

**“Count Me In”
The 2010 Study of the Rochester Jewish Community**

Community Profile: The GLBT Perspective

Prepared by: Jocelyn Goldberg-Schaible
Rochester Research Group

Prepared for: Jack Finkelstein, Larry Fine and Judy Azoff
Jewish Federation of Rochester

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I BACKGROUND & INTRODUCTION

- The “Count Me In” study, despite its name, is not really about counting, not just about counting, and not only about counting. Its real purpose is to provide actionable insight to support the strategic and tactical planning process of our Jewish Community’s agencies, organizations, temples and synagogues over the decade to come.
- These planning processes will require insight that goes far beyond “how many” to understand what it is that our Jewish community members tell us they want, need, and value – and what they don’t want, don’t need, and don’t value. This study’s design, therefore, was by intent much more attitudinal than census.

II METHODOLOGY

- “Count Me In” launched on a community-wide basis 18 January 2010 and remained live through 15 March 2010 – a total of eight full weeks of data collection.
- During that time, a final total of 2,334 self-identified Jews across the greater Rochester area participated and completed online interviews. Participants in our survey sample spanned the region from Batavia in the west, to Geneseo and Naples in the south, to Geneva and Penn Yan in the east, and included 100 Jewish students attending local colleges and universities.
- Broad-based inclusion – and a diversity of input – was sought and achieved demographically, geographically, religiously, and in degree of Jewish communal affiliation or lack thereof. This was, in other words, a study of Rochester’s Jewish community – not just the identified and affiliated nucleus of that community.

II METHODOLOGY

As one of a series of themed analyses which emerged from the extremely comprehensive “Count Me In” study, this particular presentation will focus in on the GLBT perspective within our Jewish community.

Another example of the degree to which this study was intentionally inclusive, this was the first time that our survey included any questions specifically acknowledging and targeting the GLBT members of our community.

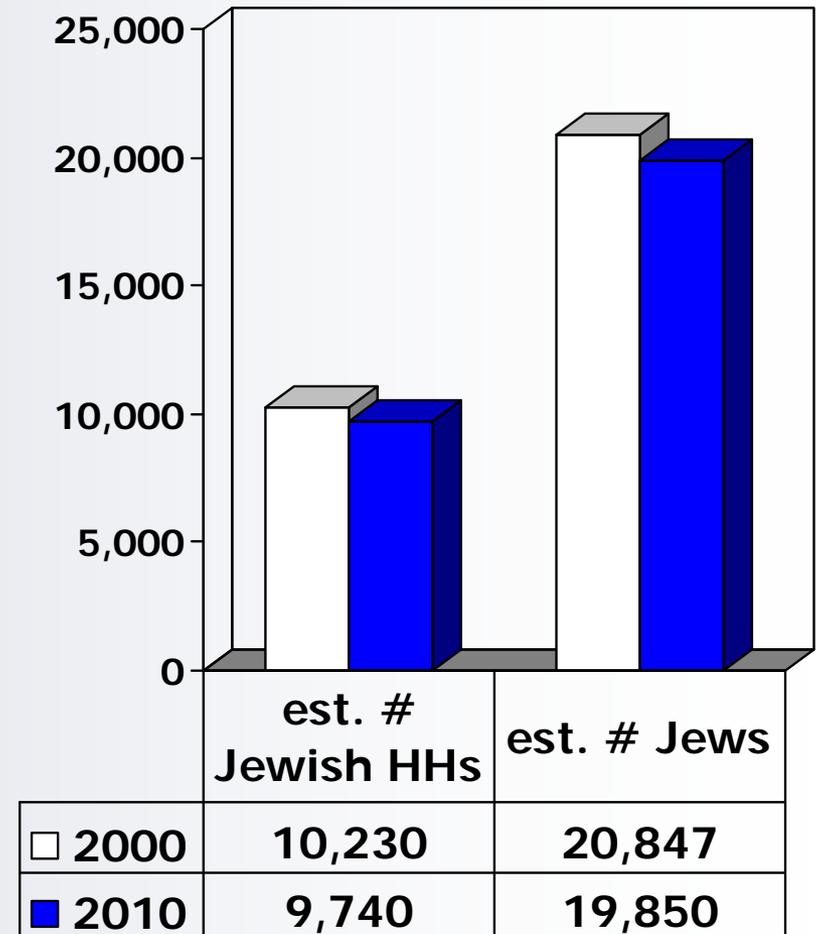
III ASSEMBLED FINDINGS

[A] COMMUNITY-WIDE BACKDROP (N=2,234)

Background Slide #1

So how many of us are there?

- There are an estimated **19,850** Jews living in the Rochester area today [2010].
- There were an estimated **20,847** Jews living in Monroe County in 2000.
- Over the past decade, this represents an estimated **4.8% decline** across the region, or an **8% decline** within Monroe County.
- There are an estimated **9,740 Jewish households** in the Rochester area today [2010].
- There were an estimated **10,230** Jewish households in Monroe County in 2000.
- This, too, represents over the past decade an estimated **4.8% decline** across the region, or an **8% decline** within Monroe County.



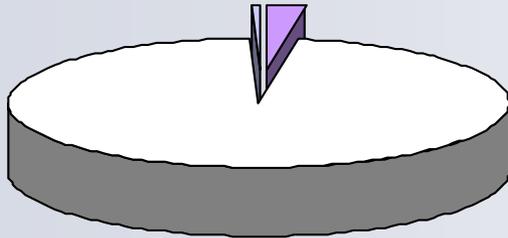
[B]
AGAINST THAT BACKDROP,
FOCUSING IN ON OUR COMMUNITY'S GLBT MEMBERS (N=59 of 2,334)

Q34a) [Asked of all those in our non-college student sample:]
Is this a GLBT [Gay/Lesbian/Bi-sexual/Trans-gender] household?

Q22) [Asked of all college students:]
Do you consider yourself GLBT [Gay/Lesbian/Bi-Sexual/Trans-gender?]

Q34a) Community Sample response:

Yes = 2.5% [55 respondents]
Don't Know = 0.5% [12 respondents]



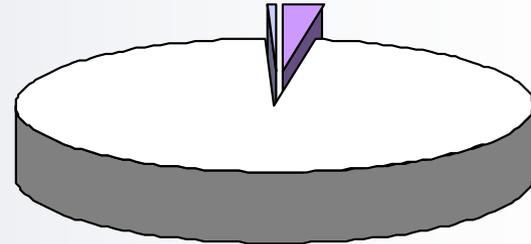
No = 97%

Yes No Don't Know

[N = 55 of 2,234]

Q22) College Student response:

Yes = 4% [4 respondents]
Don't Know = 3% [3 respondents]



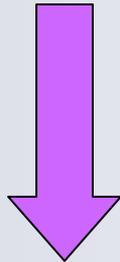
No = 93%

Yes No Don't Know

[N = 4 of 100]

Q34a) [Asked of all those in our non-college student sample:]
Is this a GLBT [Gay/Lesbian/Bi-sexual/Trans-gender] household?

Q22) [Asked of all college students:]
Do you consider yourself GLBT [Gay/Lesbian/Bi-Sexual/Trans-gender?]

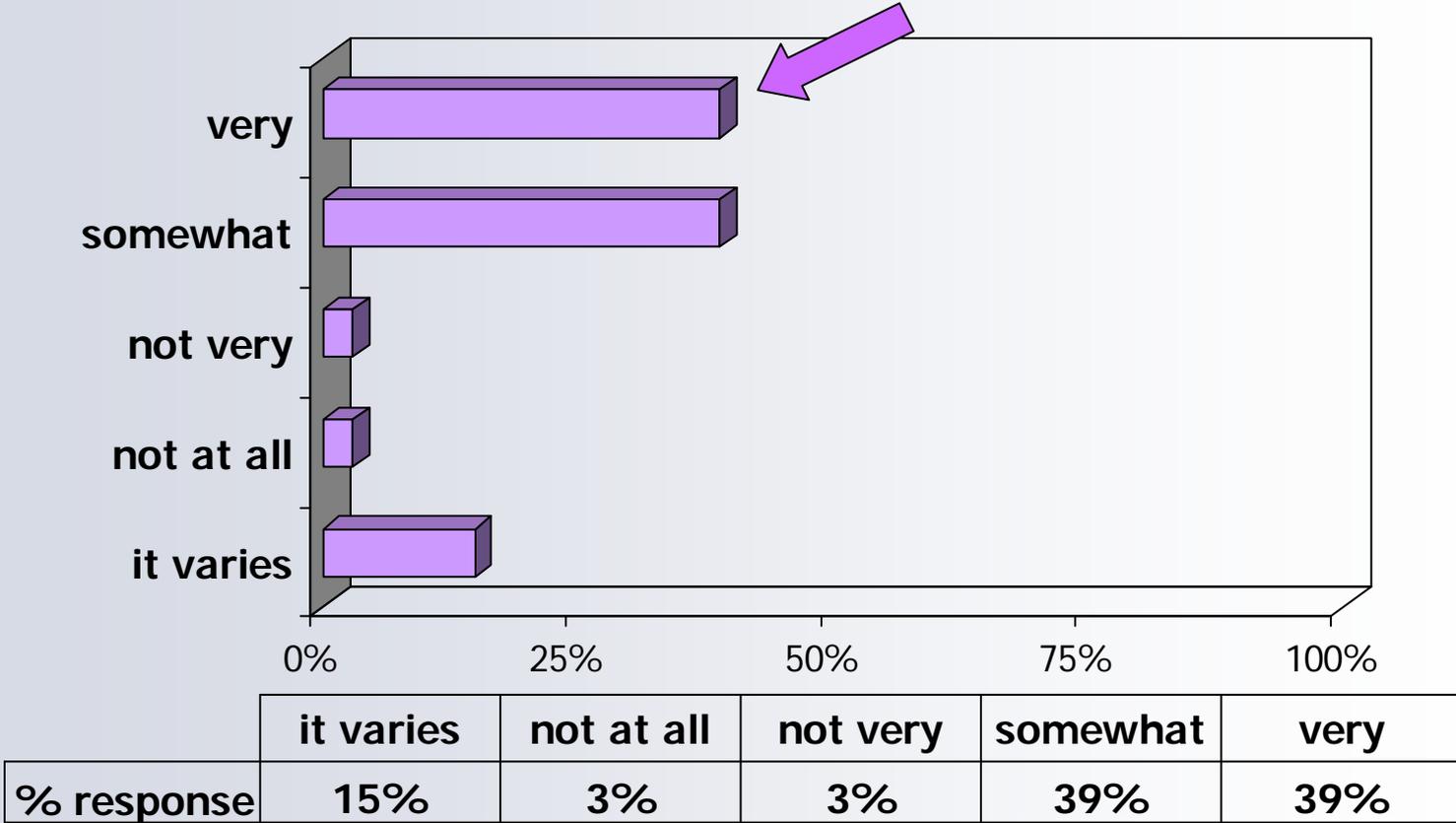


Community-wide Projections:

There are across the greater Rochester area today roughly **245 G/L/B/T Jewish households,**

within which live an estimated **495 G/L/B/T Jews.**

**Q34b) [Asking those who answered yes to theirs being a GLBT household:]
Do you feel warmly welcomed and comfortable
in our Jewish community?**



[N= 55 – asked only of our G/L/B/T community members, not our G/L/B/T college students]

Analyzing This Response More Closely

Q34b) [Asking those who answered yes to theirs being a GLBT household:] Do you feel warmly welcomed and comfortable in our Jewish community?

While this was a question asked only of our GLBT respondents, and asked within the context of their just having identified themselves as GLBT, we see here that the perceptions of feeling warmly welcomed and comfortable in our Jewish community varies directly with several other variables which may be only indirectly related, or even unrelated, to being GLBT [eg. marital status, Jewish denomination, Interfaith, Israel travel, and Jewish camping].

	very	somewhat	Not very / not at all	It varies
Currently married [29]	41%	45%	--	14%
Currently single / divorced / widowed [35]	37%	37%	12%	14%
Orthodox [0]				
Conservative [7]	57%	43%	--	
Reform [25]	36%	52%	4%	8%
Just Jewish / Post Denom. [10]	30%	50%	--	10%
Non-Interfaith HH [35]	43%	34%	9%	14%
Interfaith HH [19]	32%	47%	5%	16%
Been to Israel [31]	42%	45%	3%	10%
Not Been to Israel [16]	31%	44%	6%	19%
Jewish Camping [30]	43%	47%	3%	7%
No Jewish Camping [18]	28%	39%	5%	28%

Analyzing This Response More Closely

Q34b) [Asking those who answered yes to theirs being a GLBT household:] Do you feel warmly welcomed and comfortable in our Jewish community?

	very	somewhat	Not very / not at all	It varies
Synagogue Member [25]	48%	36%	--	16%
Synagogue Non-Member [23]	26%	52%	9%	13%
JCC Member [12]	50%	33%	--	17%
JCC Non-Member [36]	33%	47%	6%	14%
Federation Donor [28]	43%	39%	--	18%
Federation Non-Donor [17]	29%	53%	12%	6%
Net Affiliated [32]	44%	41%	--	15%
Net Non-Affiliated [13]	23%	54%	16%	7%

Again, although we asked this question about being warmly welcomed and comfortable as a GLBT member of the Jewish community, we see here that perceptions vary directly with many additional variables – here synagogue membership, JCC membership, Federation donation, and a combined net affiliation measure based on the sum total of ritual practice, participation, membership, and giving.

The critical chicken-and-egg question across these two key slides would seem to be whether some GLBT members of our Jewish community feel less than warmly welcomed and therefore remain less affiliated by participating in fewer of these affiliative dimensions -- or whether by participating in fewer of these affiliative Jewish dimensions they become less warmly welcomed, not because of their being GLBT, but because of their more peripheral involvement.

[C] DIGGING DEEPER TO LEARN MORE

While Q22 and Q34a & b) were the only GLBT-specific questions directly asked in our survey questionnaire, we can take the 55 + 4 respondents who self-identified as being part of GLBT households [or in the case of students being G/L/B/T themselves] and see what else they told us about themselves.

We'll do this on the slide set which follows, starting with a micro-profile of our 4 G/L/B/T college students.

A MICRO-PROFILE OF OUR 4 RESPONDING G/L/B/T JEWISH COLLEGE STUDENTS

[Observation: They're a lot like the rest of our college students.]

- 3 go to Univ. of Rochester, 1 to SUNY Geneseo.
- 1 is from the Rochester area, 3 came for school.
- 1 each live in zips 14618, 14608, 14627, 14454.
- 2 live in dorms or school-owned apartments, 2 live in an off-campus house or apartment.
- How likely to stay in Rochester after graduation?
2 not very, 1 not at all, 1 doesn't know.
- How likely to consider returning to Rochester in the future?
2 very, 2 not very.
- In terms of gender, 1 male & 3 female
- In terms of age, 2 are 18-19, 2 in 20s.

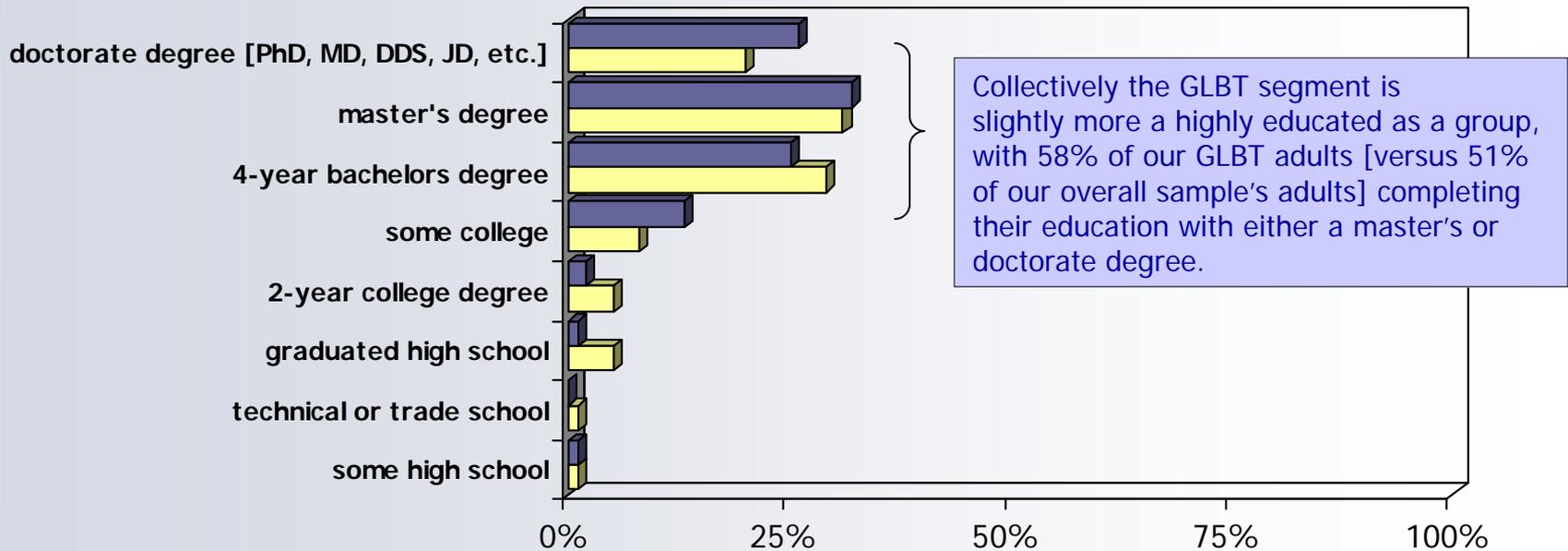
- Of their 5 closest friends how many are Jewish?
2 say 2, 1 says 3, 1 says 4
- 1 grew up in an Interfaith household.
- 1 is now in an Interfaith relationship
- If they were to marry, how important that the person they marry is Jewish?
2 say somewhat, 2 not at all
- How likely to take advantage of Jewish singles programming like J-Date? 1 somewhat, rest not.

- In terms of Jewish ritual observance:
 - 4 sometimes Light Shabbat Candles
 - 4 always attend Passover Seders
 - 4 never have a Christmas tree
 - 3 always/usually, 1 sometimes light Chanukah Candles
 - 1 keeps Kosher in their dorm/apartment
 - 1 keeps Kosher elsewhere.
- 2 attend Jewish services around once a month, 2 a few times a month.
- Denominationally, 2 consider themselves Conservative & 2 Reform today.
- 2 were raised Conservative, 2 raised Reform.
- All 4 grew up in families who were synagogue members, all 4 traveled to Israel, and all 4 had Bar/Bat Mitzvot.
- 3 attended or worked in Jewish camps
- 3 participated in Jewish teen programming.
- 1 attended a Jewish day school.
- As Jews, all feel very comfortable on campus today.
- All 4 were aware of HORAC before the survey.
- All 4 had participated in HORAC-sponsored events / activities.

Turning now to the rest of our survey's participants, we'll compare some of the responses of our sample's other 55 GLBT participants [and the 117 Jews who comprise their households] against the backdrop provided by our overall sample of 2,234 to see what we might learn about this segment of our Jewish Community.

Our Jewish Community's Educational Profile

Q36) What was the highest level of education achieved by each of your household's adults [i.e. those who are not still in school]?

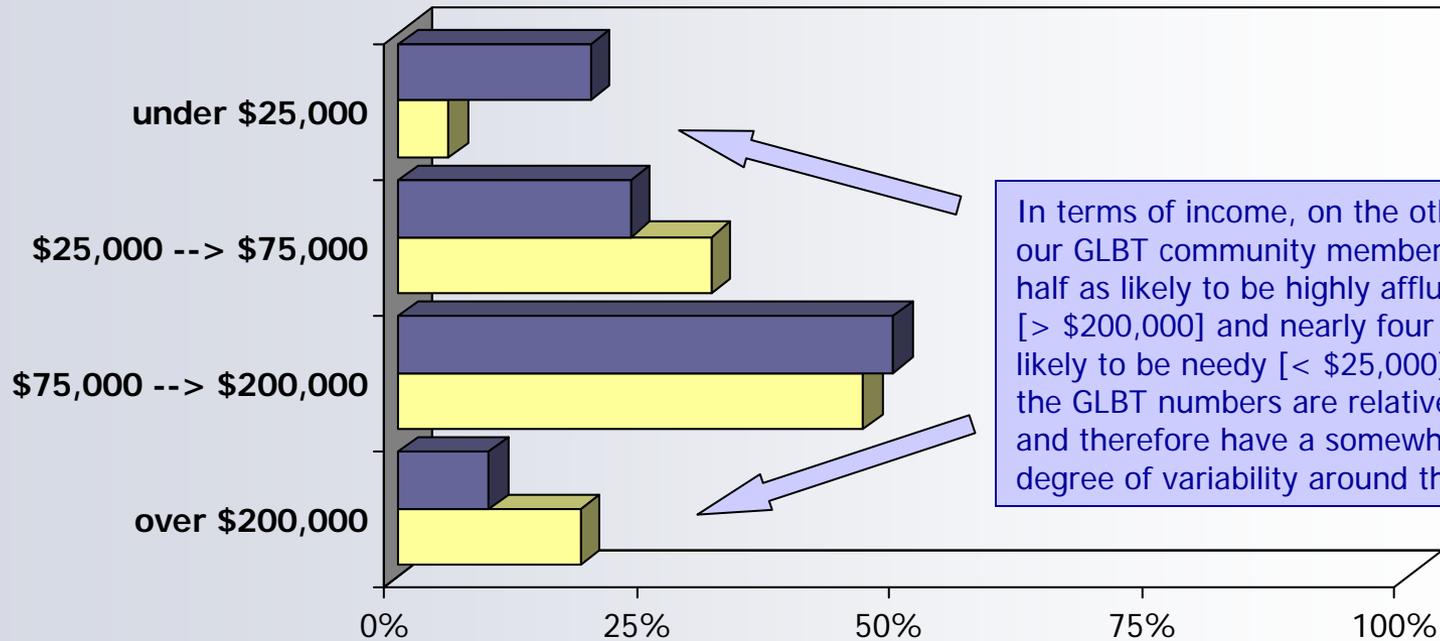


	some high school	technical or trade school	graduate d high school	2-year college degree	some college	4-year bachelors degree	master's degree	doctorate degree [PhD, MD, DDS, JD, etc.]
■ GLBT response	1%	0%	1%	2%	13%	25%	32%	26%
■ overall community response	1%	1%	5%	5%	8%	29%	31%	20%

[N=55 versus the full 2,234]

Our Jewish Community's Income Profile

Q144) Last year, was your household's total income over \$75,000?
 [If yes:] Was it over \$200,000?
 [If no:] Was it over \$25,000?



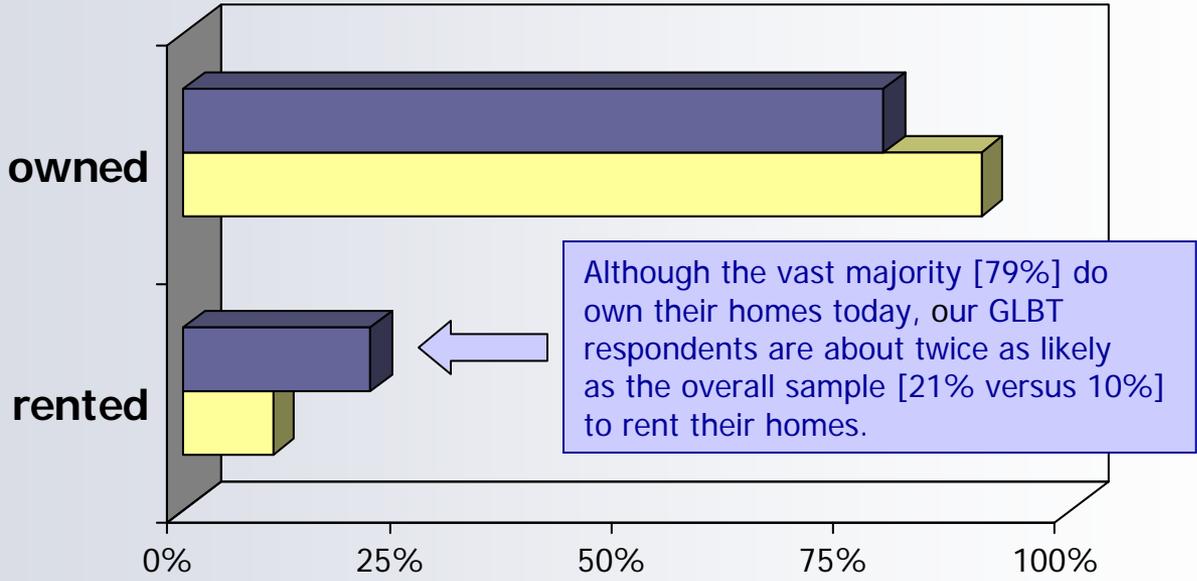
In terms of income, on the other hand, our GLBT community members are half as likely to be highly affluent [$> \$200,000$] and nearly four times as likely to be needy [$< \$25,000$] – although the GLBT numbers are relatively small, and therefore have a somewhat higher degree of variability around them.

	over \$200,000	\$75,000 --> \$200,000	\$25,000 --> \$75,000	under \$25,000
GLBT response	9%	49%	23%	19%
overall community response	18%	46%	31%	5%

[N=55 versus the full 2,234]

Our Jewish Community's Home Ownership Profile

Q145a) Is your current home owned or rented?

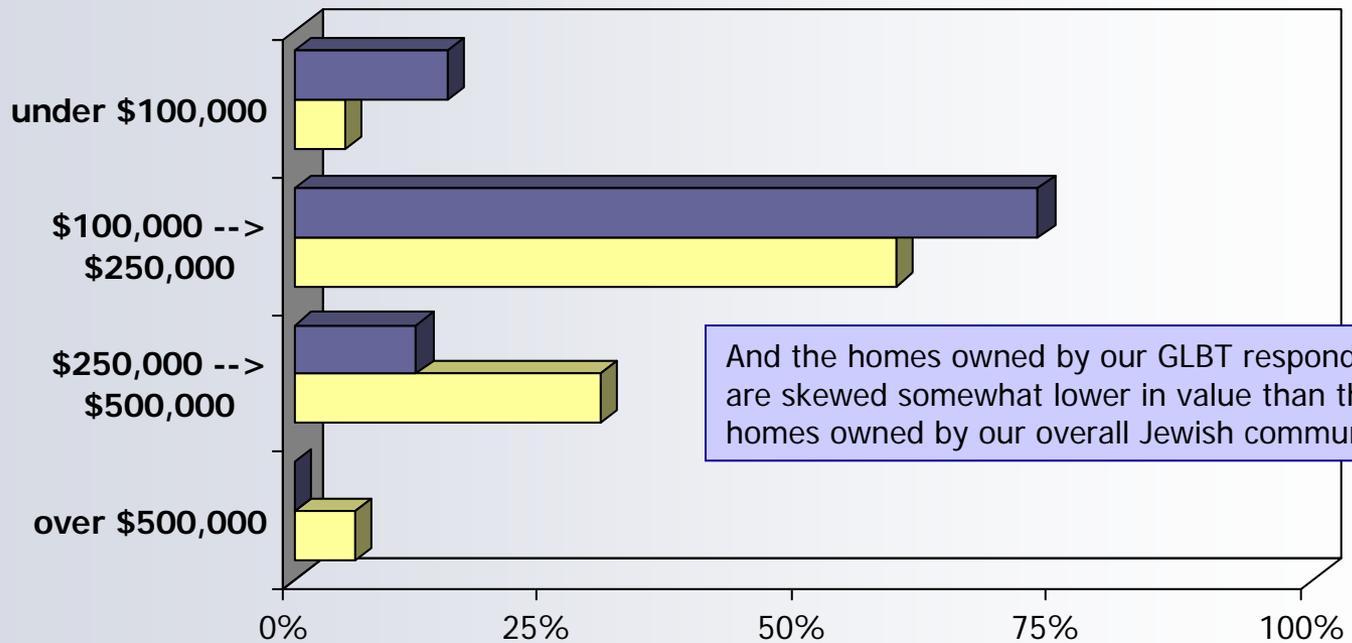


	rented	owned
■ GLBT response	21%	79%
■ overall community response	10%	90%

[N=55 versus the full 2,234]

Our Jewish Community's Home Value Profile

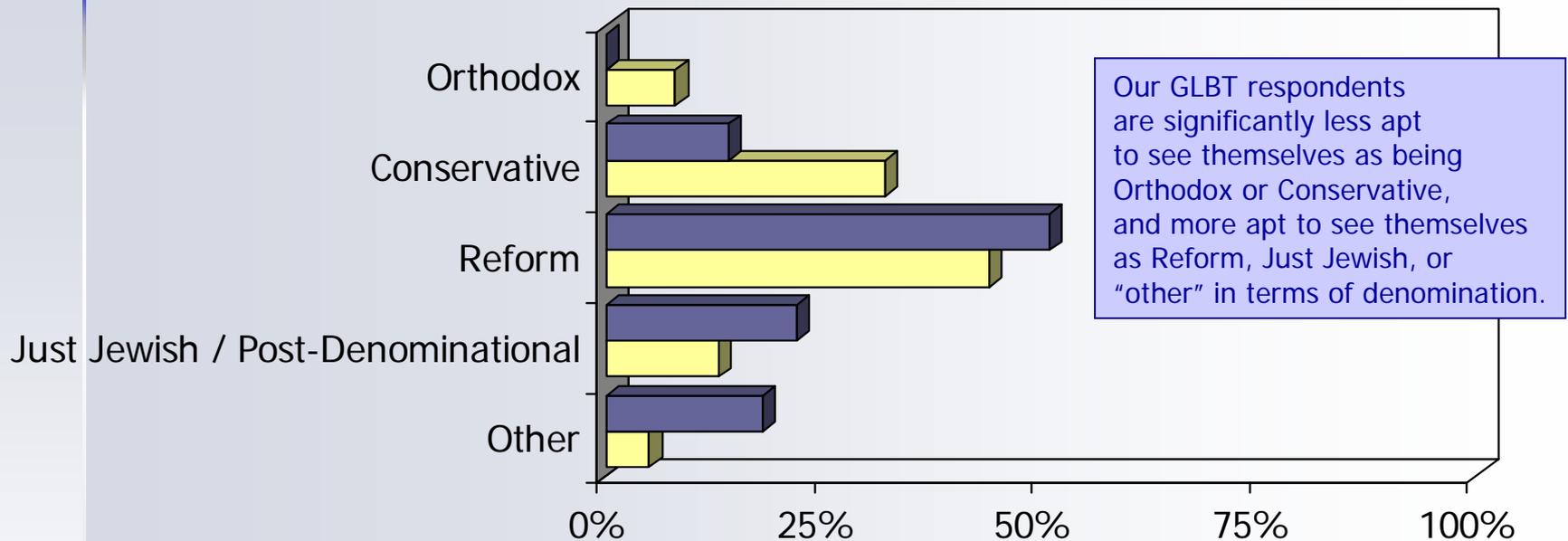
Q145b) [Asked only of those who now own their homes:]
If your Rochester area home were for sale today,
roughly how much do you imagine that it would sell for?



	over \$500,000	\$250,000 --> \$500,000	\$100,000 --> \$250,000	under \$100,000
■ GLBT response	0%	12%	73%	15%
■ overall community response	6%	30%	59%	5%

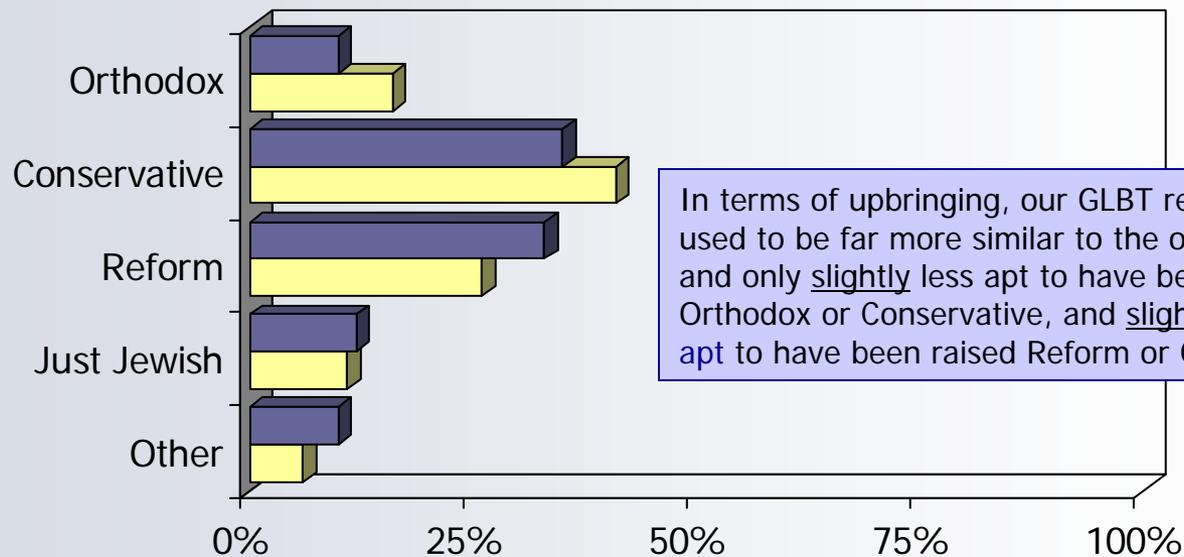
Our Jewish Community's Denominational Profile

Q90) Which of the following most closely describes how you see yourself today?



	Other	Just Jewish / Post-Denominational	Reform	Conservative	Orthodox
■ GLBT response	18%	22%	51%	14%	0%
■ overall community response	5%	13%	44%	32%	8%

Q91) Which of the following most closely describes how you were raised?



In terms of upbringing, our GLBT respondents used to be far more similar to the overall sample, and only slightly less apt to have been raised Orthodox or Conservative, and slightly more apt to have been raised Reform or Other.

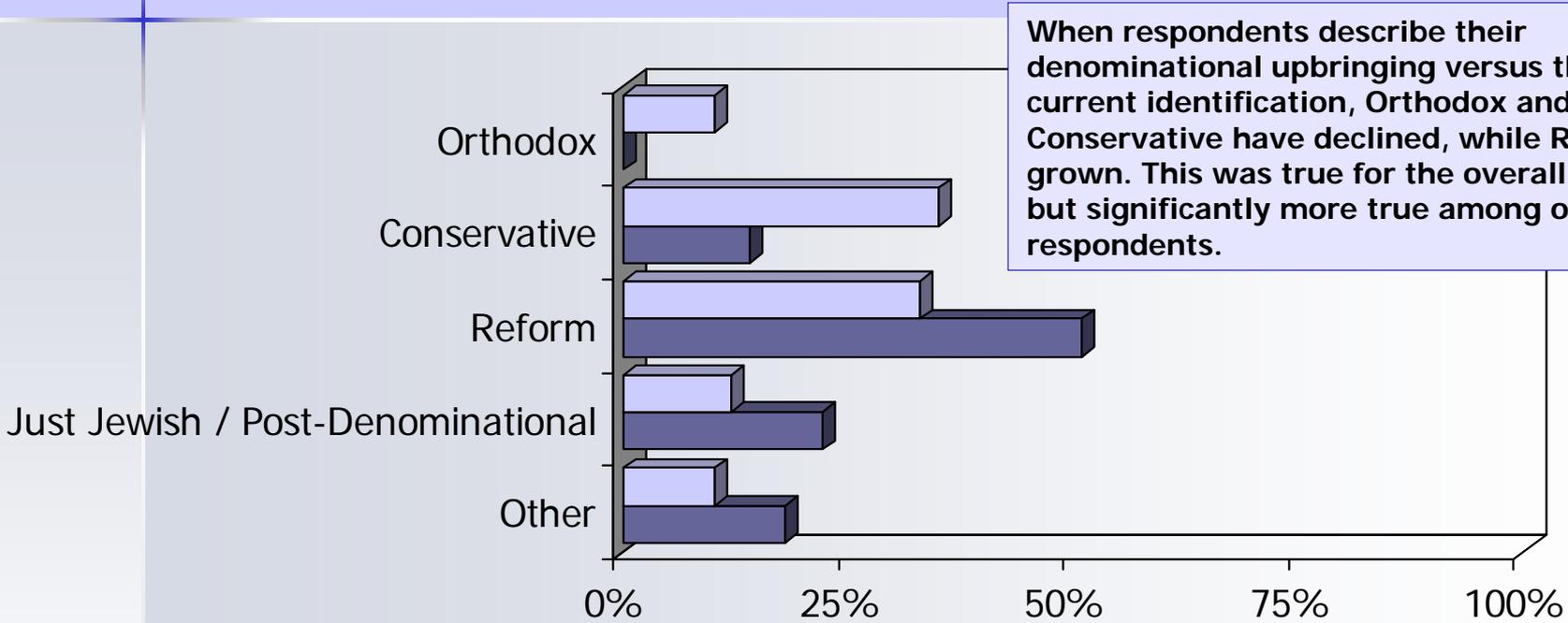
	Other	Just Jewish	Reform	Conservative	Orthodox
■ GLBT response	10%	12%	33%	35%	10%
■ overall community response	6%	11%	26%	41%	16%

GLBT Denominational Perspective:

Q91 by Q90)

How we were raised vs. how we see ourselves today:

When respondents describe their denominational upbringing versus their current identification, Orthodox and Conservative have declined, while Reform has grown. This was true for the overall sample, but significantly more true among our GLBT respondents.

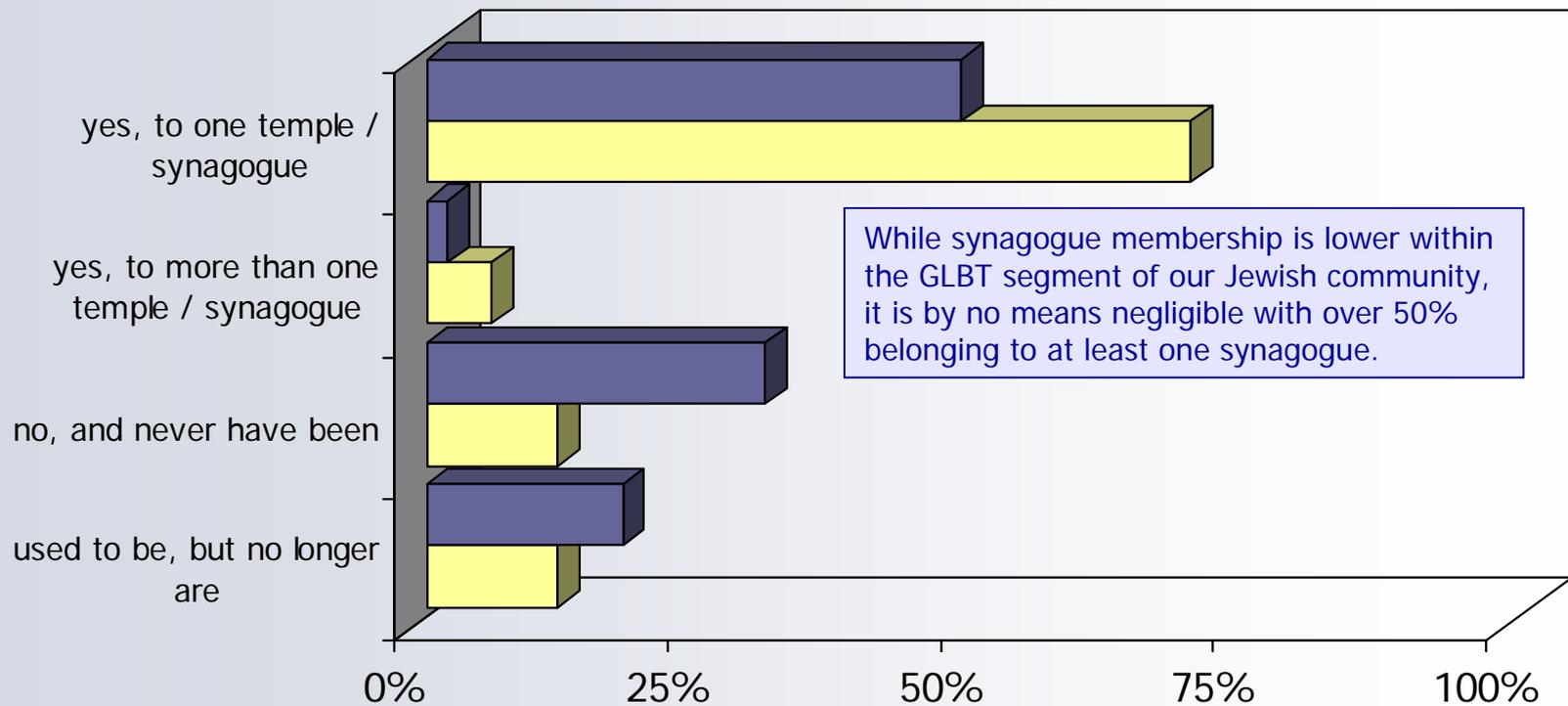


	Other	Just Jewish / Post-Denominational	Reform	Conservative	Orthodox
□ % raised	10%	12%	33%	35%	10%
■ % today	18%	22%	51%	14%	0%

[N=55 versus the full 2,234]

Our Jewish Community's Synagogue Affiliation Profile

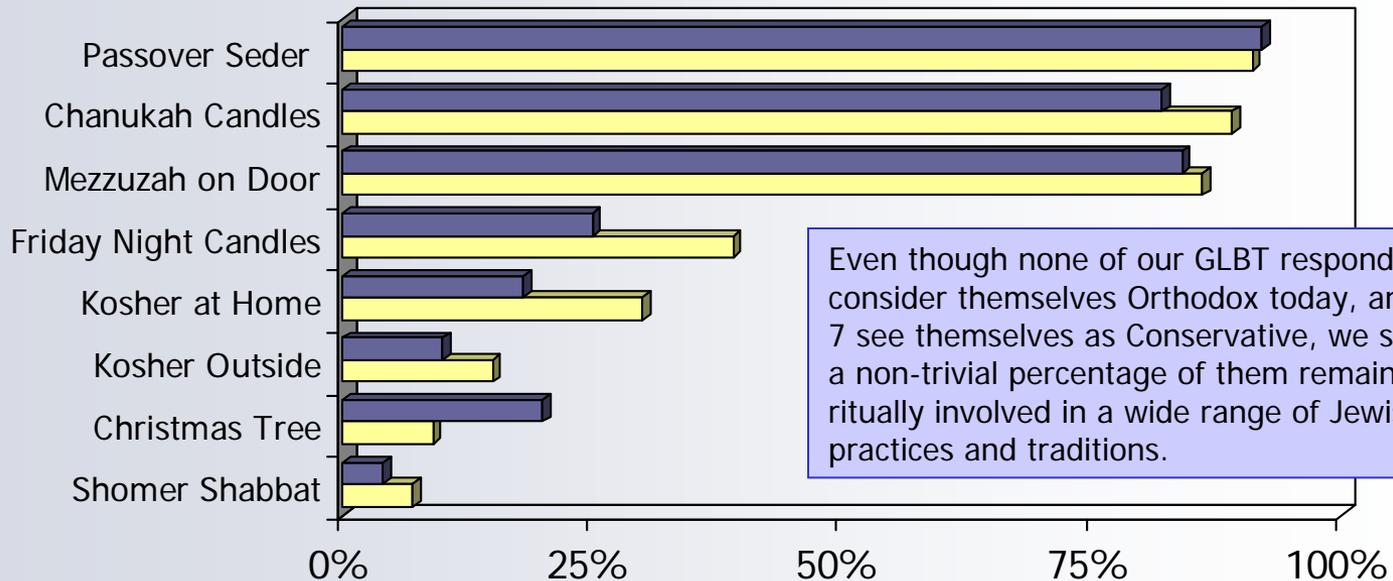
Q95a) Is your household currently a dues-paying member of any local temple or synagogue?



	used to be, but no longer are	no, and never have been	yes, to more than one temple / synagogue	yes, to one temple / synagogue
GLBT response	18%	31%	2%	49%
overall community response	12%	12%	6%	70%

Our Jewish Community's Ritual Observance Profile

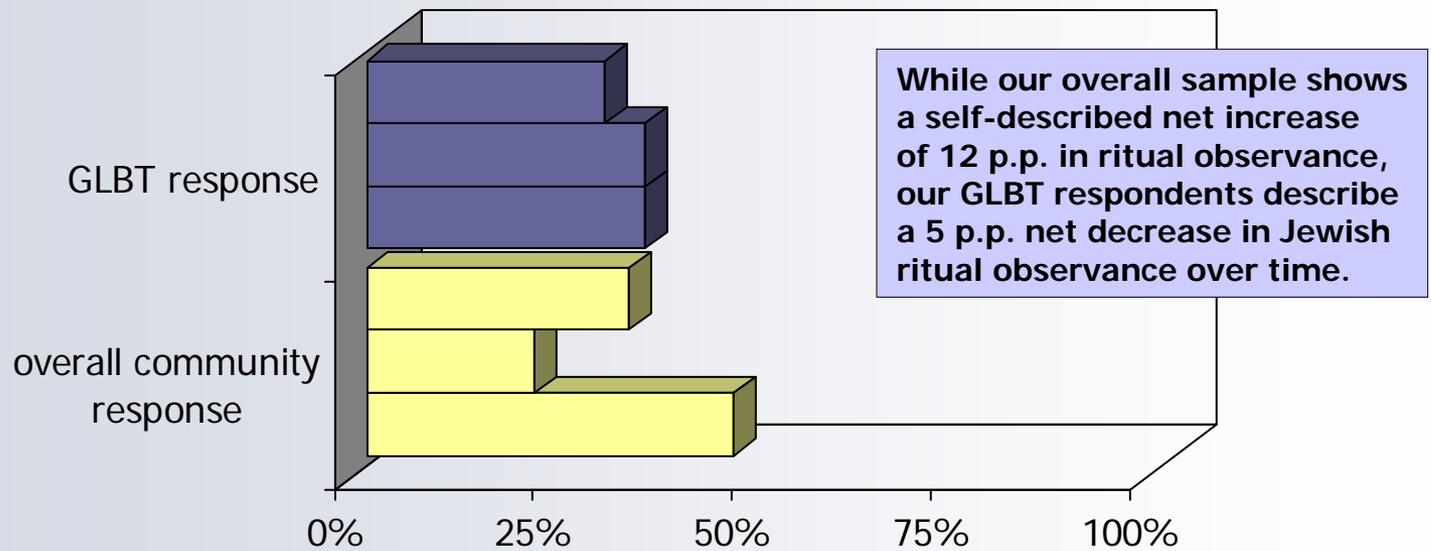
Q86) Hierarchy of respondents who always / usually /do each of the following:



Even though none of our GLBT respondents consider themselves Orthodox today, and only 7 see themselves as Conservative, we still see a non-trivial percentage of them remaining ritually involved in a wide range of Jewish practices and traditions.

	Shomer Shabbat	Christmas Tree	Kosher Outside	Kosher at Home	Friday Night Candles	Mezzuzah on Door	Chanukah Candles	Passover Seder
GLBT response	4%	20%	10%	18%	25%	84%	82%	92%
overall community	7%	9%	15%	30%	39%	86%	89%	91%

Q93a) All things considered, over time has your level of Jewish ritual observance increased, decreased, or remained about the same?

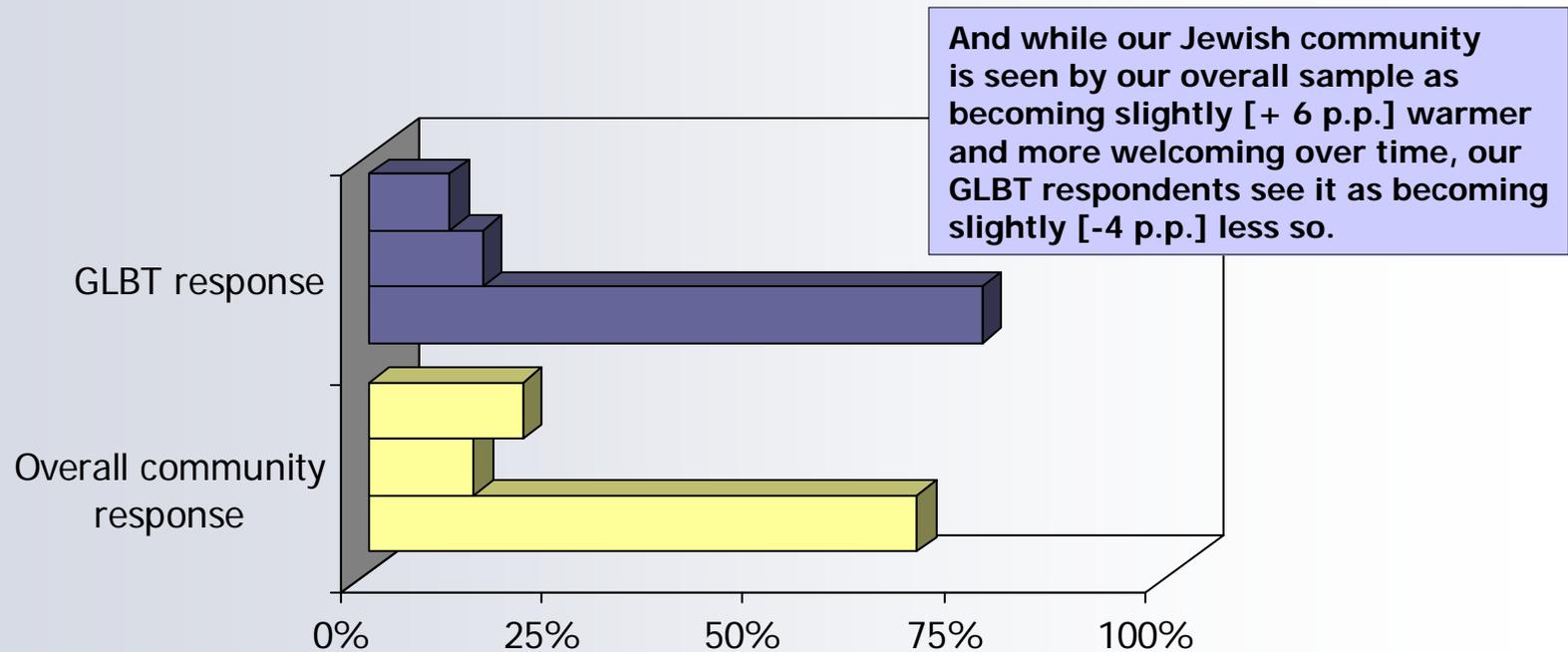


	overall community response	GLBT response
increased	33%	30%
decreased	21%	35%
remained about the same	46%	35%

12 p.p. net increase

5 p.p. net decrease

Q93b) Over time, have you found that the warmth and welcoming nature of the Rochester area's Jewish community has increased, decreased, or remained about the same?

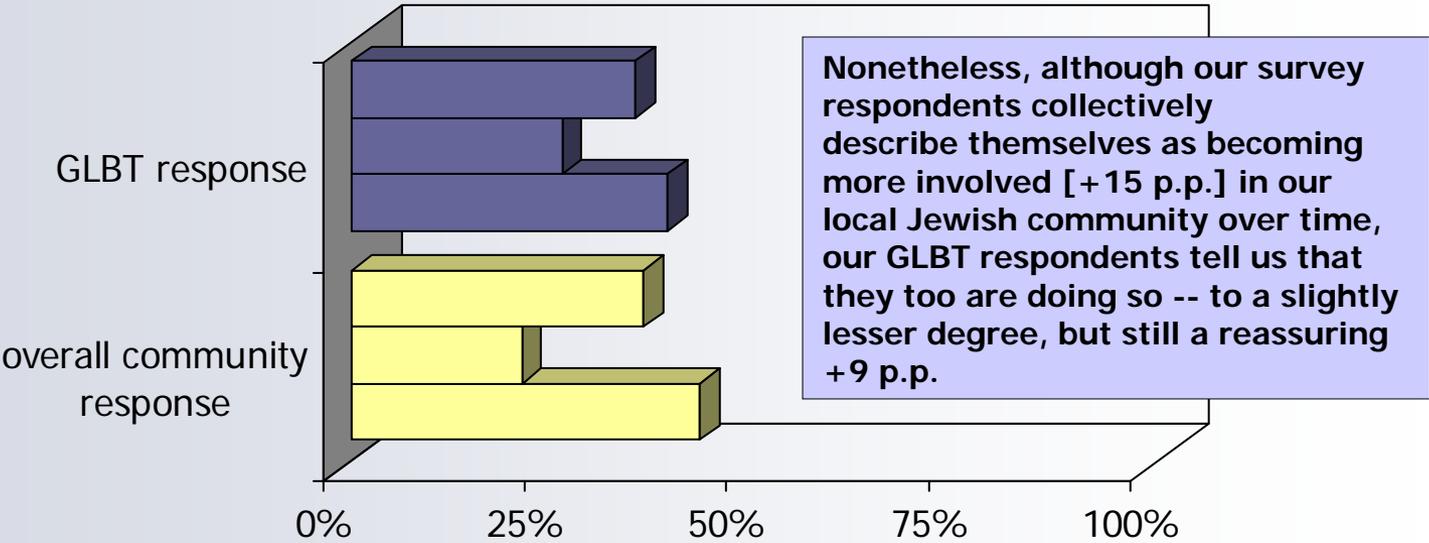


	Overall community response	GLBT response
increased	19%	10%
decreased	13%	14%
remained about the same	68%	76%

6 p.p. net increase

6 p.p. net increase

Q93c) Over time, has your involvement with the Rochester area's Jewish community increased, decreased, or remained about the same?



	overall community response	GLBT response
increased	36%	35%
decreased	21%	26%
remained about the same	43%	39%

15 p.p. net increase

9 p.p. net increase

[N = 55 versus the full 2,334]

IV CONCLUDING OBSERVATIONS

- This collection of slides provides a glimpse into the perspectives and perceptions of our Jewish Community's GLBT members today.
- We began with a micro-profile of the 4 college students [4 of 100, or 4%] who self-identified as being G/L/B/T today. We discovered that they are actually a lot like their 96 college student counterparts in terms of background and experiences.
- We then profiled our other 55 G/L/B/T respondents, whose households represent 117 members of our Jewish community [projected out to an estimate 249 GLBT Jewish households and an estimated 495 GLBT Jews community-wide]. From their input, we learned a great deal about their similarities and differences against the backdrop of our overall sample's findings.
- We learned, for example, that they remain an engaged and highly-affiliated part of our Jewish community, although they don't always feel warmly welcomed and comfortable there. And we tried to gain insight from the correlations between various types of linkages and experiences and the perceived feelings of welcome and comfort.
- This GLBT-related compilation of findings is just another of the analytical iceberg's tips. The rest of the story is being told via the remaining presentations and reports, each focused on a another chapter of **"Count Me In – A Portrait of the Rochester Jewish Community today"**, and each a live resource for the ongoing use of those agencies, organizations, and individuals who will be planning for our Jewish community's future in the years ahead.