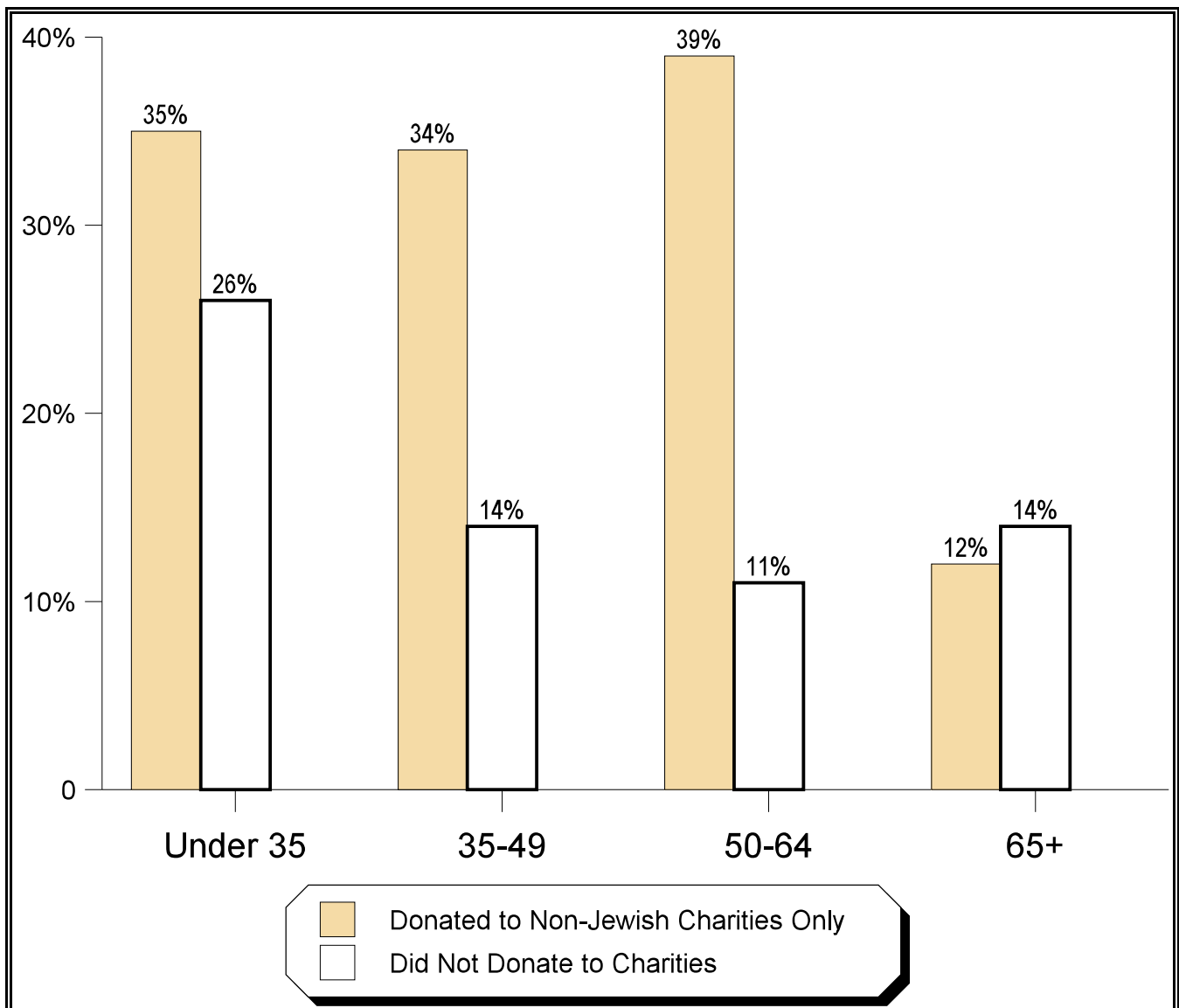


**Jewish/Non-Jewish Charities
Donations Overlap in the Past Year**

PHILANTHROPIC PROFILE—OTHER DONATIONS

▣ The 29% who donated to non-Jewish charities, but not to Jewish charities in the past year is the third highest of about 25 comparison Jewish communities and compares to 34% in Phoenix, 29% in Denver, 24% in Hartford, 19% in Milwaukee, and 18% in St. Petersburg.

▣ The 86% of households who donated to all charities (both Jewish and non-Jewish) in the past year is about average among about 25 comparison Jewish communities and compares to 91% in Hartford, 87% in Milwaukee, 85% in Phoenix, 83% in St. Petersburg, and 78% in Denver. The 86% compares to the 77% national figure (NJPS 1990).



Donations to Charities in the Past Year by Age

PHILANTHROPIC PROFILE—WILLS

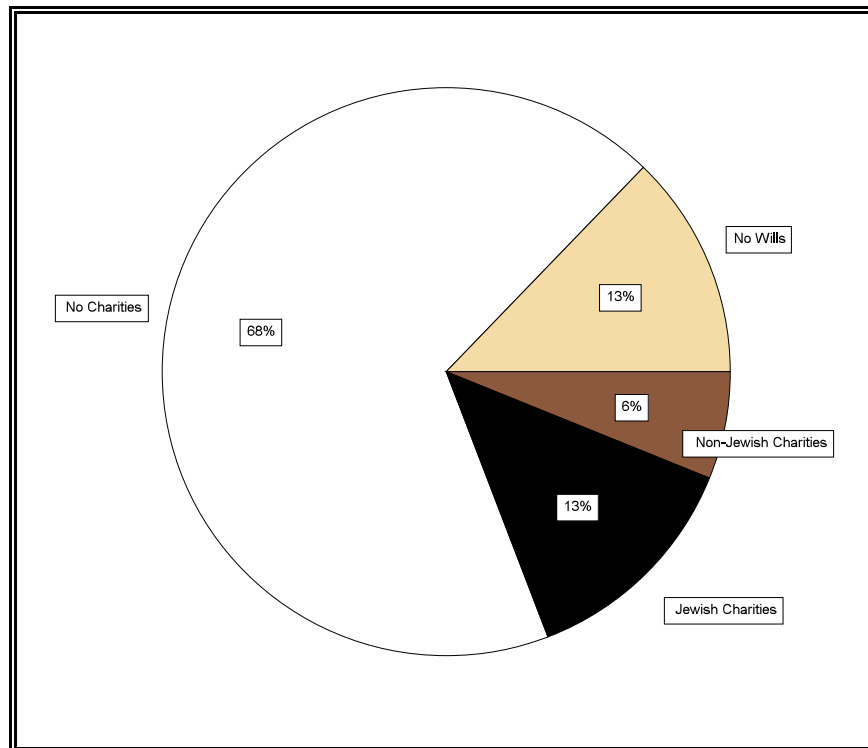
Respondents age 50 and over in Jewish households in Tucson were asked whether they have wills and, if so, whether the wills contain any charitable provisions. 13% of respondents age 50 and over do not have wills; 68% have wills that contain no charitable provisions; 13% have wills that contain provisions for Jewish charities; and 6% have wills that contain provisions for non-Jewish charities. (The 6% of respondents age 50 and over who have wills that contain provisions for both Jewish and non-Jewish charities are included as having wills that contain provisions for Jewish charities.)

▣ The 13% who have wills that contain provisions for Jewish charities is about average among about 20 comparison Jewish communities and compares to 19% in Milwaukee and 12% in Hartford.

▣ The percentage of respondents age 50 and over who have wills that contain provisions for Jewish charities increases from 8% of respondents age 50-64 to 18% of respondents age 65 and over.

▣ 25% of Conservative Jews age 50 and over have wills that contain provisions for Jewish charities, compared to 16% of Reform Jews and 4% of the Just Jewish.

▣ 6% of respondents age 50 and over in households who did not donate to JFSA in the past year have wills that contain provisions for Jewish charities, compared to 13% of respondents in households who donated under \$100 and 34% of respondents in households who donated \$100 and over.



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

PHILANTHROPIC PROFILE—VOLUNTEERISM

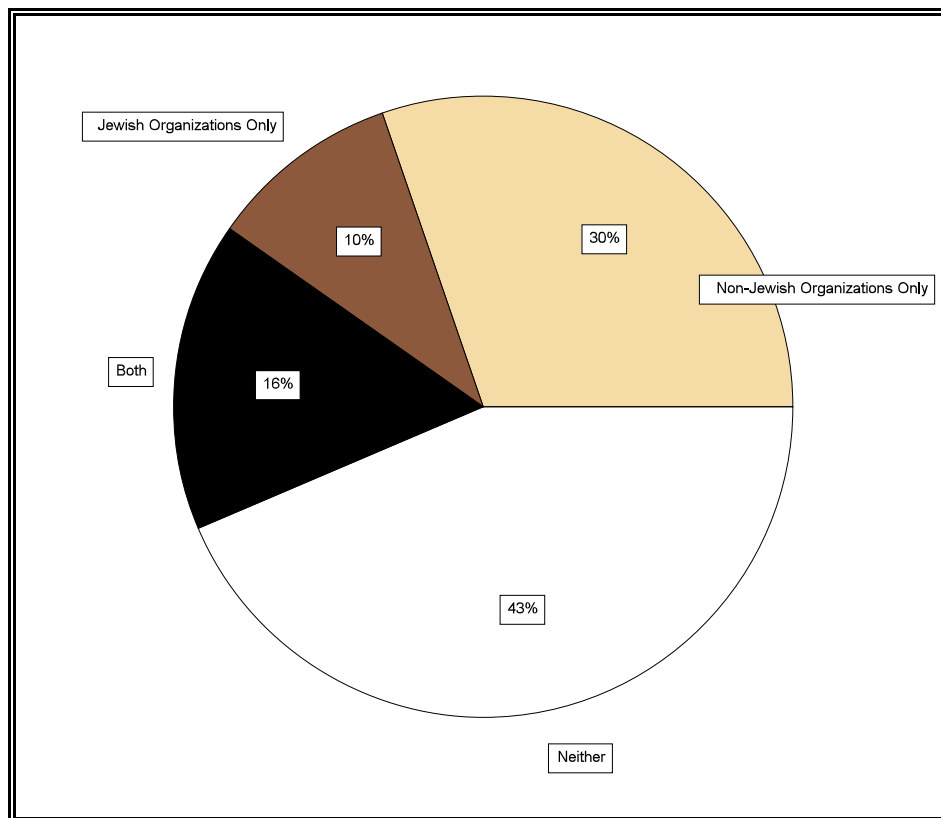
Jewish respondents in Tucson were asked whether they had done any “volunteer work for, or sponsored by, a synagogue, [Jewish] Federation, or other Jewish organization” in the past year and whether they had done any “volunteer work for, or sponsored by, any organization that is not specifically Jewish” in the past year. Respondents who reported that they had done volunteer work were asked, for both Jewish and non-Jewish organizations, whether they had volunteered for less than five hours or more than five hours per month (in an average month).

▣ The 27% who volunteered for Jewish organizations in the past year is about average among about 15 comparison Jewish communities and compares to 35% in Hartford and 29% in Las Vegas.

▣ The 47% who volunteered for non-Jewish organizations in the past year is the highest of about 15 comparison Jewish communities and compares to 45% in Hartford and 30% in Las Vegas. .

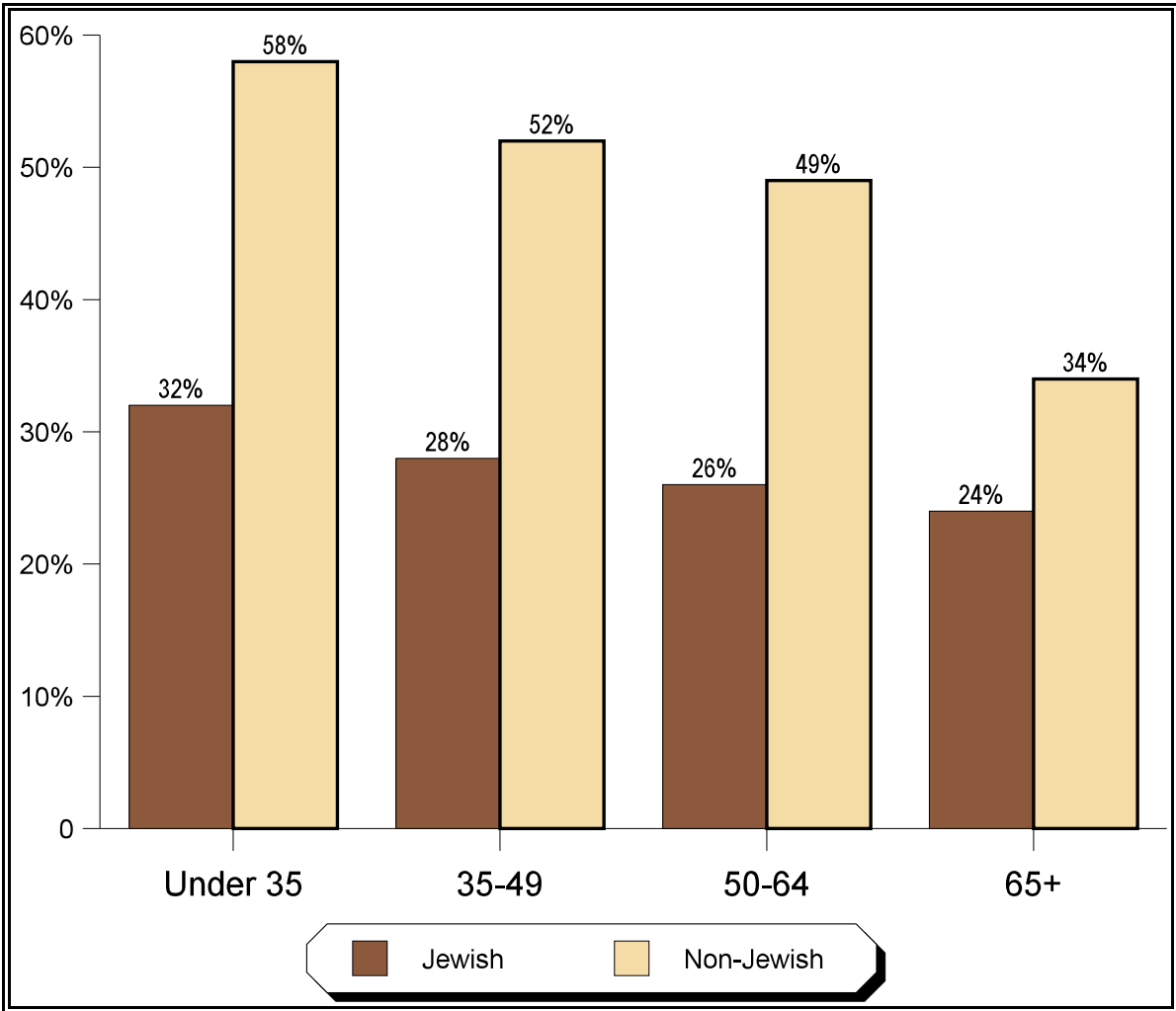
▣ In total, 57% of respondents volunteered for some organization (either Jewish or non-Jewish) in the past year.

▣ 12% of respondents volunteered for Jewish organizations for more than five hours per month and 22% volunteered for non-Jewish organizations for more than five hours per month.



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

PHILANTHROPIC PROFILE—VOLUNTEERISM



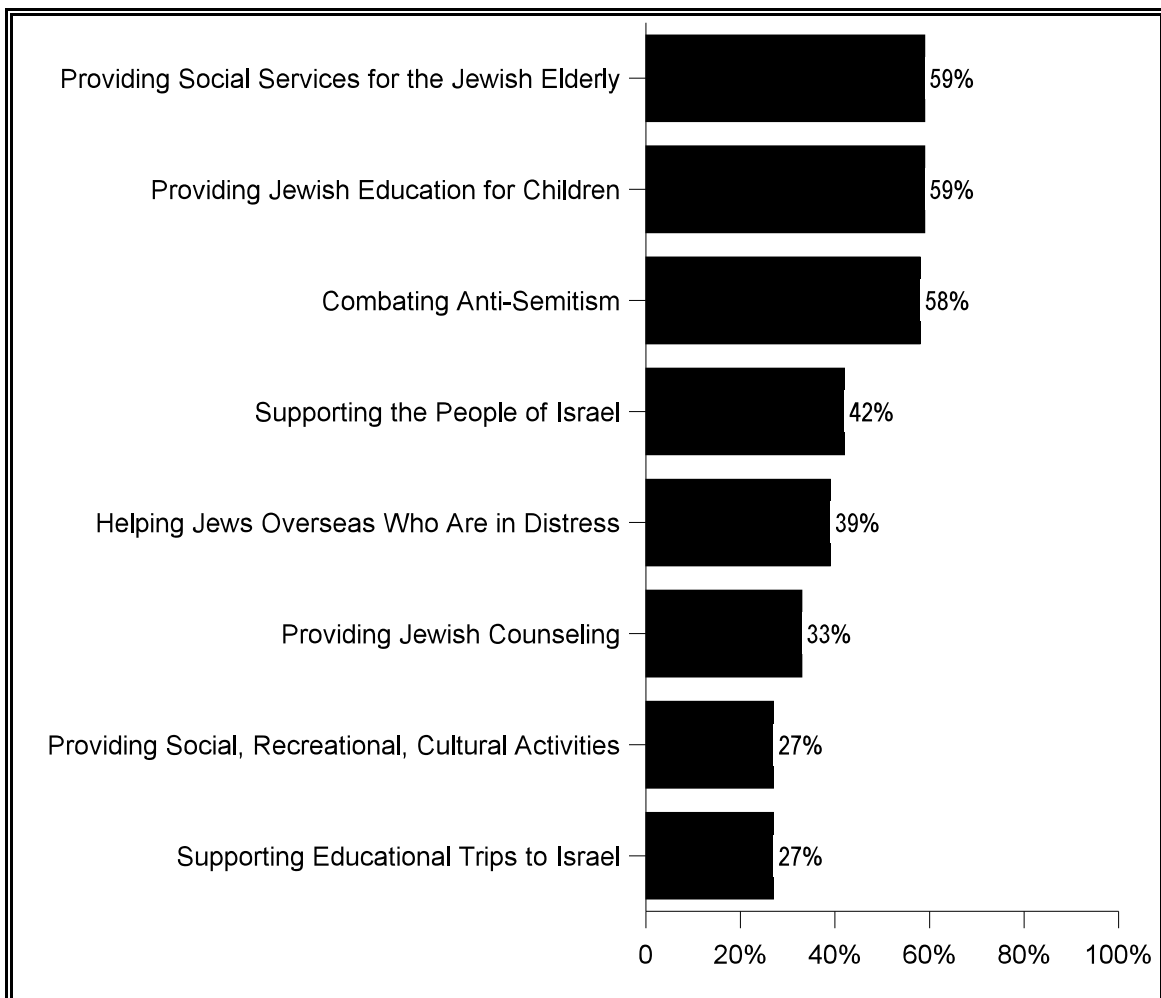
Volunteered for Jewish and Non-Jewish Organizations in the Past Year by Age
(Jewish Respondents Only)

PHILANTHROPIC PROFILE—ATTITUDES

Respondents in Jewish households in Tucson who donated \$100 and over to either JFSA, other Jewish Federations, or other Jewish charities (Jewish charities other than Jewish Federations) in the past year were asked how important each of eight motivations is in their decisions to contribute to a Jewish organization. Respondents were asked whether each possible motivation was very important, somewhat important, or not at all important.

▣ All eight motivations, with the exception of supporting educational trips to Israel, are at least somewhat important to the overwhelming majority of respondents.

▣ Compared to about ten comparison Jewish communities, the percentage of respondents who reported that each motivation is very important is generally the lowest or second lowest, implying that these factors do not have the same motivational effect as in other Jewish communities.



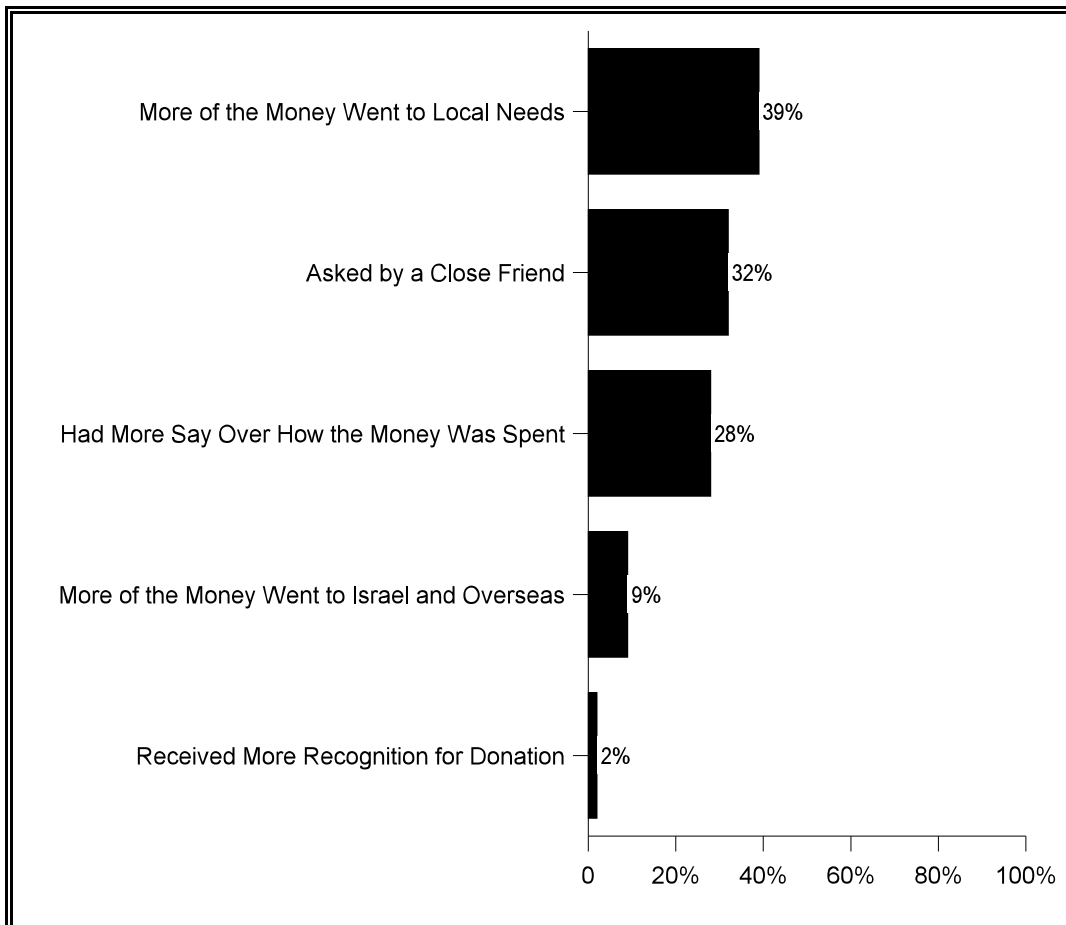
Percentage Who Reported That Each Motivation is “Very Important”
(Respondents Only in Households Who Donated \$100 and Over to Jewish Charities
in the Past Year)

PHILANTHROPIC PROFILE—ATTITUDES

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

▣ 39% of respondents would increase their donations to JFSA if more of the money went to local needs and 9%, if more of the money went to needs in Israel and overseas.

▣ Being asked by a close friend would motivate 32% of respondents to increase their donations to JFSA. “Designated giving” (if [the respondent] had more say over how the money was spent) would motivate 28% of respondents to increase their donations. Only 2% of respondents reported that receiving more recognition for their donation would motivate them to increase their donations.



Percentage Who Reported That Each Motivation Would Increase Their Donations to JFSA

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

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The most enjoyable part of my participation in this Jewish Community Study is the knowledge that I have played a role in assisting in the strengthening of an important Jewish community.

L'dor V'dor
From Generation to Generation

Ira M. Sheskin

January 2003
Shevat 5763