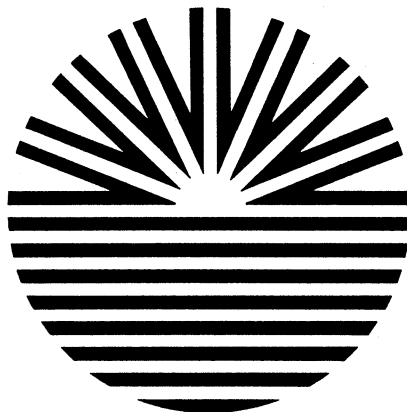
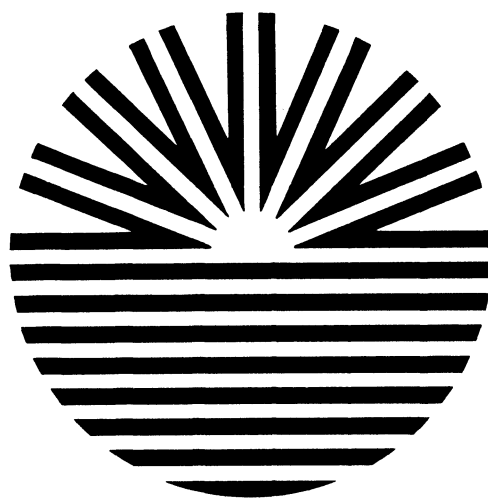

**JEWISH POPULATION STUDY
OF METROPOLITAN DETROIT
S U M M A R Y R E P O R T**



Jewish Federation of Metropolitan Detroit

*Let us be like the lines
that lead to the center of a circle
uniting there...*



*...and not like parallel lines
which never join.*

— Hassidic Saying



Allied Jewish Campaign

6735 Telegraph Road • P. O. Box 2030 • Bloomfield Hills, MI 48303-2030 • (313) 642-4260

DATE: December 1991

TO: Mark E. Schlusel, President
Jewish Federation of Metropolitan Detroit

FROM: Stuart E. Hertzberg, Chairman
Demographic Study Committee

I am pleased to transmit to you and the Board of Governors this Summary Report of the Detroit Jewish Population Study. This report completes a three-year process through which the Demographic Study Committee has provided oversight and guidance to the study.

On behalf of the Committee, I would like to extend my appreciation to Dr. Jacob B. Ukeles and Professor Steven M. Cohen, of Ukeles Associates, Inc., who were responsible for carrying out this project. Lawrence M. Ziffer, Director of Planning and Agency Relations, and Patricia C. Becker, Senior Research Associate, have provided invaluable technical guidance and support to the project. They will continue to work with the data to meet community needs.

The study and its continuing applications were funded by special grants from United Jewish Charities.

The purpose of the study, in the beginning and now, is to use the data to make better planning decisions. The reports should not sit on library shelves for reference purposes only. The study has already demonstrated its value to the Federation strategic planning process currently under way. Numerous organizations and agencies have already consulted with staff and have used the information in their own planning and decision-making efforts.

It is our hope that Federation, its member agencies, and the community at large will continue to use the data in the process of carrying out their individual and collective missions.

SEH:lc

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Introduction

The Detroit Jewish community has long been characterized as stable, cohesive and generous in support of communal needs.

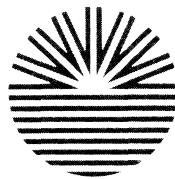
At the same time, the Jewish community is not insulated from major changes taking place in society: maturation of the baby boom generation, growth of the older population, higher divorce rates, lower birth rates, participation by women in the labor force, and smaller families. It is also subject to the forces which impact Jewish communities across the nation: cultural assimilation and increasing rates of intermarriage.

The 1989 study of the Jewish population of metropolitan Detroit was the first comprehensive demographic survey since 1963. Over the intervening years, most planning and decision-making has been supported by conventional wisdom, rather than by hard data. This wisdom included a population estimate of 70,000 and assumptions that the Detroit Jewish community was closely knit, that the populations served were well-known, and that the various organizations had a good working knowledge of population service preferences as well as population movement.

Recognizing the inherent weakness of this intuitive approach, the Jewish Federation commissioned a study with the objective of providing needed demographic and perceptual data...

- To assist Federation in raising the necessary resources to support those cultural and human services required by the Jewish community both locally and overseas;
- To assist Federation, agencies and synagogues in carrying forward major planning and service initiatives.

Some of the findings do, in fact, confirm the conventional wisdom that had prevailed over the decades. There were, however, some surprises. The Jewish population is much larger, less confined to the core area of settlement, and less tied to Federation and the other community institutions than had been assumed previously. While the long-held perception that Detroit has a cohesive, stable and generous community is still largely valid, changes are under way which could lead to a significantly different picture in 10 to 20 years. The challenge is to listen to the survey respondents' messages, build on what can be learned from them, develop mechanisms for keeping the information up to date and plan for the years to come.



Major Themes of the Population Study

1. The Jewish community of Detroit is much larger than had previously been estimated.

Prior to the Population Study, community leaders believed that the Detroit Jewish community had been gradually losing population. The last stated estimate, dated 1980, was 70,000. Most observers believed that the 1990 figure would be significantly lower.

Instead, the Population Study provided a scientifically based estimate of 96,000 Jews in the Detroit metropolitan area. Of these, approximately 77,000 live in the 100 square-mile core area of Jewish settlement in southern Oakland County. The remaining 19,000 reside throughout Wayne, Oakland and Macomb counties.

The number and proportion of Jews living outside the core is much larger than had previously been believed.

2. Jews continue to identify and affiliate.

Most Jews living in the core area exhibit at least one measure of Jewish identity and affiliation. Nearly every family participates in a Passover seder and lights a Hanukah menorah.

Most children have received some Jewish education by the time of their 13th birthday. Intermarriage rates, while increasing over time, are lower than reported for Jews nationally.

Almost everyone identifies with a denomination: Orthodox, Conservative, Reform or Humanistic/Secular.

3. Oak Park and Southfield remain strong, viable Jewish communities.

About half of all core area Jewish households reside in Oak Park and Southfield. Together with Huntington Woods, they anchor the eastern, inner suburbs, section of the core. The opening of I-696 in late

1989 has provided a convenient transportation route between these communities and the outer suburbs of West Bloomfield, Bloomfield Township and Farmington Hills. Oak Park is the center of the Orthodox Jewish community; however, only one-quarter of Oak Park households are Orthodox. The New American immigrant population is also concentrated in the Oak Park/Southfield area.

It is important to recognize that each community is composed of diverse neighborhoods, exhibiting different patterns of Jewish settlement and characteristics.

4. Most Jews contribute to charity.

Detroit is considered to have one of the highest per capita Jewish giving levels nationally. Three out of four households in the Detroit Jewish community contribute to charity. Nearly half make gifts to the Allied Jewish Campaign, half contribute to other Jewish causes, and two-thirds give to nonsectarian efforts such as the United Way. There are some differences by age, which lead to a concern about the level of understanding and importance of Jewish communal activities among the younger age group.

5. The community must consider the needs of less affluent households.

One-fifth of core area households, and two-fifths of older person households, have annual incomes under \$30,000. Many of these are single parents with children, who may have special social and service needs. Older persons often require assistance to enable them to continue living in their own homes.

Methodology



Three sampling structures were used to obtain the 1,100 interviews which provide the base data in the Population Study. These interviews were collected only in the core, the area of relatively dense Jewish settlement in southern Oakland County. The geographic boundary of the core was determined through analysis of the telephone numbers on the Federation list and was defined as a group of 45 telephone exchanges. In practice, the dialing region defined by the telephone exchange areas included some territory which is not inside the true core area.

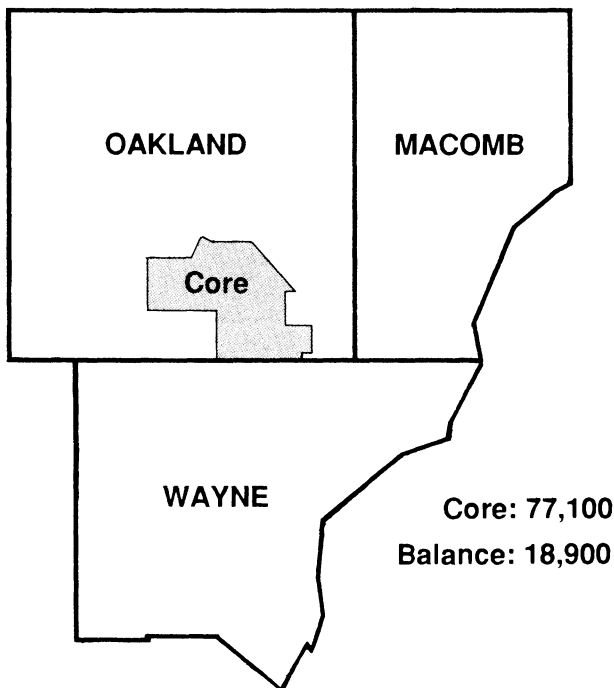
Each household reached by telephone was asked the following screening questions:

Do you or does anyone else living in your household consider him- or herself to be Jewish?

(IF NO) Were you or anyone else in your household raised Jewish?

(IF NO) Did you or anyone else in your household have a Jewish mother or a Jewish father?

TRI-COUNTY METROPOLITAN AREA JEWISH POPULATION



Eligible households for interviewing in the survey were those responding "yes" to any of these three questions.

A total of 462 interviews was obtained through random digit dialing (RDD)¹ in the core area. Overall, about 19% of residential telephone numbers in this geographic area are located in Jewish households. Slightly fewer than half (46%) of the telephone numbers identified in the RDD sample as being in Jewish households were on the Federation list.

The second group, ⁵³⁵568 interviews, was obtained through random sampling of a merged list of Federation Campaign contributors, both current and prospective, and Jewish Community Center members. Finally, 100 interviews were obtained through a special oversample of those contributing \$1,000 or more to the Allied Jewish Campaign.

Each interview was conducted with a household member over the age of 18. In the case of interfaith households with at least one Jewish member, the respondent was usually Jewish. Attitudinal data represent the opinion of the respondent only, not of the entire household. Persons in institutions, such as nursing homes, were not included in the study or in the population estimate.

The estimates for Jewish population and households inside the dialing region were developed through ratios determined in the RDD sample. Estimates for the remainder of the tri-county area were developed through a count of persons with Distinctive Jewish Names (DJNs), using a list obtained from the Bresser's Cross-Index Directory company, and a mini-survey of households with DJNs to determine the proportion that qualified as Jewish.

Data presented in this report, derived from interviews collected in the survey, represent the 77,100 persons living in 32,700 households in the core area, plus another 3,200 persons living in 1,800 households in the remainder of the dialing region.

¹Random digit dialing is a sampling technique used in telephone interviewing which eliminates the problem of unlisted telephones. Simply put, random numbers between 0000 and 9999 were selected for the 45 telephone exchanges in the core, in proportion to the number of working residential telephones in each.

What Is the Core?

As in many cities, Detroit's Jewish community has always been concentrated in a geographic area that we shall refer to as the "core". The core of the earliest Jewish settlement in Detroit was on Hastings Street, not far from the present-day Renaissance Center.

The community moved north and west over time. Commercial businesses and institutions serving the population with its specific needs were located on or near major streets: Twelfth (now Rosa Parks Boulevard) in the 1930s, Linwood (1935-50), Dexter (1940-60), Seven Mile (1950-70), Coolidge (1955-85), Greenfield (1960 to present), and on to Twelve Mile, Northwestern, Orchard Lake and Maple. Tracing these streets traces the path of the community's movement.

With each move, the core became larger in geographic scope. With increasing affluence, people lived in larger houses on larger lots, farther away from their neighbors. More importantly, their neighborhoods were *increasingly less densely Jewish*. The residences between Linwood and Dexter, Elmhurst and Davison in the 1945-55 period were upwards of 85% Jewish. Homes between Fourteen Mile and Maple, Inkster and Orchard Lake—near the center of the 1990 "outer suburbs" core, are perhaps 30% Jewish. The only section of the present-day core which approaches the Jewish density of 40 years ago is North Oak Park, the square mile between 10 and 11 Mile Roads, Coolidge and Greenfield.

Given the increasing dispersion, what defines the core? Arguably, it begins with the *institutions*, those religious, cultural and supporting commercial facilities which meet the Jewish community's unique needs. The synagogues and temples, community agencies and day schools are supplemented by kosher butchers, Jewish bookstores and kosher and/or "kosher style" restaurants. Often, Jewish doctors and dentists locate their offices in the area. The supermarket chains sell kosher food, Shabbat and memorial candles. Many individual shop and service owners are Jewish and see themselves as catering to a largely Jewish clientele.

In the past, Jewish families could live their entire lives (outside of work) in the shelter of a Jewish neighborhood, or core area. Now, assimilation has brought interaction of all sorts and a significant weakening of ties created by proximity. But, clearly, the concept of the core—of living in it, shopping in it, socializing in it—is in no way obsolete. It still provides a functional environment in which to be Jewish. In Detroit, most Jews choose to be part of it.

Statistical Highlights

Geographic Distribution

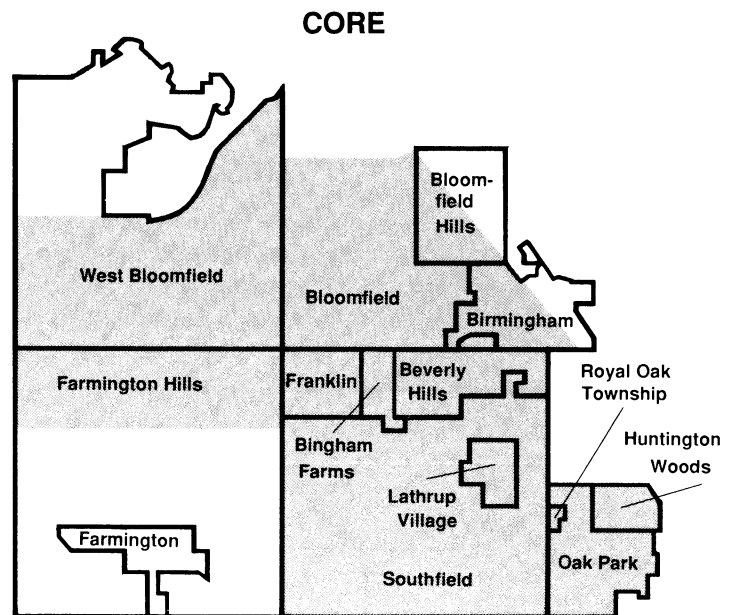
An estimated 96,000 Jews live in the tri-county center of the metropolitan Detroit area. Of these, about 77,100 live in the core Jewish area in southern Oakland County. This core area covers about 100 square miles.

One Detroit area resident out of 40, or 2.5% of the population, is Jewish. Inside the core area, Jews comprise about 27% of the total population.

Of the estimated 18,900 Jews living outside the core area, about 60% live no more than a 15-minute drive away from the core.

The Detroit area ranks 10th in population among Jewish communities in the United States. In the Midwest, it is second only to Chicago.

Southfield has more Jews than any other single community: 26,600 persons in 12,400 households. West Bloomfield is second, with 16,900 persons in 6,400 households. Oak Park is home to about 12,200 Jewish persons living in 5,100 households.





Household Size

Jewish households, like those of American households overall, have been declining in size for several decades. An average of 2.5 total individuals, both Jewish and non-Jewish, live in each Detroit core area household. In most instances where non-Jews are present, a mixed-married couple resides in the household. The average number of Jews per household is 2.3.

Average household size is highest, at 3.1 persons, among households in the 35- to 49-year-old group. It falls to 2.1 for those age 50 to 69, and drops even further to 1.6 persons in households where the head is 70 or older.

Non-Jewish family members, such as spouses or children, are most often found in younger households. Almost all older households are composed entirely of Jewish members.

Average family size is smaller in Southfield and Oak Park than in the outer suburbs (Huntington Woods, West Bloomfield, Bloomfield Hills and Township, Franklin and Farmington Hills). Older households, with no children at home, most frequently reside in Oak Park and Southfield.

Age Distribution

About one-fourth of the community's population is comprised of children under the age of 18.

Persons age 18 to 25 comprise only 5% of the community. At this age, many young adults are away at school or first jobs. They often return to the Detroit area after completing their educations.

Nearly one-fourth (24%) of the community's population is 60 or older. Ten percent are at least 70 years old. The proportion of community population which is in the older age groups will increase in the future. Southfield has a higher proportion of older persons over age 50, and relatively fewer children, than other areas.

Fertility

Jewish women are having fewer children now than in the past. More than one-quarter (28%) of women below age 40 have never had a child. Among older women, the corresponding figure is 11%.

Among women who have had at least one child, those under 40 average 1.7 in total. The comparable figure for older women with at least one child is 2.4 children.

These figures demonstrate the dramatic decline in childbearing for younger women. While childbearing after age 40 is more common now than in the past, the overall trend leading to fewer births is clear.

Place of Birth and Generation American

Although major waves of immigration from Eastern Europe ended about 65 years ago, there has been a steady stream of migrants from abroad throughout the decades. Among respondents under the age of 40, 26% are first- or second-generation American.

Overall, 11% of the respondents in the survey are foreign-born (first-generation American). Almost half (45%) are second generation—the American-born children of at least one foreign-born parent.

Among persons 70 and older, 23% are foreign born. This figure drops to under 10% for all younger age groups.

Marital Status

Most men (87%) are currently married; 3% are widowed. For women, the married figure is 77%, with another 13% who are widowed.

A small percentage of both men and women, about 5%, report that they have never married. Another 5% are currently divorced or separated.

Among young adults under 35, 67% of men and 78% of women are married. As mentioned above, most young adults leave the area for school. Their return is often motivated by marriage and a sense of wishing to "settle down" in the community of their roots and family.

Family Type

The largest category of family type is Parents. These are families with husband, wife and at least one child under 18 at home; they comprise 35% of the households.

FAMILY TYPE	
Young, childless	14%
Parents	35
Single parent	5
Empty nester	25
Older persons	21
Total	100%

The second largest group is Empty Nesters (25%). These are households with no children and a householder between 45 and 69 years old. In most such households, the children are grown and have left home; hence the term “empty nester.”

Fourteen percent of the households are Young (under 45), Childless. Most have just one, never married, occupant. Older Persons, with a householder 70 or older, comprise 21% of the households.

The final group is Single Parents. These represent only 5% of total households, but 13% of households with children.

Over half of Southfield households are Empty Nesters or Older Persons. In West Bloomfield and Farmington Hills, nearly half the households are in the Parent category. Single-parent households are most likely to be found in Huntington Woods, Oak Park and Southfield.

Education

Over four-fifths of the men (81%) report having attended college. The figure is highest for the 35-49 age group, in which only 9% have not attended college and almost half (46%) have a graduate or professional degree.

Men under the age of 35 have somewhat lower educational levels than the 35-49 group; only 78% have attended college, and 34% have graduate or professional degrees. This may reflect a tendency for the period of college and professional training to extend beyond age 35, or may indicate that younger people with these educational levels are somewhat less likely to remain in the core Detroit Jewish community than their older brothers.

Educational attainment by women is somewhat lower than that of men. Overall, 71% have attended college; 13% have graduate or professional degrees.

There is no difference in educational achievement between the women age 35 to 49 and women under 35. In both groups, about one-third have not completed a bachelor's degree, one-third are at that level, and the final one-third have graduate/professional degrees. Achievement levels for women 50 and older are considerably lower, with less than half having earned at least a bachelor's degree.

Income

The overall median household income for the Detroit Jewish community is \$55,000 per year. About one-fifth of households have incomes of \$100,000 or more. Another one-fifth are at levels below \$30,000.

Forty percent of older person households have incomes under \$30,000.

Low-income households are most likely to be found in Oak Park or in rental apartments in Southfield. High-income households are most often found in the outer suburbs.



Employment Status and Occupation

Most men work full time up to retirement age. Very few work part time.

Among men 70 or older, 19% report that they still work full time. Another 13% work part time.

Almost half the women under age 50 are working full time. Another one-fourth work part time. Only 30% of women under 35, and 20% of those age 35 to 49, report their employment status as "homemaker."

Among men, 42% report having professional occupations, requiring at least a bachelor's degree; they often have graduate or professional training as well.

One-fourth (26%) of men are business owners or managers. Another 16% are employed in sales-related occupations such as insurance, stocks and bonds and real estate, or as sales representatives.

Job levels for women are generally of lower status than those of men. Only 34% hold professional positions; of these, nearly half are teachers and librarians. One-sixth (17%) are clerical workers. Another 12% are in skilled technical occupations such as medical technician, computer programmer, or nurse.

Very few men or women reported a blue-collar occupation such as factory worker, or a service occupation such as waitress or barber.

Half the men report working at least 50 hours per week. Only 13% of women work this many hours at their paid jobs. Thirty-five percent of women work less than 30 hours per week, as compared with 6% of men.

Home Ownership

Like other middle-class Detroit area residents, members of the Jewish community are likely to be homeowners. Overall, 63% own their own single-family homes, and another 10% own condominium units. Renters comprise 27% of the households.

HOME OWNERSHIP BY AREA

	Home Owner	Condo Owner	Renter	Total
Oak Park	71%	2	27	100%
Southfield	50%	8	42	100%
Outer suburbs	69%	15	16	100%
Overall	63%	10	27	100%

Renters generally live in apartments. Southfield has the highest proportion of renters: 42%.

In Oak Park, where there are few condominiums, 71% are owners and 27% are renters. Most of the renters live in the section of Royal Oak Township which adjoins the City of Oak Park at 10 Mile and Greenfield.

In the outer suburbs, outside of Oak Park and Southfield, only one-sixth of the households are renters. Most condominium residences are located in these areas.

Length of Residence

Detroit's Jewish population appears to include a higher proportion of long-term residents than in some other Jewish communities. Over half the survey respondents (59%) report having lived here all their lives. Another 21% have lived in the area for at least 30 years.

At the same time, there has been some in-migration to the core community. Thirteen percent of respondents moved to the Detroit area within the past 20 years.

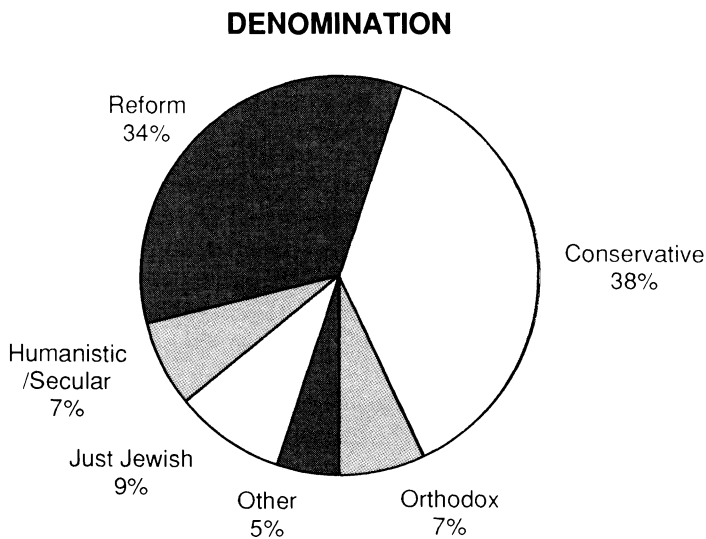
Only 18% of respondents were living at the same address in 1969 and 1989. Over one-third (36%) report moving to their present address during the past five years.

Denominational Affiliation

Over one-third of core-area households identify as Conservative. Another one-third identify as Reform. Other significant groups are Orthodox (7%), Humanistic or Secular (7%) and respondents indicating no denomination, the “Just Jewish” (9%). It is interesting to note that, in many cases, denominational preference is not correlated with membership in a congregation of the same denomination.

More than half of the households report paying dues to a synagogue or temple.

Denominational patterns in Detroit are similar to those found in other older Jewish communities in the Northeast and Midwest, except that the Humanistic or Secular group is larger with a corresponding reduction in the “Just Jewish” category.



Ritual Observance and Religious Service Attendance

The most frequently observed Jewish ritual is attendance at a Passover seder; 84% of households, including 90% of the core population, report usually or always participating.

PARTICIPATION IN RITUAL AND CULTURAL OBSERVANCES

Attend a seder	84%
Light Hanukah menorah	78%
Fast on Yom Kippur	67%
Light Friday night candles	33%
Keep separate dishes	19%
Do not handle money on Sabbath	8%

Somewhat fewer households (78%) usually or always light Hanukah candles. The difference between this figure and seder participation is primarily among older persons living alone, who are less likely to light the menorah.

Two-thirds of respondents (67%) usually fast on Yom Kippur. Other ritual observance levels are considerably lower: Friday night candles (33%), separate dishes for meat and dairy (19%), and refraining from handling money on the Sabbath (8%).

About one-fourth of the community’s adults report attending religious services once a month or more (28% for men, 24% for women). Another large group (42% of men, 43% of women) attend on High Holidays and perhaps a few other occasions during the year. The remainder, 30% of men and 32% of women, do not generally attend services on High Holidays and only infrequently on other occasions.



Jewish Population and Households

As indicated earlier, Jewish community leaders believed that the Detroit Jewish community had been gradually losing population. The last stated estimate, dated 1980, was 70,000. Most observers believed that the 1990 figure would be significantly lower.

Instead, the Population Study provided a scientifically-based estimate of 96,000 Jews in the tri-county metropolitan Detroit area.

The gap between expectations and reality can be explained in several ways. First, while observers were aware of many instances of people moving out, the arrival of newcomers to the community is much less obvious. In fact, nearly one-fifth of adults now living in the core area were not living here 30 years ago.

Second, there are far more Jewish persons and households outside the core area than was previously believed. Many newcomers settle in traditionally non-Jewish areas such as Grosse Pointe, Rochester Hills, Troy and the Plymouth-Northville area. Many more people who grew up in the core area now live outside of it. Modern transportation systems — the freeways — make it easier to live further away from institutions and family located in the core, and to return when the occasion warrants.

Third, the baby boom period of 1946 to 1964 is reflected in a dramatic growth in Jewish households in 1989. These households are smaller than those of 1963, and are more likely to contain both Jewish and non-Jewish members.

JEWISH POPULATION AND HOUSEHOLDS

		1989			1963
		Core Area	Non-Core Area	Total	Total
Jewish households	Number	32,700	9,800	42,500	26,400
	Percent	77%	23%	100%	100%
Jewish persons	Number	77,100	18,900	96,000	84,600
	Percent	81%	19%	100%	100%
Average number of Jewish persons per household		2.3	1.9	2.2	3.2

Jewish Identity

There are several dimensions of Jewish identity: denomination, observance, congregational membership and communal involvement. This study collected information on each.

Denomination and Observance.

Looking at levels of various Jewish cultural and ritual observance helps us to understand the importance of these traditions in modern Jewish life. Denomination does not always match up with the behavior it would predict; it reflects an identification with a group.

Holidays such as Passover and Hanukah appear to be the most customarily observed traditions among those who do not identify with a major denomination. The ritual of lighting Shabbat candles is more frequently observed in Conservative and Reform households than is keeping separate dishes.

Some of these patterns vary by age. Older persons are less likely to fast on Yom Kippur, to participate in a seder, or to light Hanukah candles. On the other hand, they are more likely to light Friday night candles and to keep separate dishes.

Attendance at services follows a more predictable pattern. Among Orthodox respondents, men average 40 services annually, while women average 27. Non-

Orthodox respondents show no differences by gender; overall, Conservative respondents average 8 services a year, Reform average 7, and the Humanistic or Secular and Other groups, 3 each.

Indicators of Jewish Affiliation.

A wide variety of memberships and activities is listed as indicators of Jewish affiliation. These include belonging to a Jewish organization, belonging to a synagogue or temple, using the Jewish Community Center, serving on a board or committee of a Jewish organization, performing volunteer work in the community, reading *The Jewish News* and contributing to Federation and/or to other Jewish causes. Collectively, the sum of these indicators represents a score on an "affiliation index."

Almost every family in the Detroit Jewish community affiliates by engaging in at least one of these activities. The majority (58%) are in the "moderately affiliated" group, participating in two to five activities. Another one-fifth may be termed "highly affiliated," with at least six of the listed activities mentioned.

While about half the families report paying dues to synagogues or temples, the figure rises to 80 percent among parents of school-age children. A lower rate of congregational membership among younger adults is one of the reasons that they have lower total "scores" on the affiliation index. However, it appears that as these

PARTICIPATION IN RITUAL AND CULTURAL OBSERVANCES BY DENOMINATION OF PARTICIPANT

	Orthodox	Conservative	Reform	Humanistic or Secular	Other
Seder: always	85%	82%	78%	56%	47%
Hanukah menorah: always	86%	79%	74%	43%	43%
Friday candles: usually or always	87%	46%	23%	5%	10%
Purim celebration: usually or always	79%	31%	21%	7%	10%
Separate dishes: all the time	83%	29%	3%	0%	3%
Fast on Yom Kippur	89%	78%	67%	13%	24%



young people move through the stages of the life cycle into marriage and parenthood, they are likely to increase their levels of participation in the community, through congregational membership, service on boards and committees and charitable contributions.

Intermarriage

Intermarriage is one of the most important concerns in the Jewish community today. Of the couples included in our sample, 78% are composed of two persons who were born Jewish. Among 7% of the couples, a Jew is married to a person who was not born Jewish but now considers him- or herself Jewish. Finally, 15% of the couples are mixed marriages where the non-Jewish spouse does not consider him- or herself Jewish. Thus, for two-thirds of the couples where one partner was not born Jewish, that partner remains non-Jewish.

INTERMARRIAGE STATUS OF MARRIED COUPLES

Both born Jewish	78%
One born Jewish, other now Jewish	7
One born Jewish, other not now Jewish	15
Total	100%

Intermarriage has increased over time. In the core Jewish area of metropolitan Detroit, 93% of partners whose marriage took place before 1960 were both born Jewish. This in-married rate declines to 87% for marriages between 1960 and 1969, 70% for the 1970s and 56% for marriages taking place in 1980 or later. Similar patterns are found in most large metropolitan areas and in the national Jewish study completed in 1990.

1989 COUPLES: BOTH BORN JEWISH BY DECADE OF MARRIAGE

Before 1960	93%
1960 to 1969	87%
1970 to 1979	70%
1980 to 1989	56%

In general, those marriages in which both spouses *now identify* as Jewish have similar observance and affiliation levels as those in which both spouses were *born* Jewish.

Mixed-married couples, however, differ in several expected ways. They are less likely to observe holidays, to belong to congregations, to participate in community activities, to be strong supporters of Israel and to raise their children as Jews. Almost none practice any ritual observances and three-quarters of the children are not receiving Jewish education. Of those who do identify with a major denomination, most prefer the Reform movement.

Jewish Education

Almost 90 percent of Jewish children have achieved some level of Jewish schooling by the time they reach their mid-teens. Among children age 9 to 12, 80% are currently enrolled. Nearly half (47%) of the teens age 13 to 17 are currently enrolled in a Jewish school program; 40% were previously enrolled but have not continued.

There are some indications that the traditional pattern, in which boys receive more Jewish schooling than girls, still holds to some degree. However, the gap is clearly closing.

As might be expected, the majority of children enrolled in day schools are Orthodox and most Orthodox children are reported as enrolled in day school. About one-fourth of Conservative children are enrolled in day school. The United Hebrew School (now the Agency for Jewish Education) system serves primarily families identifying as Conservative, with a concentration in the 9-12 age group. Reform children are most likely to be enrolled in a temple educational system, for Sunday only or in a multi-day program.

JEWISH SCHOOL ENROLLMENT BY AGE AND TYPE OF SCHOOL

Type of School	Now enrolled in school		Now enrolled in school	Previously enrolled in school
	Age 5-8	Age 9-12	Age 13-17	
Day school	23%	25%	8%	7%
United Hebrew Schools (Agency for Jewish Education)	11	16	5	17
Multi-day synagogue or temple school	15	24	15	16
Sunday school	18	13	11	7
Tutor	--	2	1	--
Total enrolled	67	80	47	40
Not (never) enrolled	33	20	13	
Total	100%	100%	100%	

Philanthropy

Three out of four households in the Detroit Jewish community contribute to charity. The median annual giving level of these households is \$1,000.

The study solicited information on giving levels in three categories: contributions to the Allied Jewish Campaign, other Jewish causes and nonsectarian causes:

	% giving	Median gift
Allied Jewish Campaign	43%	\$ 175
Other Jewish causes (all)	51%	\$ 700
Nonsectarian causes (all)	65%	\$ 400

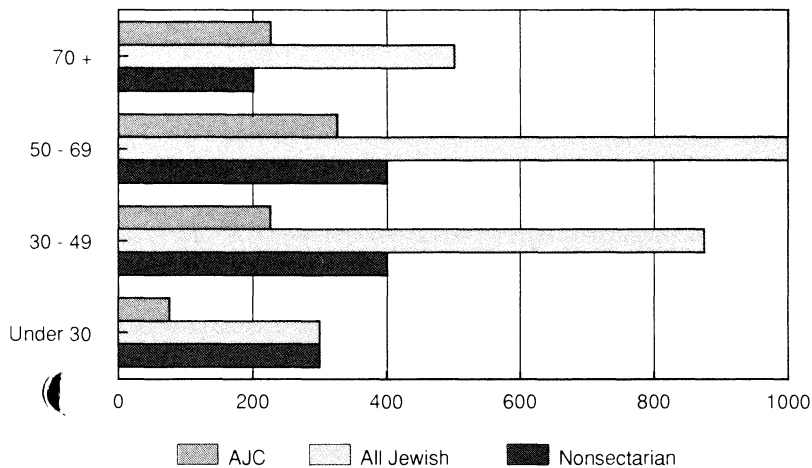
There are significant differences in giving levels by age. Looking at contributions to all Jewish causes, older persons are significantly more likely to be givers. Over one-third of young people, under 30, report making no contribution to any Jewish cause, in contrast with only 10 percent of persons 70 and older. Among those who do contribute, median giving levels are highest in the middle age groups, peaking at \$1,000 for those between 50 and 69.

The pattern for giving to Federation's Allied Jewish Campaign is similar. While fewer specific AJC gifts are reported in each age group, younger persons still give less, and less often, than older persons. Again, the median giving level for those making gifts peaks in the 50-69 age group, at \$350.

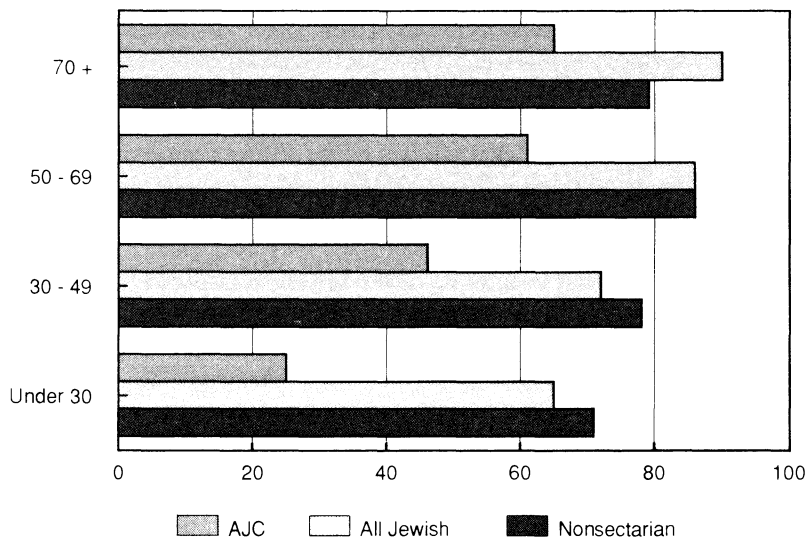


Responses to inquiries about gifts to nonsectarian causes show a different pattern. The four age groups give at similar rates, and differences between median gift levels are much smaller. The median gift is \$400 in both the 30-49 and 50-69 group.

MEDIAN CONTRIBUTIONS BY AGE AND TYPE



PERCENT MAKING CONTRIBUTIONS BY AGE



Neighborhoods

Southfield has about 12,400 Jewish households and 26,600 Jewish people. Oak Park² has 5,100 Jewish households and 12,200 Jewish people. Together, they represent half the population and households living in the core Jewish area.

FAMILY TYPE BY AREA

	Oak Park	Southfield	Outer Suburbs	Overall
Young, childless	10%	8%	13%	11%
Parents	35	26	41	35
Single parents	6	7	5	6
Empty nester	24	33	28	29
Older persons	25	26	13	19
Total	100%	100%	100%	100%

The other sections of the core area (Farmington Hills, West Bloomfield, Bloomfield Township, Birmingham and Huntington Woods) are collectively referred to as the "outer suburbs." They include the other half of the population and households.

Oak Park includes significant numbers of empty nester and older-person households, along with a large number of households with school-age children. Southfield has a higher proportion of empty-nester households (33%) and fewer with school-age children. In contrast, the outer suburban areas have comparatively few older-person households and a larger proportion of the younger, childless and parent groups.

Some of these differences are explained by the types of housing available in different areas. Southfield has a large number of apartments; in fact, nearly half the Jewish households in the community are renters and over half the renters are senior citizens. In other words, Southfield's apartment housing attracts senior citizens.

²Oak Park, as described here, includes the section of Royal Oak Township at Greenfield and Ten Mile roads. An estimated 1,000 Jews live in this area, primarily in the Northgate and Lincoln Towers apartments.

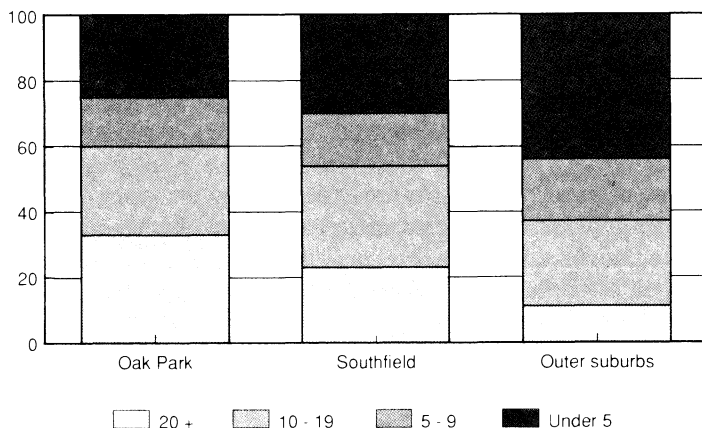
DENOMINATION BY AREA

	Oak Park	Southfield	Outer Suburbs
Orthodox	26%	7%	2%
Conservative	43	46	38
Reform	14	36	41
Humanistic or Secular	5	5	9
Just Jewish	12	6	10
Total	100%	100%	100%

Oak Park and Southfield residents are older, and therefore tend to have lower education and income levels than do residents of the outer suburbs. Nearly half of all Oak Park residents, and of Southfield renters, report incomes of less than \$30,000 per year.

The majority of Orthodox Jews live in Oak Park and Southfield. However, only 26 percent of Oak Park Jewish households are Orthodox. The remainder are distributed among Conservative (43%), Reform (14%), Humanistic or Secular (5%) and Just Jewish (12%). Denominational patterns in Southfield and the outer suburbs are very similar to each other and to the pattern for the community as a whole.

YEARS OF RESIDENCE AT ADDRESS



Because Oak Park and Southfield contain long-established Jewish neighborhoods, they include a high proportion of long-term residents. One-third of Oak Park Jewish households have been in their homes for 20 years or more, as compared with 23% of Southfield households and only 11% of those in the outer suburbs. However, all sections include large numbers of households with less than 5 years' length of residence: 26% in Oak Park, 30% in Southfield and 44% in the outer areas.

Jewish-Sponsored Services

The organized Jewish community provides services for two very broad reasons. One reason is to provide a safety net for people who in some dimension or another can't make it on their own. This group is defined as vulnerable, or people who are at risk of dependence. Others, who are able to manage on their own, can be defined as independent. In an effort to meet the needs of vulnerable individuals, the community has developed a number of health and human services.

The second reason that the Jewish community provides services is that the service is in some way unique, simply not otherwise available. Most often, the unique dimension is the Jewish character of the service. Such services, defined collectively as culture and education, are aimed at improving or enriching the quality of Jewish life.

Vulnerable people include those with low income, older persons, single parents and people with a disability. Overall, about one-fifth of the community's households report incomes under \$30,000. However, 42% of single-parent households and 37% of older households (over 70) fall into this category.

There is significant awareness of the Jewish communal services available in the community. Three-quarters of respondents indicated they knew about interest-free loans available through Hebrew Free Loan Association. However, among young people without children, only half were aware of the service. This group, ironically, is one of the population segments most likely to find such



loans helpful. Half the survey respondents were aware of the Jewish Information Service telephone inquiry facility. Most (71%) knew that camp and school scholarships are available.

Respondents were asked whether, during the past three years, they had obtained any professional assistance such as from a private therapist, the Jewish Family Service, or the Jewish Vocational Service. Among those who had obtained such assistance, 48% used private therapist services, 31% the Jewish Family Service, 16% Jewish Vocational Service, and 5% other sources such as a rabbi.

Jewish sponsorship of such services appears to be most important to lower-income persons who are, in fact, most likely to use the community-sponsored service rather than a private therapist. Further, to the extent that low income makes them more vulnerable, they are more likely to be in need of services of this sort.

Child care services are increasingly important in the Jewish community. Sixty percent of children 6 years old or younger receive regular care from someone other than a household member. About half the care takes place outside the home, in nursery school or a day-care facility. Most in-home care is provided by housekeepers who live elsewhere. Jewish sponsorship of child-care programs, or at least the presence of large numbers of other Jewish children, is important to over half the respondents who use outside child care.

Summer camping is very popular: 70 percent of children between ages 5 and 14 participate. Younger children, under age 10, are most likely to attend day camp; older children are primarily involved in overnight camp.

About half the day camp children and most of the overnight campers are in programs that are Federation-sponsored or have large numbers of Jewish children.

About one-fourth of core area households report membership in the Jewish Community Center. About half are not members but have used the Center in some way over a 12-month period. The remaining one-quarter do not use the Center. Non-users of the Center are less likely to be affiliated Jewishly in other ways as well.

Israel

Detroit area Jews show strong support for Israel. Overall, more than 40 percent have visited Israel and 20 percent have made more than one trip. Among those under 35, however, only one-third have ever visited Israel. The figure is 38% for those between age 35 and 49 and rises to 55% for those over 50.

As expected, higher income is correlated with making the trip to Israel. Over half the respondents with incomes in excess of \$80,000 have visited, as compared to 36% of those with incomes under \$30,000. Orthodox (75%) and Conservative respondents who belong to congregations (67%) are more likely to have visited Israel than those identified as Reform and Other.

Respondents were asked, "How close do you feel to Israel?" In this regard, older community members are much more likely to feel "very close" than younger members. Income makes no difference in this dimension. Orthodox and Conservative score higher than do Reform and Other respondents. It is clear that the experience of visiting Israel increases the feeling of "closeness" considerably.

Volunteerism and Organizational Membership

Overall, 37 percent of survey respondents report volunteering at least once a month for an organization. Those who volunteer spread their efforts almost equally between Jewish and non-Jewish organizations.

Volunteers for Jewish organizations are more likely to be Orthodox or Conservative and to be over the age of 40. Men who contribute volunteer time are most likely to be employed. On the other hand, employed women are less likely to do volunteer work than those who do not hold paid jobs. Lower-income respondents are as likely to be volunteers as those with higher incomes. Non-Jewish organizations, on the other hand, tend to attract a larger proportion of younger volunteers, especially from the Reform and Humanistic/ Secular groups.

PERCENT OF RESPONDENTS REPORTING MEMBERSHIP IN JEWISH ORGANIZATIONS

Denomination	
Orthodox	71%
Conservative	57%
Reform	46%
Humanistic or Secular	44%
Just Jewish	22%

Age	
Under 40	36%
40 to 54	44%
55 to 64	56%
65 or older	58%

Income	
Under \$30,000	39%
\$30,000 to \$49,999	42%
\$50,000 to \$79,000	54%
\$80,000 +	52%

Nearly half (47%) of respondents report one or more memberships in Jewish organizations other than synagogues and temples. Orthodox and Conservative respondents, older persons, and those of higher income are more likely to hold memberships of this type. The differences, however, are relatively small.

Major Issues Facing the Jewish Community

The final question in the survey asked respondents: "What are the three issues that you think will be most important to the Jewish community over the next few years?"

The response recorded most frequently was *safety of Israel* (42%), followed by *anti-Semitism* (37%). Other issues mentioned by at least 20% of respondents included the related issues of intermarriage, loss of Jewish identity and Jewish education. Social concerns—family life, substance abuse, old age—were mentioned by about 10 percent.

Jewish Community Outside the Core



As described in the *Methodology* section of this report, the data we have discussed here represent only the Jewish population living in the *core*, the area of more densely populated Jewish settlement in South Oakland County. This area, about 100 square miles in size, includes approximately 80 percent of Detroit's Jewish population.

What about the other 20%? Where do they live and in what ways are they different from the core population? Further research is needed to answer these questions with some precision. The following, however, is understood with the limited information currently available.

About 60 percent of the non-core Jewish population lives within a 15-minute drive of the core—close enough to utilize the institutions and services uniquely available there. This population is concentrated in (1) Northwest Detroit, (2) Livonia, (3) the Royal Oak/Ferndale/Madison Heights area and (4) the further suburbs which may, in time, become part of the core, including Novi, Walled Lake and Union Lake.

People living in these “near core” areas, within a 15-minute drive, appear similar to core area residents in many respects. They are usually long-term Detroit residents and are likely to be affiliated in one or more ways with the community, through congregational/organizational membership, *Jewish News* readership, use of the community's camps for their children, and/or ritual and cultural observances. Intermarriage rates are similar to those of core area Jews.

Those who live outside the core, among the near-core group, include the following: (1) young people living in rental housing, who may move into the core when they buy houses, (2) older householders unwilling to move from long-term, paid-for houses, and (3) younger householders buying less expensive starter homes outside the current core area.

The remaining 40% of the non-core Jewish population is scattered throughout the balance of the tri-county area, with small concentrations in two sections: Rochester Hills/Troy and GrossePointe/East Side Detroit. Characteristics of this population group are quite different from those of core and near-core area Jews. They are much more likely to be adult in-migrants to the Detroit area, less likely to be affiliated in any way and more likely to be intermarried.

Their primary motivation in choosing a residence, far away from the core, is generally convenience to work (or school, for students). Convenient access to institutions and services located in the core is generally lower priority or of no importance at all. Children growing up in these areas, whether their parents are intermarried or not, are much less likely to receive Jewish schooling and otherwise engage in activities which help to build their Jewish identity.

Policy Considerations for Planning

Following are initial policy considerations that have been developed for planning from the Population Study findings. Further recommendations will be developed as the Federation Strategic Planning Process moves forward and as Federation planning committees pursue their needs assessment and priority-setting agenda.

1. Federation investment in the eastern section of the core should be continued and increased.

The Neighborhood Project, the Beth Yehuda girls school building, the Teitel Jewish Federation Apartments and other investments in the Ten Mile Road Jewish Community Campus all represent a continuing Federation commitment to this geographic part of the community. The decision to expand the Jimmy Prentis Morris Jewish Community Center marks an important new initiative. With more than half the core area population living closer (in driving time) to the JPM Center than to Maple-Drake, a full Center facility is warranted at this location.

2. The population outside the core must be considered in planning and improving the service delivery network.

The core area of settlement has grown, over the years, from about 10 square miles to 100 square miles. At the same time, the proportion of Detroit area Jews living in the core area has decreased from nearly 100% to just over 80%. No longer subject to discrimination in housing, Jews now live in such far-reaching areas as Grosse Pointe, Rochester Hills and Plymouth, as well as in the "old core" areas of Detroit and newly developing areas on the fringe of the core in Novi and Commerce Township. Planning for the future should consider inclusion of satellite service delivery mechanisms to meet the needs of people living in these areas.

3. Programs to promote Jewish identity should be encouraged.

Federation, its agencies and other community organizations should strengthen the Jewish content of their programs. Every contact with Jewish families and individuals is an opportunity to enrich their sense of connection to the community. Special emphasis should be placed on formal and informal Jewish education, including family programs, Israel travel and increased Jewish content in social and recreational programs.

4. Traditional messages for soliciting gifts to the Allied Jewish Campaign must be modified to be successful with younger persons.

Contributions to the Allied Jewish Campaign are much higher among people age 50 and older than among those below 50. People who were not yet 50 in 1989—born after 1939 in the United States—generally have a different Jewish life experience than those who are older. They never knew the Holocaust as a live event, a Jewish world before creation of the State of Israel, and persistent anti-Semitism in everyday life.

Younger persons are much less likely than their parents to understand the need for the community to maintain a Jewish hospital, a free loan program and vocational and counseling services. Older persons remember when Jewish community-sponsored programs were the only resources available. While some younger persons utilize these programs, those without such personal experience often do not fully understand their importance. Planning for the Campaign must take these differences into account.

Conclusion

5. An increasing intermarriage rate indicates a need for programs to meet the needs of these couples and their families.

Intermarriage is no longer rare. Helping intermarried couples to be (or become) Jewish, and to raise Jewish children, is an important objective for sustaining the Jewish community. Federation planning for service delivery, identity and affiliation, and fundraising must take into account the increasing number of intermarried couples and their children.

6. Federation must undertake a continuing research program.

To do their jobs well, Federation and its agencies must be informed by data. Continuing measures of the community, its size, geographic location, population and housing characteristics are of crucial importance in the planning and decision-making process. Some of these data needs can be met through appropriate development of Federation and community records.

Other information can be obtained only through periodic studies targeted at specific planning issues. Finally, a general Population Study, in the style of the 1989 study, should be conducted at least once every decade.

The 1989 Detroit Jewish Population Study provides a wide variety of information important for planning and decision-making by the Jewish Federation, its agencies, congregations and community organizations. Some is surprising, some confirms the expected, some provides a new way of viewing old topics. The data base is only partly explored in this report; it is available as a resource to address specific questions as they are raised throughout the community.

Federation and the Detroit Jewish community at large face many challenges in the years ahead. The community has dedicated itself through research, planning and action to meet these challenges and to strengthen strong Jewish identity in the Detroit area in the next generation.



Acknowledgements

The Jewish Population Study of Metropolitan Detroit was begun under the Federation presidency of Dr. Conrad Giles, whose foresight and direction have yielded a valuable resource for strengthening our community.

The Demographic Study Committee, chaired by Stuart Hertzberg and composed of both professional and lay leadership, was involved in the design of the study and reviewed the results and interim reports. A technical advisory subcommittee considered the many drafts of the survey instrument. A report review subcommittee provided feedback on each of the in-depth policy reports. The project has benefited greatly by the dynamic interplay between these committees and the consulting team.

The study was carried out by Ukeles Associates, Inc. of New York City, and co-directed by Dr. Jacob B. Ukeles and Professor Steven M. Cohen. They are the authors of six topic reports on important areas explored by the survey. The field work was conducted by Market Opinion Research of Detroit as subcontractors of Ukeles Associates.

On the Federation staff, initial leadership for the study was provided by Dr. Allen Juris, Associate Executive Director for Agency Relations until June 1989. He was succeeded by Lawrence M. Ziffer. Patricia C. Becker, Senior Research Associate, provided technical oversight and coordination for Federation. Ms. Becker is the author of this summary report. Publication coordination was by Charlotte Dubin, Director of Communications.

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