

# **The 2002 Greater Phoenix Jewish Community Study**

## **SUMMARY**

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**Jewish Federation of Greater Phoenix**

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**Ukeles Associates, Inc.**

Marketing Systems Group – GENESYS Sampling Systems

International Communications Research

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December, 2002

### Introduction

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

The study was undertaken to help the Greater Phoenix Jewish Community meet the challenges and opportunities for Jewish life in the Valley of the Sun in the twenty-first century.

### Why The Study Was Done

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

This *Summary Report* summarizes the major findings of the 2002 Jewish Population Study, and begins the process of exploring the policy implications of the project results. The development and execution of the 2002 Jewish Population Study was always guided by the understanding that the survey data were designed to enhance the community's ability to plan for the future by focusing on critical policy issues.

The study's long-term, continuing value to the community will be provided through the ongoing, community-wide access of the full set of computerized data, including over 400 variables. This data set will provide the capacity for the community to continually ask new questions of the data.

### How The Study Was Conducted

- Quantitative data estimates in this Study are based on 793 completed Telephone Interviews with Jewish households conducted between January 23, 2002 and May 15, 2002.
- Jewish households were interviewed in the City of Phoenix, in Scottsdale and the Northeast Valley, in the Northwest Valley (including Glendale, Peoria and Sun City), and in the Tri-Cities area.
- A household was defined as Jewish if at least one adult in the household considered himself/herself to be Jewish.

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- The Sampling Frame utilized a scientific combination of Random Digit Dialing (RDD) and randomly-sampled names from the Jewish Federation of Greater Phoenix's list of Jewish households. The List phone numbers were electronically unduplicated from the RDD universe, so that every phone number in Greater Phoenix was included in one sampling frame only.
- The Jewish households which were interviewed were selected from a statistically representative sample of all Phoenix Jewish households: those Jewish households "unknown" to the Federation, as well as those "known" to the Federation.
- 59,119 different randomly selected phone numbers were called.
- 18,700 households were contacted; 7,313 provided some religious identity information, including over 6,000 non-Jewish households and 968 Jewish households. [Response Rate: 39%]
- 82% of the 968 eligible Jewish households — 793 Jewish households — completed the survey interview. [Interview Completion Rate: 82%]

## Household and Population Estimates

- ◆ Almost 83,000 Jews live in 44,000 Jewish households in Greater Phoenix:
  - There are an estimated<sup>1</sup> 44,000 Jewish households in Greater Phoenix;
    - Jewish Households in Greater Phoenix represent just under 4% of all households in the study area.
  - 82,900 Jewish Persons live in these households - either an adult who considers himself/herself to be Jewish or a child being raised Jewish;
  - An additional 24,000 non-Jewish persons live in these households; 22% of the total number of people in Greater Phoenix Jewish households.

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<sup>1</sup>The Technical Appendix (which will be included in the Final Report) summarizes all methodological procedures, including sampling, Jewish household/population estimation, data file weighting, and potential error estimates. The estimate of 44,000 Jewish households in Greater Phoenix has a potential error range of +/- 7.9% at the traditional 95% confidence level. Thus, while the best statistical estimate is that 44,000 Jewish households live in Greater Phoenix, the "real" number is almost certainly within the range of 40,500 to 47,500 Jewish households, reflecting the 95% +/- confidence interval.

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- ◆ The number of Jewish households and the number of people living in these Jewish households has increased dramatically since 1984 (the last demographic survey). The increases were from:
  - 18,500 to 44,000 Jewish households, a 138% increase;
  - 45,000 to 106,900 people in Jewish households, an identical 138% increase, since household size (2.43 persons) remained the same in 2002 as in 1984.<sup>2</sup>
- ◆ Jewish households increased at a faster rate from 1984-2002 (138%) than did general household growth in Greater Phoenix (78%) during the comparable period.
- ◆ The Jewish Community of Greater Phoenix is among the largest Jewish communities in the United States.

## Geography

- ◆ Survey data were organized by zip code into four geographic areas:<sup>3</sup>
  - The Northeast Valley (including Scottsdale and Paradise Valley);
  - Phoenix – north and central Phoenix zip codes;
  - The Northwest Valley (Glendale, Peoria, ASU West, Sun City, Sun City West, etc.); and,
  - Tri-Cities (Chandler, Gilbert, Mesa, Tempe and Awahutukee).

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<sup>2</sup>The 1984 Jewish Population Study report did not estimate the number of Jewish persons in the Greater Phoenix area, just the number of people living in Jewish households, a model that was used in other Jewish demographic studies during the 1980s. Thus, there is no comparable number from 1984 to compare to the 82,900 estimated Jews living in Greater Phoenix. However, it seems likely that the number of Jews has at least doubled since 1984. In all recent UAI population studies, three answers are given to the question, "How big is the Greater Phoenix Jewish Community?" (1) the number of Jewish households, (2) the number of all people living in those households, and (3) the number of Jews (adults who consider themselves Jewish and children being raised Jewish). Each number has relevance for Jewish communal policy decisions.

<sup>3</sup> By area, the number of completed Jewish household interviews was: The Northeast Valley: 311, central and north Phoenix: 255, the Northwest Valley: 103, and Tri-Cities: 124.

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- ◆ The Northeast Valley and (north and central) Phoenix are the major Jewish living areas:
  - 41% of all Jewish households reside in the Northeast Valley (18,100 households)<sup>4</sup>;
  - 30% of Jewish households live in north and central Phoenix; (13,300 households);
  - The Northwest Valley has 13% of the Jewish households (5,500 households); and
  - 16% of the Jewish households reside in Tri-Cities zip codes (7,200 households).

## Demography

### A Community of Newcomers

- ◆ Not surprisingly, only 7% of the survey respondents were born in the Greater Phoenix area, or elsewhere in Arizona.<sup>5</sup>
- ◆ The balance in Greater Phoenix Jewish community between long-term residents and newcomers indicates that continued Jewish community expansion is likely:
  - 39% of the Jewish households (17,000) have lived in the Greater Phoenix area for at least twenty years (or the respondent was born in Phoenix);
  - 42% (18,500 Jewish households) of respondents are “newcomers” — they have moved to Greater Phoenix during the ten years preceding the study:
    - 10,000 Jewish households have lived in Greater Phoenix for five years or less;
    - an additional 8,500 respondents moved to Greater Phoenix between six and ten years before the survey.

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<sup>4</sup>While the 95% confidence interval potential sampling error range for the combined Greater Phoenix Jewish household estimate of 44,000 is +/- 7.9%, potential sampling error ranges are higher for each of the smaller geographic areas. The zip code based geographic areas used for reporting are essentially identical to the random sampling frames used for the study (see the Technical Appendix which will be incorporated into the project’s Final Report for details), so the following potential error estimate for the number of households in each of the areas is: Phoenix: +/- 14.8%, the Northeast Valley: +/- 15.3%, the Northwest Valley: +/- 13.7%, and Tri-Cities: +/-12.1%.

<sup>5</sup>Potential sampling error for survey data responses (as opposed to Jewish household estimates) on questions answered by all 793 respondents is a maximum of +/-6.2% at the 95% confidence interval. The Technical Appendix will provide details and includes a matrix which indicates that for many questions, the potential error is less than 6%. Given smaller sample sizes in the geographic reporting areas, potential sampling error for survey data analyzed by geographic area is greater than the +/-6.2% for all 793 respondents.

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- ◆ Newcomers to the area during the ten years preceding the survey constitute approximately half of the households in the Northeast Valley, the Northwest Valley, and in Tri-Cities. Only in the central and north Phoenix zip codes are newcomers in the clear minority (27%).
  
- ◆ A minority of newcomers to Greater Phoenix report that they had received initial welcoming contacts or that they had received some written information about the Jewish community when they first moved to the area. For each of the three items that were included in the questionnaire:
  - 26% report that someone invited them to a Jewish community event, or to a synagogue or temple for services;<sup>6</sup>
  - 18% report that they had received some written information about the Phoenix Jewish community (“...like a copy of the *Jewish News* or a Community Directory.”);
  - 14% report that they were contacted by someone in the Jewish community who welcomed them when they “first moved to the Greater Phoenix area.”

## Demographics

### Age

- ◆ Greater Phoenix’s Jewish households include as many children under age 18 as they do seniors 65+.
  - 20% of the people living in Phoenix Jewish households are under age 18;
  - 20% are age 65 or older.
  
- ◆ Compared to 1984, however, the Greater Phoenix Jewish community is “older.”
  - In 1984, only 12% of people living in Jewish households were age 65+;
  - In 2002, the percentage of seniors has risen to 20%.

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<sup>6</sup>These questions were asked of all survey respondents who were not born in Greater Phoenix. In general, the same initial contacts/interests patterns are expressed by respondents who moved to the area at any time.

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- ◆ In 1984, almost three times as many seniors were between the ages of 65-74 compared to seniors age 75+.
    - In 2002, there are approximately 12,800 seniors age 75+ compared to 8,100 between the ages of 65 and 74.
  - ◆ Tri-Cities Jewish households are especially “young;” 31% of the people living in these Jewish households are children, and only 4% are age 65+.
- The Northwest Valley (which includes Sun City and Sun City West) has the highest proportion of senior residents: 40% of people living in these households are age 65+.
- ◆ Jewish persons tend to be older than non-Jewish persons; 24% of the Jews are age 65+ compared to 6% of non-Jews.

### Gender

- ◆ 51% of Greater Phoenix Jewish household members are females, 49% are males.

### Marital Status

- ◆ Two of three survey respondents are married (or report that they are “living together” with a partner):
  - 10% of the survey respondents are divorced or separated (the majority between the ages of 50 and 64);
  - 7% are widowers or widows (10% of the female respondents, 3% of the male respondents).

### Education

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

### Jewish Connections

#### ◆ Denomination and Jewish Values

- 44% of all Jewish respondents self-identify as Reform Jews, 24% as Conservative, 4% as Secular Humanist, 3% as Orthodox, and 18% report “No Denomination – Just Jewish;”
- Being Jewish is “very important” to 63% of Jewish respondents; only 9% feel that being Jewish is “not” or “not at all” important.
- 85% of Jewish respondents believe that Jews have a special responsibility to take care of Jews in need around the world.

#### ◆ Affiliation

Greater Phoenix Jewish households display relatively low levels of Jewish communal connections.

- Congregation membership is relatively low in Greater Phoenix.
  - 29% of the Jewish households in 2002 report that their household paid dues to or belongs to a Jewish congregation in Greater Phoenix.
  - In 1984, the reported percentage was 33%.<sup>7</sup>
  - 37% of Denver, 34% of Las Vegas, 34% of Los Angeles, 32% of Tucson and 21% of Seattle Jewish households are congregation affiliated.
  - Newcomers to Greater Phoenix are least likely to be synagogue or temple members (20%);
- Less than 40% of Jewish households have some Jewish organizational affiliation in Greater Phoenix;
- A similar percentage (36%) of survey respondents report that they feel “a lot” or “some” part of a Jewish community, while 64% feel “only a little” or “not at all” part of a Jewish community in the Greater Phoenix area.<sup>8</sup>

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<sup>7</sup>Please note that the 1984 vs. 2002 differences of 33% vs. 29% in congregational membership should not be interpreted as a definite decline in synagogue membership. Typically, differences of 10% or more are the minimum that should exist before a trend-over-time difference should be viewed as meaningful.

<sup>8</sup> In Denver (1997), approximately 55% of the survey respondents felt disconnected from the Jewish community when asked to respond to a slightly differently worded question that measured the same personal sense of connection/disconnection.



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- Only 47% of “old-timers” (respondents who were born in Greater Phoenix plus those who have lived in the area for at least twenty years) feel either “a lot” or “some” part of a Greater Phoenix Jewish community. For newcomers over the past ten years, the percentage who feel at least some connection to Jewish community is 27%.
- Synagogue/temple members, in contrast, feel strongly connected to the Jewish community.
  - 82% of congregation members feel a part of the Jewish community; only 18% report feeling only “a little” or “not at all” connected.
  - Only 17% of non-members of a congregation feel part of the Jewish community; 83% feel disconnected.
- A significant proportion of survey respondents report that financial cost has prevented their household from participating in key aspects of Jewish life in Phoenix at some time during the preceding five years. For example,
  - 23% say cost prevented their household from joining a temple or synagogue;
  - 16% say cost prevented JCC membership.

### ♦ **Ritual Observance**

- Jewish Ritual Observance is quite low compared to ideal standards,<sup>9</sup> but fairly similar to levels of ritual observance in western American Jewish communities:
  - 64% usually or always light Chanukah candles;
  - 62% usually or always participate in a Passover Seder;
  - 55% have a mezuzah;
  - 44% usually/always fast on Yom Kippur;
  - 16% usually or always light Friday night Sabbath candles;
  - 9% keep kosher.

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<sup>9</sup> Ritual observance indicators in Greater Phoenix are near the lowest levels found in comparisons with 40 local Jewish communities as reported in Ira M. Sheskin, *How Jewish Communities Differ: Variations in the Findings of Local Jewish Population Studies*, New York: The North American Jewish Data Bank, 2001, but most of the comparison communities are eastern, mid-western and Florida Jewish communities.

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- Comparable percentages for Los Angeles (1997) were: Chanukah candles: 71%, Passover seder: 74%, a mezuzah: 63%, and Shabbat candles: 26%.
- Comparable percentages for Tucson (2002) were: Chanukah candles: 68%, Passover seder: 61%, a mezuzah: 58%,<sup>10</sup> and Shabbat candles: 17%.
- **Israel**
  - Greater Phoenix's Jewish respondents have powerful connections to Israel:
    - 93% of Jewish respondents regard Israel as an important Jewish communal concern;
    - 66% believe that "All Jews should visit Israel at least once;"
    - 39% report travel to Israel: 26% as an adult, 5% as a child or teenager only, and 8% both as a child and as an adult;
  - 30% of survey respondents indicate that financial cost had prevented Israel travel for a member of their household during the five years preceding the survey (mostly among respondents under age 65);
  - Israel is a "very important" part of the Jewish identity for 40% of the survey's Jewish respondents, but only for 21% of Jewish respondents under age 50.
  - Jewish respondents who have traveled to Israel as almost three times as likely to view Israel as a "very important" part of their Jewish identity (58%) as those who have not been to Israel (20%).

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<sup>10</sup>The Los Angeles 1997 and Tucson question asked if there was a mezuzah on the front door. In Greater Phoenix, the wording was a mezuzah on any door in the house to correspond to the 2001 NJPS (National Jewish Population Study) wording.

### Intermarriage and Raising Children Jewish

#### Intermarriage Rates

- **40% of currently married couples in Greater Phoenix Jewish households are intermarried** ( a Jewish born spouse is married to a non-Jewish person).  
51% of current marriages are inmarriages: a Jewish born respondent is married to a Jewish-born spouse;  
9% of current respondent/spouse marriages are conversionary marriages — they involve a Jewish born spouse and a non-Jewish born spouse who is now Jewish.
- In 1984, the intermarriage rate in Greater Phoenix was 24%.
- Comparable western region intermarriage percentages are 55% in Seattle, 46% in Tucson, 39% in Denver, 26% in Las Vegas, and 23% in Los Angeles.
- Reflecting the intermarriage rates found in the 1984 study and in the 2002 study, intermarriage rates among all currently married Greater Phoenix Jewish household respondents/spouses have increased dramatically for recent marriages:
  - Only 25% of these couples who were married prior to 1980 are intermarried;
  - 57% of these couples who were married between 1980 and 1989 are intermarried;
  - 55% of couples married between 1990 and 2001 are intermarried.<sup>11</sup>
- Tri-Cities respondents — many of whom were married in the 1980s and the 1990s — are most likely to be intermarried (60%), compared to 30% of Northeast Valley married respondents.

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<sup>11</sup> Similar patterns of increasing intermarriage have been observed in almost every Jewish community and nationally, although the details vary. In the 1990 NJPS study, the percentage of intermarried couples from 1985-1990 was 68%. In Denver, 67% of current respondent/spouse marriages between 1990 and 1997 (the study date) were intermarriages. In Pittsburgh, a smaller eastern Jewish community that is a national model of a viable Jewish community, a recent UAI study revealed that 59% of currently married respondents/spouses were intermarried.

### Raising Children Jewish

- Approximately 20,700 children under age 18 live in Greater Phoenix Jewish households:
  - 60% are being raised “Jewish,” 9% are being raised “Jewish and something else;”<sup>12</sup>
- 9,200 children are being raised in inmarried and conversionary Jewish households.<sup>13</sup> Every one of these children is being raised “Jewish.”
- **9,200 children are being raised in intermarried Jewish households;**
  - 26% are being raised Jewish;<sup>14</sup>
  - 18% are being raised as Jewish and something else;
  - **50% are not being raised as Jewish,** and;
  - for 6% of the children, the families report they are “undecided.”<sup>15</sup>
- **Focusing only on households with children ages 6-17 being raised Jewish<sup>16</sup>** in Greater Phoenix;
  - Jewish Education.
    - In intermarried households, 37% of the children ages 6-17 being raised Jewish or “Jewish and something else” have not received any Jewish education, including Jewish preschool;
    - In inmarried and conversionary households, only 9% have not had some Jewish educational experiences.

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<sup>12</sup> For all 20,700 children: 24% are not being raised Jewish and for 7% of the children, the parents report that they are “undecided.”

<sup>13</sup> About 2,300 of these children are being raised in single parent households.

<sup>14</sup> In Denver (1997), 42% of children in interfaith Jewish households were being raised “Jewish” and 15% were being raised “Jewish and something else.” In Los Angeles (1997), the percentage of children in intermarried households being raised “Jewish” **only** was 42%.

<sup>15</sup> For the calculation of estimates of the number of Jewish persons or Jewish children, “undecided” and “not being raised as Jewish” have been counted as non-Jewish children.

<sup>16</sup>Or either “Jewish” or “Jewish and something else” in interfaith households.

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- Jewish Educational Values are very different for intermarried and inmarried households:
  - 96% of inmarried (and conversionary) households feel knowledge of Jewish customs and beliefs is extremely or very important for their children;  
68% of intermarried respondents respond similarly.
  - In terms of understanding “*Tzedakah*, the Jewish commitment to charity: 81% of inmarried household respondents feel it is an extremely or very important value for their children to learn compared to 29% of the intermarried.

## Vulnerable Populations and Human Services

### ◆ Seniors Home Alone

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

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

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

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

### ◆ Financial Vulnerability

#### Income

Annual household income among Greater Phoenix Jewish households spans a wide range of poor to affluent:

- 14% of Jewish households in Phoenix report annual incomes under \$25,000;
  - 36% of these low income households include 3 or more people, and an additional 32% of the households contain 2 persons;
- 16% of the Jewish households report incomes in excess of \$150,000.

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### Subjective Financial Vulnerability<sup>17</sup>

Subjective financial vulnerability is felt by approximately one-in-four Greater Phoenix Jewish household respondents; 2% of respondents report that they “cannot make ends meet” and another 25% report that they are “just managing to make ends meet.”<sup>18</sup>

### Employment Assistance

In 20% of the households, either the respondent or another household member reports that someone sought help in finding a job or choosing an occupation in the 12 months preceding the survey.

- 38% of survey respondents ages 18-34 report that someone in the household sought occupational assistance;
- Among employment seeking households, subjective financial vulnerability is higher than for other households; 44% report that they are (at best) “just managing to make ends meet.”

### ◆ **Specific Service Needs**

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

- *Special Needs Assistance*
- *Serious Emotional and Behavioral Problem Assistance*
- *Assistance for an Elderly Relative*

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<sup>17</sup>The subjective measure of financial vulnerability has the advantage of low response refusal rates compared to questions which directly ask about income; only 10% of survey respondents refused to answer this question, compared to the 20% who refused to answer whether their household had an annual household income of under or over \$25,000, and an additional 10% who refused further details.

<sup>18</sup>In contrast, 34% “have enough” money, 25% “have some extra money,” and 13% are “well off.”

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- 31% of Greater Phoenix Jewish households needed assistance with one of these social service needs in the year preceding the survey.
  - Special Needs Assistance for a Child or Adult was needed by 11% of survey households;
  - Serious Emotional or Behavioral Problem assistance for a household member was needed by 13%;
  - Assistance for an Elderly Relative was needed by 20%.
- **Getting assistance with these social service issues was difficult for a significant percentage of households**
  - 46% report difficulty getting assistance regarding serious emotional or behavioral problems;<sup>19</sup>
  - 56% report difficulty getting assistance for an elderly relative.<sup>20</sup>

## Philanthropy

### ◆ Planned Giving and Wills

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

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<sup>19</sup> For special needs assistance, 67% of the respondents report difficulty in getting assistance, but the number of interviews with households which needed special needs help (38) is smaller than UAI typically uses as a cutoff for detailed analysis. The question on the difficulty/ease of getting help for serious emotional needs was answered by over 80 respondents, and the elderly needs parallel question was answered by over 120 respondents.

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

### ◆ Philanthropy

#### Overall Patterns

- 85% of the respondents report that their households made a charitable contribution during 2001.
- More respondents report contributions to causes that are not specifically Jewish than to Jewish causes:
  - 80% of the households report a charitable donation to a non-Jewish cause/charity;
  - 51% report a Jewish charitable donation, either to the Jewish Federation or to another Jewish organization.
- The youngest respondents, ages 18-34, in the Greater Phoenix Jewish community are least likely to donate to any charitable cause (only 56% make some donation);<sup>21</sup> and are more likely to donate to non-Jewish rather than Jewish causes.

#### Decline in Jewish Federation Donations: 1984-2002

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

- In 1984, 39% of survey respondents reported that their household contributed to the Jewish Federation;
- 25% of the current survey respondents report a Federation gift in 2001.

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<sup>21</sup>Please note that philanthropic giving information was obtained from just under 50 respondents ages 18-34, so the data should be interpreted cautiously, given sampling error potential. However, the pattern follows national and Jewish community studies, and is strongly suggestive, so we have separated these respondents in the charitable donations analysis.



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### Age , Newcomers and Federation Donations

- Seniors are more likely than younger respondents to report a household Federation donation; 40% of seniors say that their households make a charitable gift to the Jewish Federation, compared to 20% of respondents ages 35-49 (and 3% of the 18-34 year old respondents).
- Newcomers to Greater Phoenix in the last ten years are likely to be non-donors to the Federation (only 16% report a 2001 Jewish Federation contribution)<sup>22</sup>,

### Income and Federation Donations

- 11% of households with annual incomes under \$50,000 report a Federation donation;
- 36% of households with annual incomes between \$50,000 and \$100,000 report a Federation donation; but,
- Only 26% of households with incomes of at least \$100,000 annually report a Federation contribution; that is, **among Jewish households with minimum \$100,000 annual income, 74% (at least 8,100 households) report that they did not make a contribution to the Jewish Federation in the year preceding the survey.**

### Philanthropy and Israel

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

- 42% of respondents who feel that Israel is a “very important” part of their Jewish identity report contributions to the Jewish Federation;
- In sharp contrast, only 8% who view Israel as “not very” or “not at all important” to their Jewish identity are Federation donors.

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<sup>22</sup> While only 16% of newcomers (previous ten years) to Greater Phoenix report a contribution to the Federation, 78% report that their households made some charitable donation (46% report a Jewish charitable donation).

### Reasons For Not Contributing to the Jewish Federation

Respondents in households which had not made a Federation contribution in 2001 were asked to express in their own words: “What was the most important reason that your household did not contribute to the Jewish Federation in the last year?”<sup>23</sup>

- An estimated 6,000 households (of approximately 33,000 non-Federation donating households) said that could not afford to make charitable donations;
- Approximately 10,000 Jewish households volunteered answers that reflect a lack of contact with the Federation; a projected 5,100 respondents from non-contributing households volunteered that “no one asked them,” 3,400 said that they were “not familiar with the Federation, and another 1,500 said that they were not involved with the Federation or did not “communicate” with them;
- An estimated 1,000+ respondents indicated that they had “just moved” to the area;
- 1,500 households said that they had “never thought about it;”
- An additional 900 respondents answered that the “Federation did not have enough information” available for them;
- Responses directly critical of the Federation reflected the views of an estimated 1,700 additional Jewish households;
- Approximately, 1,100 respondents specifically answered that they had “no interest” in giving to the Federation, while approximately 900 reported “other priorities.”

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<sup>23</sup> Interviewers coded up to three (3) answers per respondent, so multiple responses on similar topics have been adjusted to try to reflect separate comments. There are 31,400 different responses which represent the views of the Jewish households which did not make a contribution to the Federation in 2001.

### Was The Household Contacted?

A considerable untapped potential appears to exist for the Federation's campaign. Respondents in households which did not report contributing to the Federation in 2001 were asked specifically if they had been contacted by the Jewish Federation; 85% reported that they had not been contacted.

- Of these non-Federation contacted households<sup>24</sup>:
  - 77% report that their households made charitable donations in 2001:
    - 50% to non-Jewish charities only, and
    - 27% to a Jewish charity other than the Federation.
- Among the most affluent households (\$100,000 annual income minimum), only 38% of the respondents report either a Federation gift or a Federation contact; 62% report "no contact" with the Federation.

Among these \$100,000+ annual income "no Federation contact" households:

- 92% report that their households made 2001 charitable donations;
  - 69% to non-Jewish charities only, and
  - 23% to a Jewish charity other than the Federation.

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<sup>24</sup> There are an estimated 24,000 Jewish households (at least) which report not having had a Federation contact (or making a Federation donation) in 2001. Since 8% of the households did not answer the question on Federation donations, the number of non-Federation contacted households which answered all questions was 24,000. In all likelihood, at least another 1,000 households who did not answer this question would have been (if they answered it) classified as "no Federation gift, no Federation contact."

### Planning Implications

#### Community Growth: Challenges and Opportunities

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

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

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

#### Newcomers

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

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

Current efforts to reach out to these groups need to be systematically reviewed, with the twin goals of: (1) strengthening what currently works, and (2) devising new strategies to reach the newcomers and younger adults who are critical to future Jewish life in Greater Phoenix.

## **SUMMARY**

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### **Geography and Community**

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

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

### **Jewish Connections**

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

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

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

### **Congregation Membership**

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

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

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

### **Intermarriage**

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

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

### **Vulnerable Populations and Human Services**

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

The numbers of vulnerable respondents and those who report difficulty in getting assistance for an elderly relative suggests that the community needs to seriously consider what can be done to improve access to services, and to assist individuals and families seeking assistance from both Jewish and non-Jewish auspices.

### **Philanthropy**

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

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

A cornerstone of these two philanthropic endeavors could be the Jewish commitments to social justice and repairing the world, values that have widespread appeal.

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