



# **1998 JEWISH COMMUNITY STUDY OF THE COACHELLA VALLEY**

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## **SUMMARY REPORT**

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Commissioned by the:

**Jewish Federation of Palm Springs and Desert Area**

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## COMMUNITY LETTER

On behalf of the Jewish Federation Long Range Planning Committee, I am pleased to present the 1998 Coachella Valley Jewish Study Summary Report. This report provides valuable insights into the composition of our Desert community and will have a significant effect on our ability to plan wisely for the future. It will also enable our Jewish communal organizations to better understand the profile of our desert inhabitants and to target programs and services more effectively.

I would like to express my heartfelt appreciation to all the members of our committees who spent countless hours to ensure that the study would be reflective of our desert community. Additionally, I want to thank the leadership and staff of our Federation for their support during the many months of work it took to complete this task.

James Greenbaum, Chair

March 1999

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# CONTENTS

EXECUTIVE SUMMARY.....	i
INTRODUCTION.....	1
Why the Study Was Done.....	1
How the Study Was Done.....	1
Statistical Reliability.....	2
Definitions and Scope.....	2
Geography.....	3
Other Information in the Report.....	3
I.    DEMOGRAPHIC PROFILE .....	4
Size and Composition of the Jewish Population.....	4
Jewish Households as a Percent of the General Community.....	5
Household Size .....	6
Household Structure.....	7
Marital Status .....	8
Marital Status and Age.....	9
Age .....	10
Age Comparisons.....	11
Income <sup>12</sup>	
Income and Household Size.....	13
Adequacy of Present Financial Situation .....	14
Adequacy of Present Financial Situation by Age, Household Structure.....	15
Education .....	16
Education by Age Cohort.....	17
Employment Status .....	18
II.   GEOGRAPHY AND RESIDENCE .....	19
Geographic Areas.....	19
Geographic Areas: People in Jewish Households .....	20
Household Structure by Geographic Area .....	21
Residential Pattern by Geographic Area.....	22
Length of Primary Residence by Geographic Area.....	23
Months Reside in Coachella Valley by Geographic Area.....	24
Jewish Household Composition by Geographic Area .....	25
Jewish Household Composition and Residence Patterns.....	26

## CONTENTS (continued)

III.	JEWISH IDENTITY AND JEWISH CONNECTIONS .....	27
	Importance of Being Jewish.....	27
	Identification with Religious Movements.....	28
	Feeling Part of the Jewish Community .....	29
	Synagogue Membership and Other Jewish Affiliations.....	30
	Synagogue Membership Outside the Coachella Valley .....	31
	Observance.....	32
	Jewish Cultural Event Participation.....	33
	Jewish Cultural Events and Residence .....	34
	Intermarriage .....	35
	Intermarriage and Age of Respondent .....	36
	Intermarriage and Year of Marriage.....	37
	Intermarriage: Raising Children Jewish.....	38
	Jewish Education .....	39
IV.	THE JEWISH FEDERATION AND JEWISH COMMUNAL ISSUES.....	40
	Familiarity with Jewish Organizations .....	40
	Giving to Charitable Causes .....	41
	Jewish Federation Donations and Residence in Valley .....	42
	The Jewish Federation of Palm Springs & Desert Area .....	43
	Community Priorities for the Elderly .....	44
	General Community Priorities .....	45
	Jewish Activity Interests .....	46
	A Jewish Community Center? .....	47
	CONCLUSIONS .....	48
	APPENDIX .....	A1

## LIST OF EXHIBITS

	<b>Page Number</b>
Exhibit 1	Jewish Households, People in Jewish Households, and Jewish People, Coachella Valley, 1998 .....4
Exhibit 2	Jewish Households and Households in the General Population, Coachella Valley, 1998.....5
Exhibit 3	Household Size, Coachella Valley, 1998 .....6
Exhibit 4	Household Structure, Coachella Valley, 1998 .....7
Exhibit 5	Marital Status of Respondents, by Gender Coachella Valley, 1998 .....8
Exhibit 6	Marital Status of Respondents, by Age Coachella Valley, 1998 .....9
Exhibit 7	Age of People in Jewish Households, Coachella Valley, 1998 .....10
Exhibit 8	Age of People in Jewish Households, Coachella Valley, 1998; Las Vegas, 1996; Jews in the Western Region, 1990.....11
Exhibit 9	Household Income, Coachella Valley, 1998 .....12
Exhibit 10	Household Income, by Household Size Coachella Valley, 1998 .....13
Exhibit 11	Financial Status of Households, Coachella Valley, 1998 .....14
Exhibit 12	Financial Status of Households, by Household Structure Coachella Valley, 1998 .....15
Exhibit 13	Education, by Gender, Respondents and Spouses, Coachella Valley, 1998 .....16

<b>Exhibits (contd.)</b>	<b>Page Number</b>
Exhibit 14 Graduate Degree Education, by Age Cohort and Gender, Respondents and Spouses, Coachella Valley, 1998.....	17
Exhibit 15 Employment Status, by Gender, Respondents and Spouses, Coachella Valley, 1998 .....	18
Exhibit 16 Jewish Households, by Geographic Area, Coachella Valley, 1998 .....	19
Exhibit 17 People in Jewish Households, by Geographic Area Coachella Valley, 1998 .....	20
Exhibit 18 Household Structure, by Sub-Area, Coachella Valley, 1998 .....	21
Exhibit 19 Is the Coachella Valley Respondent’s Primary Residence?, by Geographic Area, Coachella Valley, 1998 .....	22
Exhibit 20 Number of Years Respondent’s Primary Residence in Coachella Valley, by Area of Current Residence, 1998 .....	23
Exhibit 21 Length of Time Usually Stay in Coachella Valley, by Geographic Area, 1998 .....	24
Exhibit 22 All Jewish and Jewish/Non-Jewish Households, by Sub-Area, Coachella Valley, 1998 .....	25
Exhibit 23 Length of Time Usually Stay in Coachella Valley, by Whether Household Has Only Jewish Members or Jewish and Non-Jewish Members, 1998 .....	26
Exhibit 24 Importance of Being Jewish... to Jewish Respondents in All-Jewish and Jewish/Non-Jewish Households, Coachella Valley, 1998 .....	27
Exhibit 25 Religious Identification, Coachella Valley, 1998 .....	28
Exhibit 26 Feeling Part of the Jewish Community, by Area of Residence, Coachella Valley, 1998 .....	29
Exhibit 27 Jewish Organization Affiliation Patterns, Coachella Valley, 1998 .....	30

<b>Exhibits (contd.)</b>	<b>Page Number</b>
Exhibit 28	Synagogue Membership Inside/Outside Coachella Valley, by Months Stay in Coachella Valley, 1998.....31
Exhibit 29	Ritual Observance, Coachella Valley, 1998 .....32
Exhibit 30	Jewish Cultural Activities, Coachella Valley, 1998 .....33
Exhibit 31	Jewish Cultural Events Index, by Number of Months Household Stays in Coachella Valley, 1998 .....34
Exhibit 32	Intermarriage of Respondents: Rates Based on Number of Marriages and on Number of Jewish Persons, Coachella Valley, 1998 .....35
Exhibit 33	Intermarriage/Inmarriage Status of Respondents, by Age of Respondent, Coachella Valley, 1998 .....36
Exhibit 34	Inter-Marriage/Inmarriage Status of Respondents, by Year of Marriage, Coachella Valley, 1998 .....37
Exhibit 35	Are Children Being Raised as Jews?, by Type of Marriage, Coachella Valley, 1998 .....38
Exhibit 36	Jewish Education of Children Age 6-17 Being Raised Jewish, by Gender and For All Children, Coachella Valley, 1998 .....39
Exhibit 37	Familiarity with Jewish Organizations, by Months Reside in Coachella Valley, 1998 .....40
Exhibit 38	Types of Philanthropic Behavior in 1997, by Jewish Households, Coachella Valley, 1998 .....41
Exhibit 39	Contribution in 1997 to a Jewish Federation, by Months Stay in the Coachella Valley, 1998 .....42
Exhibit 40	Respondent Prefers Not to Become Involved with Jewish Federation of Palm Springs & Desert Area, by Months Stay in the Coachella Valley, 1998 .....43
Exhibit 41	Importance of Programs for Elderly Jews, All Respondents, and Respondents Age 75+, Coachella Valley, 1998.....44

<b>Exhibits (contd.)</b>	<b>Page Number</b>
Exhibit 42    Importance of Programs for Special Jewish Groups, All Respondents, and Short-term Residents, Coachella Valley, 1998 .....	45
Exhibit 43    Interest in Participating in Jewish Activities, by Months Reside in Coachella Valley, 1998 .....	46
Exhibit 44    Interest in Joining a JCC, by Months Reside in Coachella Valley, 1998 .....	47
Exhibit A-1    Sample Disposition Analysis, Coachella Valley, 1998 .....	A6

# EXECUTIVE SUMMARY

In 1998, the leadership of the Jewish Federation of Palm Springs and the Desert Area decided that key decisions which would help define the future of the Jewish community in California's Coachella Valley required reliable statistical demographic data, using state-of-the-art scientific research methodology. The Federation contracted with Ukeles Associates Inc. of New York (UAI) to carry out the quantitative survey of the Jewish community.

## Why the Study was Done

The Jewish Community Study had two purposes:

- To develop a profile of the people of the Coachella Valley Jewish community; and,
- To highlight the implications of study results so that Jewish community leaders could begin the implementation of the key study findings and help build a better Jewish community in the valley.

This Report summarizes the key findings from the 1998 Jewish Community Study of the Coachella Valley – including Palm Springs, Cathedral City, Rancho Mirage, Palm Desert and the Sun City development, La Quinta, Indian Wells, Bermuda Dunes, part of Indio, and Desert Hot Springs.

In order to maximize future use of the data, the data files, prepared by Ukeles Associates, Inc., containing nearly 250 variables describing the demographics,

geography and Jewish identity of the community in detail, has been transferred to the Federation, as well as to the North American Jewish Data Bank.

## How the Study Was Done

Over 43,500 phone calls were placed to over 14,000 different phone numbers which represented the Coachella Valley household sampling frame. Over 7,700 residential households were contacted: 818 self-identified as Jewish. Approximately 80% of these Jewish households - 668 - provided information critical to the study.

402 extensive interviews were conducted between January and March, 1998 by Sundel Research, Inc; these surveys included Jewish attitudinal and behavioral questions. In addition, brief interviews were completed with an additional 266 Coachella Valley Jewish households from February through mid-April, 1998 in order to more fully document Coachella Valley Jewish community demographics; many of these household respondents were too frail to complete the extensive interview.

Demographic data summarized in this report are based on the 668 completed interviews, while the Jewish "connections" data are based on the 402 extensive telephone interviews — weighted to reflect the demographic distribution of the community based on all 668 interviews. The "mini-interviews" required two-three minutes, while the extensive interviews averaged 25 to 30 minutes.

## EXECUTIVE SUMMARY

### Statistical Reliability

**Population/household estimates** of the size of the Jewish community in the Coachella Valley are based upon contacts with over 5,000 households - Jewish and non-Jewish - in the Coachella Valley.

Since estimates of the size of the Jewish community are based upon randomly generated interviews, drawn from a sample of many thousands of households, both Jewish and non-Jewish, the quantitative information is statistically reliable<sup>1</sup>.

Wherever possible, the tables included in this report indicate the source of the data: all interviews or the 402 extensive interviews. Again, the reported **demographic characteristics of the Jewish community** reflect all 668 brief and extensive interviews; discussions of Jewish attitudes and behaviors reflect the detailed questions included in the 402 completed extensive interviews, weighted to reflect the community-wide demographics.

Since the survey interview data is based upon thousands of randomly generated contacts with households as well as some interviews completed randomly from a Federation list of supporters, the reported survey results for the completed extensive interviews are also statistically reliable. For most of the reported survey data, the "true" number is within +/- 7% of the survey estimate.

### Definitions and Scope

A Jewish household is defined as a household including one or more Jewish persons at least 18 years old.

For the purposes of this report, a Jewish person is someone who:

- Self-identifies as a Jew, *or*
- Is a child being raised as a Jew

### Geography

The Coachella Valley was divided into five areas for purposes of sampling and data reporting:

- Palm Springs
- Cathedral City and Rancho Mirage
- Palm Desert, including the Sun City senior housing area
- The **East Valley**: La Quinta, Indian Wells, Bermuda Dunes, and Indio;
- The **North Valley**: Desert Hot Springs, North Palm Springs, and Thousand Palms.

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<sup>1</sup> The Appendix in this Report includes a description of the quantitative methods used in this Study, as well as estimates of potential sampling error.

## **EXECUTIVE SUMMARY**

### **HOUSEHOLDS / PEOPLE**

There are approximately 7,850 Jewish households in the Coachella Valley; almost 16,000 people live in these households, including approximately 14,000 Jews.

87% of the people living in Coachella Valley Jewish households are Jewish; the

other 13% are non-Jews [typically spouses and/or children who are not being raised as Jews].

Jewish households represent 8% of all households in the Coachella Valley.

### **HOUSEHOLD STRUCTURE / AGE**

The average household size is 2.02 people. Over 60% of these Jewish households contain exactly two people: usually a married couple.

Only 1,000 households include one or more children under 18.

There are an equal number of never married younger households [under age 65], without children. In addition, there are just over 1,500 households of under age 65, married, no young child at home households.

Approximately 16% of the households [16%] are headed by a senior person [age sixty-five+] who lives alone.

A total of 7,700 people over age sixty-five live in Jewish households in the Coachella Valley; the seniors account for approximately 47% of all people in Jewish households; 3,600 are at least seventy-five years old.

The median age of the population in Jewish households is approximately 55 years.

### **MARITAL STATUS / AGE**

Just over two-thirds of male respondents [68%] and 60% of female respondents are currently married.

10% of male and female respondents have never been married. 17% of the male respondents and 29% of the female respondents are either divorced or widowed.

Age and marital status are strongly inter-related. One-third of respondents under age 50 have never been married, compared to only 5% of respondents who are at least fifty years old.

Among female respondents/spouses who are at least seventy-five years old, 46% are still married, 11% are divorced, and 43% are widows.

## EXECUTIVE SUMMARY

### INCOME / EDUCATION / EMPLOYMENT

The median income of Jewish households is \$60,000; one in five households has an annual income of under \$25,000, while one-in-three households has an annual income of at least \$100,000.

Very few [4%] households indicate that they “cannot make ends meet,” while another 23% are “just managing.”

Never married Coachella Valley respondents are most likely to have financial difficulties; just about half, whether or not they have children, are just managing or cannot make ends meet.

Senior households vary considerably in terms of financial status. Among married respondents, only 20% of those age 65-74, and 11% of those 75+ indicate that they are just managing or cannot make ends meet; in contrast, one-third of both groups say that they have “extra money.”

Seniors living alone are more likely to have some financial difficulty, but at much lower levels than the never married respondents;

just about three-in-ten senior-alone households are having financial difficulty [“just managing,” “cannot make ends meet”], while over four-in-ten report “extra money.”

Almost two-in-ten respondents [and if married, spouses] in Jewish households have a post-graduate degree.

Gender is critical; 24% of male respondents/spouses and only 12% of female respondents / spouses have earned a masters degree or a doctorate.

Age and gender jointly shape educational achievement. Among seniors, traditional gender differences are reflected in the Coachella Valley; 24% of the males and only 2% of the females have a graduate degree. Among younger residents [ages 18-49], contemporary, more egalitarian, gender patterns emerge: 16% of the male and 25% of the female respondents/spouses have earned a graduate degree.

### GEOGRAPHY

Palm Springs is still a center of Jewish residence in the Coachella Valley; 2,850 Jewish households live there, 36% of the 7,850 estimated Jewish households in the Valley.

The Cathedral City / Rancho Mirage area accounts for 28% of the Jewish households. The Palm Desert area [including Sun City] has 1,700 Jewish households, 21% of the

Valley total. The East Valley area - La Quinta, Bermuda Dunes, Indian Wells, and Indio - currently has 700 Jewish households, 9% of the total.

The North Valley - Desert Hot Springs, North Palm Springs, and Thousand Palms – is home to only 450 Jewish households.

## EXECUTIVE SUMMARY

### GEOGRAPHY / RESIDENCE

The Coachella Valley is the primary residence for 72% of the Jewish survey respondents.

Only 59% of Cathedral City / Rancho Mirage respondents view their valley housing as their primary residence.

Among the respondents who view the Valley as their primary residence. 19% have made the Valley their primary residence during the past five years; 22% have had their primary residence in the area for over twenty years.

Palm Springs households are the longest “primary” residents; 27% over twenty years. But, 22% of the Palm Springs primary residence respondents indicate that they made the Valley their primary location during the past five years.

Over one-third of Cathedral City / Rancho Mirage and Palm Desert Jewish households appear to have made the Valley their primary residence during the past five years.

Similar to other areas which are partially seasonal resort communities, the Coachella Valley has its share of “snowbirds.” Just over one-in-five [21%] of respondents stay for less than six months; 15% remain in the region for six-to-nine months, and 63% - 5,000 Jewish households - live in the Valley on a year-round basis [10-12 months].

Cathedral City / Rancho Mirage respondents are the most likely to be snowbirds; 32% reside in the area for less than half the year.

### GEOGRAPHY AND “ALL” JEWISH HOUSEHOLDS

The vast majority of Coachella Valley Jewish households [82%] contain only Jewish persons; in 18% of the households, the household is a combined “Jewish/non-Jewish household” - at least one non-Jewish adult lives there, or one of the minor children is not being raised as Jewish [or even Jewish and “something else”];

Palm Springs Jewish households are most likely to be “all-Jewish” [89%]; only one-in-ten Palm Springs households have both Jewish and non-Jewish members. One-in-five Cathedral City / Rancho Mirage, and Palm Desert households contain both Jewish and non-Jewish members; in the East

Valley, three-in-ten households [30%] are Jewish/non-Jewish;

Combined Jewish/non-Jewish households are more likely to view the Valley as their primary residence; 93% of these households are Valley-only residents compared to 67% of the all-Jewish households;

25% of the all-Jewish households are snowbirds, who remain in the region for less than half the year; only 5% of the Jewish-non-Jewish households are snowbirds.

## EXECUTIVE SUMMARY

### JEWISH IDENTITY AND JEWISH CONNECTIONS

Being Jewish is very important to 87% of the survey respondents; even 70% of respondents in Jewish/non-Jewish households feel that “being Jewish” is very important” to them.

Israel is very important to 76% of the respondents.

Having children/grandchildren marry a Jewish spouse is important to just over half [58%] of all respondents, but only 20% of the Jewish/non-Jewish households.

Similarly, 62% of respondents in all-Jewish households compared to 21% of respondents in households with a non-Jewish person think that spending time with Jewish friends is very important.

7% of Valley respondents identify with Orthodox Judaism, 8% identify themselves as “traditional” Jews, 32% as Conservative, and 43% as Reform Jews; only 4% view their religion as Judaism, but have no denominational affiliation [“just Jewish”], and only 5% identify as Jewish but say that their religion is “none.”

Wide variation occurs in terms of feeling part of the Coachella Valley Jewish community; 26% of the respondents do “not at all” feel part of the community, 24% feel “a little” connection, 29% feel “some” connection, and 21% feel “a lot” connected. 24% of respondents in all-Jewish

households felt strongly connected, compared to only 7% of Jewish/non-Jewish household respondents.

Synagogue membership in the area is cited by just under three-in-ten households [27%], and another 20% belong to or participate in the activities of another Jewish organization, although they are not synagogue members; among the Jewish/non-Jewish households, only 14% are synagogue members, and if not a synagogue member, affiliation with other Jewish organizations is essentially non-existent.

Many households [22%] belong to synagogues outside the Coachella Valley only.

Only 2% of the “snowbirds” are Coachella Valley synagogue members, while 75% say that they are members elsewhere. Year-round residents are most likely to be local synagogue members [34%], but they are also most likely not to belong to a synagogue anywhere [64%].

Jewish ritual observance parallels the patterns found in other Jewish communities. Passover [72% always/usually participate in a seder] and Chanukah [66% always/usually light Chanukah candles] are the most frequently observed. About half of the respondents [52%] fast on Yom Kippur, and 21% always/usually light Shabbat candles.

## EXECUTIVE SUMMARY

Jewish cultural event participation is an important aspect of Jewish connections. In the last three years, approximately two-thirds of respondents had read a book with a Jewish theme, attended a Jewish music/art/dance/theater performance, and visited a Jewish museum. Seventy percent [70%] of “snowbirds” had participated in all three culturally Jewish behaviors, compared to 54% of the six-to-nine month residents, and 37% of the year-round residents.

**Intermarriage** has not been a traditional marriage-choice among Valley respondents, but almost definitely will increase in the next decade; 81% of currently married respondents are in-married and 19% are inter-married: a Jewish born person is married to a currently non-Jewish person.

In-marriage/intermarriage is strongly related to **age** and **year married**. Respondents age sixty-five or older are invariably inmarried: 96%! Among the currently married respondents age 50-64, 75% are in-married. Among those under age 50, 47% are in-married and 53% are intermarried. The overall intermarriage rate of 19% reflects the preponderance of older respondents in the Valley, who were married in an era when intermarriage was uncommon.

Similarly, recent marriages are more likely to be intermarriages than in-marriages; 97% of marriages prior to 1970 were in-marriages, compared to 73% of marriages from 1970 to 1984, and 39% of marriages since 1985. Among currently married couples married since 1985, the intermarriage rate is 61%!

All children in the in-married households are being raised as Jews; among the intermarried households, 19% are being raised Jewish only, 19% as Jewish and something else, and 62% are not being raised as Jews.

Among all children ages 6-17 in the Valley who are being raised as Jewish, Jewish education is the norm. Approximately one-third of these children [36%] have at some time been involved in full-time Jewish education, although only a small percentage are currently enrolled full-time. Part-time supplementary school Jewish education is currently being received by 15% of the Jewish-raised children, and a past experience for another 32%. Only one-in-five children being raised as Jews have never received any Jewish education.

## EXECUTIVE SUMMARY

### THE FEDERATION / JEWISH COMMUNAL ISSUES

The Jewish Federation of Palm Springs and Desert Area is “somewhat/very familiar” to 52% of survey respondents. The Anti-Defamation League and the Jewish Family Service, as comparison Jewish organizations, are slightly less familiar to the survey respondents: 44% and 47% respectively.

The Jewish Federation is familiar to similar proportions of snowbirds, six-to-nine month residents, and year-round residents; the other organizations are much less likely to be familiar to the snowbirds.

The Coachella Valley’s national reputation for generosity in supporting charitable organizations is reflected in the survey responses. Almost seven-of-ten households contributes to charities inside the Coachella Valley that are **not**-specifically Jewish; approximately one-in-four of these donations are at least one thousand dollars. Almost four-in-ten households [37%] state that they contribute to the Jewish Federation of Palm Springs and Desert Area; one-third of these donations are at least one thousand dollars. A similar percentage indicates gifts to Federations **outside** the Valley; half of these gifts are for at least one thousand dollars.

Within the Coachella Valley, 24% of the Jewish households surveyed do not make any charitable contributions, 26% contribute to non-Jewish causes only, 7% contribute to Jewish causes only, and 44% contribute to both Jewish and non-Jewish causes.

Approximately one-third of the snowbirds [33%] acknowledge gifts to the Jewish Federation of Palm Springs and Desert Area, but 93% indicate that they donate to Federations outside the Valley. Year-round residents contribute to the local Federation [41%], but the vast majority of these gifts are under \$1,000. Six-to-nine month residents are least likely to give to the local Jewish federation - only 24%.

Snowbirds, residing in the Valley for less than half the year, seem unwilling to become involved in the Valley’s Jewish communal life. Over three-in-four agreed with the statement, ”I helped Federations in the past...elsewhere...I prefer not to get involved in the Coachella Valley.”

Among non-givers to the Federation, a wide variety of explanations was offered; 11% said that the Federation was “unknown” to them, 15% said that no one had asked them to contribute, 22% said that they donated elsewhere, and 17% indicated that they could not afford a donation.

Attitudes towards the Jewish Federation of Palm Springs and Desert Area are essentially positive, although only half of the respondents familiar with the Federation agree that that know where the Federation spends the money it raises. Three-fourths of the respondents [74%], on the other hand, say that they feel they can participate in all Federation activities, regardless of the amount that they contribute.

## EXECUTIVE SUMMARY

Approximately seven-of-ten survey respondents indicate that they favor the Jewish community supporting an assisted living facility for Jewish elderly, and a skilled nursing residential facility; only about half favor Jewish adult day care program support. **Respondents who are at least seventy-five years old are less likely to support these programs.**

Strong support exists for programs run by the Jewish community to assist disabled Jews [81%], the Jewish poor [77%], and single parent families [69%]; **snowbirds are more likely to support** these programs than other survey respondents. Programs for widowers/widows [63% overall] and for “other older adults” [67%] were less likely to be favored by snowbirds than by longer term residents in the community.

Strong interest emerges for Jewish cultural event activities and programs, and for courses in Jewish history and traditions, particularly among the six-to-nine month residents. Among this group, over nine-in-ten [94%] indicate that they will participate in Jewish cultural event programs, and 85% will participate in Jewish history and tradition courses. Snowbirds and year round residents are less interested in these programs.

A health / fitness club did not receive strong interest; only 41% indicate that they would participate in a health or fitness program run by the Jewish community.

Finally, a series of questions explored local interest in a Jewish Community Center (JCC). Over four-in-ten [41%] strongly favor building a local JCC, 34% somewhat favor a JCC plan, 10% are opposed, and 15% do not have an opinion on this complex issue.

When respondents were then asked if they would join a JCC and pay dues, 39% say yes, 39% say no, and 22% are “unsure.” Support is slightly stronger among year-round residents, and weakest among the snowbirds and the six-to-nine month residents; among respondents who reside in the Valley for at least ten months, 43% say they will join a JCC, 31% say that they will not, and 26% are unsure.

## EXECUTIVE SUMMARY

### CONCLUSIONS AND IMPLICATIONS

The 1998 Jewish Community Survey of the Coachella Valley provides a snapshot of Jewish life in the region, and a baseline for understanding the enormous changes that appear to be on the horizon in the twenty-first century. Established as a retirement and resort community focused around Palm Springs [and to some extent Desert Hot Springs], the region - and the Jewish community within the area - is undergoing rapid growth and migration eastward from the Palm Springs end of the Valley to the "East Valley."

The Jewish community has been vibrant and creative. The Jewish landscape includes several synagogues / temples, a Jewish Day School for younger children, the Jewish Federation of Palm Springs and Desert Area, Jewish Family Services, and a Holocaust Memorial. The Jewish community has played a significant role in the emergence of the Valley-wide community - Jewish and not specifically Jewish.

Yet, despite this vibrancy, the leaders of the Jewish community recognize that the Valley and the Jewish community are rapidly changing, and that the communal organizational structure must also change. Established as a retirement and resort community, over six-in-ten Jewish households have at least one member sixty-five years old or older; the median age of people living in Jewish households is 55. Increasingly, according to key local informants<sup>2</sup>, younger families are moving into the

Valley, and are increasingly more likely to move into the eastern section of the region. Moreover, the region appears to be becoming more of a residential area for new migrants, not just a retirement and resort center.

The results of the 1998 Jewish Community Study of the Coachella Valley reflect this fascinating mixture of households within the Jewish community. The study describes on a quantitative level the communal dynamics that form the background for key communal decisions that remain to be made.

Among these issues are: (1) the future location of the Federation offices as the geographic center of the community has shifted historically from Palm Springs eastward, probably to Palm Desert; (2) the need for a central communal location where the Jewish community can coalesce around a center that provides a wide range of needed services and activities - Jewish education for children and adults in history, traditions, and customs, Jewish cultural events, programs for single parents as well as for unmarried members of the Jewish community who do not have children; (3) programs and policies to help the intermarried - a rapidly growing segment of the Coachella Valley Jewish world - develop, maintain, and expand their Jewish connections; (4) the fusion of snowbirds, six-to-nine month residents, and year round residents into a cohesive Jewish community; and,

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<sup>2</sup> Unfortunately, a reliable study of the community prior to the current effort does not exist, so that Ukeles Associates, Inc. is not able to make comparisons with data from the 1980s.

## EXECUTIVE SUMMARY

(5) the development of a leadership and marketing program that will ensure that the visions of the first generation of Valley Jewish households will find its fruition in the actions and attitudes of the

Jewish leaders of the twenty-first century. In many ways, the Coachella Valley is unique. The Jewish community's solutions to its major issues must also be unique.

### **How to Read the Data in This Report**

Numbers in this report are rounded to the nearest fifty, and percentages are usually rounded to the nearest full percentage. The sum of numbers or percentages [in columns and rows] may not equal the total due to rounding.

Where the sum of a column or row equals 100%, the percent sign is included in the first entry of the row/column and in the total [100%] in order to indicate direction in which the data were percentaged. In all other cases, the percent sign is shown for each entry to indicate that the percentages are not intended to add to 100%.

When the value of a cell is less than 1%, a double asterisk [\*\*] is shown.



# INTRODUCTION

In 1998, the leadership of the Jewish Federation of Palm Springs and the Desert Area decided that key decisions which would help define the future of the Jewish community in California's Coachella Valley required reliable statistical demographic data, using state-of-the-art scientific research methodology. The Federation contracted with Ukeles Associates Inc. of New York (UAI) to carry out the quantitative survey of the Jewish community.

## Why the Study was Done

The Jewish Community Study had two purposes:

- To develop a profile of the people of the Coachella Valley Jewish community<sup>1</sup>; and,
- To highlight the implications of study results so that Jewish community leaders could begin the implementation of the key study findings and help build a better Jewish community in the valley.

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<sup>1</sup> In the mid-1980s, a survey of the Palm Springs area was conducted using an approximation of contemporary random sampling methodology. The results of the survey sampling indicated that the vast majority of interviewed households had been selected from telephone directories since they had distinctive Jewish names [DJN]; given the biases associated with this sampling procedure, Ukeles Associates, Inc. will not undertake comparisons with the mid-1980s data.

This Report summarizes the key findings from the 1998 Jewish Community Study of the Coachella Valley – including Palm Springs, Cathedral City, Rancho Mirage, Palm Desert and the Sun City development, La Quinta, Indian Wells, Bermuda Dunes, part of Indio, and Desert Hot Springs. The report includes information on the size of the Jewish community in the Coachella Valley, demographic characteristics of the Jewish community, and indicators of Jewish life, education, and identity.

In order to maximize future use of the data, the full data file, prepared by Ukeles Associates, Inc., on which this Report is based, and which contains nearly 250 variables describing the demographics, geography and Jewish identity of the community in detail, has been transferred to the Federation, as well as to the North American Jewish Data Bank.

## How the Study Was Done

Over 43,500 phone calls were placed to over 14,000 different phone numbers which represented a randomly selected Coachella Valley household sampling frame. The sampling frames were developed by GENESYS Sampling Systems of Fort Washington, Pennsylvania, a national leader in sampling methodology. Over 7,700 residential households were contacted and provided information: 818 self-identified as Jewish. Approximately 80% of these Jewish households - 668 - provided information critical to the study.

## INTRODUCTION

The **survey** data summarized in this report are based on telephone interviews with randomly selected Jewish households in the Coachella Valley.

The completed interviews were conducted between January and March, 1998 by Sundel Research, Inc., a national leader in marketing research which had previously completed interviews for a Ukeles Associates study of Denver, Colorado.

Two sets of interviews were completed with a total of 668 Jewish households.

First, there were 402 extensive telephone interviews which lasted an average of 25 to 30 minutes, although several took considerably longer and at times were conducted over a two day period when the respondent indicated fatigue.

In addition, brief interviews were conducted with an additional 266 Coachella Valley Jewish households from February through mid-April, 1998 in order to more fully document Coachella Valley Jewish community demographics.

### **Statistical Reliability**

**Population/household estimates** of the size of the Jewish community in the Coachella Valley are based upon contacts with over 5,000 households – Jewish and non-Jewish – in the Coachella Valley which provided information on religious identity.

Since estimates of the size of the Jewish community are based upon randomly generated interviews, drawn from a sample of many thousands of households, both Jewish and non-Jewish, the quantitative information is statistically reliable. The estimated number of Jewish households in the Coachella Valley is essentially accurate at the +/- 5% “possible error” factor typical in survey research.<sup>2</sup>

Wherever possible, reported **demographic characteristics of the Jewish community** reflect all 668 brief and extensive interviews; **discussions of Jewish attitudes and behaviors** reflect the detailed questions included in the 402 completed extensive interviews.

Since the survey interview data is based upon thousands of randomly generated contacts with households as well as some interviews completed randomly from a Federation list of supporters, the **reported survey results for the 402 completed extensive** interviews are also statistically reliable. For most of the reported survey data, the "true" number is within than +/- 7% of the survey estimate. The data in this *Summary Report* reflect a few modifications to the preliminary report data file.

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<sup>2</sup>See methodological description in Appendix. The household estimate is accurate at the 95% confidence level within +/- 500 households.

## INTRODUCTION

### Definitions and Scope

- A Jewish household is defined as a household including one or more Jewish persons at least 18 years old; in 97% of the interviews, the respondent is Jewish.
- For the purposes of this report, a Jewish person is someone who:
  - Self-identifies as a Jew, *or*
  - Is a child being raised as a Jew

This definition is roughly equivalent to the concept of “core Jews” used in the 1990 National Jewish Population Study. People who indicated that they were born or raised as Jews, but no longer considered themselves Jewish, were defined as Jewish-origin households and were not interviewed.

### Geography

The Coachella Valley was divided into five areas for purposes of sampling, household / population estimation, data analysis and reporting and data reporting:

- **Palm Springs**
- **Cathedral City and Rancho Mirage**
- **Palm Desert**, including the Sun City senior housing area

- The **East Valley**: La Quinta, Indian Wells, Bermuda Dunes, and Indio;
- The **North Valley**: Desert Hot Springs, North Palm Springs, and Thousand Palms.

### Other Information in the Report

In addition to the results of the 1998 Jewish Community Study of the Coachella Valley, several other research reports were utilized in order to make a few meaningful comparisons.

- The 1990 National Jewish Population Survey [NJPS] isolated for a nine-state Western region; the data were originally presented in *Reinventing our Jewish Community: Can the West Be Won* [December, 1994].
- *The Jewish Federation of Las Vegas Community Study, 1996*. A recent study of another Desert City.
- *Los Angeles Jewish Population Survey '97*.
- *The 1997 Greater Denver / Boulder Jewish Community Study: Summary Report*.

# CHAPTER ONE: DEMOGRAPHIC PROFILE

## SIZE AND COMPOSITION OF THE JEWISH POPULATION

There are approximately 7,850 Jewish households living in the Coachella Valley area of California.. Just under 16,000 people live in these households, including almost 14,000 Jews.

In other words, of the 15,850 people living in Jewish households, 87% are Jews; the other 13% are non-Jews [typically spouses and/or children who are not being raised as Jews].

Another way to look at the presence of non-Jews in the Jewish community is to divide the population into all-Jewish households and mixed Jewish/Non-Jewish households. Eight out of ten Jewish households contain only Jewish persons; the other households - 18% - include at least one non-Jewish household member.

**EXHIBIT 1 JEWISH HOUSEHOLDS, PEOPLE IN JEWISH HOUSEHOLDS, AND JEWISH PEOPLE, COACHELLA VALLEY, 1998**

	NUMBER
JEWISH HOUSEHOLDS	7,850
ALL PEOPLE IN JEWISH HOUSEHOLDS	15,850
JEWISH PEOPLE	13,850

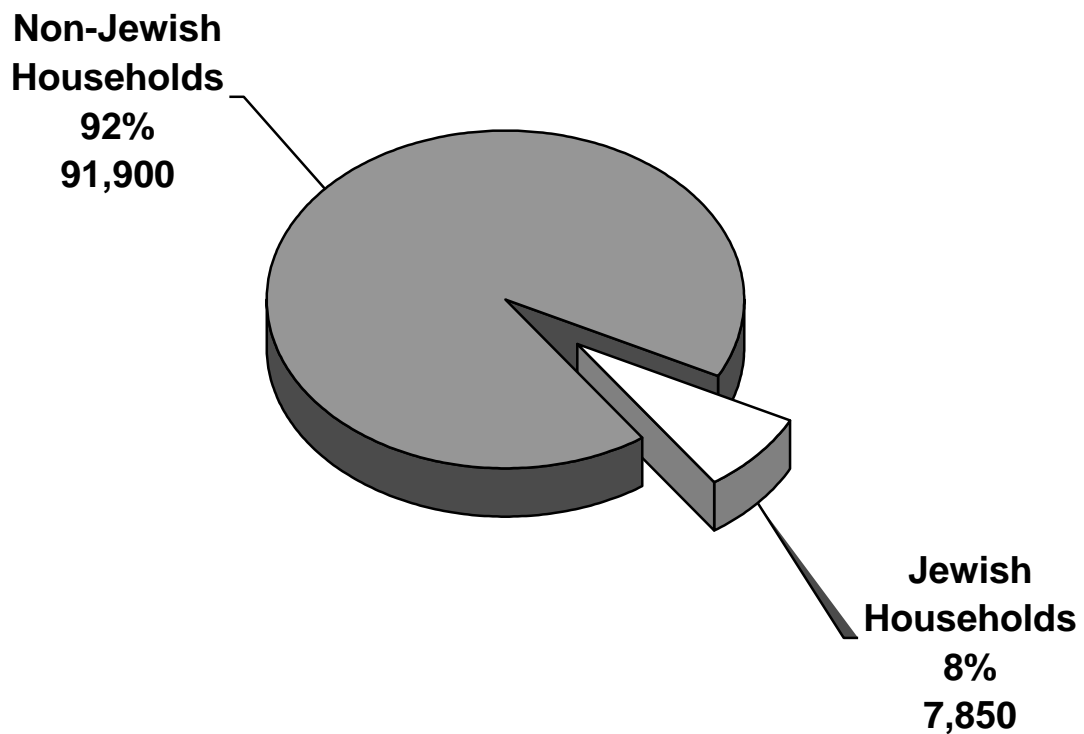
## CHAPTER ONE: DEMOGRAPHIC PROFILE

### JEWISH HOUSEHOLDS AS A PERCENT OF THE GENERAL COMMUNITY

Jewish households represent approximately 8% of all households residing in the Coachella Valley. This is a significant concentration of Jewish households, similar to Las Vegas, which was 7.7% in 1996. In the Western United States, in general, the comparable 1990 percentage was 2.4%.

Compared to Sarasota, Florida, a community similar in size and age structure to the Coachella Valley, Jewish households constitute a smaller percentage in the Coachella Valley.

#### EXHIBIT 2 JEWISH HOUSEHOLDS AND HOUSEHOLDS IN THE GREATER POPULATION, PALM SPRINGS, 1998



## CHAPTER ONE: DEMOGRAPHIC PROFILE

### HOUSEHOLD SIZE

The average household size of the Jewish households, approximately 2.02 persons, is somewhat smaller than the size of households in the general Coachella Valley community. The majority of Coachella Valley Jewish

households contain only two people [62%]; another 24% of the households contain only one person. Less than 1 in 7 Jewish households contain three or more people.

#### EXHIBIT 3 HOUSEHOLD SIZE, COACHELLA VALLEY, 1998\*

NUMBER OF PERSONS IN JEWISH HOUSEHOLD	PERCENT
1 PERSON	24%
2 PERSONS	62
3 AND 4 PEOPLE	10
5 OR MORE PEOPLE	4
TOTAL	100%

NOTE: Data based on all 668 interviews.

## CHAPTER ONE: DEMOGRAPHIC PROFILE

### HOUSEHOLD STRUCTURE

Unlike many other communities, the typical Jewish household in the Coachella Valley is **not** a household with two parents, under age 65, with children under age 18. In the Valley, these households constitute only 10% of the households; single parent households with young children add only another 3%. Single households under age 65 without children constitute 13% of the Coachella Valley Jewish community.

Twenty [20%] of all households are married couples, under age 65, no young children at home. Another 25% of the households are married couples ages 65-74 without children; 13% of the households involve members over 75, married, without young children at home. Finally, older adults living alone constitute 16% of Coachella Valley Jewish households.

#### EXHIBIT 3                      HOUSEHOLD SIZE, COACHELLA VALLEY, 1998

		HOUSEHOLD TYPE	
		NUMBER OF JEWISH HOUSEHOLDS	PERCENT
SINGLE ADULT UNDER AGE 65	NO CHILDREN	1,000	13%
	WITH CHILDREN UNDER 18	300	4
MARRIED, UNDER 65	CHILDREN UNDER 18	750	10
	NO YOUNG CHILDREN	1,550	20
AGE 65-74	LIVING ALONE	550	7
	MARRIED OR LIVING WITH OTHERS	1,950	25
AGE 75+	LIVING ALONE	700	9
	MARRIED OR LIVING WITH OTHERS	1,000	13
<b>TOTAL</b>		<b>7,800</b>	<b>100%</b>

Note: In all tables, data may not add perfectly due to rounding; totals still shown as 100%. In tables, \*\* indicates less than 1%. Approximately 50 households do not fit into any of these household structure categories. Data based on 402 extensive interviews.

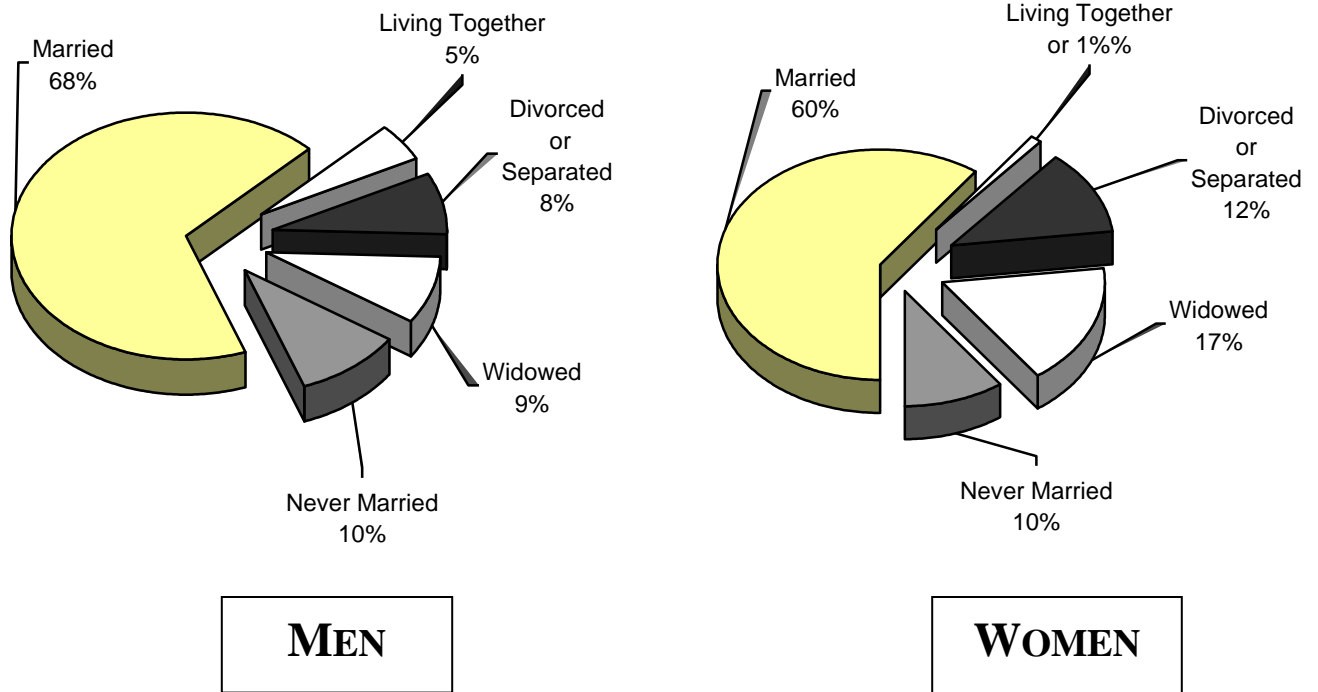
# CHAPTER ONE: DEMOGRAPHIC PROFILE

## MARITAL STATUS

Two-thirds of men and 60% of women are currently married; only one-in-ten have never been married.

Approximately 30% of local area women are either divorced or are widows.

**EXHIBIT 5**      **MARITAL STATUS, BY GENDER, COACHELLA VALLEY, 1998**



Note: All marital status data based on 402 completed interviews.

## CHAPTER ONE: DEMOGRAPHIC PROFILE

### MARITAL STATUS AND AGE

Marital status is strongly related to the age of the respondent. One-third of respondents under age 50 have **never** been married; in contrast, over 95% of respondents age 50 or over had married. Divorce is a significant factor among respondents who are between

the ages of 50 and 64. Widowhood is a major factor for those 75 and over, slightly more so for women than men; 46% of women at least seventy-five years old are married, 11% are divorced, and 43% are widows.

**EXHIBIT 6 MARITAL STATUS OF RESPONDENTS, BY AGE, COACHELLA VALLEY, 1998**

	AGE 18-49	AGE 50-64	AGE 65-74	AGE 75+
MARRIED	48%	70%	77%	56%
LIVE TOGETHER	5	5	**	1
DIVORCED/SEPARATED	10	17	10	6
WIDOWED	3	**	9	37
NEVER MARRIED	33	8	3	**
TOTAL	100%	100%	100%	100%

## CHAPTER ONE: DEMOGRAPHIC PROFILE

### AGE

The median age of the population in Jewish households is 55 years old. The Coachella Valley has historically been a retirement, as well as a vacation area, and the age structure reflects the historical development of Palm Springs and the remainder of the Coachella Valley.

Over 7,700 people living in area Jewish households are 65 years old or older. In contrast, there are fewer than 1,900 children under age 18 in the community. This contrasts sharply with other communities in the Western U. S., which are much younger [see Exhibit 8].

**EXHIBIT 7 AGE OF PEOPLE IN JEWISH HOUSEHOLDS, COACHELLA VALLEY, 1998**

YEARS	PEOPLE IN JEWISH HOUSEHOLDS	
	NUMBER	PERCENT
0 – 5	600	4%
6 – 12	450	3
13 – 17	800	5
18 – 34	1,150	7
35 – 49	2,050	13
50 – 64	3,150	21
65 – 74	4,100	25
75+	3,600	22
TOTAL	15,850	100%

Note: Total does not 15,850 due to rounding. Age data is extrapolated from combined 668 extensive interviews and mini-interviews, and is adjusted for missing/refused data.

## CHAPTER ONE: DEMOGRAPHIC PROFILE

### AGE COMPARISONS

When compared to the West as a whole, the major differences are clear; the Coachella Valley has fewer children in Jewish households and a much higher percentage of senior citizens. Almost half [47%] of all Coachella Valley Jewish households residents are at least sixty five years old; in 1990, the

Western United States region comparable percentage was 17%. Las Vegas, rapidly growing, is a significantly older Jewish community than the Western United States, but younger than the Coachella Valley. In Las Vegas, only 25% of people living in Jewish households are senior citizens.

**EXHIBIT 8 AGE OF PEOPLE IN JEWISH HOUSEHOLDS, COACHELLA VALLEY, 1998; LAS VEGAS, 1996; JEWS IN THE WESTERN REGION, 1990**

AGE	COACHELLA VALLEY, 1998	US WEST REGION (NJPS, 1990)	LAS VEGAS, 1996
17 AND UNDER	12%	24%	19%
18 TO 39	10	33	23
40 TO 64	31	26	33
65 AND OVER	47	17	25
TOTAL	100%	100%	100%

\*NOTE: 1990 NJPS Western data for Jewish persons only.

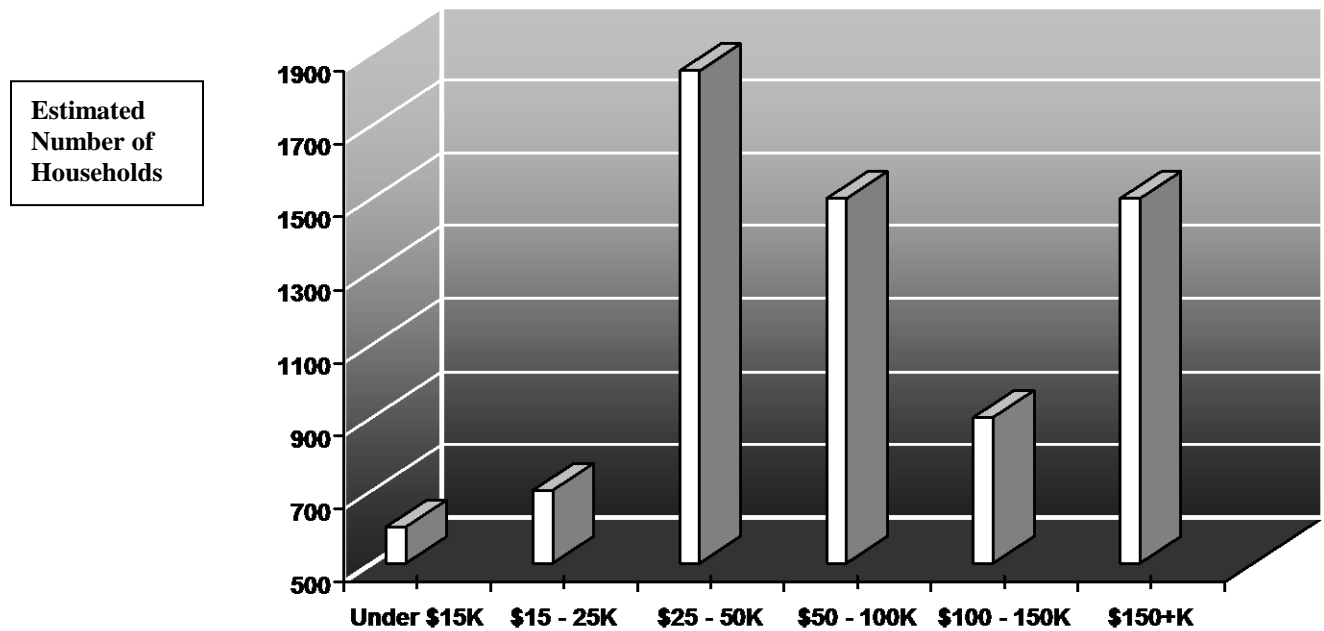
## CHAPTER ONE: DEMOGRAPHIC PROFILE

### INCOME

The median income of Jewish households in the Coachella Valley is estimated to be approximately \$60,000; the median income in Las Vegas Jewish households was \$48,400.

One-third of Coachella Valley Jewish households have incomes of at least \$100,000. In Las Vegas, only 12% of households (has or have) an income of at least \$100,000.

**EXHIBIT 9 HOUSEHOLD INCOME, COACHELLA VALLEY, 1998**



## CHAPTER ONE: DEMOGRAPHIC PROFILE

### INCOME AND HOUSEHOLD SIZE

One critical variable essential to an accurate interpretation of household income is the number of people in the household who have to share the income. Clearly, fifty thousand dollars a year buys a higher standard of living for a single person than for a four person household.

Not surprisingly, in the Coachella Valley, over half [56%] of all households with incomes under \$25,000 annually are one person households, and another 35% are two person households. Age is not an especially critical

factor; there are both younger and older one and two person households with annual incomes less than \$25,000.

Exhibit 10 presents the data from slightly different perspective: 11% of the estimated 7,850 Coachella Valley Jewish households have only one member and earn less than \$25,000 annually. The relative affluence of the community is reflected in the high percentage of all households in the Coachella Valley which have only two members **and** have annual incomes over \$100,000 — 27%.

**EXHIBIT 10 HOUSEHOLD INCOME BY HOUSEHOLD SIZE, COACHELLA VALLEY, 1998**

INCOME	HOUSEHOLD SIZE			
	ONE PERSON	TWO PERSONS	THREE PERSONS	TOTAL
Under \$25,000	11	7	2	20%
\$25,000 - \$49,999	5	16	3	25%
\$50,000 - \$99,999	3	11	7	21%
\$100,000 & OVER	2	27	5	34%
<b>TOTAL</b>	21%	61%	17%	<b>100%</b>

NOTE: The percentages in the interior cells add to 100% of the total community. For example, households with one person **and** incomes under \$25,000 annually account for 11% of the total Coachella Valley Jewish households. The exterior cells are sub-totals; 20% of the community earns less than \$25,000 annually, 21% of community households have only one member.

## CHAPTER ONE: DEMOGRAPHIC PROFILE

### ADEQUACY OF PRESENT FINANCIAL SITUATION

The survey also included a subjective measure of the household's financial status, which almost every respondent answered.

An estimated 2,000 Jewish households in the Coachella Valley [27%] indicated that they either "could not make ends meet" or were "just managing."

#### EXHIBIT 11 FINANCIAL STATUS OF HOUSEHOLDS, COACHELLA VALLEY, 1998

FINANCIAL SITUATION	NUMBER OF HOUSEHOLDS	PERCENT
CANNOT MAKE ENDS MEET	300	4%
JUST MANAGING	1,700	23
HAVE ENOUGH MONEY	3,100	42
HAVE EXTRA MONEY	2,300	31
TOTAL	7,400	100%

\*Q63: "Which of the following statements would best describe your household's present financial situation?"  
Data based on 402 completed extensive interviews.

## CHAPTER ONE: DEMOGRAPHIC PROFILE

### ADEQUACY OF FINANCIAL SITUATION BY AGE, HOUSEHOLD STRUCTURE

Unlike some other, less affluent communities, senior citizen Jewish households in the Coachella Valley are not disproportionately in precarious financial situations. For example, only 21% of households with a senior [65+] member indicate that they either could not “make ends meet,” or are “just managing,” compared to 33% of households without a senior member.

Young, single head of households are much more likely to indicate a precarious financial situation. Among the senior citizens who live alone, a clear bi-modal pattern is evident. Approximately 30% of these households indicate some financial marginality, but over 40% indicate that they have extra money.

**EXHIBIT 12      FINANCIAL STATUS OF HOUSEHOLD BY HOUSEHOLD STRUCTURE, COACHELLA VALLEY, 1998**

RESPONDENTS	PERCENT JUST MANAGING (OR CAN'T MAKE ENDS MEET)	PERCENT HAVE ENOUGH	PERCENT HAVE EXTRA	TOTAL
SINGLE, <65, NO CHILDREN	49%	33	18	100%
MARRIED, < 65, NO CHILDREN	21%	48	31	100%
SINGLE, <65, CHILDREN	49%	42	9	100%
MARRIED, <65, CHILDREN	33%	49	18	100%
65 – 74 MARRIED	20%	44	36	100%
75+ MARRIED	11%	54	35	100%
65 – 74 LIVES ALONE	29%	28	43	100%
75+ LIVES ALONE	30%	24	46	100%

NOTE: All income, financial data based on 402 intensive interviews.

## CHAPTER ONE: DEMOGRAPHIC PROFILE

### EDUCATION

Since the Coachella Valley Jewish community is relatively older, male/female differentials in education still reflect the social patterns of an earlier America. While one out of four [24%] **male** respondents / spouses [if married] in Jewish households has a post-baccalaureate degree, only 12% of female respondents / spouses have a graduate degree.

The overall level of education in the Jewish community is much lower than in Jewish communities dominated by younger adults. In Denver, for example, the UAI study indicated that 40% of respondents / spouses had earned either a masters or a doctoral degree; in the Coachella Valley, the comparable percentage is 18%.

#### **EXHIBIT 13    EDUCATION BY GENDER, RESPONDENTS AND SPOUSES, COACHELLA VALLEY, 1998**

<b>LEVEL OF HIGHEST DEGREE</b>	<b>MEN</b>	<b>WOMEN</b>	<b>TOTAL</b>
DOCTORAL	16%	1%	8%
MASTERS	8	11	10
BACHELORS	37	31	34
ASSOCIATE	19	33	27
HIGH SCHOOL	16	21	19
NO DIPLOMA	3	2	2
<b>TOTAL</b>	<b>100%</b>	<b>100%</b>	<b>100%</b>

Note: Totals may not equal 100% due to rounding.

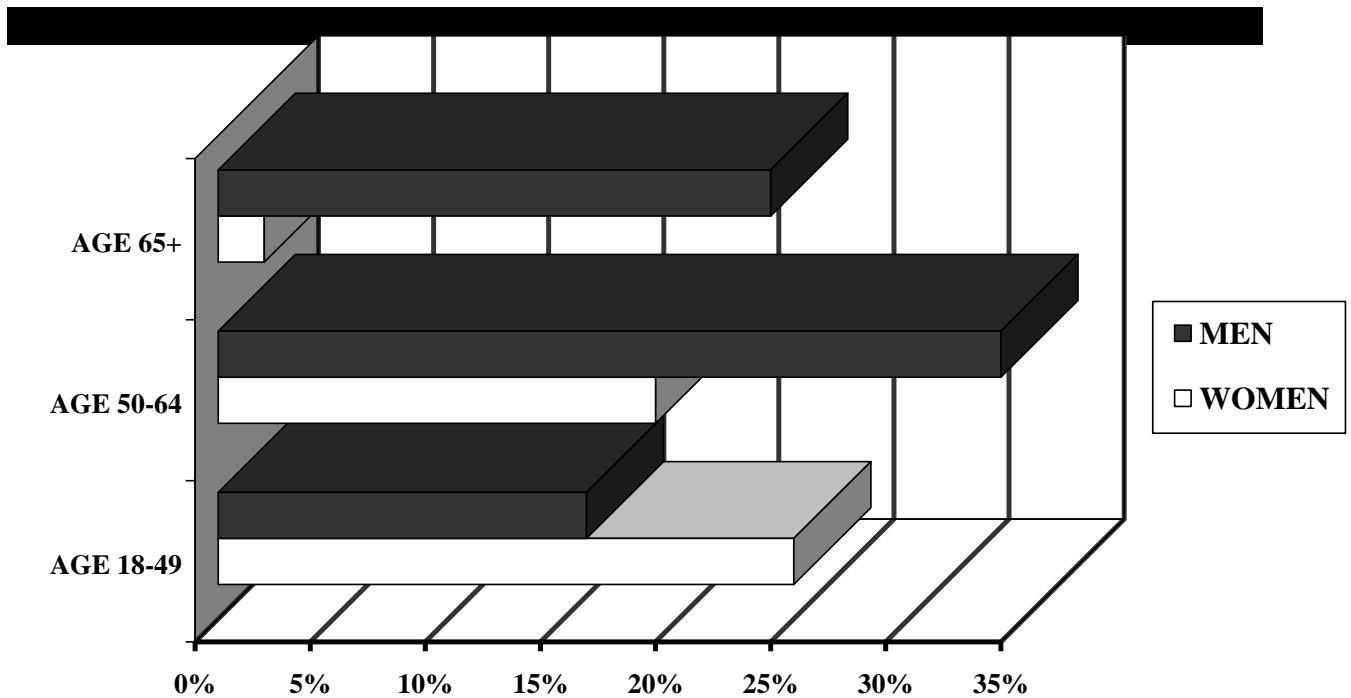
## CHAPTER ONE: DEMOGRAPHIC PROFILE

### EDUCATION BY AGE COHORT

Exhibit 14 focuses upon the relationship of age cohort and educational achievement in the Coachella Valley. For respondents / spouses **under age 50, females** are slightly more likely to have graduate level [masters, doctorate] educational achievements; 25% of females

under age 50 have a graduate degree compared to 16% of similar age men. Among respondents over age 50, the pattern of male higher educational achievement is clear; men were much more likely to have earned a graduate degree.

**EXHIBIT 14 GRADUATE DEGREE EDUCATION, BY AGE COHORT AND GENDER, RESPONDENTS / SPOUSES, COACHELLA VALLEY 1998**



**CHAPTER ONE: DEMOGRAPHIC PROFILE**

**EMPLOYMENT STATUS**

Approximately half of all respondents / spouses in Coachella Valley Jewish households are retired: 49% of the men and 54% of the women. Perhaps more surprising, over one-third of the males work full-time, another 10% work part-time, and 4% are self-employed. Female workers were more likely to be full-time employees than part-timers.

Among respondents / spouses under age 50, 80% of the men and 54% of the women report full-time employment. Among senior respondents / spouses, 26% of the men and 14% of the women report that they are employed either full-or-part-time.

**EXHIBIT 15      EMPLOYMENT STATUS, BY GENDER, RESPONDENTS AND SPOUSES, COACHELLA VALLEY, 1998**

	<b>MEN</b>	<b>WOMEN</b>	<b>TOTAL</b>
WORK FULL-TIME	34%	23%	28%
WORK PART-TIME	10	8	9
SELF-EMPLOYED	4	1	2
RETIRED	49	54	52
HOMEMAKER	**	8	4
FULL TIME STUDENT	2	2	2
UNEMPLOYED	1	3	2
VOLUNTEER (FULL-TIME), PERSON WITH DISABILITY, OTHER	**	**	**
TOTAL	100%	100%	100%

# CHAPTER TWO: GEOGRAPHY AND RESIDENCE

## GEOGRAPHIC AREAS

The Jewish community in the Coachella Valley had its origins in Palm Springs, and for many years was centered in that premier resort and retirement city, with additional Jewish households living in Desert Hot Springs. As the desert area became more popular, the region grew considerably, and Jews and non-Jews expanded into Cathedral City, Palm Desert and Sun City, Rancho Mirage, La Quinta, Indian Wells, Bermuda Dunes, and Indio. Data from the 1998 Jewish community study of the **Coachella Valley** confirm this geographic expansion.

Palm Springs still has the largest concentration of Jewish households: 2,850 households, 36% of all Coachella Valley Jewish households. But, the Cathedral City / Rancho Mirage area has 2,150 households, and Palm Desert – Sun City has 1,700 Jewish households. The East Valley area [La Quinta, Bermuda Dunes, Indian Wells, and Indio] is home to almost one in ten area Jewish households, while the North Valley area [Desert Hot Springs, North Palm Springs, and Thousand Palms] has the fewest households.

**EXHIBIT 16 JEWISH HOUSEHOLDS BY GEOGRAPHIC AREA, COACHELLA VALLEY, 1998**

AREA	NUMBER OF JEWISH HOUSEHOLDS	PERCENT
PALM SPRINGS	2,850	36%
CATHEDRAL CITY, RANCHO MIRAGE	2,150	28
PALM DESERT, SUN CITY	1,700	21
EAST VALLY: LA QUINTA, BERMUDA DUNES, INDIAN WELLS, INDIO	700	9
NORTH VALLEY: DESERT HOT SPRINGS, NORTH PALM SPRINGS, THOUSAND PALMS	450	6
TOTAL	7,850	100%

Note: The 1998 total household estimate derives from Census survey data incorporated into the Claritas database as of July 1998. Data based on all 668 interviews.

**CHAPTER TWO: GEOGRAPHY AND RESIDENCE**

**GEOGRAPHIC AREAS: PEOPLE IN JEWISH HOUSEHOLDS**

The average number of people living in these Jewish households is relatively consistent by geographic area. The East Valley cities, on the other hand, do have slightly larger families;

thus, that region accounts for 11% of people in Jewish households as compared to 9% of the household total.

**EXHIBIT 17 PEOPLE IN JEWISH HOUSEHOLDS BY GEOGRAPHIC AREA, COACHELLA VALLEY, 1998**

<b>AREA</b>	<b>NUMBER OF PEOPLE IN JEWISH HOUSEHOLDS</b>	<b>PERCENT</b>
PALM SPRINGS	5,700	36%
CATHEDRAL CITY RANCHO MIRAGE	4,200	26
PALM DESERT SUN CITY	3,300	21
EAST VALLEY: LA QUINTA, BERMUDA DUNES, INDIAN WELLS, INDIO	1,700	11
NORTH VALLEY: DESERT HOT SPRINGS, NORTH PALM SPRINGS, THOUSAND PALMS	950	6
TOTAL	15,850	100%

## CHAPTER TWO: GEOGRAPHY AND RESIDENCE

### HOUSEHOLD STRUCTURE BY GEOGRAPHIC AREA

In Palm Springs, married senior households account for one-third of the households living there; there are also many more childless singles and childless married couples than there are households with children. Palm Desert [including Sun City] has even more married seniors – over 50% of households living there are married seniors.

The Cathedral City / Rancho Mirage area also has a significant married senior population,

but under age 65 “empty nesters” account for 30% of the households.

The East Valley area, at this time, is only slightly different from the other Coachella Valley areas. There are a sizable proportion of married households with children [13%], but there are also married “empty nesters” [33%], and married seniors [32%]. The North Valley has few households living there, and very few households with children.

#### EXHIBIT 18 HOUSEHOLD STRUCTURE, BY SUB-AREA, COACHELLA VALLEY, 1998

	PALM SPRINGS	CATHEDRAL CITY - RANCHO MIRAGE	PALM DESERT - SUN CITY	EAST VALLEY	NORTH VALLEY
SINGLE, NO CHILDREN, UNDER 65	20%	6	12	2	18
MARRIED, UNDER 65 NO MINOR CHILDREN	9	30	17	33	24
SINGLE, UNDER 65, CHILDREN UNDER AGE 18	6	5	**	1	**
MARRIED, UNDER 65, CHILDREN UNDER 18	11	6	10	13	10
65 – 74, LIVING ALONE	8	8	6	**	4
75+, LIVING ALONE	13	8	2	17	6
65 – 74, MARRIED (OR SOMEONE ELSE IN HOUSEHOLD)	16	25	34	32	34
75+ MARRIED (OR SOMEONE ELSE IN HOUSEHOLD)	16	10	17	2	2
TOTAL	100%	100%	100%	100%	100%

NOTE: Data based on 402 intensive interviews; a few households exhibited miscellaneous household structure patterns not shown.

## CHAPTER TWO: GEOGRAPHY AND RESIDENCE

### RESIDENTIAL PATTERN BY GEOGRAPHIC AREA

For almost three-fourths [72%] of the survey respondents, the Coachella Valley is their primary residence. While the percentage of “primary residents” is fairly consistent from area to area, Rancho Mirage / Cathedral City respondents are the least likely to view the area as their primary location;

just over four-in-ten do not view the Coachella Valley as their primary location.

While one-in-four Palm Springs respondents indicate that they did not view the Coachella Valley as their primary residence, over half of them indicate that they have been coming to the area for over twenty years.

#### **EXHIBIT 19 IS THE COACHELLA VALLEY RESPONDENT’S PRIMARY RESIDENCE, BY GEOGRAPHIC AREA, COACHELLA VALLEY, 1998**

AREA	PERCENT PRIMARY RESIDENCE	PERCENT NOT PRIMARY RESIDENCE	TOTAL
PALM SPRINGS	75%	25	100%
CATHEDRAL CITY RANCHO MIRAGE	59%	41	100%
PALM DESERT SUN CITY	81%	19	100%
EAST VALLEY: LA QUINTA, BERMUDA DUNES, INDIAN WELLS, INDIO	76%	24	100%
NORTH 1-10: DESERT HOT SPRINGS, NORTH PALM SPRINGS, THOUSAND PALMS	76%	24	100%
TOTAL ALL AREAS	72%	28	100%

## CHAPTER TWO: GEOGRAPHY AND RESIDENCE

### LENGTH OF PRIMARY RESIDENCE BY GEOGRAPHIC AREA

Approximately one-of-five [19%] Jewish households indicate that they have maintained a primary residence in the valley for over twenty years; and another 27% have done so for between eleven and twenty years. Thus, in terms of living in the area as a primary housing location, over half of the households have established their primary residence within the previous ten years - - 31% in the preceding five years.

In terms of years living in the Coachella Valley as primary residents, Exhibit 20 shows that Palm Springs households have the longest desert tenure. Over one-in-four [27%] indicate that they have maintained a primary residence in the area for over twenty years. Cathedral City / Rancho Mirage and Palm Desert primary residents have not resided in the area for that long a time; only 13% of Cathedral City / Rancho Mirage residents and 11% of Palm Desert residents have lived in the Valley for over twenty years.

**EXHIBIT 20      NUMBER OF YEARS RESPONDENT HAS HAD PRIMARY RESIDENCE IN THE COACHELLA VALLEY, BY AREA OF CURRENT RESIDENCE, 1998**

NUMBER OF YEARS	PALM SPRINGS	CATHEDRAL CITY RANCHO MIRAGE	PALM DESERT SUN CITY	EAST VALLEY
0 – 5 YEARS	22%	35%	38%	31%
6 – 10 YEARS	22	21	25	21
11 – 20 YEARS	29	31	26	16
OVER 20 YEARS	27	13	11	32
TOTAL	100%	100%	100%	100%

NOTE: Number of primary resident households is small in the East Valley; please use caution in concluding from data; number who have primary residence in North Valley areas is too small for reliable interpretation. Data from 402 completed extensive interviews.

## CHAPTER TWO: GEOGRAPHY AND RESIDENCE

### MONTHS RESIDE IN COACHELLA VALLEY BY GEOGRAPHIC AREA

As with other areas that are at least part seasonal resort communities, the Coachella Valley has its share of snowbirds. Just over in-in-five households [21%] stay in the valley for five months or less. A smaller group, 15%, reside in the valley for between six and nine months. Thus, 63% of respondents, representing almost five thousand Jewish households, live in the area for at least ten [and usually twelve months].

Cathedral City / Rancho Mirage residents are most likely to stay in the area for only a few months; 32% remain in their area residences for less than half the year. Palm Desert and East Valley Jewish households are most likely to be essentially year round residents; 70% and 74% respectively. Less than one-in-seven Jewish households in these areas remain in the area only a brief time.

**EXHIBIT 21      LENGTH OF TIME USUALLY STAY IN THE COACHELLA VALLEY, BY GEOGRAPHIC AREA, 1998**

AREA	TIME RESIDES IN COACHELLA VALLEY			
	0-5 MONTHS	6-9 MONTHS	10-12 MONTHS	TOTAL
PALM SPRINGS	21%	13	66	100%
CATHEDRAL CITY RANCHO MIRAGE	32%	16	52	100%
PALM DESERT SUN CITY	13%	17	70	100%
EAST VALLEY: LA QUINTA, BERMUDA DUNES, INDIAN WELLS, INDIO	13%	13	74	100%
NORTH I-10: DESERT HOT SPRINGS, NORTH PALM SPRINGS, THOUSAND PALMS	21%	15	63	100%

\*Data based on all 668 interviews.

**CHAPTER TWO: GEOGRAPHY AND RESIDENCE**

**JEWISH HOUSEHOLD COMPOSITION BY GEOGRAPHIC AREA**

Partially reflecting [in all likelihood] the historical settlement of Jewish households in the Coachella Valley, Palm Springs respondents are invariably living in all Jewish households [89%].

In the East Valley, only 70% of the responding households are all Jewish; 30% of their households include members who are non-Jewish identifying adults or who are children not currently being raised as Jews.

**EXHIBIT 22 ALL JEWISH AND JEWISH/NON-JEWISH HOUSEHOLDS, BY SUB-AREA, COACHELLA VALLEY, 1998**

GEOGRAPHIC AREA	ALL JEWISH HOUSEHOLDS	JEWISH AND NON-JEWISH	TOTAL
PALM SPRINGS	89%	11	100%
CATHEDRAL CITY RANCHO MIRAGE	80%	20	100%
PALM DESERT SUN CITY	81%	19	100%
EAST VALLEY	70%	30	100%
NORTH VALLEY	61%	39	100%

NOTE: Data based on 402 extensive interviews.

## CHAPTER TWO: GEOGRAPHY AND RESIDENCE

### JEWISH HOUSEHOLD COMPOSITION AND RESIDENCE PATTERNS

The mixed Jewish/non-Jewish households, rather than the all-Jewish households, view the valley as their primary place of residence, and live there essentially year round.

While 67% of households with only Jewish members view the Coachella Valley as their primary residence, 93% of combined Jewish/non-Jewish households view the Valley as their place of permanent residence. Exhibit 23 indicates that 88% of combined Jewish/non-Jewish households live in the

Valley on a year round basis, compared to only 59% of the all-Jewish households.

Almost none of the mixed households can be labeled as snowbirds; their lives are centered in the Coachella Valley. Younger than the all-Jewish households [56% of respondents in mixed Jewish/non-Jewish households are under age fifty compared to 15% of the all Jewish households], the Coachella Valley is a residential community for the Jewish/non-Jewish households, not a retirement or resort community.

**EXHIBIT 23      LENGTH OF TIME USUALLY STAY IN THE COACHELLA VALLEY, BY WHETHER HOUSEHOLD HAS ONLY JEWISH MEMBERS OR JEWISH AND NON-JEWISH MEMBERS, 1998**

MONTHS STAY IN COACHELLA VALLEY	ALL JEWISH HOUSEHOLDS	JEWISH AND NON-JEWISH
0 - 5 MONTHS	25%	5%
6 - 9 MONTHS	16	6
10 - 12 MONTHS	59	88
TOTAL	100%	100%

# CHAPTER THREE: JEWISH IDENTITY AND JEWISH CONNECTIONS

## IMPORTANCE OF BEING JEWISH

A number of questions asked in the extensive interviews for the 1998 Jewish Community Study of the Coachella Valley focused on how well are Jewish households connected to their own Jewishness, to Judaism, to the Jewish community. This chapter focuses upon these issues of Jewish identity and Jewish connections.

In terms of personal identity, **being Jewish is very important** to 87% of all Coachella Valley Jewish respondents; moreover, even 70% of Jewish respondents who live in households with both Jewish and non-Jewish members feel that being Jewish is very

important. Israel is also very important to the survey's Jewish respondents. Having children marry Jews [58%], spending time with Jewish friends [55%], and volunteering for Jewish organizations [40%] are less salient issues.

In context, these questions indicate the strength of Jewish attitudes in the Coachella Valley, and probably the age distribution in the community. In Denver, in 1997, the same questions resulted consistently in much lower ratings of importance; only 65% of all Jewish respondents in Denver said that being Jewish was very important to them compared to 87% of Coachella Valley Jewish respondents.

**EXHIBIT 24    IMPORTANCE OF BEING JEWISH, OF ISRAEL TO JEWISH RESPONDENTS IN ALL-JEWISH AND JEWISH/NON-JEWISH HOUSEHOLDS, COACHELLA VALLEY, 1998**

	PERCENT SAYING ITEM IS VERY IMPORTANT		
	ALL JEWISH	JEWISH/NON-	ALL
BEING JEWISH	90%	70%	87%
ISRAEL	79%	60%	76%
HAVING CHILDREN MARRY JEWISH	62%	20%	58%
SPENDING TIME WITH JEWISH FRIENDS	62%	21%	55%
VOLUNTEER WORK FOR JEWISH ORGANIZATION	43%	25%	40%

## CHAPTER THREE: JEWISH IDENTITY AND JEWISH CONNECTIONS

### IDENTIFICATION WITH RELIGIOUS MOVEMENTS

In terms of Jewish religious movements, 42% of Jewish respondents in the Coachella Valley self-identify as Reform Jews, and 31% self-identify as Conservative Jews. Orthodox and Traditional perspectives account for 6% and 7% respectively. Only 5% indicate that they self-define as Jewish, but do not have a “religion.”

As expected, none of the Jewish respondents in the Jewish/non-Jewish households self-

defined as Orthodox and over one-in-four [26%] did not identify with any Jewish movement / denomination; but a surprisingly significant number [22%] identified themselves as Conservative. Jewish respondents in all Jewish households almost invariably identified themselves with a movement; few were either non-denominational [4%] or were secular Jews [5%] - Jewish self-identify, but “no” religion.

#### EXHIBIT 25      RELIGIOUS IDENTIFICATION, COACHELLA VALLEY, 1998

	ALL JEWISH HOUSEHOLDS	JEWISH / NON-JEWISH HOUSEHOLDS	TOTAL
ORTHODOX	7%	**%	6%
TRADITIONAL	8	4	7
CONSERVATIVE	32	22	31
REFORM	43	40	42
NO DENOMINATION	4	26	7
NO RELIGION	5	9	5
TOTAL	100%	100%	100%

NOTE: Totals may not add to 100% due to rounding; there were also miscellaneous responses that totaled less than 1%.

**CHAPTER THREE: JEWISH IDENTITY AND JEWISH CONNECTIONS**

**FEELING PART OF THE JEWISH COMMUNITY**

In terms of identifying with the Coachella Valley Jewish community, survey respondents were evenly divided: 26% do “not at all” feel part of the Jewish community, 24% feel “a little” connection to the community, “29% feel “some connection,” and 21% say they are “a lot” connected.

Area of residence is somewhat linked to “feeling part” of the Jewish community. North Valley respondents and East Valley respondents tend to be more disconnected, although a different sub-group in the East Valley feels “a lot” connected. Few Rancho Mirage / Cathedral City Jewish households feel strongly that they are part of the Jewish

community of the Coachella Valley.

Respondents in area Jewish/Non-Jewish households indicate that they do not feel part of the Valley Jewish community; 73% feel minimally connected [“not at all, a little”] to the Jewish community compared to less than half [46%] of the all-Jewish households. Feeling “a lot” connected occurs in 7% of the Jewish/non-Jewish households and 24% of the all-Jewish households.

Age, on the other hand, shows surprisingly little relationship to community connections (not shown).

**EXHIBIT 26 FEELING PART OF THE JEWISH COMMUNITY, BY AREA, COACHELLA VALLEY, 1998**

	<b>MINIMAL CONNECTION (“NOT AT ALL,</b>	<b>MODERATE CONNECTION (“SOME”)</b>	<b>STRONG CONNECTION (“A LOT”)</b>	<b>TOTAL</b>
PALM SPRINGS	48%	30%	22%	100%
RANCHO MIRAGE CATHEDRAL CITY	44%	41	15	100%
PALM DESERT SUN CITY	53%	25	22	100%
EAST VALLEY (LA QUINTA, ETC.)	58%	10	32	100%
NORTH VALLEY (DESERT HOT SPRINGS, ETC.)	83%	6	11%	100%

**CHAPTER THREE: JEWISH IDENTITY AND JEWISH CONNECTIONS**

**SYNAGOGUE MEMBERSHIP AND OTHER JEWISH AFFILIATIONS**

Just under three of ten Jewish households in the Coachella Valley says that they belong to a synagogue in the Valley area. Another one-in-five households do not belong to a synagogue, but do belong to another Coachella Valley Jewish organization. Thus, just under half [47%] of the respondents indicate some level of affiliation to the Jewish communal world within the Coachella Valley.

In contrast, and as expected, respondents in Jewish/non-Jewish households are less likely to be organizationally affiliated with the

Jewish community. Only 14% of these households with Jewish and non-Jewish members are synagogue affiliated; if not affiliated with a synagogue, membership / participation in other Jewish organizations is essentially non-existent; thus, 85% of these households are not connected to the Jewish communal network. In contrast, 29% of the all-Jewish households are synagogue affiliated, and another 24% are connected to other Jewish organizations [but not to a synagogue]; less than half are disconnected from Jewish organizational affiliations.

**EXHIBIT 27 JEWISH ORGANIZATION AFFILIATION PATTERNS, COACHELLA VALLEY, 1998**

<b>AFFILIATION STATUS OF HOUSEHOLDS</b>	<b>PERCENT</b>
HOUSEHOLDS AFFILIATED WITH JEWISH ORGANIZATIONS	47%
BELONG TO SYNAGOGUE	27
DO NOT BELONG TO SYNAGOGUE, BUT BELONG/PARTICIPATE IN OTHER JEWISH ORGANIZATIONS	20
NOT AFFILIATED WITH ANY JEWISH ORGANIZATION IN COACHELLA VALLEY	53%
<b>TOTAL</b>	100%

NOTE: Questions: “Does your household belong to or pay dues to a temple or synagogue in the Coachella Valley?” “Other than a Synagogue do you [or does anyone else in the household] belong to or participate in the activities of any other Jewish organization in the Coachella Valley?”

**CHAPTER THREE: JEWISH IDENTITY AND JEWISH CONNECTIONS**

**SYNAGOGUE MEMBERSHIP OUTSIDE THE COACHELLA VALLEY**

The Palm Springs area, which has evolved into the Coachella Valley over the past twenty years, began as a seasonal resort / retirement region. Many Coachella Valley Jewish residents spend only part of their year in the Valley. As such, **many Jewish households are members of synagogues outside the area, and not necessarily in the local synagogues.** Just over one-in-five Jewish households [22%] belongs to a non-local synagogue only; another 4% belong both locally and outside the region.

Exhibit 28 summarizes the strong relationship of months spent in the Valley, and synagogue membership patterns. Seventy-five percent [75%] of households who stay in the area less than half the year are synagogue members

outside the Valley only. Only 2% of the short season residents belong to a local synagogue.

On the other hand, Valley residents who remain from six-to-nine months are likely to be synagogue members outside and inside the Valley; 29% are members outside only, 24% belong locally only, and another 10% belong both locally and outside the region. Year round residents [ten-to-twelve months] are most likely not to belong to a synagogue; 64% are non-synagogue affiliated. It should be noted, in this context, that year round residents are disproportionately combined Jewish/non-Jewish households — who have very low levels of synagogue membership.

**EXHIBIT 28 SYNAGOGUE MEMBERSHIP INSIDE/OUTSIDE COACHELLA VALLEY BY MONTHS STAY IN COACHELLA VALLEY, 1998**

SYNAGOGUE MEMBER	MONTHS IN COACHELLA VALLEY		
	0 - 5	6 - 9	10 - 12
NOWHERE	23%	37%	64%
OUTSIDE COACHELLA VALLEY ONLY	75	29	3
INSIDE COACHELLA VALLEY ONLY	**	4	31
BOTH PLACES	2	10	3
TOTAL	100%	100%	100%

## CHAPTER THREE: JEWISH IDENTITY AND JEWISH CONNECTIONS

### OBSERVANCE

Observance of Jewish celebrations and rituals in the Coachella Valley roughly parallels the general pattern found in community studies in the United States. Chanukah and Passover are the most frequently observed; 72% of Jewish households in the area always/usually attend a Passover seder, and 66% light Chanukah candles.

Synagogue attendance, lighting Shabbat candles, and keeping kosher are the least frequently observed; 20% of respondents and their spouses attend synagogue/temple

services at least monthly, while 33% did not attend for any reason in the twelve months preceding the survey; 21% regularly light Shabbat candles, and 13% keep kosher. Yom Kippur fasting usually/always occurs for just over half of the respondents/spouses.

Ritual observance is considerably higher in all Jewish; just under half of Jewish/non-Jewish households usually/always participate in a seder or light Chanukah candles; just under three-in-ten fast on Yom Kippur.

#### EXHIBIT 29                      RITUAL OBSERVANCE, COACHELLA VALLEY, 1998

PRACTICES	ALWAYS OR USUALLY	SOMETIMES	NEVER	TOTAL
PARTICIPATION IN A PASSOVER SEDER	72%	17	12	100%
LIGHT CHANUKAH CANDLES	66%	15	19	100%
FAST ON <i>YOM KIPPUR</i>	52%	12	35	100%
OBSERVE SHABBAT BY LIGHTING CANDLES	21%	27	51	100%
ATTENDS SYNAGOGUE	20%	47	33	100%
KEEPS KOSHER	13% (Yes)		87 (No)	100%

NOTE: Synagogue attendance labeled "Always/Usually" if attends at least once a month, "Sometimes" if attended synagogue in past twelve months on High Holidays, or at least once, but less than monthly.

**CHAPTER THREE: JEWISH IDENTITY AND JEWISH CONNECTIONS**

**JEWISH CULTURAL EVENT PARTICIPATION**

Community studies have traditionally documented religious observance and synagogue / Jewish organizational affiliation as key indicators of Jewish connections. Recently, attention has also focused on participation in Jewish cultural events. Watching a movie or TV show with a Jewish theme is almost universal, hence non-discriminating analytically; 88% of survey respondents indicate that they have either seen a movie or TV show in the past three years — and there is no difference between all Jewish and Jewish non-Jewish households.

While 73% of all Jewish household respondents have read a Jewish book, only 43% of combined Jewish/non-Jewish household respondents have done so. Almost identical percentages [73% vs. 41%] have attended a Jewish cultural event. Finally, a Jewish museum was visited by 67% of respondents in Jewish-only households compared to 46% of the households with at least one non-Jewish member.

**EXHIBIT 30 JEWISH CULTURAL ACTIVITIES, COACHELLA VALLEY, 1998**

<b>JEWISH CULTURAL ACTIVITY</b>	<b>YES</b>	<b>NO</b>	<b>TOTAL</b>
<b>SEEN A MOVIE OR TV SHOW WITH A JEWISH THEME</b>	88%	12	100%
<b>READ A BOOK WITH A JEWISH THEME</b>	68%	32	100%
<b>ATTENDED A JEWISH CULTURAL EVENT (MUSIC, THEATRE, DANCE, ART)</b>	67%	33	100%
<b>VISITED A JEWISH MUSEUM (INCLUDING HOLOCAUST MUSEUM)</b>	62%	38	100%

NOTE: Question was: "In the past three years, have you...?" The data on visiting a Jewish museum may include respondents who viewed visiting the Holocaust Memorial in Palm Desert as visiting a Jewish museum (based on anecdotal comments to the interviewers).

## CHAPTER THREE: JEWISH IDENTITY AND JEWISH CONNECTIONS

### JEWISH CULTURAL EVENTS AND RESIDENCE

Jewish cultural event participation is strongly related to the number of months that households spend in the Coachella Valley, reflecting partially, of course, the types of people who reside part-time in the area. The highest level of involvement in Jewish cultural events occurs for the part-time residents, with the lowest level linked to full-time residence.

An index of Jewish cultural activity was constructed by combining Jewish book reading, Jewish music-dance-art-theater events, and Jewish museum attendance [TV/movie shows were eliminated]. All three Jewish cultural activities had been participated

in by 70% of the short-term residents, 54% of six-to-nine month residents, and 37% of year-round residents. Clearly, opportunities for involvement in Jewish art-music-theater events, and attendance at traditional museums, are greater for individuals who reside not only in the Valley, but in other [metropolitan city?] areas as well.

Participation in Jewish cultural events is also strongly linked to financial comfort; almost eight-of-ten short term residents who are very comfortable financially [they have “extra money”] have participated in all three Jewish cultural events.

**EXHIBIT 31      JEWISH CULTURAL EVENTS INDEX, BY NUMBER OF MONTHS HOUSEHOLD STAYS IN COACHELLA VALLEY, 1998**

LEVEL OF JEWISH CULTURAL ACTIVITY	TIME IN COACHELLA VALLEY		
	0-6 MONTHS	6-9 MONTHS	10-12 MONTHS
LOW (0-1 EVENT)	11%	15%	31%
MODERATE (2 EVENTS)	19	31	31
HIGH (ALL 3 EVENTS)	70	54	37
TOTAL	100%	100%	100%

## CHAPTER THREE: JEWISH IDENTITY AND JEWISH CONNECTIONS

### INTERMARRIAGE

Along with much concern, there is also much confusion about intermarriage. First, there are two different ways to compute an intermarriage rate — each answers a different question. One question asks about the proportions of currently married couples who are both Jewish as opposed to the proportion of couples where one is Jewish and the other non-Jewish. This is the intermarriage rate by couples. The second, related question is what proportion of Jewish persons are married to Jews and what proportion are married to non-Jews; this is the intermarriage rate for Jewish persons [see note below].

First, **81% of the currently married couples in the Coachella Valley are "in-married"** - a Jewish respondent has married a Jewish born spouse. Thus, **19% of the currently married couples are "intermarried"** - a

Jewish born person is married to a non-Jewish person. The percentage of currently intermarried couples varies somewhat within the Valley; 6% of Palm Springs, 24% of Cathedral City / Rancho Mirage, 18% of Palm Desert/Sun City, and 25% of East Valley respondents [too few married respondents in the North Valley area for analysis] are intermarried.

Second, on an individual Jewish person basis, ninety percent of Jews (90%) are married to another Jewish person; only 10% of Jews are married to a non-Jewish person. In Los Angeles in 1996, approximately twice as many Jewish persons were married to non-Jews [19%].

#### **EXHIBIT 32 INTERMARRIAGE OF RESPONDENTS: RATES BASED ON NUMBER OF MARRIAGES AND ON NUMBER OF JEWISH PERSONS, COACHELLA VALLEY, 1998**

<b>TYPE OF MARRIAGE</b>	<b>PERCENT OF MARRIED RESPONDENTS</b>	<b>PERCENT OF JEWISH PERSONS INVOLVED</b>
IN-MARRIED	81%	90%
INTERMARRIED	19	10
TOTAL	100%	100%

NOTE: A brief example. Imagine two marriages: (1) Marriage #1 involves two Jewish born persons: respondent and spouse; (2) Marriage #2 involves a Jewish born respondent and a non-Jewish born spouse, who still does not view himself/herself as Jewish. There are two marriages: one in-marriage and one intermarriage. The intermarriage rate by marriages/couples is 50%. There are three Jewish persons involved in the two marriages; only one is married to a non-Jew. Hence, the intermarriage rate by Jewish persons is 33% [two of the three Jewish persons married a Jew].

## CHAPTER THREE: JEWISH IDENTITY AND JEWISH CONNECTIONS

### INTERMARRIAGE AND AGE OF RESPONDENT

The intermarriage rates cited in Exhibit 32 are misleading. The age of respondents and the year when the marriage occurred are the critical variables. The Coachella Valley Jewish households were typically married during an era when intermarriage rates by Jews were very low, so that the intermarriage rates cited in Exhibit 32 largely reflect traditional inmarriage behavior patterns.

When controlling for **age**, Exhibit 33 gives a clearer snapshot of in-marriage and intermarriage in the Coachella Valley as the community approaches the year 2000. Among married respondents who are at least sixty-five

years old, 96% of their marriages are in-marriages; only 4% of the marriages are inter-marriages. Among those between the ages of fifty and sixty-four, the inter-marriage rate is 25%; one of four respondents is involved in a Jewish/non-Jewish marriage. Finally, among the under fifty year old respondents, over half of the marriages [53%] are inter-marriages.

In short, national trends in intermarriage are reflected among the younger Jewish households in the Coachella Valley. Over half of current marriages among the youngest age cohort are inter-marriages.

**EXHIBIT 33      INTER-MARRIAGE/IN-MARRIAGE STATUS OF RESPONDENTS, BY AGE OF RESPONDENT, COACHELLA VALLEY, 1998**

TYPE OF MARRIAGE	RESPONDENT 18-49	RESPONDENT 50-64	RESPONDENT 65+
INMARRIAGE	47%	75%	96%
INTERMARRIAGE	53	25	4
TOTAL	100%	100%	100%

**CHAPTER THREE: JEWISH IDENTITY AND JEWISH CONNECTIONS**

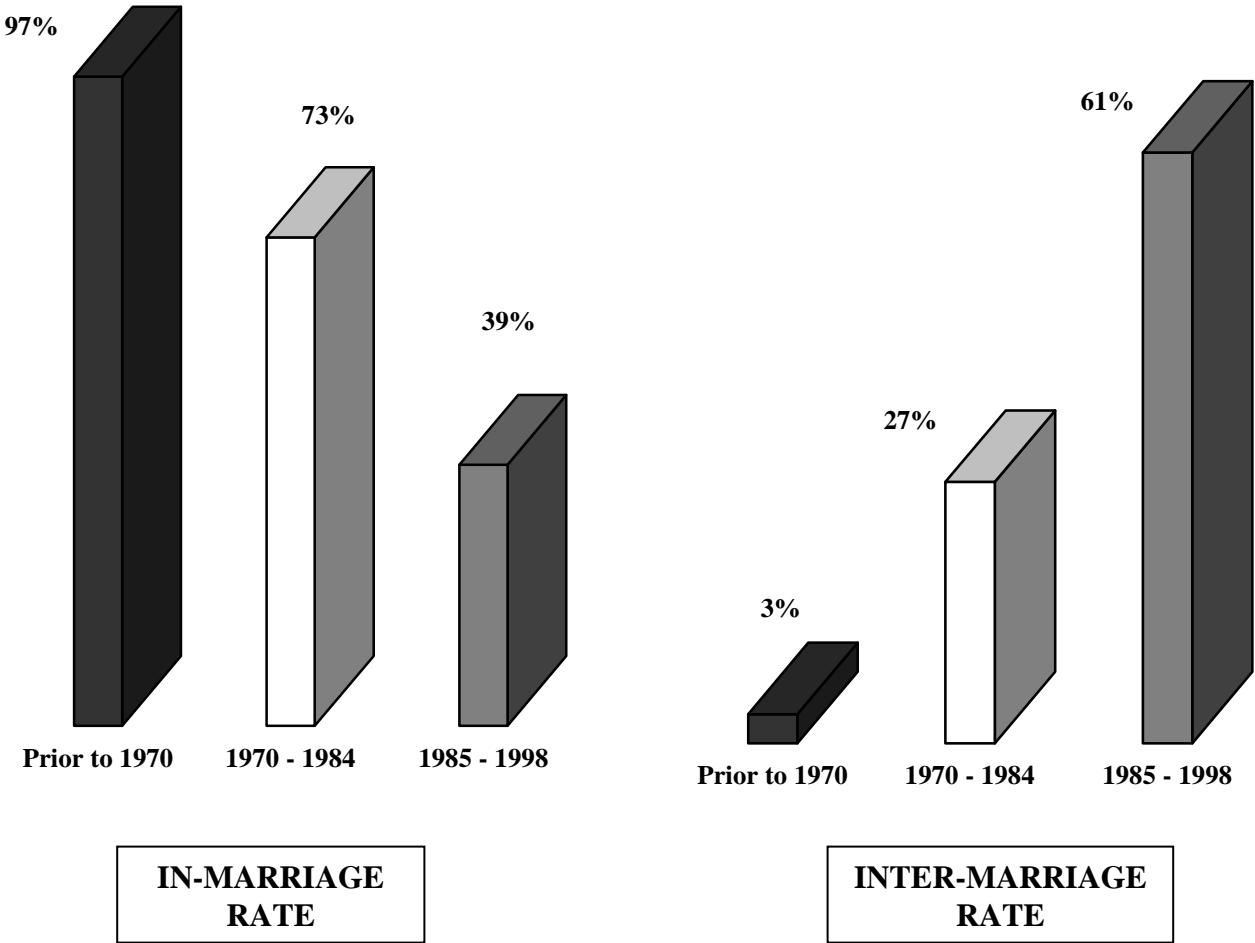
**INTERMARRIAGE AND YEAR OF MARRIAGE**

Related to the age of the respondent, the year of marriage is strongly related to intermarriage rates - the in-marriage rate has declined among recent marriages, as the intermarriage rate has increased. In the Coachella Valley, 97% of marriages prior to 1970 are in-marriages of two born Jews; these marriages represent the bulk of Coachella Valley marriages [two-thirds of all currently married respondents were married prior to 1970], and thus account for the

relatively high overall in-marriage rate in the community.

Among those married between 1970 and 1984 [and still married], 73% of the respondents are Jews married to another Jewish person. Finally, among currently married respondents who were married since 1985, less than four-in-ten are married - 61% are intermarried.

**EXHIBIT 34 INTER-MARRIAGE/IN-MARRIAGE STATUS OF RESPONDENTS, BY YEAR OF MARRIAGE, COACHELLA VALLEY, 1998**



**CHAPTER THREE: JEWISH IDENTITY AND JEWISH CONNECTIONS**

**INTERMARRIAGE: RAISING CHILDREN JEWISH**

Intermarriage status strongly influences whether children in the household are being raised as Jewish. The results of the 1998 Jewish community study of the Coachella Valley can only be interpreted as alarming, particularly in the context of the increased intermarriage rate among younger Jewish households, and in recent years.

Every child — 100% — being raised in in-married household was being raised as Jewish, according to the survey respondents. **But, in the intermarried households, over six-in-ten children are not being raised as Jewish.** Just under one-in-five children [19%] are

being raised only in Jewish traditions, and another one-in-five [19%] are being raised “Jewish and something else.”

Respondents were also asked “How important is it to you that your child/children has/have Jewish friends?” Fifty-five [55%] of in-married households feel it is very important, and another 44% feel it is somewhat important. In contrast, only 10% of intermarried household respondents feel it is very important, and 8% feel it is somewhat important; 44% feel it is “not very important” and 38% feel it is “not at all” important.

**EXHIBIT 35 ARE CHILDREN BEING RAISED AS JEWS BY TYPE OF MARRIAGE, COACHELLA VALLEY, 1998**

ARE CHILDREN BEING RAISED AS JEWS?	TYPE OF MARRIAGE	
	INMARRIED	INTERMARRIED
YES, JEWISH	100%	19%
JEWISH AND SOMETHING ELSE	**	19
NO, NOT JEWISH	**	62
TOTAL	100% [N=864 Children]	100% [N=353 Children]

## CHAPTER THREE: JEWISH IDENTITY AND JEWISH CONNECTIONS

### JEWISH EDUCATION

Obviously, the Jewish education of children is another critical indicator of connections to Jewish life and a [potentially] major factor in forming Jewish identity. Restricting the analysis to children being raised as Jewish, [or Jewish and something else], the vast majority of Coachella Valley Jewish children have had some formal Jewish education. While the number of children involved is small compared to other communities, and caution should be used in interpreting the data, approximately one-in-five Jewish children are currently receiving formal Jewish education

[3% in full-time schools and 15% in supplementary schools]. Approximately one-third of Jewish children have had [at some time in the past, and possibly for a short period of time] full-time Jewish full-time education.

Gender differences appear to exist; males appear to be more likely not to receive some Jewish education. The small numbers involved, however, indicate the need for **caution**, and the need for a specialized research project.

**EXHIBIT 36      JEWISH EDUCATION OF CHILDREN AGE 6-17 BEING RAISED JEWISH, BY GENDER, COACHELLA VALLEY, 1998**

JEWISH EDUCATION STATUS OF "JEWISH" CHILDREN	MALES	FEMALES	ALL CHILDREN RAISED AS JEWISH
FULL-TIME JEWISH SCHOOL (CURRENT OR PAST)	35%	37%	36%
PART-TIME SUPPLEMENTARY JEWISH SCHOOL - CURRENT	16	13	15
PART-TIME SUPPLEMENTARY JEWISH SCHOOL - PAST	22	50	32
NEVER HAD JEWISH EDUCATION	28	*	18
TOTAL	100% [N=605]	100% [N=343]	100% [N=947]

# CHAPTER FOUR: THE JEWISH FEDERATION AND JEWISH COMMUNAL ISSUES

## FAMILIARITY WITH JEWISH ORGANIZATIONS

Respondents to the Jewish community survey were asked to indicate how familiar they are with three major Jewish communal organizations in the Coachella Valley. Responses are fairly consistent for all three organizations: the Anti-Defamation League, Jewish Family Services, and the Jewish Federation of Palm Springs & Desert Area. Just under four-in-ten respondents are “not at all familiar” with each organization, and a few other respondents are “not very familiar” with these organizations. Thus, the Anti-Defamation League is somewhat or very familiar to 44% of survey respondents; comparable percentages are 47% for Jewish Family Services, and 52% for the Federation.

Familiarity with these Jewish communal organizations is related to residence patterns. In general, short-term residents are least familiar with these organizations; only 20% of respondents who stay in the Valley less than half the year are somewhat/very familiar with Jewish Family Services, and only 28% with the Anti-Defamation League [ADL].

Respondents who stay in the area from six-to-nine months are quite familiar with ADL, even more so than all year residents, partially reflecting ADL visibility nationally. The Jewish Federation’s presence is somewhat / very familiar to approximately half of all respondents, regardless of time spent in the area.

**EXHIBIT 37      FAMILIARITY WITH JEWISH ORGANIZATIONS, BY MONTHS  
RESIDE IN COACHELLA VALLEY, 1998**

JEWISH ORGANIZATION	PERCENT SOMEWHAT / VERY FAMILIAR WITH ORGANIZATION		
	RESIDE IN AREA 0 – 5 MONTHS	RESIDE IN AREA 6-9 MONTHS	RESIDE IN AREA 10-12 MONTHS
ANTI-DEFAMATION LEAGUE	28%	63%	45%
JEWISH FAMILY SERVICE	20%	40%	59%
JEWISH FEDERATION OF PALM SPRINGS & DESERT AREA	49%	55%	54%

**CHAPTER FOUR: THE JEWISH FEDERATION AND JEWISH COMMUNAL ISSUES**

**GIVING TO CHARITABLE CAUSES**

The Coachella Valley has a national reputation for its generosity in supporting charitable organizations, both nationally and locally, both Jewish and not-specifically Jewish. Exhibit 38 indicates that almost seven-of-ten households [69%] make charitable donations to charities inside the Valley that are not specifically Jewish; just under one-fourth of these donations are at least \$1,000. Almost four-of-ten households [37%] state that they contribute to the Jewish Federation of Palm Springs and Desert Area; one-third of these donations are at least

\$1,000. A comparable percentage contribute to a Federation outside the Valley; over half of these donations are at least \$1,000.

**Within the Coachella Valley**, 24% of households do not make any charitable contribution; 7% contribute only to Jewish causes, and 26% contribute to non-Jewish causes only; finally, 44% of Jewish households surveyed contribute to both Jewish and non-Jewish causes inside the area.

**EXHIBIT 38      TYPES OF PHILANTHROPIC BEHAVIOR IN 1997, BY JEWISH HOUSEHOLDS, COACHELLA VALLEY**

<b>PHILANTHROPIC DOMAIN</b>	<b>YES, MADE CONTRIBUTION</b>	<b>NO CONTRIBUTION</b>	<b>TOTAL</b>
NON-JEWISH ORGANIZATION OUTSIDE COACHELLA VALLEY	69%	31	100%
JEWISH FEDERATION OF PALM SPRINGS & DESERT AREA	37%	63	100%
UJA / FEDERATION OUTSIDE COACHELLA VALLEY	37%	63	100%
OTHER JEWISH ORGANIZATION INSIDE VALLEY	38%	62	100%

**CHAPTER FOUR: THE JEWISH FEDERATION AND JEWISH COMMUNAL ISSUES**

**JEWISH FEDERATION DONATIONS AND RESIDENCE IN VALLEY**

The number of months that respondents / households reside in the area strongly shapes their philanthropic behavior towards Jewish federations. Short-term residents, many relatively affluent, invariably support Jewish Federations and Jewish communal enterprises.

Only 5% of shorter-term residents do not contribute to a UJA / Federation anywhere! Typically, the short term residents support Federations outside the Coachella Valley: 62%, or support both the Palm Springs & Desert Area Federation and another Federation outside the Valley: 31%. On the other hand, two-of-three short-term resident donors to the local Federation contribute at least \$1,000.

Six-to-nine month residents are likely to support Jewish Federations outside the Valley [39%] — or to not contribute [37%] to contribute to any Jewish Federation.

Year-round residents [10-12 months] are the least charitable, probably reflecting both financial ability and the greater likelihood that these families are intermarried. Just about half do not support any Jewish Federation, and the communal causes that federations support. Just over one-third support the Palm Springs & Desert Area Federation.

**EXHIBIT 39      CONTRIBUTION IN 1997 TO A JEWISH FEDERATION, BY MONTHS STAY IN THE COACHELLA VALLEY**

	MONTHS IN COACHELLA VALLEY		
	0 – 5	6 – 9	10 - 12
NO FEDERATION CONTRIBUTION ANYWHERE	5%	37%	49%
FEDERATION IN COACHELLA VALLEY	2	14	34
FEDERATION OUTSIDE COACHELLA VALLEY	62	39	10
BOTH PLACES	31	10	7

**CHAPTER FOUR: THE JEWISH FEDERATION AND JEWISH COMMUNAL ISSUES**

**THE JEWISH FEDERATION OF PALM SPRINGS & DESERT AREA**

Attitudes towards the local Federation are essentially positive. Approximately three-of-four [74%] respondents who are somewhat / very familiar with the Federation indicate that, “No matter how much or how little I give to the Federation, I feel than I can contribute in its activities at any level of the organization.” On the other hand, only half [51%] of the very/somewhat familiar respondents agree that, “I know where the Jewish Federation spends the money it raises.”

Non-contributors to the local Federation were asked, “What was the most important reason that your household did not contribute to the UJA / Jewish Federation of Palm Springs & Desert Area in 1997?” A wide variety of responses emerge; 11% say that the Federation is “unknown” to them, and 15% say that no one

has asked them. Just under one-in-five [17%] indicate that they could not afford to give a donation. The largest group [22%] give elsewhere.

This issue of supporting other Federations, and not the local Coachella Valley Federation, was directly addressed. All respondents were asked whether they agree or disagree: “I helped Federations in the past when I lived elsewhere; I prefer not to get involved in the Coachella Valley.” Over three-in-four [77%] short-term residents agree, compared to 44% of the six-to-nine month residents, and only 25% of the year-round residents. That attitude, and the resultant lack of involvement in the Valley Jewish community, pose critical challenges to the leadership of the Coachella Valley Jewish community.

**EXHIBIT 40      RESPONDENT PREFERS NOT TO BECOME INVOLVED WITH JEWISH FEDERATION OF PALM SPRINGS & DESERT AREA BY MONTHS STAY IN THE COACHELLA VALLEY**

<b>“I HELPED FEDERATIONS ELSEWHERE. I PREFER NOT TO GET INVOLVED IN THE COACHELLA VALLEY.”</b>	<b>MONTHS IN COACHELLA VALLEY</b>		
	<b>0 – 5</b>	<b>6 – 9</b>	<b>10 - 12</b>
AGREEE	77%	44%	25%
DISAGREE	23	56	75
TOTAL	100%	100%	100%

**CHAPTER FOUR: THE JEWISH FEDERATION AND JEWISH COMMUNAL ISSUES**

**COMMUNITY PRIORITIES FOR THE ELDERLY**

Survey respondents were asked a series of questions which focused upon assessing Coachella Valley Jewish household community concerns. One series of questions focused on assistance programs for elderly Jews: “There are some programs that the Jewish community in the Coachella Valley is thinking of supporting financially. How important do you think that it is that the Jewish community financially support these programs?” Just over seven-out-of-ten respondents feel that it is very important to provide an assisted living facility for Jewish elderly, and a similar percentage feel that a

skilled nursing residential facility is very important. Just about half of the survey respondents think that an all-day social, recreational and care program for older adults — a Jewish adult day care program — is important.

Interestingly, senior respondents are slightly less likely to see the need for Jewish communal support for these programs. For example, while 71% of all respondents strongly supported assisted living facilities, only 64% of respondents age seventy-five and older were strong supporters of assisted living.

**EXHIBIT 41                    IMPORTANCE OF PROGRAMS FOR ELDERLY JEWS,  
ALL RESPONDENTS, AND RESPONDENTS AGE 75+,  
COACHELLA VALLEY, 1998**

<b>ELDER PROGRAMS</b>	<b>PERCENT VIEW PROGRAM AS VERY IMPORTANT</b>	
	<b>ALL RESPONDENTS</b>	<b>RESPONDENTS 75 YEARS OLD AND OVER</b>
ASSISTED LIVING FACILITY FOR JEWISH ELDERLY	71%	64%
SKILLED NURSING RESIDENTIAL FACILITY	70%	68%
JEWISH ADULT DAY CARE PROGRAM	52%	41%

**CHAPTER FOUR: THE JEWISH FEDERATION AND JEWISH COMMUNAL ISSUES**

**GENERAL COMMUNITY PRIORITIES**

A related pattern emerged for a series of questions which focused upon general community priorities. Respondents were asked how important they thought that it is for the Jewish community in the Coachella Valley to have programs and assistance for disabled Jews, the Jewish poor, single parent families, inter-married families, widows / widowers, and other older adults.

While 81% of all Coachella respondents think that programs for disabled [physically or emotionally] are very important, 91% of respondents who stay in the Valley for less than half the year believe that programs for the disabled are very important. This pattern is also evident for programs for the Jewish poor,

single-parent families, and intermarried families. Thus, the “Snowbirds,” Coachella Valley residents for a maximum of five months, are more likely to think that these programs are very important — despite the fact that they are less likely to contribute to the Jewish Federation, and less likely to feel strongly connected to the local Jewish community.

These “Snowbirds” are also considerably older than the year-round Valley Jewish households. As such, reflecting the pattern seen for programs designed for the elderly, they are less likely to see programs for widows/widowers, and for “other older adults” as being very important.

**EXHIBIT 42 IMPORTANCE OF PROGRAMS FOR SPECIAL JEWISH GROUPS, ALL RESPONDENTS, AND SHORT TERM RESIDENTS, COACHELLA VALLEY, 1998**

ASSISTANCE FOR	PERCENT VIEW PROGRAM AS VERY IMPORTANT	
	ALL RESPONDENTS	RESPONDENTS RESIDING IN AREA 0-5 MONTHS
DISABLED JEWS - PHYSICALLY OR EMOTIONALLY	81%	91%
JEWISH POOR	77%	86%
SINGLE PARENT FAMILIES	69%	85%
INTER-MARRIED FAMILIES	51%	57%
WIDOWERS/WIDOWS	63%	56%
OTHER OLDER ADULTS	67%	62%

**CHAPTER FOUR: THE JEWISH FEDERATION AND JEWISH COMMUNAL ISSUES**

**JEWISH ACTIVITY INTERESTS**

A series of questions focused on potential interest in Jewish activities and programs. Respondents were asked if they [or someone in their household] would participate in each of these activities. In general, social activities for couples/singles, and health and fitness programs are least positively received. Less than half of all respondents express interest in these programs. The most favorably rated activities are Jewish cultural events, courses on Jewish history / traditions, and special community events [Jewish carnivals,

celebration of Israel Independence Day, etc.]. Short-term residents [0-5 months] express the least interest in most of these programs. Respondents who reside in the community from six-to-nine months are particularly interested in Jewish cultural events and Jewish history/tradition courses. Programs addressing these topics must be scheduled and advertised so that these moderate stay respondents [who often leave during the summer months] can participate.

**EXHIBIT 43 INTEREST IN PARTICIPATING IN JEWISH ACTIVITIES, BY MONTHS RESIDE IN COACHELLA VALLEY, 1998**

ACTIVITIES	PERCENT WOULD PARTICIPATE IN ACTIVITY		
	RESIDE 0-5 MONTHS	RESIDE 6-9 MONTHS	RESIDE 10-12 MONTHS
JEWISH CULTURAL EVENTS	80%	94%	75%
COURSES: JEWISH HISTORY, TRADITION	63%	85%	70%
SPECIAL EVENTS	61%	70%	69%
CELEBRATE HOLIDAYS	47%	67%	64%
INTER-FAITH FAMILY PROGRAMS	24%	37%	49%
COUPLES/SINGLES CLUB	24%	52%	50%
HEALTH/FITNESS CLUBS	41%	37%	41%

**CHAPTER FOUR: THE JEWISH FEDERATION AND JEWISH COMMUNAL ISSUES**

**A JEWISH COMMUNITY CENTER?**

A series of questions explored respondent interest in a Jewish Community Center, as a place, for example, where the programs just described could be offered. Phrased as neutrally as possible: “Some Jewish people in the Coachella Valley think that a JCC – Jewish Community Center – like Y’s in other communities – should be established in its own building in its own building ... while others do not believe it is necessary...” general support for a JCC is evident.

Forty-one percent [41%] are strongly in favor, 34% somewhat favor a JCC, 15% have no opinion, and 10% are opposed. More critically, when respondents were asked if they/their household would join a JCC and pay dues, projected support for a JCC declines. One-in-five households [22%] is “unsure,” while two-in-five households [39%] say that they will join, but an equal proportion [39%] say that they will not join.

Support is strongest among year-round residents: 43% would join a JCC, 26% would not join, and a sizable group is unsure. Support is weakest among the short and moderate stay groups: 48% of the respondents who stay less than six months and 51% of the six-to-nine month residents will not join.

Given the strong interest of the six-to-nine month Coachella valley resident group in Jewish cultural events and courses in Jewish history / traditions, the future success of any central communal building - a JCC or a Jewish campus - may depend upon the ability of Jewish communal leaders to interest short and moderate residence households in the endeavor, stressing the utility of a central location for the cultural events and Jewish education courses that may interest these groups.

**EXHIBIT 44 INTEREST IN JOINING A JCC, BY MONTHS RESIDE IN COACHELLA VALLEY, 1998**

	<b>RESIDE 0-5</b>	<b>RESIDE 6-9</b>	<b>RESIDE 10-12</b>
YES, JOIN JCC	37%	31%	43%
UNSURE	15	18	26
NO, NOT JOIN JCC	48	51	31
TOTAL	100%	100%	100%

# CONCLUSIONS

## CONCLUSIONS AND IMPLICATIONS

The 1998 Jewish Community Survey of the Coachella Valley provides a snapshot of Jewish life in the region, and a baseline for understanding the enormous changes that appear to be on the horizon in the twenty-first century. Established as a retirement and resort community focused around Palm Springs [and to some extent Desert Hot Springs], the region - and the Jewish community within the area - is undergoing rapid growth and migration eastward from the Palm Springs end of the Valley to the “East Valley.”

The Jewish community has been vibrant and creative. The Jewish landscape includes several synagogues / temples, a Jewish Day School for younger children, the Jewish Federation of Palm Springs and Desert Area, Jewish Family Services, and a Holocaust Memorial. The Jewish community has played a significant role in the emergence of the Valley-wide community - Jewish and not specifically Jewish.

Yet, despite this vibrancy, the leaders of the Jewish community recognize that the Valley and the Jewish community are rapidly changing, and that the communal organizational structure must also change. Established as a retirement and resort community, over six-in-ten Jewish households have at least one member sixty-five years old or older; the median age of people living in Jewish households is 55. Increasingly, according to key local informants, younger families are moving into the Valley, and are increasingly more likely to move into the eastern section of the region. Moreover, the region appears to be becoming more of a residential area for new migrants, not just a

retirement and resort center.

The results of the 1998 Jewish Community Study of the Coachella Valley reflect this fascinating mixture of households within the Jewish community. The study describes on a quantitative level the communal dynamics that form the background for key communal decisions that remain to be made.

Among these issues are: (1) the future location of the Federation offices as the geographic center of the community has shifted historically from Palm Springs eastward, probably to Palm Desert; (2) the need for a central communal location where the Jewish community can coalesce around a center that provides a wide range of needed services and activities - Jewish education for children and adults in history, traditions, and customs, Jewish cultural events, programs for single parents as well as for unmarried members of the Jewish community who do not have children; (3) programs and policies to help the intermarried - a rapidly growing segment of the Coachella Valley Jewish world — develop, maintain, and expand their Jewish connections; (4) the fusion of snowbirds, six-to-nine month residents, and year round residents into a cohesive Jewish community; and, (5) the development of a leadership and marketing program that will ensure that the visions of the first generation of Valley Jewish households will find its fruition in the actions and attitudes of the Jewish leaders of the twenty-first century.

In many ways, the Coachella Valley is unique. The Jewish community’s solutions to its major issues must also be unique.

# APPENDIX: RESEARCH METHODS AND SAMPLING PROCEDURES

## The Study

The *1998 Jewish Community Study of the Coachella Valley* is based on a survey of Jewish households living in Palm Springs, Cathedral City, Rancho Mirage, Palm Desert and Sun City, La Quinta, Indian Wells, Bermuda Dunes, Indio, Desert Hot Springs, Thousand Palms and North Palm Springs.

The quantitative findings are based upon 668 completed telephone interviews conducted from January through March, 1998. Most of these interviews [402] were extensive, lasting on average twenty to twenty-five minutes. A wide variety of questions were asked on Jewish ritual observance, attitudes re: contemporary Jewish issues, organizational participation and contributions, along with extensive demographic questions. Another 266 brief interviews were completed with Jewish households where the respondent was either too ill to complete the longer interview, or was unwilling to do so. These brief interviews focused upon basic demographic data: including the number of people in the household, their ages and gender, the length of time that they stayed in the Coachella Valley, and income related questions.

## Research Areas

The overall goal of the research was to provide information for effective planning for organizations, agencies, and institutions in the Coachella Valley:

- A Jewish population and household estimate for the Valley;
- A basic profile of the Jewish population: size, age distribution, gender breakdown, marital status, educational levels, and similar descriptive variables;
- Levels of participation in aspects of Jewish life: religious observance, affiliation with Jewish organizations, and participation in Jewish education; and,
- Policy-relevant information including mobility, philanthropy, Jewish identity, economic stress and aging.

## Research Strategy

The data collection was carried out in three phases:

- Identification of Research Questions or Hypotheses. In a series of meetings between the Jewish Federation's staff and lay leaders and the Research Team, the major policy choices facing the community were articulated, and the related research hypotheses to guide the Study were defined.
- Quantitative Research. Households in the Coachella Valley area were interviewed in a two-part telephone survey: first a screening interview to determine eligibility; and then a 25 to 30 minute interview with eligible households. The survey instrument was designed in a cooperative effort by Ukeles Associates, Inc. of New York and a series of Federation survey review committees.

Interviews were conducted by Sundel Research, Inc., of Denver, Colorado, a nationally known “research house” which had previously completed interviews for UAI’s study of the Jewish community of Greater Denver, Colorado. Early in the research process, the Sundel staff recommended the development of a “mini” interview questionnaire for those respondents who were either unable or unwilling to complete the longer interview.

### **Interviewing Procedures**

All field work was conducted by Sundel Research, Inc., of Denver, Colorado. Interviewers were thoroughly trained to ensure proper administration of the survey instrument and recording of responses. All interviews conducted were supervised by professional staff. Interviewing was conducted only during the hours of 9:30 a.m. to 9:00 p.m., Sunday through Thursday, and 9:00 a.m. to 4:00 p.m. on Friday. No interviewing was done on Friday evening, Saturday, or on Jewish holidays.

### **Survey Sample Design**

#### **Overview**

The sample design employed in this project is similar in most respects to that used in other local Jewish population surveys as well as in many other surveys of low incidence populations that exhibit at least some geographic clustering. Although the design and implementation of such a survey is fairly straightforward, it requires significant resources and expertise, usually beyond those available to any single research organization. The sample design, sample selection and survey estimation procedures were developed and implemented in conjunction with GENESYS Sampling Systems, located in Ft. Washington, PA.

GENESYS Sampling Systems is not only one of the survey research industry’s largest statistical sampling companies, but also a preferred supplier to social science researchers and governmental organizations such as the US Census Bureau and Centers for Disease Control. GENESYS has also been involved in many local Jewish population studies as well as serving as a sampling consultant and supplier for the 1990 National Jewish Population Study [NJPS] sponsored then by the Council of Jewish Federations, now part of United Jewish Communities.

In order to ensure representation of all Households within the survey area, it was determined that random digit dialing [RDD] sampling techniques would be required.<sup>1</sup> However, as is the case with sampling any low incidence population, a purely unrestricted approach where every household has an equal chance of selection would have been prohibitively expensive. Consequently, more sophisticated sampling techniques were utilized to reduce the overall cost without sacrificing representation. In particular, the methodology employed the Jewish Community List maintained by the Jewish Federation of Palm Springs and Desert Area [the List] to supplement RDD sampling.

#### **Sample Frame Definition**

In any RDD sample design, the telephone exchange represents the basis for all sampling efforts. The first phase in the design process was the identification of all Area Code Exchange combinations serving residences in each of the cities and geographic areas comprising the survey area. This was accomplished using the GENESYS Masterfile which contains all telephone exchanges serving one or more households along with the cities in which those households are physically located.

Five sampling/reporting areas were utilized for the study: (1) Palm Springs, (2) Cathedral City and Rancho Mirage, (3) Palm Desert and Sun City, (4) the East Valley: LaQuinta, Indian Wells, Bermuda Dunes, and part of Indio, and (5) the North Valley: Desert Hot

Springs, North Palm Springs, and Thousand Palms.

#### **Detailed Sample Stratification**

For each telephone exchange in each of the five sampling strata, a cleaned and edited **Jewish Community List** [the List] was created, with all duplicate entries from one household electronically purged. The list sample represented all households known to the Jewish Federation and to most synagogues. Jewish organizations were asked to submit their membership list. Non-Federation lists were checked against the Federation list to ensure inclusion, without repetition, in the sample of all households known to Jewish organizations. Thus, in addition to current, potential and past contributors, members of other Jewish organizations were included in the Jewish Community List of phone numbers.

**RDD [Random Digit Dialing].** Every four-digit number, within every telephone exchange was then uniquely classified into one of two groups: (1) those numbers corresponding to the List; (2) all other telephone numbers, which would be sampled using RDD. The RDD list and the Federation list were electronically unduplicated - all numbers from the RDD frame that were on the Federation list were removed from the RDD frame. This unduplication prevented the possibility of a household phone number being contacted from both the List and the RDD sampling frames.

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<sup>1</sup>Note: the survey technically represents the civilian non-institutional population residing in telephone households since sampling did not include non-telephone households, nor residents of nursing homes, group quarters, etc.

Ten independent sampling frames emerged: a List and a RDD frame for each of the five reporting/sampling areas previously defined.

***Sample Allocation and Generation***

An initial allocation of the targeted interviews was made using an optimal allocation technique which distributes interviews in such a way that the cost per interview to the overall estimate of each stratum is approximately equal. This was then adjusted somewhat to increase the number of RDD interviews.

The sample for each stratum was selected at random. For the Federation list strata an “n”th sample was selected. In the RDD strata, unrestricted random samples of the remaining telephone numbers were accomplished. When approximately half the interviews were completed, a reassessment of the initial stratum incidence estimates was completed and final sample pieces sent to Sundel Research Inc., the firm conducting the field work.

**Defining an Eligible Household**

In order to identify Jewish households, three screening questions (in addition to a few background questions) were asked.

For the List -- where a significant proportion of the household telephone numbers were anticipated to be Jewish -- potential respondents were asked:

1. This survey is being done for the organized Jewish community of the Greater Denver/Boulder area. Are you Jewish?
2. [IF NO OR REFUSED] Is anyone else in the household Jewish?

Respondents who answered “yes” to either of the two screening questions were then asked all questions in the Main Questionnaire immediately, unless they requested a call back. All interviews were conducted with a household member who was at least 18 years old. 95% of the interviews were conducted with a Jewish respondent. In the remaining cases, a non-Jewish respondent who felt “comfortable answering... questions about ...[the] family’s Jewish life” was interviewed.

In the event that the qualified respondent was not available, new attempts were made to contact the selected respondent. It should be noted that only households containing one or more persons who currently identify as Jewish were interviewed. A person who had converted to Judaism was included as a Jew. A person who converted “out” from Judaism was not. Messianic Jewish households[three households self-identified as Messianic] were not interviewed.

In the RDD interviews, the screening questions followed a brief series of questions on county of residence and number of telephone numbers in the household -- questions important for estimation of the number of Jewish households within each of the sampling frames. Since only a small percentage of RDD contacts were anticipated to be with Jewish households, the survey interviewing firm asked these demographic questions before asking the Jewish household screening questions.

Potential respondents who were unable or unwilling to complete the full interview were strongly encouraged to complete the “mini” interview questionnaire.

### **Sampling Disposition**

The sampling disposition for the 1998 Jewish Community Study of the Coachella Valley survey is summarized in Exhibit A-1. Almost 7,700 households were contacted; over 5,000 gave information about their households' religious status. Almost 4,000 of the Coachella Valley households did not contain a Jewish person.

Cooperation with the survey researchers by identified Jewish households was encouraged by a widespread publicity campaign coordinated by the Jewish Federation.

Over four of five qualified Jewish households [82% of 818 identified Jewish households] completed usable survey interviews. Four hundred and two completed the full questionnaire, while 266 completed the mini-questionnaire which provided important demographic information.

### **Population Estimation, Sample Weighting, Projected Population Ns.**

The final step prior to tabulation of the results involved development of weighting factors for the completed interviews. The sample design was disproportionate in nature, in that different groups of households were sampled at different rates. In other words, higher proportions of households in some geographic areas were selected than in other areas. The purpose of "weights" is simply to ensure that each group of households, or in this case strata, are represented proportionately in the final results.

The data used for estimating the number of Jewish households in the Coachella Valley were based upon qualified Jewish households.

Estimates of the demographic characteristics of these Jewish households were based upon all 668 full and mini interviews. This was especially important since UAI and Sundel Research had been concerned that older, frailer Jewish respondents might not be able to participate in the survey. The data for all 668 interviews has been transferred to the Jewish Federation of Palm Springs and Desert Area as data file CV98-668.

Estimates of Jewish behaviors are only derivable from the 402 completed interviews. This data file contains almost 300 variables; for future data analysis, this file, , has also been deposited at the Jewish Federation offices, and also at the Berman Institute-North American Jewish Data Bank..

**APPENDIX**

**Exhibit A-1 Sample Disposition Analysis, Coachella Valley, 1998**

	<b>Federation List</b>	<b>RDD</b>	<b>Total Calls</b>
Total Number of Telephone Calls Made for Survey	6,600	36,900	43,500
Total Number of Phone Numbers Called for Sample	<b>1,692</b>	<b>12,547</b>	<b>14,239</b>
<b>A. Non-Contacts and Business Numbers</b>	<b>371</b>	<b>4,898</b>	<b>5,269</b>
Fax/Data Lines	47	687	734
Disconnected Non-Working Numbers	134	2,135	2,269
Chronic No Answers (eight callbacks)	101	751	852
Chronic Answering Machine	89	1,325	1,414
Business Phone	57	1,214	1,271
<b>B. Total Residential Households Contacted</b>	<b>1,264</b>	<b>6,435</b>	<b>7,699</b>
Immediate Refusals/Hang-ups	325	2,228	2,553
<b>C. Households With Some Information</b>	<b>939</b>	<b>4,207</b>	<b>5,146</b>
Non-Jewish	206	3,766	3,972
Callback Requested - not reachable	76	160	236
Illness – too ill for interview	20	26	46
Miscellaneous Refusals – unclear religion	12	35	47
Jewish Origin Households)	3	24	27
<b>D. Jewish Households Qualified for Survey</b>	<b>622</b>	<b>196</b>	<b>818</b>
Refused to Participate	111	38	149
Mini-Interview	186	81	267
Completed Interview	325	77	402

## APPENDIX

The estimate of the Jewish population in the Coachella Valley was computed using the results of the screening process within all ten random sampling frames: a List and an RDD sample in each of the five analytic areas: (1) Palm Springs, (2) Cathedral City and Rancho Mirage, (3) Palm Desert and Sun City, (4) the East Valley cities of La Quinta, Indian Wells, Bermuda Dunes, and part of Indio, and (5) the North Valley areas which are essentially north of I-10: North Palm Springs, Thousand Palms, and Desert Hot Springs.

Within each random sampling frame, the number of qualified Jewish households reached divided by the total number of Jewish **and** non-Jewish households which gave information on religion generated a Jewish incidence proportion for that frame; that proportion was then multiplied by the number of households within that sampling frame, and gave an estimate of the number of Jewish households.

This preliminary estimate was then modified by the number of telephone lines in the interviewed Jewish households that are not exclusively dedicated to fax lines and or to computers. This stage compensated for households which have more than one “voice” telephone line on which they could have been contacted. Households with two voice lines have twice the probability of being selected as those with one; those with three voice lines have three times the chance, etc. To correct for this, using standard survey research procedures, those with two lines receive an initial weight of one-half, those with three lines, one-third, etc.

This process was repeated for each of the random sampling frames. In the List sampling frames, in general, over 90% of the reached households were Jewish, and this Jewish incidence proportion was multiplied by the number of households on the unduplicated List. A similar procedure was followed for each of the RDD samples, where, in contrast, the Jewish incidence proportion was quite low, but the number of existing telephone numbers in that frame was quite high compared to the List sampling frames.

The individual estimates of Jewish households from the RDD and the List frame in each analytic area [Palm Springs, for example] to develop an estimate of the total number of Jewish households in that area – Palm Springs. Finally, the five individual area estimates were combined to estimate the total number of Jewish households in the Coachella Valley area in 1998.

The estimate of Jewish households in the Valley was “built into the data” by the household weight variable. Essentially, within each of the random sampling frames, the household interviews were weighted so that the completed interviews were projected to represent all Jewish households in that sampling frame -- the essential purpose of random sampling in survey research. This weighting system provided an unbiased estimate of the Jewish population, while allowing enormous cost reduction from a pure RDD sampling design.

In sum, the original household weighting factor developed ensures equal representation of all Jewish households, both for those included and those not included in the List.

After the household estimate was constructed, multiplying this household estimate by the number of persons in each Jewish household [data from all 668 interviews] which was interviewed resulted in the estimate of persons living in these households. Multiplying the number of households by the percentage of adults within a household who self-identified as Jewish [data from 402 completed interviews] and the number of children within that household [if any] who were being raised as Jewish resulted in the estimate of the number of Jewish persons living in Jewish households in the Coachella Valley area.

Finally, the data on household age and analytic area were compared for the two data files. The interviews with the 668 households included many older adults who could not complete the full interview; they also tended to be less likely to be year round residents of the Coachella Valley than the subset which answered all questions in the survey. Thus, the data set was adjusted slightly so that older and shorter term residents were more adequately represented in the final, full interview data set. The appropriate weight is HHWT-ULT.

### **Income and Age Estimates**

The numbers of households at each income level presented in this Report differ from the numbers in the Study data file. As in all community studies, some respondents would not [or could not] answer the income question; and some would only say whether their income was over or under \$15,000 or over or under \$100,000. Almost all of the households did respond to the question about the adequacy of their financial situation. Because of the high correlation between income and answers to the financial adequacy question, it was possible to estimate the income level of all households. These income estimates were incorporated into all appropriate exhibits in the *Summary Report* which show income by household size.

Similarly, the numbers of households at each age level presented in this Report differs slightly from the numbers in the Study data file. Relatively few people did not respond to the age question. Non-respondents were allocated in proportion to the age distribution of those who did report their age.

## Sampling Variability

Since survey results are based on samples of the total population being studied, rather than on the entire population, the resulting estimates from all surveys are subject to sampling variability. In other words, the results obtained from a sample are not **necessarily** identical to what would be obtained if the whole population. When probability procedures are used to select a sample, it is possible to calculate how much sample estimates will vary by chance due to sampling. The size of the sampling error of an estimate depends on the number of interviews conducted and the sample design.

## Estimates of Sampling Error

The sampling error is usually expressed as the margin of error around an estimate obtained from a sample. All sample surveys are subject to sampling errors. These errors are a function of both the sample design and the overall sample size, as well as the sample size of subgroups being analyzed.

In terms of **estimating the number of Jewish households** in the Coachella Valley, the standard error estimate is  $+ / - 330$  households. For the 95% level of confidence, the standard error is multiplied by 1.96. Thus, the estimate of the number of Jewish households in the Coachella Valley - - 7,850 households - - is accurate at the conservative standard survey research 95% level of confidence within a range of  $+ / - 650$  households.

In terms of the **potential error in the 402 completed survey interviews**, that is, in estimating [for example] the percentage of Jewish households who light candles on Friday night, or who have contributed to any charity within the Coachella Valley, the maximum 95% confidence level error estimate is  $+/- 7\%$ .

## Confidentiality

As required by the Code of Ethics of the American Association for Public Opinion Research, the research team will maintain the anonymity of the respondents. No information can be released which will in any way reveal the identity of a respondent. All identifying information has been eliminated from the data files deposited with the Jewish Federation of Palm Springs and Desert Area.