



# New South Wales Jewish Board of Deputies

The Representative Organisation of NSW Jewry  
ABN 82 990 574 147

ועד הקהילה היהודית בנס.וו.

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President: David D Knoll  
Chief Executive Officer: Vic Alhadeff

24 July 2006

Mr Ian Campbell  
The Electoral Commissioner and Chair of the Committee  
Redistribution Committee for New South Wales  
Level 1, Roden Cutler House  
24 Campbell Street  
Haymarket NSW 2000

Dear Mr Campbell,

As President of the NSW Jewish Board of Deputies, I write to you to express our views at the proposed removal of a portion of Randwick from the Federal Electorate of Wentworth.

The NSW Jewish Board of Deputies is the elected peak body of the Jewish Community in NSW. We are recognised and acknowledged by the NSW State Government, its agencies, the media and other ethnic and religious groups as the representative body of the Jewish Community and we speak on its behalf on all matters affecting the status, welfare and interest of NSW Jewry.

I urge you to reconsider the draft redistribution and retain that part of Randwick bounded by Alison Road within the Wentworth Electorate. There are some special reasons for this, pertaining to the Jewish community, which reasons I outline below.

Four of our major communal organisations, JewishCare, Sir Moses Montefiore Home for the Aged, Moriah College and the Emanuel School all of which either rely upon or are eligible to receive federal government funding, fall within this section of Randwick. We believe that these key Jewish institutions should remain in Wentworth not only to preserve the Electorate's unique Jewish character, but to maximise the effectiveness of the community's representations to government.

As stated, three of our key constituent organisations are the Emanuel School, Moriah College and the Sir Moses Montefiore Home for the Aged, which is scheduled to open in August 2006.

The new Sir Moses Montefiore Jewish Home for the Aged, is located on the corner of King and Dangar Streets in Randwick. This massive development on more than three hectares will be the jewel in the crown of Sydney Jewry and the finest facility of its kind in the Jewish world when it opens next month. The site will initially provide accommodation for more than 270 residents with provision to grow to over 400. It is also noteworthy that most residents of the Home previously lived in Wentworth. The site will also house an aged day care centre, which is a joint venture of JewishCare and the Sir Moses Montefiore Home.

Constituents: Access Ezer-Urim • Association of Jewish Engineers • Australasian Jewish Medical Federation (NSW) • Australasian Union of Jewish Students (AUJS) • Australian Association of Jewish Holocaust Survivors & Descendants • Australian Friends of Tel Aviv University (NSW) • The Australian Jewish Genealogical Society • Australian Jewish Historical Society • B'nai B'rith Council of NSW • Bondi Mizrahi Synagogue • The Central Coast Shalom Progressive Jewish Congregation • The Central Synagogue • Child Survivors of the Holocaust Group (Sydney) • Coogee Synagogue • Cremorne & District Hebrew Congregation • Eastern Jewish Association • Emanuel School • Friends of Bar Ilan University (NSW) • Friends of Magen David Adom (NSW) • Friends of Zahal Disabled Veterans Organisation - Beit Halochem • The Great Synagogue • Jewish Arts & Culture Council (JACC) • JewishCare • Jewish Centre on Ageing (COA) • Jewish Folk Centre • Joint Committee for Jewish Higher Education • Kehillat Masada Synagogue • Kesser Torah College • Mandelbaum House • Maroubra Synagogue • Masada College • Moriah College • Mount Sinai College • National Council of Jewish Women of Australia NSW • Newcastle Hebrew Congregation • Newtown Synagogue • North Shore Synagogue • North Shore Temple Emanuel • NSW Association of Jewish Ex-Servicemen & Women • NSW Association of Sephardim • NSW Board of Jewish Education-Academy BJE • NSW Board of Progressive Jewish Education • NSW Friends of the Hebrew University • NSW Jewish War Memorial Community Centre • NSW Maccabi • NSW Society of Jewish Jurists & Lawyers • Parramatta & District Synagogue • The Shalom Institute • Sir Moses Montefiore Jewish Home • South Head & District Synagogue • Southern Highlands Jewish Community • Southern Sydney Synagogue • State Zionist Council of NSW • Strathfield Hebrew Congregation • The Sydney Jewish Museum • Technion Society of Australia NSW • Temple Emanuel (The Congregation of Kehillat Emanuel) • The Jewish House • Women's International Zionist Organisation (WIZO) NSW • Wolper Jewish Hospital • WomanPower • Yad L'Yad

Much of Jewish Care's constituency also falls within the Wentworth electorate. If representation of the clients of JewishCare were separated from the representation of the organisation (and the remainder of the community), it would necessarily divide the responsibility between two local members where single representation of one constituency is simply more efficient and effective.

The Emanuel School, the second largest Jewish High School in NSW, is situated at 20 Stanley Street in Randwick and is renowned as one of the premier Jewish Schools in the world. It provides educational excellence for students from Pre-school to Year 12. It is a most successful College. In the same way that there needs to be identical representation for the clients and organisation in welfare, there needs to be such in the case of this school and its clients.

It is also beneficial in this case to have both Emanuel and Moriah College (the largest Jewish school in the Southern Hemisphere, which is situated in Wentworth) in the same electorate and subject to representation by the same person in Parliament. Further, the representation of Moriah would, itself, be split as part of its student body is co-located on the Montefiore site.

There is a significant benefit to our community in keeping Federal political representation of such key community institutions in one electorate. Apart from the capacity to ensure that the local member is more familiar with the full extent of the community, which is to her/his benefit, it is essential for the community, which is numerically small in an Australia wide context, to have its community concentrated in a way that ensures that interest in the particular concerns of the community is maximised and that cognisance is taken of the special needs of an otherwise overwhelmed minority. Such is the case in Melbourne Ports, the only other electorate with a large Jewish population, and should remain the situation in Wentworth.

In order to preserve the unique and special character of Wentworth's Jewish Community and for the other reasons referred to above, we encourage you to include the new Sir Moses Montefiore Home and JewishCare facilities, the Moriah pre-school and the Emanuel School, within the boundaries of the Wentworth Electorate and, therefore, not excise from Wentworth the area to which reference has been made.

Yours sincerely,

David D. Knoll  
President, NSW Jewish Board of Deputies

Tuesday, 25 July 2006  
29 Tamuz, 5766

Mr Ian Campbell  
Electoral Commissioner  
Chair of the Redistribution Committee for NSW  
Level 1, Roden Cutler House  
24 Campbell Street  
HAYMARKET NSW 2000

Dear Mr Campbell

On behalf of the Jewish Communal Appeal (JCA), I urge you to keep the area of Randwick up to Alison Road in the Wentworth Electorate because of its strong Jewish ties.

The JCA is the central fundraising, planning and facilitating organisation for the NSW Jewish community. Established in 1967, the JCA was founded to manage an annual communal fundraising appeal and to enable an equitable distribution of communal funds. Today, there are 18 constituent organisations covering schools, tertiary and continuing education, welfare, family, aged and communal services.

Our activities are largely focussed on the Wentworth Electorate, which is the heart and soul of Sydney's thriving Jewish community. With a myriad of services and an array of synagogues, Wentworth is the envy of other Jewish communities in the world. It is the only Electorate in NSW with a Jewish character.

Two of our key constituent organisations are the Emanuel School at 20 Stanley Street Randwick and the Sir Moses Montefiore Home for the Aged on the corner of King and Dangar Streets Randwick, which is scheduled to open in August 2006.

We are immensely proud of these magnificent institutions. Our slogan "today, tomorrow, forever" is particularly relevant to them. These great communal assets are fundamental to the future welfare, strength and vibrancy of the NSW Jewish community.

**JCA CONSTITUENT ORGANISATIONS...**

Academy BJE  
- NSW Board of  
Jewish Education

ACT Jewish  
Community

Australian Jewish  
Historical Society

B'nai B'rith

Committee for Jewish  
Higher Education

Emanuel School

JewishCare

Jewish Folk Centre

Masada College

Moriah College

Mount Sinai College

National Council of  
Jewish Women

NSW Board of  
Progressive Jewish  
Education

NSW Jewish Board of  
Deputies

Sir Moses Montefiore  
Jewish Home

Sydney Jewish  
Museum

The Shalom Institute

Major Sponsor

 **Westpac**  
Business Bank

**Jewish Communal Appeal**

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The Emanuel School gives our children more than an education – it gives them a wonderful start in life. It is a thriving co-educational contemporary Jewish day school providing educational and academic excellence from preschool to Year 12. The campus also boasts landmark buildings of historic value and importance and a Synagogue. In last year's HSC, an impressive 33% of students gained UAls over 95. It has been ranked in the top 20 schools in NSW over the last two years.

The new Sir Moses Montefiore Home for the Aged will provide exceptional care for the aged while embracing the richness of Jewish culture and tradition. It will be the pride of the Jewish community and a world leader when it comes to the quality of service for our elders. With the latest technological and design innovations, it will lead the industry in every facet of best practice in aged care. The development, which is on an expansive 3.5 hectare site, will include approximately 280 rooms, a Synagogue, and hydrotherapy pool. With a rapidly ageing Jewish population in NSW, the facility is expected to expand to 400 rooms.

We are also delighted that in a partnership with another constituent organisation, the JewishCare Burger Aged Day Care Centre, is relocating from Woollahra to a state of the art facility on the Randwick Montefiore campus. This further cements the Jewish presence in Randwick.

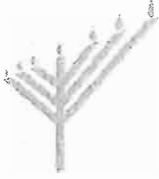
We ask that the critical mass of our small community and its major institutions not be diluted further by the proposed redistribution. In addition, the Emanuel School, JewishCare and the new Sir Moses Montefiore Home for the Aged have abiding and strengthening Jewish connections to Wentworth. In the best interests of the Jewish community, we ask for them to remain in Wentworth, which has a proud and unified Jewish identity.

We believe that the views and sentiments expressed in this letter are consistent with those expressed by the NSW Jewish Board of Deputies, our community's other roofbody organisation.

Yours sincerely



**David Balkin**  
President



## **Rabbi Pinchus Feldman OAM**

Dean & Spiritual Leader, The Yeshiva Centre

36 Flood Street (PO Box 18), Bondi NSW 2026, Australia

Phone: (02) 9387 3822 • Fax (612) 9387 5774

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24 July 2006

Mr Ian Campbell  
The Electoral Commissioner and Chair of the Committee  
Redistribution Committee for New South Wales  
Level 1, Roden Cutler House  
24 Campbell Street  
Haymarket NSW 2000

Dear Mr Campbell,

I write to you in my capacity as Dean and Spiritual Leader of the Yeshiva Centre, Honorary Life President of the Rabbinical Council Of NSW and head of the Chabad movement in NSW since 1968.

I express my disappointment that there is a proposal to remove the north ward of Randwick, an area with a proud Jewish identity, from the Wentworth Electorate. The area is home to the following leading Jewish organisations; new Montefiore Home, JewishCare Burger Centre, Emanuel School and Moriah Preschool.

Wentworth's Jewish community is the heart and soul of Sydney Jewry. When our family and friends from around the world visit Sydney, they all comment on the "special Jewish community in Wentworth".

In the last three years, the Chabad movement in Wentworth has grown at a phenomenal rate, assisted by recent Jewish immigration from South Africa, Israel and the exodus of large numbers of Jews from the North Shore. The reason why these Jews have moved to Wentworth is because of the area's close-knit and established Jewish community. They want to have access to Wentworth's excellent Jewish infrastructure including; the Yeshiva Rabbinical College, the Mikvah, the new Kollel, Jewish Day Schools, Kosher restaurants and the Eruv.

We are looking for new buildings to house our rapidly growing Chabad congregations. Currently, we have thriving communities in Wentworth at:

**CHABAD LUBAVITCH BONDI**  
25 O'Brien St, Bondi

**CHABAD DOUBLE BAY**  
The Adler Synagogue, Kiaora Rd, Double Bay

YOUNG ADULT CHABAD  
36 Flood St, Bondi

ISRAELI TOURIST CHABAD HOUSE  
1/52 Hall St, Bondi Beach.

YESHIVA SYNAGOGUE  
36 Flood St, Bondi

DOVER HEIGHTS SHULE  
cnr Blake & Napier streets, Dover Heights

To put it in context, our vast social, educational and spiritual activities impact over 30,000 people per year.

Of particular note, we have seen an increase in our activities in the north ward of Randwick, with recently enhanced programming for the vibrant Jewish community there.

We therefore ask that this area of Randwick, which includes four vital Jewish organisations and an energetic Jewish population, remains in Wentworth to maintain the Electorate's unique and united Jewish community.

However you decide on the matter, may G-d bless you and all Australia's public servants for maintaining Australia's unique commitment to multiculturalism that makes ethnic communities proud to call Australia home.

Warm regards,

A handwritten signature in black ink, appearing to read 'Pinchus Feldman', written in a cursive style.

Rabbi Pinchus Feldman OAM



EMANUEL SCHOOL

**Emanuel School**  
PO Box 202  
Randwick NSW 2031  
20 Stanley Street  
Randwick NSW 2031  
**Tel:** 02 9398 8388  
**Fax:** 02 9399 9351  
[www.emanuelschool.nsw.edu.au](http://www.emanuelschool.nsw.edu.au)

Emanuel School  
ACN 002 521 342  
Member of the JCA Family  
of Communal Organisations

27 July 2006

2 Av 5766

Mr Ian Campbell  
The Electoral Commissioner and Chair of the Committee  
Redistribution Committee for New South Wales  
Level 1, Roden Cutler House  
24 Campbell Street  
Haymarket NSW 2000

Dear Mr Campbell,

On behalf of the Emanuel School community, I urge you to please keep our School in the Wentworth Electorate.

Wentworth is unique as the only Electorate in NSW with a sizeable Jewish population. Most of the key Jewish institutions in NSW are located in Wentworth.

One of the most important and prominent organisations that services the Jewish community of Wentworth is our School located in Stanley Street, Randwick.

Our School provides educational and academic excellence for over 650 students from Pre-School to Year 12. In the 2005 HSC, 33% of students attained a UAI over 95. In the last two years, enrolments have increased by more than 100.

Our School has a very close connection with Wentworth. The overwhelming majority of our students, their families and our alumni live in Wentworth. In fact, a major reason why parents choose to send their children to our School is because we are part of the Wentworth Jewish community.

It is therefore in the best interests of our School community that we remain in Wentworth.

Yours sincerely

**Alex Abulafia**  
**President, Emanuel School**



24 July, 2006.

Mr Ian Campbell  
The Electoral Commissioner and Chair of the Committee  
Redistribution Committee for New South Wales  
Level 1, Roden Cutler House  
24 Campbell Street  
Haymarket NSW 2000

Dear Mr. Campbell

As President of JewishCare and on behalf of our organisation, I am disappointed that you have proposed to take an area of Randwick out of the Wentworth Electorate.

Established as the Australian Jewish Welfare Society to help European migrants in 1936, JewishCare now runs more than 25 programs that assist aged, disabled and young people in Wentworth. In 1999, we changed our name to JewishCare. Today, JewishCare is the major provider of non-residential services to Sydney's Jewish community. Each year JewishCare provides a wide range of services that help 4,000 people.

In September, our JewishCare Burger Aged Day Care Centre is moving from Woollahra to a state of the art facility on the site of the new Sir Moses Montefiore Jewish Aged Care Home on the corner of King and Dangar Streets in Randwick - the single largest capital infrastructure spending in the history of Australian Jewry. The Burger Centre program is for frail aged Jewish people who are looking for activities and companionship. The overwhelming majority of the clients live in Wentworth.

The move to this new facility will ensure that older people in our community who need support to continue living in their own homes have access to the best, most appropriate services to meet their needs. They will also have access to the facilities and services at Montefiore, such as the aquatic centre, hairdresser, café, retail precinct and Synagogue.

As mentioned above, JewishCare has been proudly serving the Wentworth Jewish community for 70 years and we want this close relationship to continue.

We therefore request that the JewishCare Burger Aged Day Care Centre in Randwick remains in Wentworth.

Regards

Eva Fischl OAM  
President of Jewish Care, NSW  
President of Jewish Care, Australia.

*Eva Fischl* O.A.M.  
30 Wentworth Road, Vacluse, N.S.W. 2030 Australia  
Ph: 9337 5612 Mob: 0414 945 557, E-mail: e.fischl@jewishcare.com.au



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**From:** Robert Orie [rorie@montefiorehome.com.au]  
**Sent:** Wednesday, 26 July 2006 1:59 PM  
**To:** Orkin, Anthony (M. Turnbull, MP)  
**Subject:** Randwick Admissions

Hi Anthony,

We currently have 90 residents pre-booked for placement at Randwick. Approximately 80% are from the Wentworth electorate.

A further 10-15 are being processed by the Aged Care Assessment Team (ACAT) each week.

I would be delighted to arrange a tour of the new facility for you and Malcolm. Let me know some dates that may be convenient.

Please let me know if you require any further information

Regards,

Robert

---

**Robert Orie**  
**Chief Executive Officer**  
Sir Moses Montefiore Jewish Home  
120 High Street  
Hunters Hill, NSW 2110  
SYDNEY, AUSTRALIA

Tel: +612 9879 2777  
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27/07/2006

25 July 2006

Mr Ian Campbell  
The Electoral Commissioner and Chair of the Committee  
Redistribution Committee for NSW  
Level 1, Roden Cutler House  
24 Campbell Street  
Haymarket NSW 2000

Dear Mr Campbell,

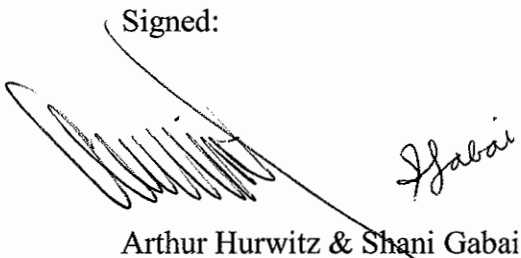
We, the undersigned Jewish residents of Randwick are very disappointed with the Australian Electoral Commission's (AEC's) proposal to take the North Ward of Randwick Council out of the Wentworth Electorate.

Like the rest of Wentworth, our area has a strong and enduring Jewish character. We do not wish to break the vitally important links with our Jewish neighbours in Wentworth. It is important for us to be part of this community. There are excellent Jewish amenities here, like the soon-to-be-opened Sir Moses Montefiore Jewish Home for the Aged, the Moriah Pre-school and the Emanuel School. The purpose of these important institutions is to serve all the Jews of Wentworth.

Over the past two to three years the Jewish character of this area has been strengthened even further by a large influx of new arrivals. Jews have moved to our area in sizable numbers, for the **precise** reason that it is part of the Wentworth electorate - a NSW Electorate with a rich, proud and longstanding Jewish Australian heritage and tradition. Our area's close and unique Jewish bond with Wentworth should not be broken. We are part and parcel of the Wentworth community, and we wish to stay that way. We would be extremely saddened to learn that this may no longer be the case in future.

We therefore respectfully ask that you please reconsider your decision.

Signed:



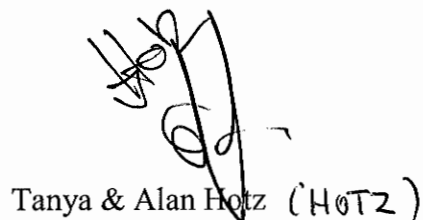
Arthur Hurwitz & Shani Gabai

5/37 Church Street

Randwick 2031

Ph 9326-3640

Signed:



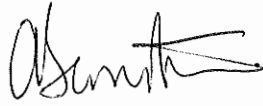
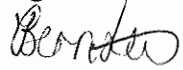
Tanya & Alan Hotz (HOTZ)

6/6 Church Street

Randwick 2031

Ph 9398-6170

Signed:



Terry & Alon Bernstein

42/6 Church Street

Randwick 2031

Ph 9398-4773

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NATIONAL (JULY 13, 2006)

## Dawn of new era as American rabbis open kollel in Sydney



Photo: Ingrid Shakenovskiy

### DAN GOLDBERG

DAWN broke at 6.32am in Sydney on Tuesday, but less than one hour later, the arrival of Qantas flight 108 from New York heralded the dawn of a new era in Jewish life in the Harbour City.

Among the passengers on the aircraft were more than 25 Orthodox Jews: seven rabbis, their wives and a flock of kinder - all of them here to open Sydney's first full-scale kollel, an institute for the advanced study of Torah.

The rabbis and their families were greeted at the airport by Rabbi Shalom Silberberg, the rosh (head) of the new kollel, who arrived in Sydney from New Jersey two months ago to lay the foundations for the Jewish institute.

Two more rabbis and their families will arrive in Sydney in the next few weeks, taking their total to 10 rabbis - the requisite number for a minyan.

The rabbis - all graduates of Lakewood Yeshiva in New Jersey, the largest Orthodox institution of its kind in the US -- will be based at the Adath Yisroel Congregation in Bondi, although Rabbi Silberberg stressed the kollel is totally independent of the Adath.

Called the Sydney Community Kollel, the men will study Torah during the day and teach community members - either individually or in groups - at night.

"The idea is to expose the greater community to learn on this [higher] level," said Rabbi Silberberg, a Litvisher.

Most of the families are expected to stay in Sydney for about three years, he said.

"We are not coming to step on people's toes. We are offering [our services to the community] but it's up to them what they would be interested in. We'd like to have 100 people [studying with us] a night."

The cost of establishing the institute -- including airfares, accommodation and wages -- is estimated to be about \$1.2 million per year, most of which has been raised by Sydney benefactors with some seed money for a philanthropic foundation in the US.

Dr Geoffrey Zeilic, the chair of the kollel's management committee, told the AJN this week: "I feel unbelievable excitement that many people in the community at large will benefit from having these people in our midst. Many people have no idea what a kollel is, and that there will be a huge range of educational programs running here."

Dr Zeilic, who has been planning and fundraising for the kollel for almost three years, said the idea originated when Adath Yisroel's Rabbi Osher Reich arrived here several years ago and suggested a community the size of Sydney required a kollel. One previous attempt to establish such an institute had failed, Dr Zeilic said.

He said the kollel will "augment and work together with the present institutions", such as Sydney's Yeshiva Centre, which has

operated an evening kollel for the last year.

The Yeshiva Centre's dean, Rabbi Pinchus Feldman, said: "I wish them a great deal of success. We're living in a society that desperately needs moral and spiritual values."

Rabbi Silberberg, the son of Holocaust survivors, was 11 when he moved to Israel with his parents in 1980. In 1990 he returned to America to study at Lakewood Yeshiva before teaching there. Then, in 2000, he returned to Israel and taught at the Hofetz Haim high school in Jerusalem. He has already started night classes in the last two months, attracting between 30 and 50 people.

Former Moriah College president Robert Gavshon, one of the kollel's 10-man board of governors, added: "I see it as a very important party of a Jewish community to have a kollel to impart and disseminate Jewish learning."

Others who sit on the kollel's board include Sydney Chevra Kadisha president David Ainsworth and South Head Synagogue president Malcolm Kofsky, as well as the Jewish Learning Centre's Rabbi David Blackman, and North Shore's Rabbi Paul Lewin.

Melbourne is already home to at least three kollels: Kollel Beth HaTalmud, Kollel Beis Yosef, and Kollel Menachem Lubavitch. Between them, they provide shiurim to more than 100 people a day on average.

Photo Gallery

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**From:** Collister, Denis [dcollister@moriah.nsw.edu.au]  
**Sent:** Tuesday, 25 July 2006 5:16 PM  
**To:** Orkin, Anthony (M. Turnbull, MP)  
**Subject:** enrolments

Anthony,

Further to our discussion, here are our enrolment figures for years K to 12.

2000 - 1471  
2001 - 1492  
2002 - 1561  
2003 - 1595  
2004 - 1620  
2005 - 1614  
2006 - 1620

In the Preschools we are licensed for 60 in Randwick and 66 in Rose Bay. In addition there are two sister campuses that have 90 children. The Preschools are in addition to the numbers above.

Regards.

Denis Collister  
College Bursar  
9387 3555

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## New South Wales Jewish Board of Deputies

The Representative Organisation of NSW Jewry  
ועד הקהילה היהודית נ.ש.ו.ל.

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President: David D. Knoll  
CEO: Vic Alhadeff

### FACSIMILE TRANSMISSION SHEET

Attention: Anthony Orkin

Facsimile: 9369 5225

Organisation:

Date: 17/07/2006

From: Alla Pilman JP  
Policy & Information Manager

Facsimile: 9331 4712  
Pages including this page: 28

### MESSAGE:

Dear Anthony,

As per your request, please find enclosed a copy of Demographic Profile of the Sydney Jewish Community by Dr Gary Eckstein (2003). As mentioned, the study is based on the 2001 Census.

Regards,

Alla.



NEW SOUTH WALES  
JEWISH COMMUNAL APPEAL

SYDNEY JEWISH COMMUNITY  
DEMOGRAPHIC PROFILE

by

DR. GARY ECKSTEIN

February 2003



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## EXECUTIVE SUMMARY

The Jewish community of Sydney continued to grow between 1996 and 2001 but at a slower rate than between 1991 and 1996. The Sydney population at June 2001 was estimated at 40,025 with a State Jewish population of 41,560. The reduced growth rate resulted from three major demographic changes:

- Deaths exceeded births by almost 1,000 as European Holocaust survivors entered advanced ages.
- Immigration from the former Soviet Union ended although South African immigration continued to flow strongly.
- There was an apparent increase among young adults no longer nominating their religious affiliation as Jewish.

The community remains concentrated in the Eastern suburbs of Sydney (63%), especially the southern tier between Bondi and Vaucluse. However, the North Shore suburbs share of population reduced while the share of the South Eastern suburbs (Randwick to Maroubra) increased. The common choice of St. Ives for migrants from South Africa is still applicable but just as many are moving directly into the Eastern suburbs. The rapid increase in residential home prices occurring during these years in the main Jewish suburbs may have been a factor in movement to new precincts such as the Northern Beaches.

Sydney Jews are older than the average population, a legacy of the major migration period just before and after World War II. While the overall share of population of persons over the age of 60 has reduced, the proportion of the very old has increased with major implications for aged care. There are a large number of women over the age of 80 and living alone who will have increasing needs for support. The community must also soon plan for the future aged care of Jews from the former Soviet Union who are experiencing financial and language difficulties.

The move to Jewish day schools continued with most parents preferring Jewish schools over the government and non Jewish private sector combined although there was a movement back to government primary schools on the Upper North Shore and to secondary non Jewish private schools in the Eastern suburbs. The 3500 children in Jewish day schools represent 63% of the whole school age population. However, differences in access and income are apparent when we look at variation by these factors and by country of birth. The previous gap in proportion at Jewish day schools between primary and secondary grades has now disappeared and we may be approaching a more stable ratio. Further growth in Jewish day schools is likely to be determined primarily by immigration rates.

Intermarriage rates remained stable but the proportion of mixed marriages increased through ageing. Among the young, about one third marry a non Jewish partner and this pattern occurs equally for Jewish males and females. The children of mixed marriages are recorded as Jewish in about 40% of cases usually when the mother is Jewish in line with

*halacha*. However, potential problems for the community are that only a little more than half the children with a Jewish mother but non Jewish father are reported as Jewish while parents recorded about one sixth of children where only the father is Jewish.

While the Jewish community is affluent compared to other ethnic minorities, there are pockets of disadvantage that cannot be overlooked. Many elderly Jews are dependent upon the pension while some families, especially from the former Soviet Union, are in difficult circumstances. There will be a continuing call upon the community to give support in this area.



## DEMOGRAPHY OF THE SYDNEY JEWISH COMMUNITY 2001

### Background

This is the fifth of a series of reports for the Jewish Communal Appeal on the demography of the Sydney Jewish community. All of these reports have extracted data collected in the national census of Population and Housing. Since 1961 the census has been conducted at five yearly intervals by the Australian Bureau of Statistics (ABS). Communal statistics, where available, have been used to support or modify census findings. Earlier reports by this author studied community demography following the 1981, 1986 and 1996 censuses. Encel & Moss<sup>1</sup> reported findings from the 1991 census.

The Australian Jewish population is concentrated in Victoria (46%) and New South Wales (41%). More than 96% of the Jewish community of NSW lives in Sydney compared to 63% of the general population. This report begins with a general overview of the State Jewish population but detailed statistics on demographic trends, education and the aged relate only to the Jews of Sydney. Since communal statistics are confined to Sydney, it would be inappropriate to compare communal data with census information pertaining to all of NSW, except for the section on intermarriage. Some data about Jews living in rural parts of NSW outside the Sydney metropolitan district has also been extracted and a short summary appears near the end of this report. Finally, some information on Jews living elsewhere in Australia is provided mainly to examine flows between Sydney and other parts of Australia. Population estimates are used only as a comparative indicator.

The Sydney Statistical Division is itself divided by the ABS into 14 statistical subdistricts. Because of the geographic concentration of the Jewish community, it is not useful to report details by each of these subdistricts. Most Jews live in the Eastern Suburbs subdistrict (the Local Government Areas of Randwick, Waverley and Woollahra) followed by a smaller but still well serviced community in the Central Northern Sydney subdistrict (nearly all in the municipality of Kuringal). Both these districts offer Jewish residents a variety of synagogues together with educational, welfare, social and sporting organizations. Other Jewish pockets of population are found in the Lower Northern Sydney, Inner Sydney and St-George Sutherland subdistricts but communal services in these areas consist of a single small synagogue (excepting the Great Synagogue in the centre of the city) and activities directly associated with that synagogue. The other nine subdistricts comprising about 75% of the Sydney population contain only 7% of the Jewish community. Table 1 shows the Jewish population of Sydney as reported in the census by statistical subdistrict.

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<sup>1</sup> Encel S & Moss N (1995) *Sydney Jewish Community Demographic Profile* NSW Jewish Communal Appeal



**Table 1 Raw Census Count of Jewish Population by Subdistrict**

	Jewish Population	Total Population	% Jewish
Eastern Suburbs	19,719	233,069	8.4
Central Northern Sydney	4,459	386,718	1.2
Lower Northern Sydney	3,127	280,983	1.1
Inner Sydney	2,676	311,233	0.9
St George Sutherland	687	412,594	0.2
Northern Beaches	625	219,231	0.3
Gosford Wyong	369	285,508	0.1
Inner Western Sydney	357	157,505	0.2
Outer Western Sydney	251	307,787	0.0
Central Western Sydney	186	286,629	0.0
Canterbury Bankstown	169	296,552	0.0
Blacktown	130	256,364	0.0
Outer South Western	113	226,928	0.0
Fairfield Liverpool	73	336,223	0.0
<b>TOTAL SYDNEY</b>	<b>32,941</b>	<b>3,997,324</b>	<b>0.8</b>

For the purposes of this report, 18 local areas were delineated based on postcode boundaries first defined in the 1996 report. Previous reports used Local Government Areas (LGA) or combinations of postcode and LGA. The current approach groups into more divisions and is believed to be more sensitive to spatial variation in the community than previous boundaries. The detailed tables appearing in the appendices show geographic information by these areas. For simpler reporting in the main text of this document, these 18 areas have been aggregated into 6 major divisions: North Eastern, South Eastern, Lower North Shore, Upper North Shore, Waterloo and the rest of Sydney. The Waterloo division is the only non-aggregated local area because the characteristics of the Jewish community living there are so different from anywhere else. The appendix shows the boundaries of the major divisions and the local areas.

## General Demography

### *Underenumeration*

The definition of Jewish for these reports is based on self-identification. This approach is consistent with that used by the Australian Statistician and most other central statistical agencies throughout the world. Rabbinical authorities would define Jewish according to *halacha* and a larger population would be the probable result. Some social researchers prefer a definition based on Jewish origins and the numbers under that definition would be very much larger. These reports are written to assist in the planning of Jewish services



through the JCA. It is considered prudent to restrict the potential client base to people who regard themselves as Jewish.

An estimate of 20% was used as a constant underenumeration factor in previous reports. Its derivation from communal statistics of funerals and Barmitzva's is fully discussed in the 1986 and 1991 census findings. For the 1996 census, statistics were also gathered from schools and the Board of Jewish Education. It was then found that underenumeration was considerably higher for younger age children (classes K-2) than those with longer experience at school. This finding is consistent with the unusual age distribution observable on a population pyramid of Jewish children. It appears that some younger parents, who continued to remain outside Judaism while their children were of preschool age, are prepared to renominate in later years. This seems to be especially true of those who decide to enroll their children at a Jewish day school.

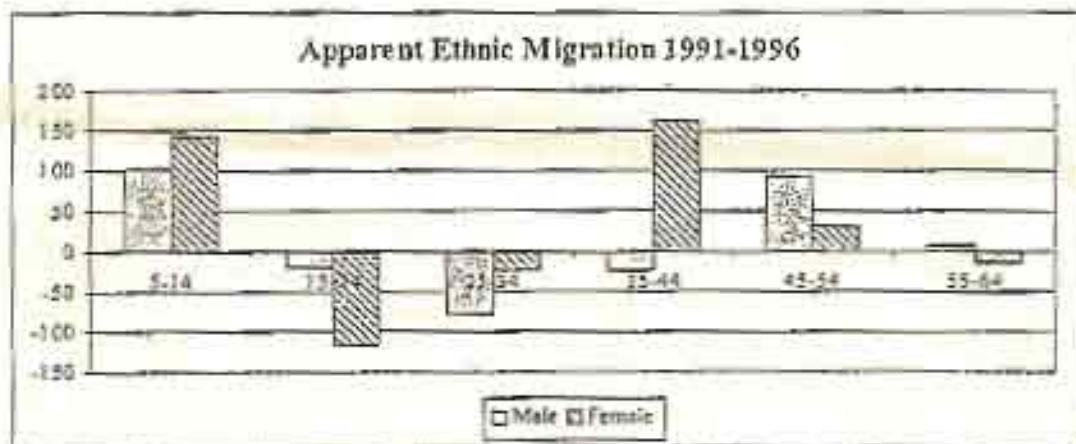
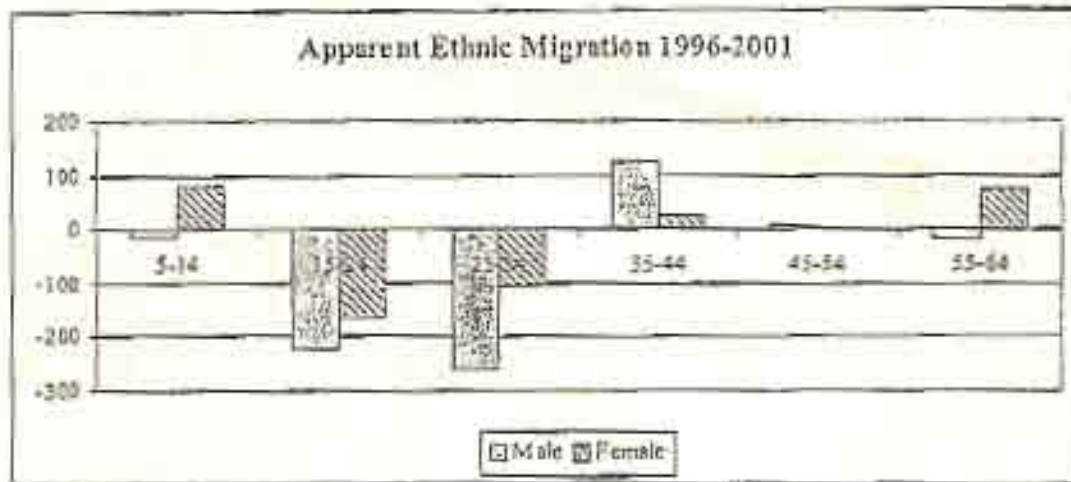
This new evidence convinced us to increase the underenumeration to 30% for persons aged less than 10 and again between the ages of 20 and 34. The 2001 census statistics were again compared to school enrolments including careful evaluation of Jewish students at certain private schools known to have significant numbers of Jewish students. Accurate statistics were obtained for students at Jewish day schools and government run schools through the Board of Jewish education. A new private school with large numbers of Jewish students kindly supplied full details of their Jewish students on our request.

We again found an under-enumeration factor of about 30% in primary schools but the apparent secondary underenumeration had fallen to just over 10%. It has also become apparent that older people are less likely to omit reference to their Jewish heritage as time passes since the events of the Holocaust. We have therefore returned to the view that average underenumeration is 20%. However, we have also retained the higher (30%) underenumeration for younger adults and their young children requiring a reduction to 16% for the remainder of the population.

Some Jews consistently decide to omit reference to Judaism on their census return. There may be a number of reasons for reluctance to disclose their Jewish religious denomination. These may include fear of anti-Semitism, distrust of government agencies, unwillingness to divulge personal details and knowledge that religion is an optional question in any event. Furthermore, there are members of the community who regard themselves as Jewish without any adherence to Judaism as a religion. These people may take the census question ('What is your religious affiliation') to imply observance of Jewish religious practices.

Other Jews may have altered their response from one census to the next. Demographers refer to this trend as 'ethnic migration' and reasons for such action have been widely explored in the case of the Aboriginal community. Again the Rabbinical approach would hold that a person is Jewish or not Jewish; you cannot change your mind about it. One could speculate that circumstances and beliefs alter over time and people feel that they have left or returned to the fold. The 2001 census was compared to the 1996 census according to the age and sex of the respondent in 1996. Migrants who came to Australia

during this period were omitted and allowances were made for death, emigration and movement between the States. Figures 2a and 2b show the apparent ethnic migration pattern from 1996 to 2001 and by comparison from 1991 to 1996.



The two charts indicate a major change has occurred during the last five years. We continue to observe a significant shift away from Judaism among young adults although the numbers are increasing. Of greater importance is that the return to Judaism, so clearly apparent among women of around 40, is no longer discernible. There are small gains for men aged 35-44 and women aged 55-64. In total, the community has been reduced by about 600 people (1.5%) who reported as Jewish in 1996 but not in 2001.

It is possible, indeed likely, that certain sections of the community underenumerate to a greater degree than other sections. However, it is difficult to determine the identity of these groups. Prevailing wisdom inferred that older people, and especially Holocaust survivors, were more likely to underenumerate. The evidence suggests the opposite. Communities immigrating from South Africa may also have higher levels of



underenumeration if census results are compared to communal information sources. However, firm statistics would be needed before we could support the use of different underenumeration factors for subgroups within the community. We have therefore refrained from imposing variations in underenumeration for characteristics other than age.

### *Growth from 1981 to 2001*

Growth of the Sydney Jewish community since World War II can be divided into three phases. Immediately following that war, there was large scale immigration by survivors of the Holocaust. There followed a period of consolidation with a considerable level of family formation continuing until about 1960. Between 1960 and 1980, there was little growth as migration fell away and most of the family formation had been completed. Since that time a more complex pattern has emerged. Ageing of the original migrants has led to a decrease in natural growth (births less deaths) but new migrant streams have emerged especially from South Africa and for a period from the former USSR.

In June 1981 the Jewish population of NSW was estimated at 30755. It rose strongly to 34171 in 1986 followed by a more modest increase to 35932 in June 1991. Another strong rise fuelled entirely by immigration lifted the estimated population to 39,301 in June 1996<sup>2</sup>. The overall growth rate during the 15 years from 1981 to 1996 was 1.65% pa, considerably higher than that of the general population. Immigration especially from South Africa accounted for nearly all of this growth.

Between 1996 and 2001, community growth slowed as immigration from the former Soviet Union disappeared and deaths exceeded births by a substantial margin<sup>3</sup>. This was offset by higher immigration from South Africa. The Jewish population of New South Wales at 30 June 2001 was estimated at 41560 while Sydney was 40025. It is equivalent to a State growth rate of 1.1% pa, the same growth rate experienced by the whole population. The contribution of natural increase was -847<sup>4</sup> while migration contributed 3586 persons. The large excess of deaths over births is caused by the loss of many from the first wave of immigrants who arrived immediately following the war. The main source country for immigrants was South Africa (2574). Smaller numbers arrived from Israel, a number of European countries and the United States of America.

### *Population Distribution - Age and Sex*

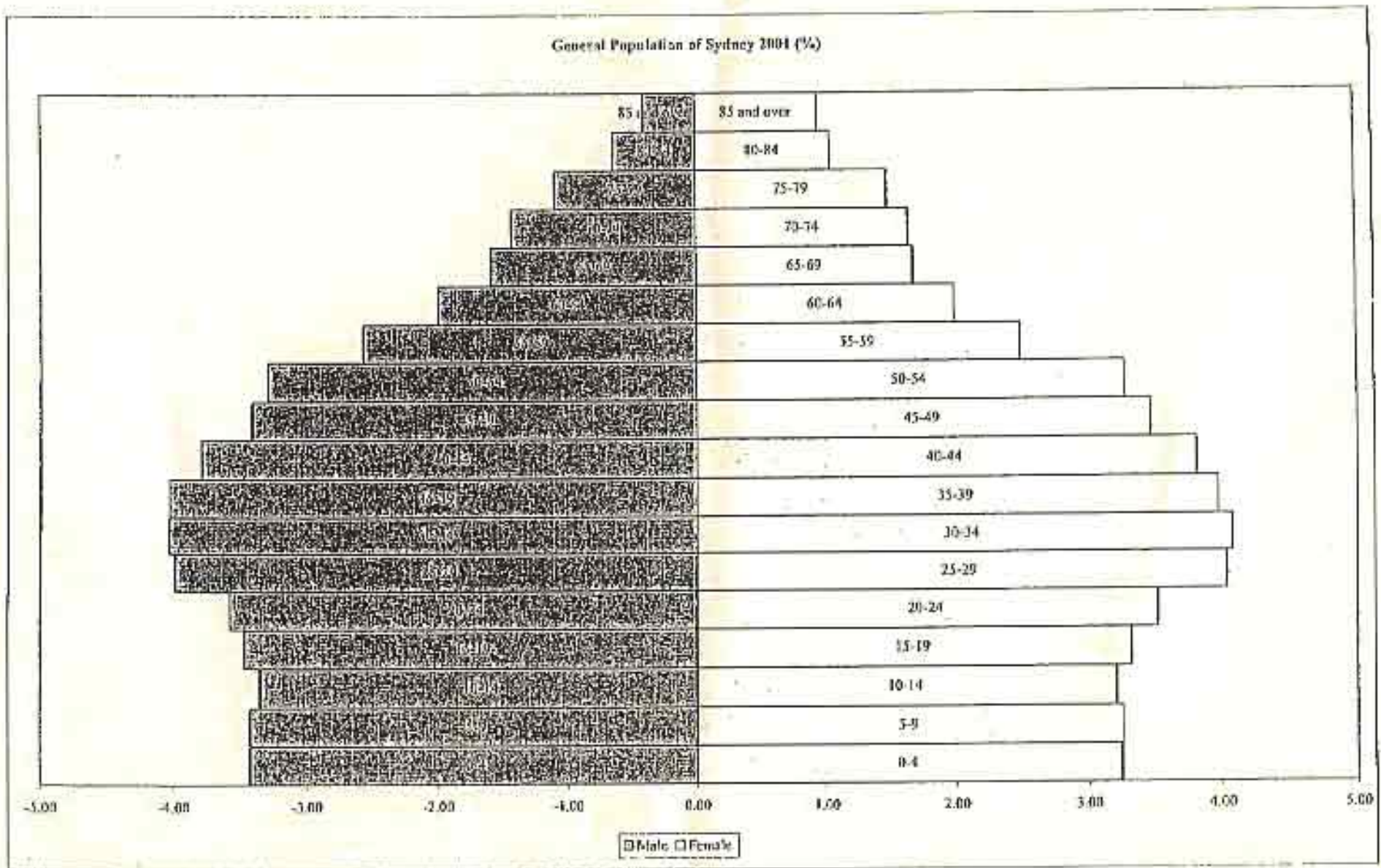
Figure 2A depicts the population pyramid for the Jewish community of Sydney. It is typical of migrant communities with periods of substantial numbers of new arrivals followed by periods of lesser movement. Compared to the general population of Sydney, shown as Figure 2B, Jews are under-represented in younger age groups but especially among pre school children and young adults. Conversely, the community is over-

<sup>2</sup> After adjusting for our revised view of underenumeration

<sup>3</sup> Ethnic migration might also contribute to the recorded growth.

<sup>4</sup> Natural increase is births less deaths. Between 1996 and 2001 there were more deaths than births.





represented in older age groups especially among those over the age of 70. There is another smaller peak among persons aged between 50 and 54.

The sex distribution is unusual in that females greatly outnumber males in the 30-44 age groups. This is not a result of sex differentials by birth or immigration. The most plausible explanation is that males are more disposed to repudiate their Jewish identity (at least for the census). Further discussion on this aspect of Jewish demography can be found in the section dealing with assimilation.

#### *Population Distribution – Geographic Dispersion*

It has been mentioned that the Sydney Jewish community is concentrated within the Eastern and, to a lesser extent, the Northern suburbs of Sydney. In 2001, 63% of the population lived in the Eastern suburbs (also 63% in 1996) and 20% (22%) in the Northern suburbs. The comparable percentage distribution in the general population is 6% and 14% respectively. Elsewhere the Jewish community varies from a small percentage to almost complete absence. For example in Fairfield-Liverpool, the census found 73 Jews, or about one quarter of one percent of the Jewish community, in an area whose population is almost 10% that of Sydney and where many other ethnic communities<sup>2</sup> are strongly represented.

We have divided the Eastern suburbs into a northern tier with 51% of Sydney's Jewish population and a southern tier with 12%. There has been a shift of 2% from the North East to the South East. The suburbs of Randwick, Coogee and Maroubra have all increased their Jewish population by 200 to 300 persons. Meanwhile, Bondi and Potts Point have experienced significant decline. The major suburban gain within the North Eastern suburbs has occurred in Vaucluse/Dover Heights, which should overtake Bondi as the leading Jewish suburb by the 2006 census. Vaucluse already holds the largest number of children. In the Northern suburbs, population numbers are little changed from 1996 with the exception of St. Ives that has grown by 300.

The northern tier of the Eastern Suburbs holds an even higher proportion of the elderly Jewish population. For people over the age of 75 excluding nursing home residents, 58% live in these suburbs. A little over half of the almost 700 nursing home and hostel residents live in Ryde, the great majority in the Montefiore Home. The number of children is distributed in a similar proportion to that of the whole population other than suburbs close to the centre of Sydney (Waterloo, Darlinghurst) where there are very few children.

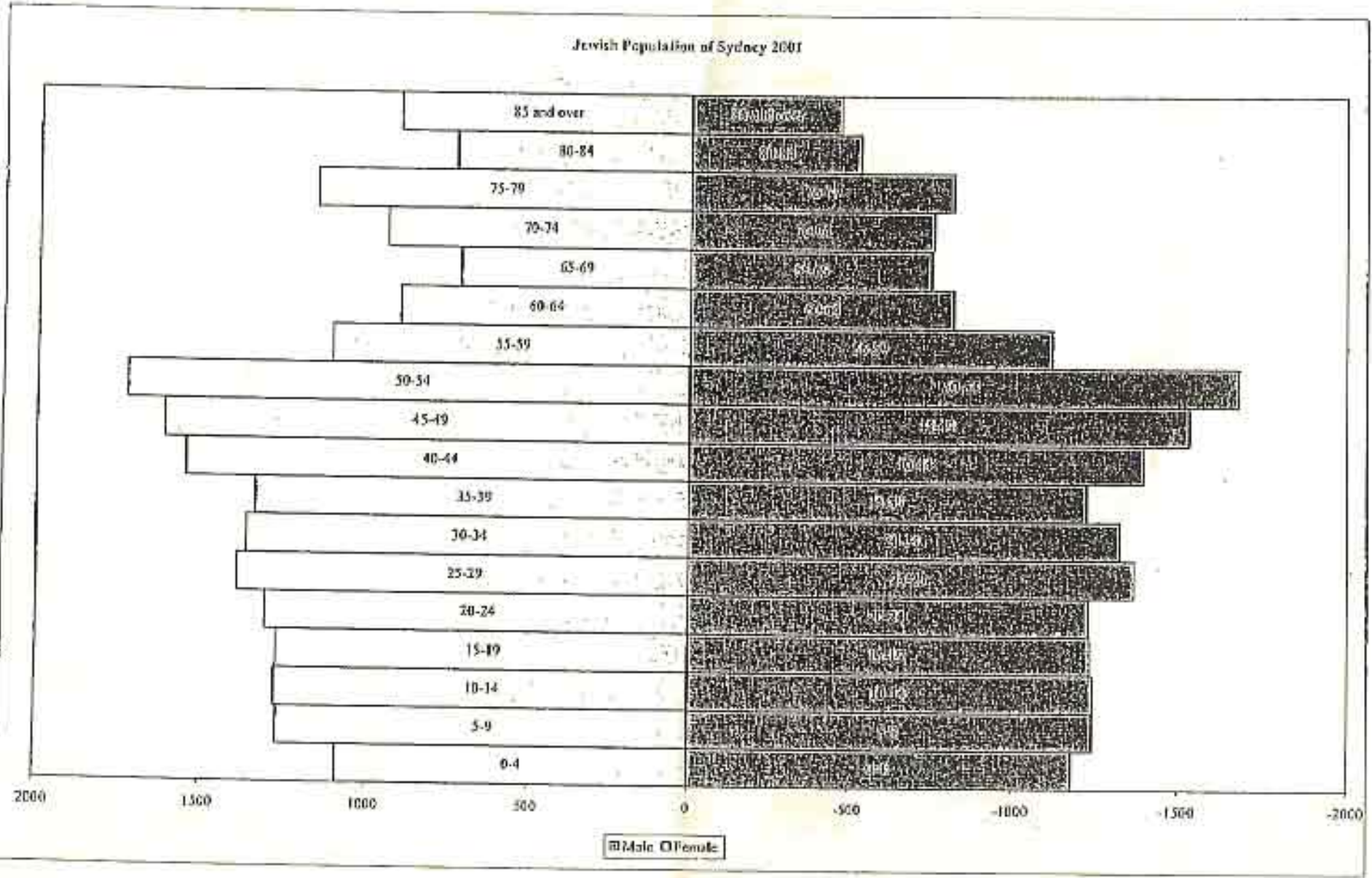
The appendix shows the Jewish population and proportions of the elderly and children in each of the 18 areas of Sydney used in this report.

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<sup>2</sup> The Vietnamese and Yugoslav communities are among those concentrated in this part of Sydney



Jewish Population of Sydney 2001



Male Female

### *Movement between Suburbs*

The changes occurring to population by suburban precinct primarily reflects immigration trends but we also consider movement of the existing population. In previous reports, this movement was inferred but on this occasion, data on place of residence in 2001 was directly compared with the same respondent's place of residence in 1996.

During the period between 1996 and 2001, there was a pronounced shift of population from the Northern to the Eastern Suburbs amounting to approximately 2% of population. Within the Eastern suburbs, the South Eastern tier gained slightly from the North Eastern although this inter-Eastern suburbs movement was considerably less important than immigration. The balance of Sydney suburbs also gained from both Northern and Eastern precincts reversing the movement between 1991 and 1996. This appears to be associated with younger people moving to less expensive housing although there is also movement of older people from family homes to retirement and nursing home accommodation especially from the Northern suburbs.

### *Country of Origin*

The Jewish community remains an immigrant society. The proportion of population born in Australia is still a minority although 50 years have passed since the mass post war migrations. More than 27% of the population arrived in this country since 1981 and almost 10% during the five years between 1996 and 2001. Meanwhile the number of persons who arrived in the 1940's and 1950's is quickly reducing. The familiar profile of the Jewish family with parents born in Europe while children and grandchildren were born in Australia is coming to an end. Persons born in South Africa now account for a larger share of the overseas born than for all of Europe excluding the USSR. A steady stream of about 500 arrivals per annum from South Africa has given new vitality to the community and this migration continues unabated. Migration from Russia seems to have halted but the Sydney community has welcomed more than 2000 migrants from that source over the last 15 years. Mention should also be made of the smaller but steady migration from Israel estimated at about 60 persons per annum. However, unlike Russia and South Africa, migration movement with Israel also moves in significant numbers in the reverse direction.

There are some concentrations of different places of origin in geographic location. Table 3 indicates the country of birth by major geographic division. Persons born in Australia are over represented in the suburbs outside the main concentrations and there is a larger than expected number of European origin on the Lower North Shore. For other more recent immigrant groups, the concentration originally strongly focussed on one location, is experiencing change. The percentage of South African migrants (RSA) on the Upper North Shore is now 32% compared to 39% in 1996. We found that 21% of immigrants from the former Soviet Union (FSU) live in Waterloo compared to 3% for Jews as a whole. The Israeli born have the highest proportion living in the North Eastern tier.



Table 3 Country of Birth by Geographic Location in Sydney

Location	Australia	Europe	FSU	Israel	RSA	Other	NSW Total
North Eastern	8,918	3,775	1,115	911	3,335	2,314	20,388
South Eastern	2,026	640	677	210	617	582	4,751
Lower N Shore	1,288	708	47	74	438	318	2,873
Upper N Shore	1,750	511	58	137	2,302	342	5,099
Waterloo	212	62	582	32	40	173	1,102
Balance Sydney	2,736	1,241	252	252	451	881	5,813
Total	16,930	6,937	2,730	1,616	7,182	4,630	40,025

### *Births and Deaths*

As the Jewish community holds no register of vital statistics, the number of births and deaths must be inferred from the census. This causes some loss in demographic precision since specific ages at death or ages of mothers at birth are not known. However, estimation techniques allow for some reasonable measures of estimation.

The number of children born in Australia during the period 1996-2001 is taken as the number of Australian born persons aged 0-4 at the 2001 census plus an adjustment of 30% for underenumeration. It was further assumed that 90% of persons aged 0-4 whose country of birth was not stated, were also born in Australia. The number of deaths before the age of 5 (about 0.7%) has also been included but it has a negligible influence in comparison with the broad measure of underenumeration.

By this approach, we find that 2,068 children were born corresponding to a crude birth rate of 5.1 births per 1000 population. This compares to a rate of 13.3 births per thousand in NSW as a whole. Because there are less women in reproductive ages within the Jewish community, we prefer to use the more refined measure of children aged 0-4 compared to women aged 15-44 sometimes called the child-woman ratio. This ratio is 0.27 for Jews and 0.31 for the whole State. Consequently, while the birth rate for Jews is lower than for the general population, the main reason for the very low number of births is simply due to the relatively few women in reproductive ages.

By contrast, deaths in the Jewish community are higher than for the overall State. We have estimated that the community was reduced by 600 persons between 1996 and 2001 through ethnic migration. The remaining reduction in population for those living in Australia in 1996 and for those of the same age cohort reporting in 2001 has been taken as due to mortality. At younger ages, emigration from Australia to other countries also impacts upon the statistics.

The number of deaths between 1996 and 2001 can then be estimated at 3,702 equivalent to a crude death rate of 8.9 per thousand population as compared to 7.2 per thousand in the general population. Standardisation for age shows that mortality within the Jewish community is actually lower than State averages and corresponds closely with mortality among other Australians living in the low mortality suburbs of Eastern and Northern Sydney.

## Education

Education has always been a subject of great concern to the community. There has been a remarkable growth in Jewish community schools over the last 20 years with the majority of children now attending a Jewish day school. At the same time, the Board of Jewish Education has increased its services to children attending Government schools.

The census elicits responses on whether children attend government or non-government schools and the level of education currently being undertaken (pre-school, primary, secondary or tertiary). Within the non-government sector, children might be attending a Jewish Day School (schools run by the Jewish community primarily for Jewish students) or a private school administered by a non-Jewish organization. While most private schools with Jewish students have loose affiliation to a Christian religious ethos, some popular schools (e.g. Sydney Grammar and now Reddam College) are non denominational.

There has been a general drift away from government schools to the private sector especially over the last decade. In 1996, the census indicated that the non government sector educated 64.0% of Sydney Jewish students at primary level and 59.9% at secondary. The respective percentages in 2001 were 65.1% and 73.2%. It will be observed that most of the increased percentage has been at the secondary level. This movement is not restricted to Jewish students and is noticeable across all sectors of the community. Some retention at government schools was formerly attributed to the existence of selective secondary schools. These schools have restricted entry usually determined by academic merit. In all other respects, selective schools are no different to other government run schools. Sydney Boys and Sydney Girls High Schools are selective schools where the traditional high numbers of Jewish students has substantially decreased in the last decade. Government comprehensive schools educate more than 75% of children in the State. These are local high schools with unrestricted entry to children living in the school catchment area but reasonable opportunities for other students to attend. Vaucluse and Killara High Schools continue to attract moderate numbers from the Jewish community and now offer Hebrew as a school subject.

The reasons for parents to educate their children at the various types of school discussed above will vary from home to home. Finance and access are likely to be important considerations but personal experiences, educational philosophy and family history will also play a role. It is probable that even if the community could afford to educate every child at a Jewish day school free of charge, a significant proportion of parents would still

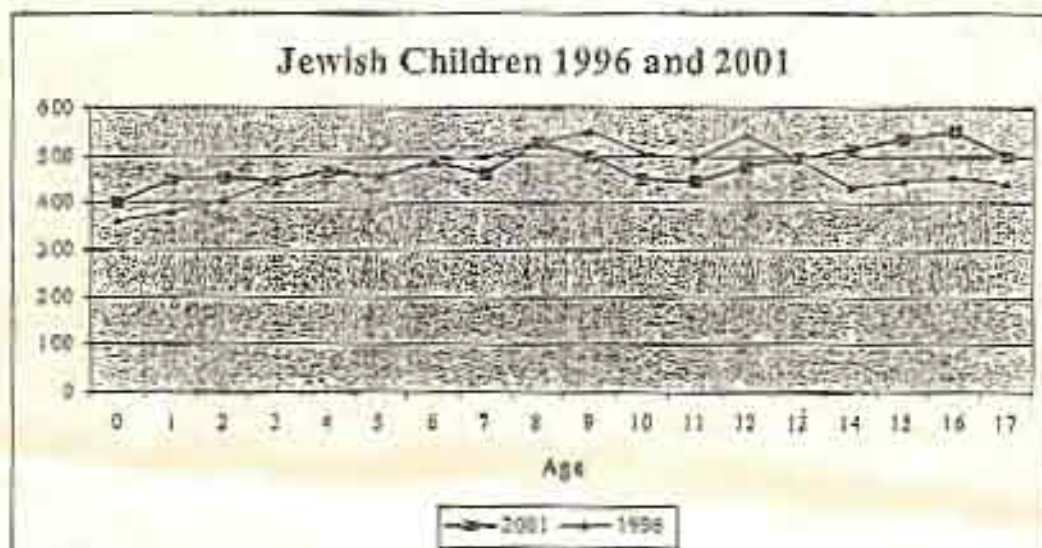


choose another category of school. At present, the JCA considers it unlikely that Jewish day schools could expect an enrolment of more than 80% of all potential students.

### *The Population of Jewish Children*

2001

The number of children aged 0-17 in the Jewish community at 30 June 1996 is estimated at 8,616 compared to 8,396 in 2001. The age distribution of these children is shown as Figure 4.



It will be observed that the age distribution of children is somewhat smoother than in 1996 especially at younger ages. The relatively larger cohort, who were in upper primary years in 1996 are now coming to the end of their school years. During the next 5 years the number of new entrants to school will be substantially below the number of school leavers although thereafter we can expect steady patterns assuming migration trends remain similar.

Two effects are responsible for the age patterns disclosed by the chart. The first has been declining fertility in the Jewish community as indeed is occurring in Australian society as a whole. Fertility in the Jewish community is slightly lower than for the general population of Sydney and demographers anticipate further reduction in fertility with smaller families, postponement of births and greater numbers choosing to remain childless. The second reason for an increasing number of children with increasing age is the effect of immigration. The actual age at migration by religious denomination is not available from the official statistics. However, the effect of immigration measured at the 2001 census increased the child population by 156 in the 0-4 age group, by 358 in the 5-9 age range and by 246 in the 10-14 group. South Africa was the main source of child migrants contributing more children than all other sources put together. This selective

migration around the age when school commences tends to offset the reduction in numbers driven by lower fertility.

#### *Type of School from Census Returns*

The census disclosed 5,108 Jewish children attended a Sydney school in 2001. After taking account of underenumeration, we estimate a total of 6,289 school age children in that year<sup>6</sup>. This represents an increase of about 300 children compared to 1996. There were 1,957 (31.2%) in the government sector and 4,333 (68.8%) in the non government sector as shown in Table 5. The overall movement from government to non-government education is 6.6% of school children.

**Table 5** Type of School and Geographic Division of Children

<i>Primary Schools</i>	<i>Government</i>		<i>Non Government</i>		<i>% Non Government</i>
	<i>Females</i>	<i>Males</i>	<i>Females</i>	<i>Males</i>	
North Eastern	179	146	671	716	81.02
South Eastern	74	73	150	161	67.90
Upper North Shore	152	165	188	179	53.70
Lower North Shore	62	44	25	30	38.89
Waterloo	4	12	0	4	20.00
Other	144	142	46	30	20.86
Total	395	581	1079	1121	65.15
<i>Secondary Schools</i>					
	<i>Government</i>		<i>Non Government</i>		
	<i>Females</i>	<i>Males</i>	<i>Females</i>	<i>Males</i>	
North Eastern	72	90	699	641	89.20
South Eastern	51	44	108	96	68.22
Upper North Shore	135	118	206	225	63.05
Lower North Shore	24	24	36	38	60.38
Waterloo	3	7	3	0	25.00
Other	116	96	41	36	26.51
Total	401	380	1094	1037	73.16
Grand Total	996	961	2173	2158	68.86

It will be observed that non-government schools were the overwhelming choice of parents in the North Eastern suburbs, the home of most Jewish children. The South Eastern suburbs also show a high non-government percentage for all schools, a

<sup>6</sup> The main difference between this number and the total population aged 0-17 (8396) are pre schoolers as most Jewish children complete secondary school.



substantial increase in the non-government sector compared to 1996. On the Upper North Shore there has been a noticeable increased percentage at government schools especially in the primary years while the Lower North Shore shows a large variation between primary and secondary education. Elsewhere in Sydney, the great majority of children attend government schools.

#### *Type of School from Communal Statistics*

The Jewish community holds accurate statistics on children attending Jewish day schools and fair data on Jewish children in government schools through BJE scripture classes. Information on Jewish children in private schools requires rough estimation from anecdotal sources.

Data were obtained from the five primary schools and four high schools affiliated with various sectors of the Jewish community. These showed a total of 3,457 children were being educated at the Jewish day schools leaving 876 (20%) in other private schools. The respective percentages at primary and secondary level were 14% and 27%. The percentage in non-Jewish secondary schools has increased since 1996 largely due to a new private school that has attracted a high proportion of Jewish students.

In the government sector, the Board of Jewish Education (BJE) hold lists that include nearly all students of primary age. However, the secondary numbers are much smaller and less than half secondary age students are included in the BJE statistics.

#### *Influence of Income, Country of Birth and Type of Family*

There are important differences in preferred type of school by subgroups within the community. Immigrants from South Africa are more likely to choose a non government school while immigrants from the former Soviet Union are more likely to choose a government school. This, to some extent, reflects income gradients, social norms in their country of origin and expectations among different immigrant groups. Income does play a significant role in determining the type of school although not as great as some might expect. Private schooling is common even among very low income groups. Clearly many children require subsidies in order to attend a Jewish day school. Single parent families are less common in the Jewish community than elsewhere. The number of school children in single parent families was 770 or 13% of all children. They were more likely to attend government schools consistent with the lower income of these families. Table 6 shows the type of school according to country of birth, income and family type characteristics.

People whose income was 'not stated', a larger group in the Jewish community than elsewhere, appear to have a high income based on their suburb of residence and strong attachment to private schooling. This issue is discussed further in the section on wealth and poverty. It was deemed prudent to incorporate 'not stated' income with the highest income category throughout this report.

**Table 6 Country of Birth and Family Type Characteristics of Non Government School Children as a Percentage of all Children**

Characteristic	% Non Government
Born in Australia	67
Born in former USSR	53
Born in South Africa	77
Born Elsewhere	60
Income less than \$15600	43
Income \$15600-\$36400	53
Income \$36400-\$62400	52
Income \$62400-\$104000	62
Income more than \$104000	73
Income Not Stated	75
Single Parent Family	54

#### *Pre School and Other Education*

There were 840 children attending pre-school centres, all of whom were aged between 3 and 5. Within the same age groups, 294 children had started school and 235 did not participate in formal education.

At the upper end of the school education years (15-17) nearly all Jewish children are at school. There were 55 students at other educational centres (presumably TAFE) and a few had commenced university studies. Remarkably, only 22 persons were no longer participating in education.

#### **The Elderly**

It has been mentioned that older people form a larger segment of the Jewish community than in the general population. After adjustment for underenumeration, the census indicates that there were 8,928 people over the age of 60 representing about 22% of the Sydney Jewish community compared to 17% in the population of Sydney as a whole. There has been a reduction among the elderly, who comprised 9,174 people and 25% of the population in 1996, due to a higher loss through death than through ageing of persons aged 55-59 in 1996. A high proportion (mainly women) lived on their own but relatively few with their children. Table 7 indicates the distribution of elderly people by age and living arrangements. Note that while at some ages, there are more males than females living with partners, the total male: female proportion progressively lessens.

The original migrants who came from Europe immediately before and after the Second World War still dominate the elderly population although their numbers are diminishing. While the overall percentage of the population born in Europe is only 15%, the



percentage in the elderly is considerably higher. For those aged 60-64, it is estimated at 20% and this rises continuously reaching 52% in the population aged 85 and over. There are clear implications for language support among those providing aged care services that are even more important as recent migrants from the former Soviet Union move into older age groups. The peak age for these migrants is now 60-64 where they form 13% of the Jewish population. South African migrants are younger with only 11% currently aged 60 or more. A discussion on income levels among the elderly is included in the section on Wealth and Poverty.

Table 7 Living Arrangements by Age/Sex Groups

	Alone	Partner	Children	Care <sup>1</sup>	Other <sup>2</sup>	Total
Males 60-64	77	708	3	3	14	720
Females 60-64	124	629	7	2	10	767
Males 65-69	89	594	0	4	2	726
Females 65-69	173	519	25	7	4	894
Males 70-74	88	389	14	10	10	923
Females 70-74	309	505	35	9	11	1228
Males 75-79	111	603	10	16	9	663
Females 75-79	454	542	34	65	7	826
Males 80-84	128	367	11	40	7	518
Females 80-84	339	204	24	75	14	762
Males 85+	77	224	14	82	8	387
Females 85+	362	121	66	324	13	759
Total	2330	5603	244	640	111	9174

The demand for places in nursing homes and hostels will increase substantially over the next few years as the large cohort aged between 75 and 84 reach ages requiring greater levels of care. The two Montefiore Homes satisfy about half the current demand and there is a considerable waiting list for the 400 available places. The introduction of geriatric assessment has led to a more rapid turnover of residents but less than 100 places become vacant each year. Former Eastern Suburbs residents are under-represented at Montefiore perhaps due to the perceived distance between the main centre at Hunters Hill and the circle of friends and relatives at home. Most other hostels and nursing homes with substantial numbers of Jewish residents are located in the Eastern Suburbs.

Elderly Jews, and especially the very old, are even more concentrated in the North Eastern Suburbs than is the community as a whole. Table 8 shows the numbers of elderly Jews excluding those in residential care by location of residence for the age groups of 60-74 and 75+. While the proportion of the total population living in the north eastern tier is 51% the proportion aged 60-74 is 52% and the proportion aged more than 75 rises to 59%.

<sup>1</sup> Residential Care including hostels and nursing homes

<sup>2</sup> Includes retirement villages, hospitals and other non private dwellings

**Table 8 Location of Community Residence for Elderly Jews**

	Aged 60-74	75 and over
North Eastern	2318	2211
South Eastern	498	368
Lower North Shore	415	321
Upper North Shore	421	261
Waterloo	293	184
Other	593	404
Sydney Total	4538	3749

### Intermarriage

Intermarriage has long been a concern in most countries where Jewish residents freely mix with people of other religions. It is probably the major cause of ethnic out-migration, the discontinuance of Jewish identification. In some countries like the United States, intermarriage is reportedly more common than marriage to a Jewish partner.

Census results indicate that there is an apparent increase in the proportion of marriages where one partner is Jewish but the other responds with another religion or does not answer the question. It is difficult to make assumptions about underenumeration in circumstances of mixed marriage. Since it is likely that the partners complete the form jointly, one could argue that a mixed response indicates genuine differences in religion. However, it is also possible that both partners are Jewish but one feels more strongly about their religious affiliation than does the other. We have chosen to report data on intermarriage without making adjustments for underenumeration and we also include country locations in this section of the report.

Intermarriage rates may be calculated in two ways; by the number of couples and by the number of individuals involved. The proportion intermarried will be different depending on which approach we are using. For instance, the number of mixed marriages in the 25-29 age group was reported at close to 50%. Half the marriages involving a Jewish respondent were to non Jewish partners. However, since both parties in the all Jewish marriage are counted within the Jewish community, the number of people with a non Jewish partner is not one half but one third. The discussion below is primarily reported in terms of marriages.

There were 7,774 couples aged from 20-59 (the data includes people living in *de facto* relationships) with at least one partner being Jewish. Of these, 4,757 (61%) reported both partners as Jewish compared to 64% in 1996. The remaining couples included 1,499 (19%) reported only the female partner as Jewish and 1,538 (20%) only the male partner as Jewish. In the younger age groups the proportion of marriages with both partners Jewish were 50% aged 20-24 and 54% aged 25-29. In the age groups from 40 and over, more than 65% of married couples consisted of both partners Jewish.



The proportion of mixed marriages increases with increasing distance from the main centres of the community. In the North Eastern tier suburbs, only 20% of couples have mixed marriages while in the South Eastern tier and the Northern Suburbs, the proportion is 35%. In the remainder of Sydney and in country areas, more than 70% of married couples included a non Jewish partner.

The incidence of *de facto* relationships is lower in the Jewish community than in the general population. Only 12% of couples were living in a *de facto* relationship. However, most of these (76%) were of mixed religion and the couple lived outside of the main community centres. There were also 709 marriages reported where neither husband nor wife was Jewish but one or both parties reported their ancestry as Jewish. While some of these individuals may be Jewish under the laws of *halacha*, we have not regarded them as mixed marriages for the purposes of this report.

The number of dependent children were higher among the couples with both partners Jewish, probably reflecting the more complete childbearing stage of the life cycle. The dependent children of mixed marriages is estimated at 2,981 compared to 6,240 where both parents are Jewish indicating that 68% of dependent children were being raised in families with both partners Jewish compared to 71% in 1996.

For the children of mixed marriages, it was found that 1,095 (37%) were regarded as Jewish. There were 843 children with a Jewish mother and 252 with a Jewish father. This indicates that 57% of Jewish mothers with a non Jewish partner regarded their children as Jewish while 17% of Jewish fathers with a non Jewish partner regarded their children as Jewish.

Table 9 shows the frequency of dependent children by broad geographic location. There is a clear inverse relationship between the proportions of dependent children from mixed marriages with the major centres of the core community. One explanation for that effect is that couples in mixed marriages loosen their ties to communal activity and move away. Another reason might be that Jewish children living outside the main communal centres mix mainly with non Jews.

**Table 9 Dependent Children by Type of Marriage and Geographic Location**

	Mixed Marriage	Jewish Marriage	All Marriages	% Mixed
North Eastern	633	3,398	4,031	15.7
South Eastern	312	787	1,099	28.4
North Shore	598	1,562	2,160	27.7
Other Sydney	1,150	450	1,600	71.9
Country	288	43	331	87.0
NSW Total	6,240	2,981	10,020	32.3

### Wealth and Poverty

The relative affluence of the Jewish community in comparison with the general population of Sydney cannot be disputed. However, average statistics are able to mask significant pockets of disadvantage. The census shows that some of Sydney's Jews not only fail to share in the high living standard enjoyed by the majority but also are living in circumstances that can only be described as deprived.

Income is collected at the level of the individual and also for the whole household. Other census data tells us about the nature of occupancy (whether the family home is owned, rented or falls under some other arrangement) and the stage of the life cycle in which the occupants can be placed. An elderly woman living alone, a newly married couple and a family with young children have different needs and their social circumstances will reflect their ability to meet those needs. For example, a family with children at a prestigious private school must meet not just high tuition fees but the social pressures placed on their children by school peers.

Reporting for this section uses the household income as a measure of affluence. Income is by no means a perfect criterion but information about assets or family support cannot be derived from a census. The Jewish community has an unusually large proportion (13%) of people who do not indicate their income on the census form. It is noticeable that these 'not stated' respondents are concentrated in the suburbs of Vaucluse, St. Ives and Bellevue Hill, the most affluent suburbs of those that did respond. Furthermore, the 'not stated' income group has the highest proportion of children at private schools. It is probable that most members of this group are wealthy and we have placed them with the higher income groups for reporting.

Our previous report indicated that the two main pockets of disadvantage are encountered with families and with the elderly. We have concentrated on these two groups in the preparation of this section of the report.



Table 10 Proportion of Income Levels for Families by Geographic Location

North Eastern	19.19	22.99	19.43	18.59
South Eastern	31.35	27.42	28.01	15.21
Lower North Shore	14.86	24.42	48.20	12.53
Upper North Shore	13.01	22.44	42.76	20.80
Waterloo	62.73	17.27	11.82	8.18
Other Sydney	36.16	27.74	27.93	8.15
Grand Total	21.79	23.99	37.60	16.62
<\$62,000	563-5104	5104,000+	Not Stated	

The most immediate observation from this table is the major geographic distinction between the Jewish community in Waterloo and that found in all other parts of Sydney. Recent migrants from the former USSR comprise the largest component of the Jewish population in that area. About 40% of families in Waterloo are in the lowest income group with a take home pay for the entire household of less than \$500 a week before tax. It is extremely difficult to house, clothe, feed and educate children with so little discretionary income. Elsewhere the proportion of very low income households is below 20%. The Upper and Lower North Shore together with the North Eastern tier contain about 40% of families on the highest income level (\$2,000 a week) and we can be fairly confident that the real figure is above 50% after inclusion of most of the 'not stated' category.

The largest demographic group in financial difficulties is the elderly. Many appear to be wholly dependent on the pension although some may be receiving informal support. Altogether there are an estimated 4,230 elderly Jews with income below \$400 per week close to the official poverty line. The poor elderly are scattered throughout Sydney but the largest numbers are found in Bondi. In Waterloo, over half the elderly population lives below the poverty line.

About 19% of the older Jewish population lives in rented accommodation and, not unanarally, renters have lower incomes than owner/occupiers. In Waterloo, 75% of the elderly pay rent and there are also above average proportions in Coogee and Maroubra. However, the percentage of elderly renters is less than 10% in the affluent precincts of Vaucluse, Rose Bay, Lindfield and St. George.

#### The Jewish Community of County New South Wales

The preceding analysis other than for intermarriage was concerned with the Jewish community of Sydney. The census disclosed that another 1,279 people living elsewhere in the State reported their religion as Jewish. This is an increase of just over 100 compared to the 1996 census. Jews are found throughout New South Wales with small

\* This increases to 1535 if we use the same underenumeration factor as for the Sydney population

concentrations in Newcastle, Wollongong and a number of other urban communities. Most Jews who reside outside the Sydney Statistical Division live along the coastal fringe especially between Port Macquarie and the Queensland border. This is a popular area for retirees.

These communities share certain characteristics with the Jews of Sydney in terms of the older age distribution and higher average income. In other ways, country Jews are very different. The proportion of mixed marriages at 84% is higher than for any locality within Sydney. Children do not have access to Jewish schools and are mainly educated in the government sector at primary level. In secondary school, there is a substantial drift to non government schools almost certainly non Jewish. Similarly, care for elderly Jews is presumably delivered by general service providers rather than Jewish Care.

We have no way of testing whether the underenumeration factor applicable to metropolitan Jews should also be applied to persons living in rural settings. Because there is such a high proportion of mixed marriages, underenumeration may well be greater than in the city. However, as there are no community statistics to test against, it would be prudent to apply the same underenumeration assumption as for the metropolitan area. The State estimate of 41,560 Jews is calculated on that assumption.

#### *Flows Within The Jewish Community of Australia*

This series of reports for the Jewish Communal Appeal have until now been limited to the Jews of New South Wales and specifically Sydney. We have been asked to estimate the number of Jews in Australia if the underenumeration assumptions used for Sydney were valid for the rest of the country. There has also been interest in movement between the States.

If an average 20% underenumeration existed across the country, there would be just over 101,000 Jews resident in Australia compared to the census count of 83,991. The population of the States and Territories would be as shown in Table 11. It will be noticed the NSW and Victoria together account for 87% of the Australian Jewish population.

**Table 11 Raw and Estimated Jewish Populations of States and Territories**

State	Enumerated Population	Adjusted Population
Victoria	38,374	46,049
NSW	34,345	41,560
Western Australia	5,072	6,086
Queensland	4,271	5,125
ACT	528	634
Tasmania	180	216
NT	149	179
<b>AUSTRALIA</b>	<b>83,991</b>	<b>101,135</b>



We can also examine movement between the States using the same underenumeration factor. Because the population is so dominated by Sydney and Melbourne, the movement can be simply described for those two cities and the rest of the country. Persons under 5 years of age and immigrants since 1996 are omitted from the 2001 populations.

Table 12 Movement of Jewish Population 1996 to 2001

Residence 1996	Sydney 2001	Melbourne 2001	Other Australia 2001
Sydney	32,736	369	602
Melbourne	233	39,463	400
Other Australia	665	770	10,711

It will be observed that movement has been fairly small compared to the overall population. The flow from Sydney to Melbourne is a little larger than from Melbourne to Sydney but only by 136 people. The flow between Sydney and the rest of Australia is reasonably balanced, however Melbourne attracts more people from other parts of the country than those who flow out from that city. As a result, Melbourne has gained both from Sydney and the rest of the country although the numbers are quite small. In total, Melbourne gained 500 people from interstate flow, equivalent to 1% of its population.

## Appendix Populations and Geographic Boundaries

Major Division	Local Division	Postcodes	Children <sup>10</sup>	Elderly	Total
North Eastern (Population 20500)	Bondi	2026	1007	1170	5312
	Bellevue Hill	2023	503	543	2501
	Waverley	2022, 2024	376	577	2125
	Edgecliff	2025, 2027, 2028	212	872	2253
	Rose Bay	2029	582	559	3753
	Vaucluse	2030	1005	782	4606
	Paddington	2000, 2011, 2021	82	186	858
South Eastern (Population 4050)	Randwick	2031	326	283	1498
	Kingsford	2018, 2032, 2033, 2034	363	304	1703
	Maroubra	2035, 2036	324	310	1550
Waterloo	Waterloo	2010, 2016, 2017	44	485	1102
Lower North Shore	Lower North Shore	2060-2068, 2088-2096	354	754	2873
Upper North Shore (Population 5000)	Lindfield	2069, 2070	152	204	870
	St Ives	2075	701	210	2543
	Gordon	2071-2074, 2076-2077	837	282	1656
	Ryde <sup>11</sup>	2110-2122	131	551	1188
Other Sydney (Population 5900)	St George	2205-2234	109	246	936
	Balance Sydney	All other Sydney postcodes	487	608	3689
Country NSW	Country NSW	All other NSW postcodes	210	306	1535
<b>TOTAL</b>			<b>7503</b>	<b>9234</b>	<b>41360</b>

Note: All populations in this table are adjusted for underenumeration

<sup>10</sup> In this table children refer to the population aged 0-14

<sup>11</sup> The population over 60 including residents of the Monistore Home



SCEGGS DARLINGHURST  
**ANNUAL REPORT**

2005





## ENROLMENT POLICIES AND PROFILES

SCEGGS is a non-selective K-12 Anglican Girls' school. There are no special criteria for the offer of a place at the school. Offers are made on the basis of availability on the date of application.

Our current entry years at SCEGGS are Kindergarten, Year 3 and Year 7.

There are no prerequisites for continuing enrolment, provided school fees are paid and the student's conduct is satisfactory.

## DEMOGRAPHIC COMPOSITION

SCEGGS is a non-selective school whose student population is drawn from wide geographic, ethnic and social backgrounds. With approximately 870 pupils the School is small enough for all students to be known but large enough to provide depth across a wide range of programs. We are an inner city school with wonderful educational opportunities right on our doorstep. Within this rich cosmopolitan environment we aim to give the girls the knowledge and values necessary to become caring, confident, and accomplished members of society.

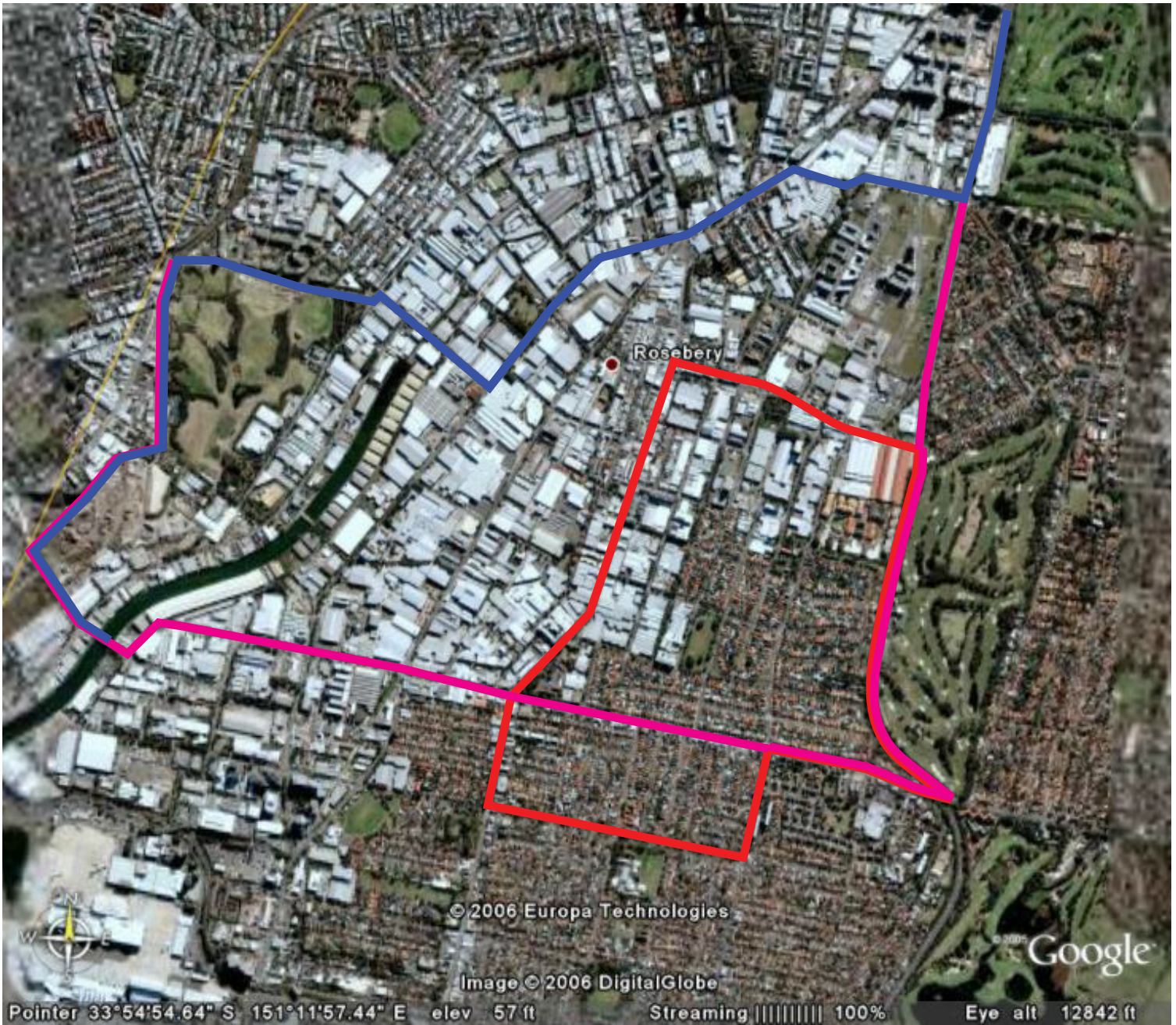
## CO-CURRICULAR ACTIVITIES




Through a range of curricular and co-curricular experiences, all students are encouraged to discover, explore and extend their talents. This is one of the goals in the School's strategic plan.

Healthy competition of all kinds encourages the girls to develop their strengths and abilities. Activities such as Tournament of the Minds, Mock Trial and Debating are designed to build articulate, independent thinkers. Team activities, such as musical groups, theatre productions, and sporting events foster confidence, self esteem, organisational and leadership skills and above all the importance of being a team player. The Duke of Edinburgh Award reinforces self reliance, resourcefulness and leadership. Nearly all girls participate in at least one co-curricular activity, and most enjoy a number of activities throughout the year.

## SPORT

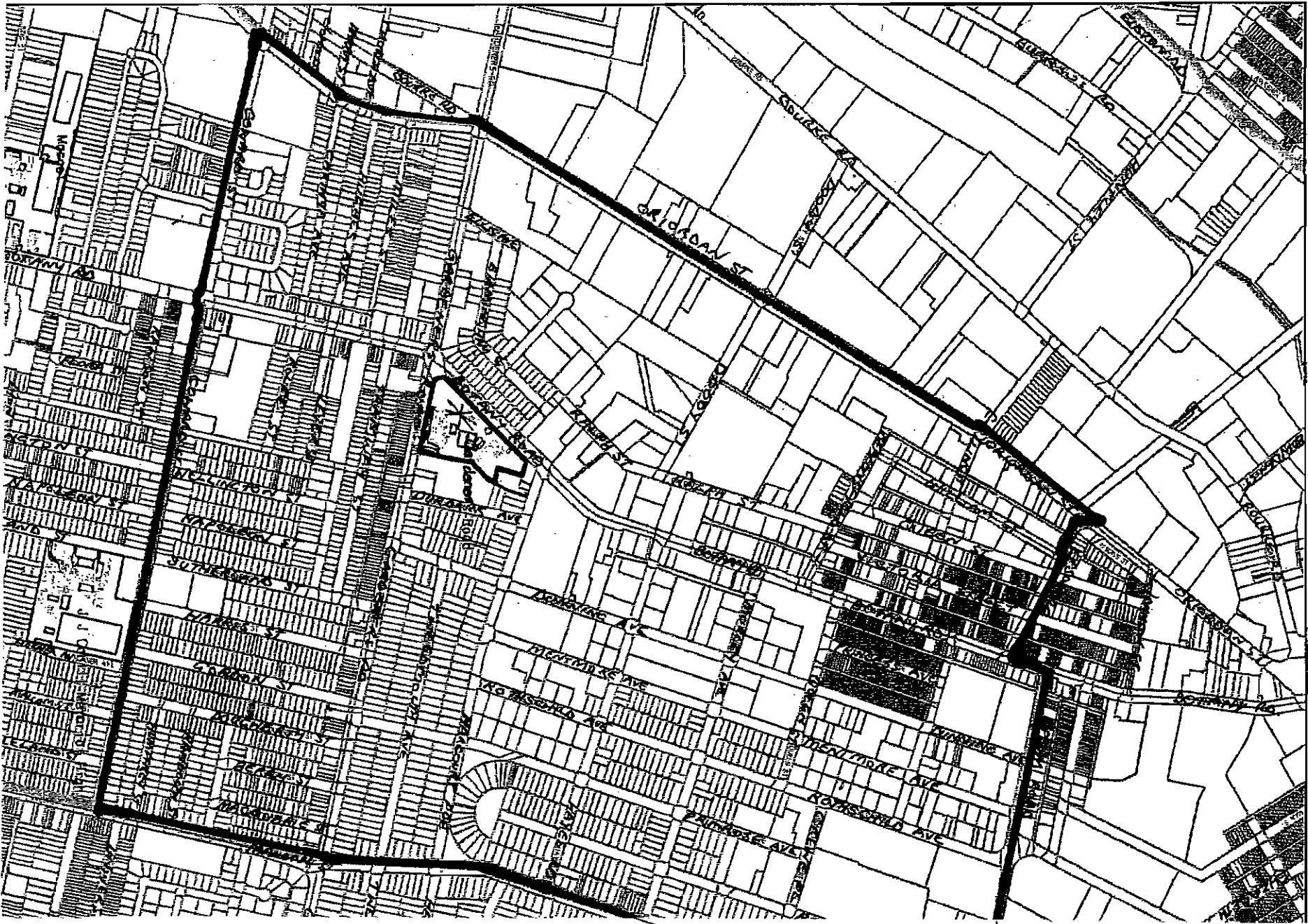
The extensive range and depth of the sporting program at SCEGGS has meant everyone can participate at a level which they enjoy. SCEGGS is a member of the Independent Girls' Schools Sporting Association (IGSSA) and the Junior School Heads' Association of Australia (JSHAA) and is proud to have one of the highest per capita participation rates.



-  Suburb Boundary of Rosebery
-  AEC Proposed Boundary
-  Liberal NSW Proposed Boundary



# Gardeners Road PS

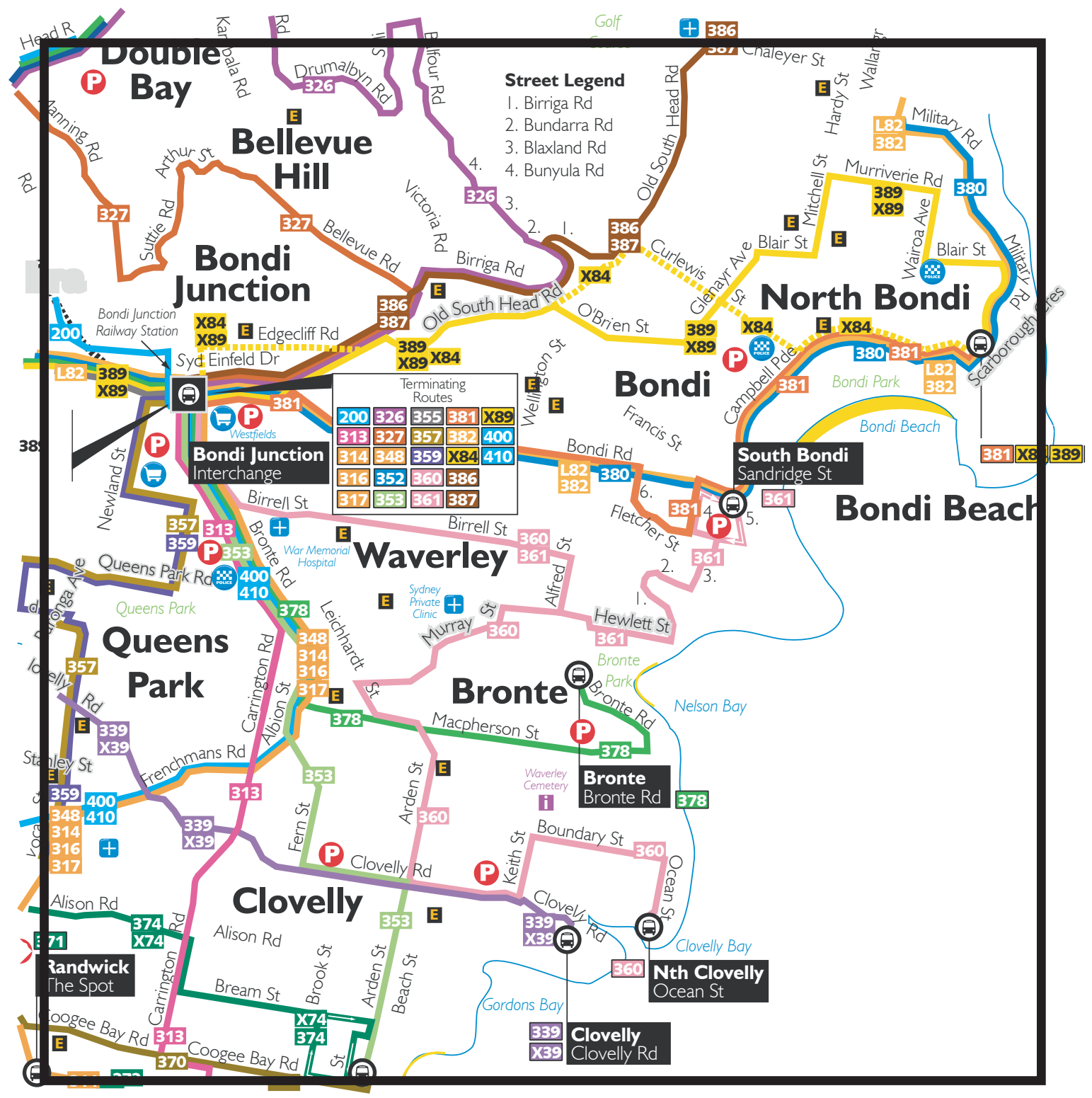


*Dartmouth St & Milners*

8263 — J J Cahill Memorial High School  
School Catchment Printed 21/06/2006







**Street Legend**

- 1. Birriga Rd
- 2. Bundarra Rd
- 3. Blaxland Rd
- 4. Bunyula Rd

**Terminating Routes**

200	326	355	381	X89
313	327	357	382	400
314	348	359	X84	410
316	352	360	386	
317	353	361	387	



