

NEEDS OF THE COMMUNITY

A CLASSIFICATION OF NEEDS & SERVICES FOR THE LA JEWISH COMMUNITY

LOS ANGELES JEWISH POPULATION SURVEY



Presented by the Jewish Federation
of Greater Los Angeles
Under the Auspices of the Planning
and Allocations Department
Pini Herman, Ph.D.
Principal Investigator



NEEDS OF THE COMMUNITY

Tzarchei Tziboור צרכי

LOS ANGELES JEWISH POPULATION SURVEY

Pini Herman, Ph.D. Principal Investigator

Presented by The Jewish Federation of Greater Los Angeles

Under the Auspices of the Planning and Allocations Department



FOUNDATION
Jewish Community Foundation

Table of Contents

Introduction.....	pg 2
<i>A classification of community service needs</i>	
1. Income Security and Economic Opportunity.....	pg 6
<i>Employment services and financial assistance</i>	
2. Health.....	pg 9
<i>Medical needs and counseling assistance</i>	
3. Provision of Basic Material Needs.....	pg 12
<i>Housing, transportation and nutritional needs of the elderly</i>	
4. Opportunity for the Acquisition of Knowledge and Skills.....	pg 14
<i>Educational and informational needs and services</i>	
5. Environmental Quality.....	pg 21
<i>Environmental and Livability Issues</i>	
6. Individual and Collective Safety.....	pg 22
<i>Assistance for Holocaust survivor households, youth at risk, and disabled households</i>	
7. Cultural and Spiritual Enrichment.....	pg 24
<i>Individual religious practices, spirituality, and burial services</i>	
8. Response to Current and Future Needs Through Organized Action.....	pg 27
<i>Experiences with anti-Semitism, political affiliation, membership in organizations</i>	
Epilogue.....	pg 31
<i>Summation and Projections</i>	
Appendix - Statistical Data.....	pg 33
Index.....	Inside Back Cover

INTRODUCTION



A Classification of Community Service Needs

The Jewish Federation seeks to mobilize and integrate human, financial, and organizational resources within the greater Los Angeles Jewish community to meet critical local needs in a Jewish context. To foster this important mission, The Federation commissioned a population study to provide needed analytical input.

The results of this population study, The Los Angeles Jewish Population Survey '97 (LAJPS), published in 1998, provided a demographic overview of the Jewish population in the greater Los Angeles area. This report, the second in a series of three, extends the previous analysis to capture the changing needs of the L.A. Jewish community, covering the utilization of services from birth to bereavement. The third report will focus on Jewish philanthropy.

The results of a study such as this one can be used in many different ways: as input to communal deliberations; as the basis for debating the merits of competing proposals; as a validation of communal needs; and as a justification for allocation decisions.

Many readers may find their favored assumptions about our community confirmed, others may find their assumptions challenged. Here are several key assumptions that are explored in the following pages:

- There are few, or virtually no Jewish poor. **SEE PAGE 4.**
- Los Angeles Jews experience little or no anti-Semitism. **SEE PAGES 22 & 27.**
- The majority of Holocaust survivors are well off and thriving. **SEE PAGE 22.**
- Jewish Los Angelenos will only join synagogues which are near their homes. **SEE PAGE 24.**
- The current generation of youth is receiving less formal Jewish education than earlier generations. **SEE PAGE 19.**
- Most Jews have no or little contact with the organized Jewish community. **SEE PAGE 4.**
- Participation in Jewish college activities by Jewish college students has declined. **SEE PAGE 18.**
- Younger Jewish adults are less likely to belong to Jewish organizations than more established adults. **SEE PAGE 29.**

But whether assumptions are confirmed-supporting a rationale for staying the communal course, or challenged-supporting an argument for moving in new directions, we offer this report in the spirit

of provoking hard thinking about the challenges ahead. We hope that planners and philanthropists, service-providers and scholars, lay leaders and volunteers will find the data presented in this report illuminating and useful.

This report will examine a wide range of service needs and interests by looking at members of the Jewish community along basic demographic parameters including economic well-being, which is roughly defined here as being at, or above the median income for the specific type of Jewish household (**SEE TABLE 1A**).

This document organizes the relevant findings of the LAJPS '97 in the schema that was developed by the Los Angeles Jewish Community Asset Survey Committee, chaired by Dr. Beryl Geber, in the Fall of 1995. Their work is based on the earlier work of the 1983 Community Priorities Committee which utilized the UWASIS II (United Way of America Service Identification System: A Taxonomy of Social Goals & Human Service Programs, 1976) as a guiding document. The logic of this approach is that often multiple agencies and bodies deliver identical or similar services. For planning purposes, this approach focuses on services and participants in those services rather than the agencies or organizations which deliver them.

The UWASIS II classification system organizes human endeavors as human service programs with one ultimate purpose or goal overriding all others—to enable individuals to live a well-adjusted and satisfying existence and to enable them to realize their full potential.

Jewish communal concerns add to general human service needs the needs for Jewish continuity and identity. In order to achieve the ideal, Jewish individuals living in a modern industrial society must:

- have adequate money income
- enjoy good health
- have their basic material needs met
- be able to obtain secular and Jewish education both formal and non-formal
- be able to maintain a connection to Israel
- be able to live in a healthy and pleasing natural environment
- be safe and secure in person and property
- be able to obtain religious/spiritual fulfillment
- be able to contribute time and money to the betterment of the Jewish and general community
- have access to Jewish, and secular institutions, systems and community to assure that the above mentioned services are provided and needs are met

To capture these categories, the report is organized into eight sections (**SEE INSIDE BACK COVER**). Each covers an area of demonstrated need within the Los Angeles Jewish community.

IS THERE A JEWISH COMMUNAL NEED?

The Jewish community exists within the context of a larger civic community. The assumption is that not all the needs of the Jewish community will be met within the context of the larger community and/or that Jews prefer or need to receive certain services in a Jewish environment. To create communities which can logistically support such a pattern of needed services has been the historic pattern of Jewish communal life. The shtetl in the countryside, and the ghetto in urban areas which were both governed under a *Kehilla* or organization, were models of this pattern of Jewish communal activity. Even after the Enlightenment, when Jews were not forced to live within their own communities, Jews did not abandon the supportive Jewish community structure.

In order to maintain the communal structure, there is a need for Jewish social, as well as religious services to form the infrastructure of a vital Jewish community. The Jewish presumption is that Jewish communities are responsible for the provision of these services to its members. This principle was first reinforced in the New World colony of New Amsterdam in 1654. The Dutch West India Company over the protests of Governor Peter Stuyvesant directed him to allow Jews to settle provided they took care of their own. Stuyvesant fumed but was powerless because no Jew became a burden on the general community.

Historically, Jews have taken care of their own through the creation of a livable environment supported by communal and self-help service organizations. As an organizing pattern, the Talmud (Sanhedrin 17b) specifies:

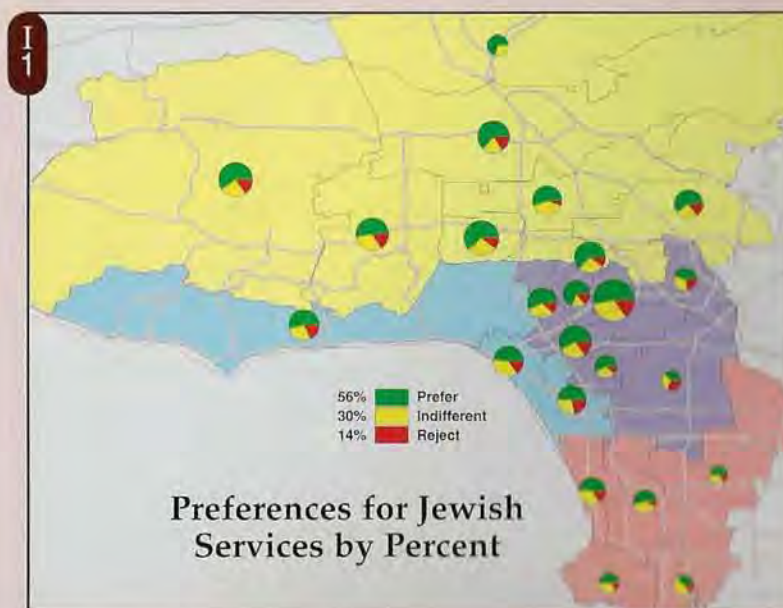
A scholar should not reside in a city where [any] of the following ten things are missing: (1) A court of justice that can impose flagellation and monetary penalties; (2) a charity fund collected by two people and distributed by three [to ensure honest and wise policies of distribution]; (3) a synagogue; (4) public baths; (5) toilet facilities; (6) a circumciser (mohel); (7) a surgeon [or physician]; (8) a notary [for writing official documents]; (9) a slaughterer (shohet); (10) a schoolmaster.¹

The Jewish community in the greater Los Angeles area can currently boast all of the above amenities (apart from a court that metes out flagellation). In pre-Emancipation times the only way of receiving and giving Tzedakah (justly made contributions and disbursements) was within the framework of the Jewish community. In today's world, Jews in need and Jews who give are faced with choices: They can look to the Jewish community for help and for an outlet for Tzedakah, or communal action, or turn to the general community, or use both.

THE CASE FOR PROVIDING AND ACCEPTING SERVICES

If the creation and maintenance of Jewish social and other services is, indeed, the historic heart of the Jewish community, then there is a social contract between those who provide these services and those who make use of them. Each year Jewish fund-raisers develop a 'case for giving' to demonstrate to the Jewish community the importance of Tzedakah. Implicit in the social contract which is the Tzedakah relationship, is that there must not only be Jews who are givers, but also Jews who are acceptors.

The case for the acceptance of Jewish social services by the Jews of Los Angeles is strong. LAJPS respondents were asked whether anyone in their households needed one of the following nine areas of service: marital, family or individual counseling; help in finding a job or choosing an occupation; assistance with alcohol or drug abuse; emergency financial assistance; transportation of the elderly; home-delivered meals or meal sites for seniors; senior residential housing, residential care or skilled nursing facility; burial or mortuary services; assistance for children with problems. If the answer was "yes," then the respondents were asked if the service had been obtained and if obtained, was the service provided by a Jewish agency. If the service was provided by a non-Jewish agency, the respondent was asked that if cost and quality were equal, would they have preferred



1. Dorff, Elliot N. 1998, *Matters of Life and Death*, JPS.

to receive the service from a Jewish agency. The results demonstrate that a clear majority of Jewish households prefer receiving social services from Jewish agencies when they are in need (SEE MAP I-1). Of all Jewish respondents, representing 247,668 households, 56 percent answered that they preferred or used Jewish social services. One-in-sixteen Jewish households, 6 percent, actually made use of at least one social service provided by a Jewish agency in the prior year, and 7 percent of Jewish households would have welcomed the opportunity, but had to go to a non-Jewish agency. This latter group is geographically diverse, and is characterized primarily by residence in areas distant from areas of high Jewish density where many of the Jewish services are located.

One-in-seven Jewish household respondents rejected Jewish social services or the idea of using them. It is interesting that in the Fairfax sub-area there is both a great number of Jewish welfare services and the greatest number of Jewish respondents who are unwilling to use them. Conversely, in the areas where the services are least available, they are the most in demand.

CONNECTION TO THE ORGANIZED JEWISH COMMUNITY

Apart from willingness to accept welfare services under Jewish auspices, do Jews actually interact with the segments of the organized Jewish community through participation in and support of the services? When households are examined with regard to use of Jewish services such as social, welfare, educational, and religious, or by contributing financially to Jewish causes, 80 percent of households had at least one connection to the organized Jewish community in the prior year (SEE MAP I-2).

Almost one quarter of Jewish households (23 percent) had one contact with the organized Jewish community, and well over half of Jewish households (57 percent) had two or more contacts in the prior year.

The lowest level of contact with the organized Jewish community, 45 percent of households, was found in the Eastern Belt of the South Bay Council area. The San Pedro sub-area had well over one third (39 percent) and the Central sub-area had over one quarter (29 percent) of households Jewishly unconnected in the prior year. In the Valley Alliance, the High Desert and Valley Village/Glendale/Burbank sub-areas had almost one third of Jewish households (37 percent and 30 percent respectively) not having organized Jewish connections. In the Western Region's Airport-Marina sub-area, over one quarter (27 percent) of households did not have formal Jewish ties. In the Metro Region's Culver City sub-area almost one quarter (23 percent) of the households were without organized Jewish contacts.



Overall, as noted earlier, 57 percent of Jewish households had two or more contacts with the organized Jewish community. The areas where households have the greatest number of organized Jewish contacts tend to be characterized by having affluent, older and more established households. Over four-fifths (82 percent) of Beverly Hills sub-area Jewish households had two or more organized Jewish contacts in the preceding year. Three-quarters of the households in the Encino/Tarzana and Palos Verdes Peninsula sub-areas and two-thirds of Jewish households in the Malibu/Palisades and Cheviot/Beverlywood sub-areas had multiple contacts with aspects of the organized Jewish community in the last year.

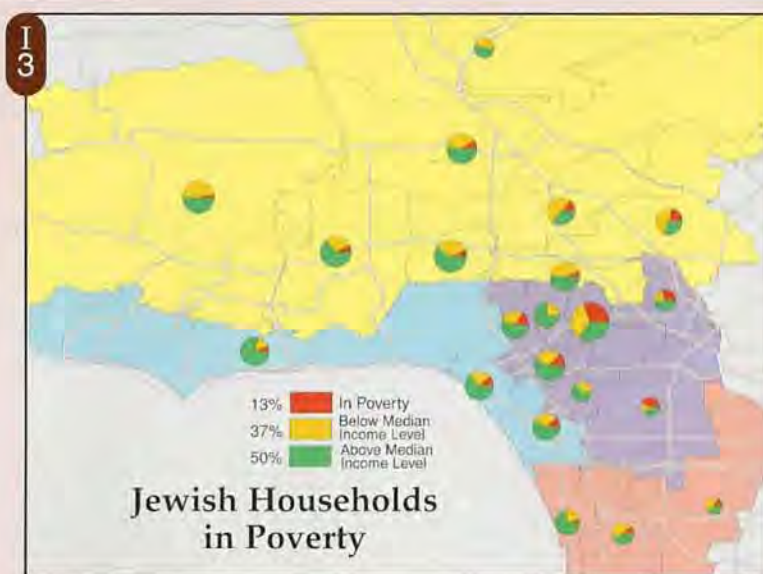
ARE THERE JEWISH POOR?

As shown earlier, although all socio-economic segments of the Jewish community benefit from the variety of social and life-cycle related services; of specific concern are Jewish poor. Contrary to the stereotype the surrounding community and sometimes even Jews themselves hold about the wealth of the Jewish community, there are Jewish poor. This survey identified 31,300 Jewish households, (13 percent of total Jewish households) totaling 49,800 Jews, as living in poverty (under 18 years – 8 percent, 18 to 29 years – 13 percent, 30 to 64 years – 47 percent, 65 years old and over – 32 percent) (SEE MAP I-3). Of these, almost a third, 11,000, are households with a disabled member.

Poverty, as defined by the federal government in 1997, was an

income of \$7,890 for a one person household per year and \$2,720 for each additional person in the household. The national poverty threshold for urban areas, where the costs of living are higher, is 150 percent of the federal poverty level, or around \$12,000. The survey did not capture exact income amounts from respondents, so those Jewish households reporting earnings under \$10,000 as well as selected households in the next higher income category with poverty indicators were deemed to be in poverty.

The geographic distribution of Jewish households in poverty shows that almost a third of all Jewish households in poverty (9,520 households) are located in the Fairfax sub-area. The second highest number, 2,450 impoverished Jewish households, are located in the Valley Village/Burbank/Glendale sub-area, constituting one fifth of the Jewish households there. There are relatively isolated Jewish households in areas of low Jewish density such as the Central City sub-area where almost half (48 percent) of the 3,050 Jewish households are living in poverty.



About one quarter of Jewish households in poverty (26 percent or 8,100 households) reported needing at least one social service in the prior year and not receiving it. A larger number of Jewish households not in poverty, 20,500, also reported not receiving needed social services in the prior year. While greater in number, proportionately this group was only 9 percent of Jewish households not in poverty. The unmet need for social services among the impoverished Jewish households is, not surprisingly, greater than for the other households.

A greater percentage of Jewish households in poverty (7 percent) report not obtaining two or more needed social services in the preceding year than those households not in poverty (1 percent).

Some of the same households who did without a needed service in the preceding year may also have received other needed social services, as some needs are met and others unmet.

Jewish social services are being utilized proportionately more by Jewish households in poverty than those Jewish households financially better off. Jewish households in poverty were three times as likely to report receiving services from a Jewish agency than Jewish households not in poverty, 15 percent versus 5 percent respectively.

When Jewish services are not obtained, and households obtain social services from a non-Jewish agency, many households continue to express a preference for Jewish social services. Jewish households in poverty who did receive non-Jewish social services expressed in a greater proportion (13 percent) that they wanted Jewish services than better off Jewish households who also utilized non-Jewish social services (7 percent).

• • •

Jewish Federation past Presidents Irwin Field and Herbert Gelfand, Chairman of the Board Lionel Bell, and Executive Vice President John Fishel, had the initial vision and marshaled the support for this study. The Jewish Federation of Greater Los Angeles, the Jewish Community Foundation, the Max Factor Family Foundation, Ruth Ziegler, and Mt. Sinai Memorial Parks and Mortuary provided the financial resources. The chairs of the Planning and Allocations Committee, Beryl Geber and Ron Leibow, created and supported a Research Subcommittee which oversaw the study's work. The Research Subcommittee members, led initially by Brian Mittman and then by Marcia Volpert, with members Adrienne Bank, Yoav Ben-Horin, Eli Boyer, Gerald Bubis, Sunny Caine, Neil Cohen, Eve Fielder, Arlene Fink, Larry Harris, Miriam Prum Hess, Helen Katz, Carol Koransky, Fred Massarik, and Bruce Phillips gave many hours of their time and expertise. Volunteer research assistance was given by Robert Friedman in coding and classification and by Elliot Semmelman who undertook, with the assistance of Jewish Family Service of Los Angeles, a preliminary survey of institutionalized Jewish elderly who did not have telephones. Editorial comments were received from Bruce Phillips, Carol Koransky, Miriam Prum Hess, Edmon Rodman, and Lois Weinsaft. Secretarial assistance was provided by Emunah O'Donovan, Amy Stark and Maris Sidenstecker, with administrative assistance from Susan Kortick.

Thanks also to Sarah Sela-Herman for her invaluable support. We remember the passing of Perla Sela whose photo with her daughter appears on the front cover (top left). May her memory be a blessing.

Section 1



OPTIMAL INCOME SECURITY & ECONOMIC OPPORTUNITY

The Talmudic proverb, *Im ain kemach ain Torah* "If there is no flour, there is no Torah," connotes that all depends on the ability to provide for material needs before any other needs can be met. This goal is to provide optimal income security and economic opportunity for all individuals; through gainful employment for all able and willing individuals; through secure income maintenance and support for the eligible needy.

FINANCIAL SELF-EVALUATION & OCCUPATIONAL CHARACTERISTICS Respondents were asked to rank how well off they were financially—6 percent responded "to a great extent," 18 percent "to a significant extent," 41 percent "to some extent," 20 percent "to a minimal extent," and 15 percent "not at all financially well-off."

Of all types of households, (SEE TABLE 1A) those reporting the highest levels of "least well off financially" were "All Relatives" (Other than parents and children) at 46 percent, and "Single Parent with Grown Children" at 39 percent. Those reporting the highest levels of financial well-being were "Married Couples with Children" at 24 percent, (and interestingly, "All Relatives" at 12 percent).

Vocational and Employment Services

HIGH NUMBERS OF SELF-EMPLOYED Over one third (37 percent) of working Jews are self-employed as compared to 8 percent for the general U.S. and Los Angeles work force. The majority of Jewish workers (59 percent) work for someone else, and 4 percent work for family businesses. A clear majority of Los Angeles Jews (79 percent) are employed in private business, 13 percent by government, and 8 percent by non-profit organizations.

UNEMPLOYMENT RATE HALF THAT OF GENERAL POPULATION At the time of the survey, 3.4 percent of the Jewish community was unemployed as compared to 6.3 percent of the general population. In the Central Valley sub-area, one in five individuals reported themselves as unemployed, and one in eight individuals in the labor force was looking for work. Of these unemployed individuals, 96 percent were living in below median income households. In the adjacent Valley Village/ Burbank/ Glendale sub-area, all of the unemployed were members of households earning below the median income. The next largest group of

unemployed in the Valley was in the Encino/Tarzana sub-area, although most were members of households earning above the median income (SEE TABLE 1B AND MAP 1C).

The Fairfax and Hollywood sub-areas together contributed another fifth of the unemployed. However, in the Hollywood sub-area, there were notable numbers of unemployed members of households above the median income. In the Central City sub-area, which has a relatively sparse Jewish presence, one quarter of the Jewish labor force was unemployed at the time of the survey.

MANY NEED HELP IN FINDING A JOB OR CHOOSING AN OCCUPATION Of the households in the survey, 30,295 (12.2 percent), report that someone in the household needed help in finding a job or choosing an occupation in the past year. Heavy demand for occupational counseling was seen in the Fairfax and Valley Village/ Glendale/ Burbank subareas (SEE MAP 1D). It is interesting to note that in above median-level income sub-areas with no or little unemployment, such as Simi/Conejo, household members still reported needing help in finding a job or choosing an occupation. The

1A

Median Household Income

TYPE OF HOUSEHOLD	1996 Median Household Income
All Relatives (Other than Parents and Children)	\$ 26,111
One Person Alone	\$ 28,973
Single Parents, Grown Children	\$ 32,961
All Non-Relatives	\$ 33,132
Single Parents and Children under 18	\$ 51,240
Living with Partner (Cohabiting couple)	\$ 51,305
Married Couple with no Children	\$ 54,128
Married Couple, Children under 18 & Others	\$ 78,257
Married Couple with Children under 18	\$ 79,806
Married Couple & Grown Children	\$ 85,521

For the purpose of this analysis, median income by household type and households in poverty will be used to look at needs and utilization of various types of services. In 1996, the median income for all Jewish households in Los Angeles was \$52,050.

Central Valley sub-area has a relatively modest demand for help in job finding and occupational counseling compared to its relatively high rate of unemployment.

Financial Assistance to Families and Individuals

Approximately one in fifty Jewish households (2 percent or 5,800 Jewish households) receive means tested income support from federal and local governmental sources. The most common income support was SSI (Supplemental Security Income) received by almost three-quarters (73 percent) of the income supported Jewish households. The remaining income supported Jewish households received AFDC (Aid to Families with Dependent Children) and GR (General Relief), 5 and 3 percent respectively. In the survey, 19 percent of households did not know the source or refused to specify an income support program. Almost half, of income supported Jewish households (47 percent) are in the Fairfax sub-area with the rest spread out in mostly lower income areas among the Federation sub-areas.

Emergency Financial Assistance

Most households manage to live within their normal resources. It was reported that 12,900 households (5 percent) encountered a situation in which their members required emergency financial assistance in the prior year. Below median households reported needing emergency financial assistance at a rate far greater than those at or above median income, one in ten versus one in one hundred (SEE MAP 1E). Over half (54 percent) of the below median income households reported being able to obtain emergency financial assistance. For the members in 91 per-

1
B

Unemployment

Sub Area	% of Total Unemployed Jews	Unemployed Jews in Sub-area	Estimated Jews Unemployed
Central Valley	20.5%	13.1%	2600
Fairfax	14.0%	2.9%	1700
Valley Vlg./Burbank	8.0%	6.2%	1000
Hollywood	6.4%	9.1%	800
Encino/Tarzana	5.3%	2.1%	700
Cheviot/Beverlywood	4.8%	3.7%	600
Airport Marina	4.8%	3.1%	600
Westwood	4.8%	1.4%	600
West Valley	4.0%	0.7%	500
North Valley	3.8%	1.7%	500
High Desert	3.6%	3.4%	500
Central City	3.4%	24.5%	400
Santa Monica/Venice	3.0%	2.1%	400
Central South Bay	2.4%	2.4%	300
Malibu/Palisades	2.4%	1.5%	300
Southeast Valley	2.1%	1.6%	300
Beach Cities	2.0%	0.7%	300
Eastern Belt	1.8%	3.5%	200
Beverly Hills	1.6%	1.1%	200
San Pedro	0.8%	1.9%	100
Palos Verdes Peninsula	0.4%	1.0%	50
Culver City	0.0%	0.0%	-
Simi/Conejo	0.0%	0.0%	-
Total	100.0%		12500

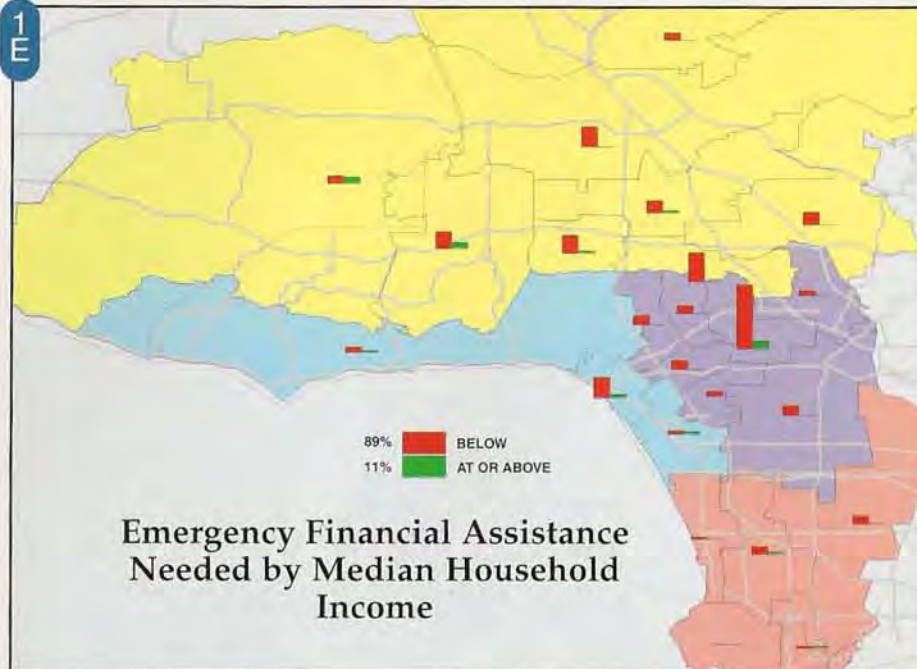
1
C



1
D



1E

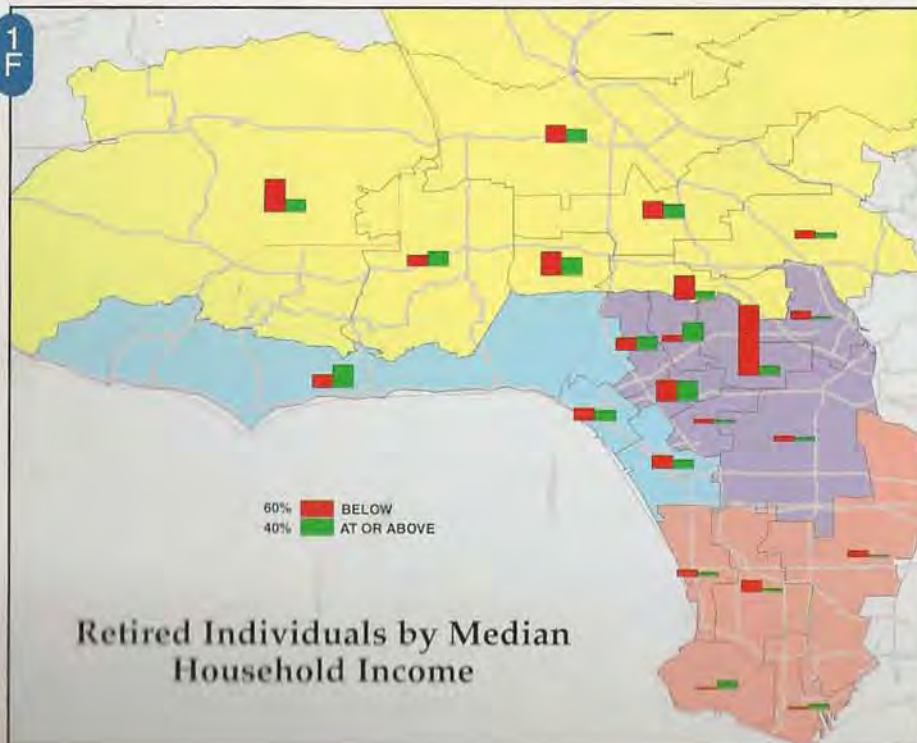


cent of those households, the emergency assistance was obtained from a Jewish agency. One quarter of households at or above the median income were successful in obtaining emergency financial assistance with only 6 percent receiving it from a Jewish agency.

Most below median income Jewish seniors in Los Angeles (55 percent) own their own homes. However, in the Fairfax sub-area of Los Angeles, 75 percent of the below median income seniors are renters. While reported income may be low for many seniors throughout the Federation area, there is a sizable number of seniors living at or below median income who can tap into the equity of home ownership. Yet, these below median income seniors would be most susceptible to the financial vulnerability caused by the maintenance requirements of home ownership. For all seniors living in rental housing, increases in the cost of rent and living are twin concerns which put most below median incomes seniors at the greatest risk.

FINANCIAL STATUS OF RETIRED INDIVIDUALS In the Fairfax sub-area, as well as in others, there are large concentrations of retired individuals living in households below the median income level. Only a few sub-areas, such as Beverly Hills, Malibu/Palisades, Palos Verdes and the West Valley, have a preponderance of retired individuals living in households above the median income (**SEE MAP 1F**).

1F



Notes on calculation of poverty status of households:

In this report, households were allocated to whether their income was above or below the median income for their type of household. When income was not reported for the household, whether it was below or above the median for its household type was imputed by zip code geography and other economic indicators such as self-ranking of financial well-being. The imputation was done for 22.7 percent of the households in the study.

Households in poverty were not imputed, but were considered to be households in poverty if their median income was below \$10,000, or below \$25,000 and respondents self-ranked themselves as "not at all financially well off" or "to a minimal extent well off." The number of households in poverty was then adjusted for income non-reporting with the assumption being that respondents of all incomes had the same likelihood of income non-reporting.

Section 2



OPTIMAL HEALTH

Since biblical times, Jews have recognized the need for creating not only holy places, but healthy people to fill them. The Talmud speaks to this overriding need when it says, *pekuach nefesh doche shabbat*, "saving a life supercedes the Shabbat."

Covered within this goal are programs designed to provide medical diagnostic and/or specialty treatment services to individuals suffering from illness. Included also are programs designed to provide individuals with information to aid them in identifying and/or preventing illness. This includes chemical dependency and substance abuse education. Medical services may be provided on an in-patient, out-patient basis, or be community based (e.g. home health care, adult day health care).

How do we rate our own health? Most survey respondents (86 percent) said that they were healthy as compared to others their age. The Fairfax sub-area had the largest number of respondents (8,500) who were self-rated as unhealthy, more than double the number of self-rated unhealthy respondents in the next highest response sub-area, Encino/Tarzana. Both of these subareas are characterized by having large numbers of elderly (SEE MAP 2A).

Health Treatment, Maintenance and Education Services

MEDICALLY NEEDY Any one individual may have multiple health needs which have gone unmet. A medically needy household is one which reported at least one health need unfulfilled in the preceding year. The LAJPS found that 40,300 (16 percent) of all Jewish households were medically needy. The largest number was in the Fairfax sub-area with 9,300 (32 percent) of the total medically needy.

While almost all medically needy households received some needed medical care and surgery in the prior year, in these households because of cost, there was a large accrual of delayed medical care, lack of medications, eye care and needed dental services (SEE MAP 2B).

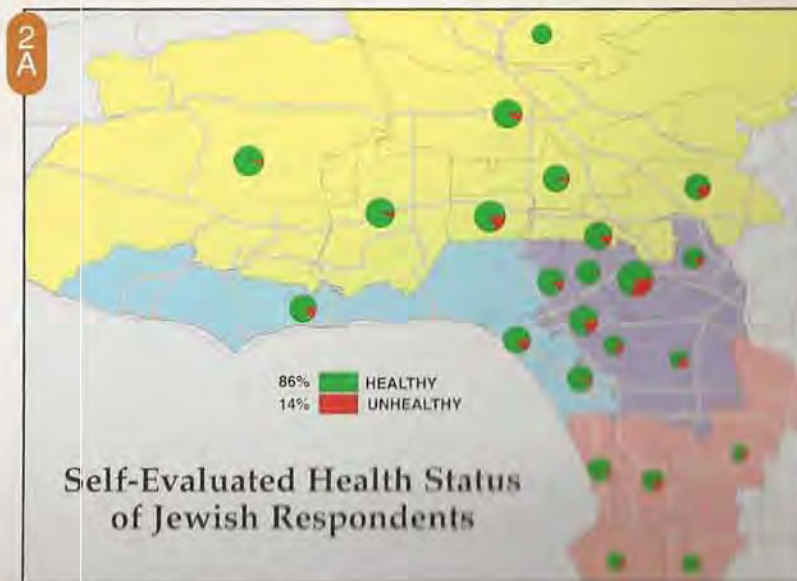
GOING WITHOUT AND DELAYED CARE Of all households, 9,000 (3.6 percent) reported that in the prior year there was an individual who needed medical care or surgery but did not receive it. More than twice that number of Jewish households (24,100) reported that they delayed medical care because of cost. Additionally, 16,800 Jewish households reported needing medicines and eye glasses, but doing without in the preceding year. The number of Jewish households reporting needing dental care, but going without, was 21,300.

Doctor visits on a regular basis are expected for the purpose of health maintenance. The absence of visits for three months is an accepted indicator of medical need developed by the National Center for Health Statistics. The Fairfax sub-area has an unusually high proportion of individuals who had not visited a doctor in the prior three months. This finding reinforces the impression that the Fairfax sub-area is a medically needy area (SEE MAP 2C).

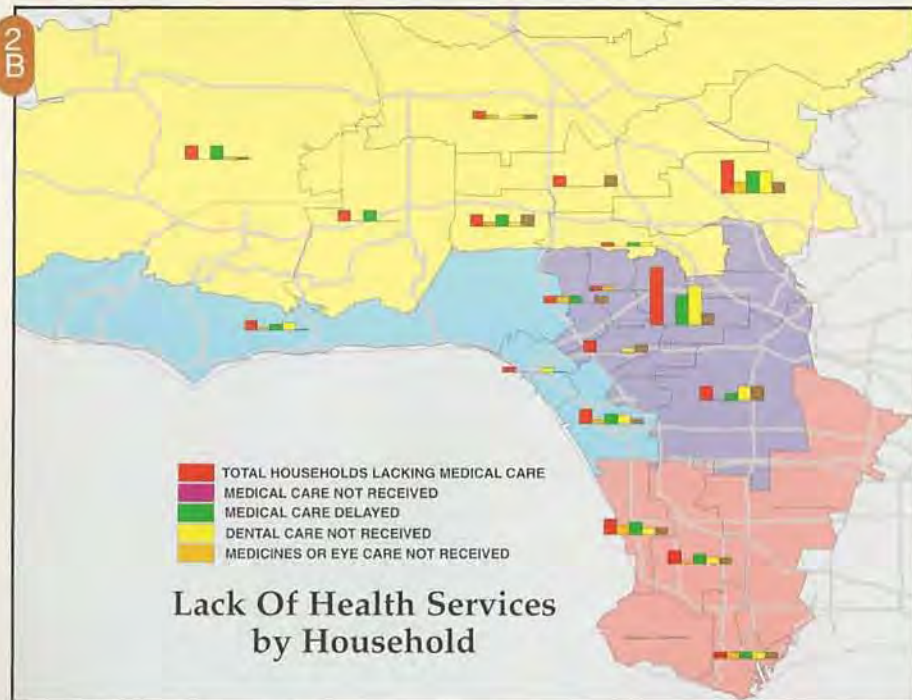
The next largest concentration of medically needy Jewish households was in the Valley Village/Burbank/Glendale sub-area with 5,300 households. This sub-area had the largest number of Jewish households (1,800) who needed medical care or surgery in the preceding year but could not obtain it.

USUAL PLACE OF MEDICAL CARE The survey showed that 76 percent of respondents have a usual health provider. Only one in ten changed their provider in the past year. Only 25 percent of those who changed did so because they were dissatisfied with their former health provider or liked their new one better. Others switched because of changes in health status, residence, job, and insurance coverage.

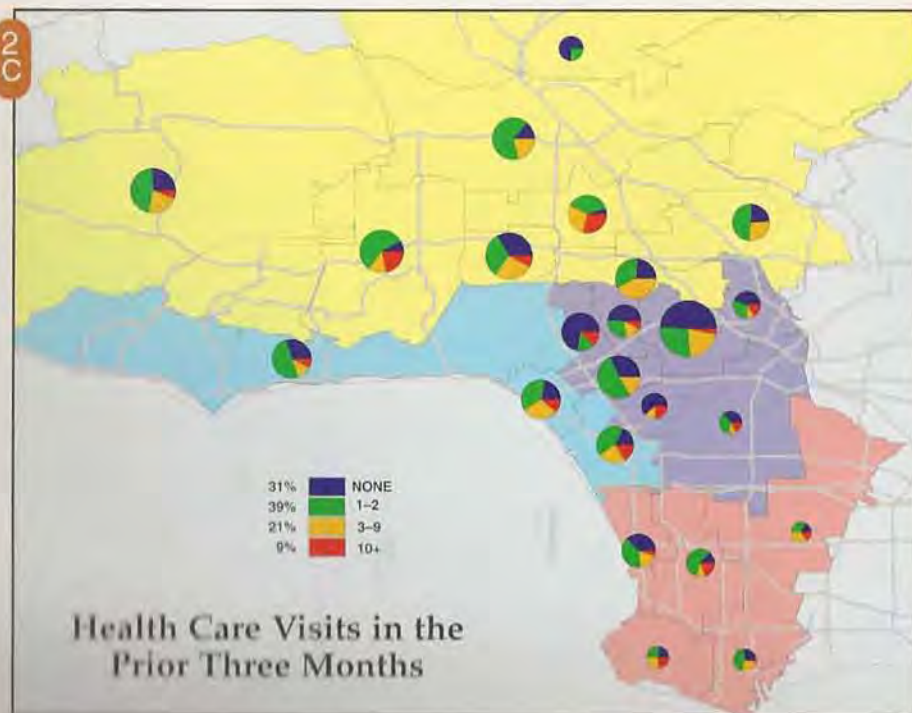
DISABLED HOUSEHOLDS Respondents were asked, "Does anyone in your household have any kind of physical, mental, or other health condition which has lasted for six months or more which would limit or prevent employ-



2B



2C



ment, educational opportunities, or daily activities?" Using this definition, an estimated 40,800 Jewish households (16 percent) reported having at least one disabled member.

Over one fifth (23 percent) of the total households with disabled individuals are in the Fairfax sub-area. Half of the households of the much smaller Central City sub-area have disabled individuals. One third of the households in the Central Valley, Fairfax and Central South Bay sub-areas also have disabled individuals. Disabled individuals are found in one in four older adult Jewish households. In the relatively small number of households with All Related Individuals, disabled individuals are found in 38 percent. In younger households with children, disabled are found in one in ten.

MANY DISABLED ARE IN BELOW MEDIAN INCOME HOUSEHOLDS

Three-quarters of the households with disabled individuals, who often require personal assistance, have below median incomes (**SEE MAP 2D**). Almost half of households with disabled individuals (44 percent) require supervision or assistance on a daily basis for the disabled individuals. The required services for most households with disabled individuals are provided through government funding. Disabled assistance services in the home are primarily financed by SSI Disability and MediCal (44 percent) followed by Medicare (20 percent). One fifth of households pay for assistance through savings. Less than one tenth of households (8 percent) obtain services for daily assistance to the disabled through help from family or friends, or individual or group medical coverage.

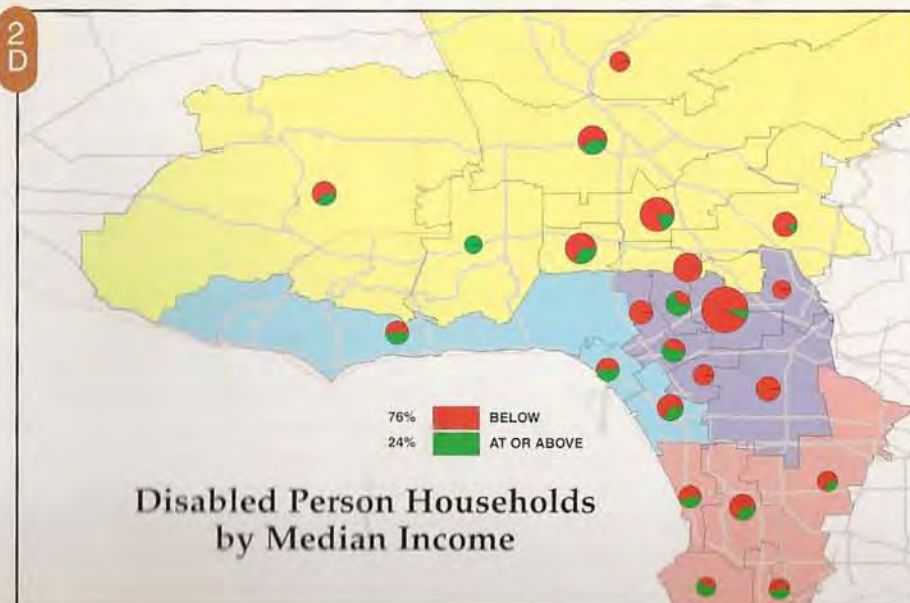
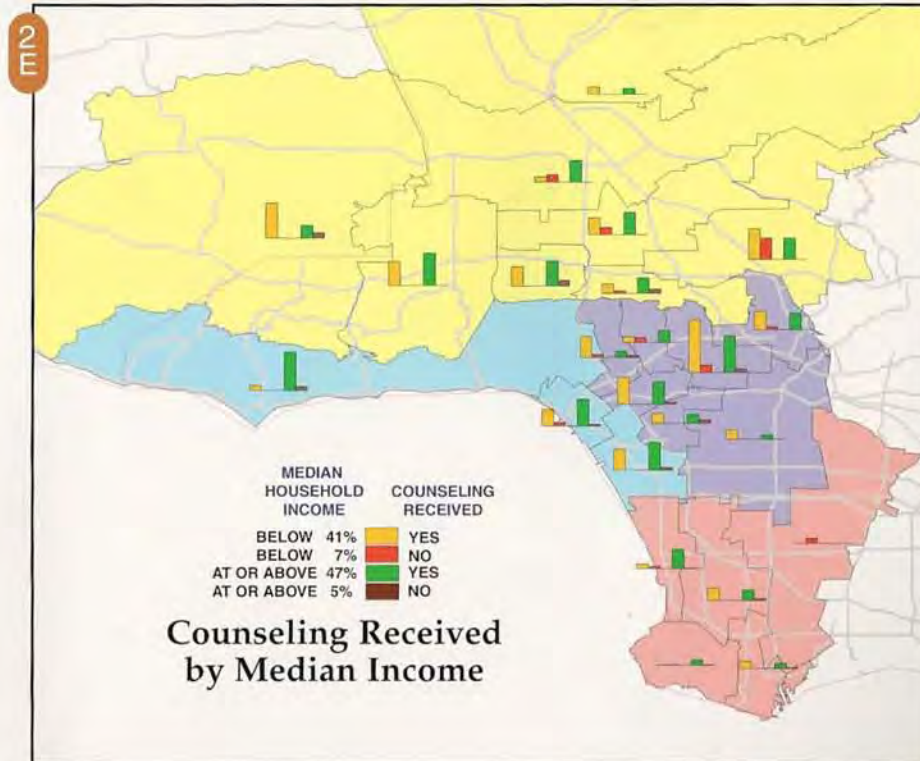
HOSPITALIZATION IN PAST YEAR Almost one in five households reported that someone had been hospitalized in the preceding year. Nine out of ten households reported that the last hospitalization was because of physical health or medical reasons and the remainder reported the reason was because of an emotional or psychiatric issue.

Out-Patient Psychiatric Care or Counseling

MARITAL, FAMILY, OR INDIVIDUAL COUNSELING The need for marital, family or individual counseling by a household member in the prior year was indicated by 16 percent of households. The prevalence for needing marital, family or individual counseling was not affected by the median income of the household. Additionally, income was not a factor in obtaining counseling (**SEE MAP 2E**).

Geographically, the unmet need for marital, family or individual counseling was prominent in the eastern part of the Valley Alliance, in sub-areas such as Valley Village/Burbank/Glendale.

NEED REPORTED FOR ALCOHOL OR DRUG ABUSE ASSISTANCE Over 6,000 Jewish households (2.5 percent) reported having at least one member who needed assistance with alcohol or drug abuse in the prior year. One quarter of the households needing assistance with alcohol or drug abuse did not obtain it. There were no significant differences in needing alcohol and drug abuse assistance between households below or above the median income. However, of the households which did not obtain needed alcohol and drug abuse assistance, 92 percent of households had incomes below the median. Some sub-areas stood out as places where alcohol and drug abuse assistance although needed, was not received. In the Cheviot/Beverlywood sub-area, 77 percent of households (an estimated 400 households) needing alcohol and drug abuse assistance did not receive it (SEE MAP 2F). In the Valley Village/Burbank/Glendale and North Valley sub-areas, a majority of those who needed assistance for alcohol and drug abuse did not receive it. Almost all of these households needing and not receiving alcohol and drug abuse assistance had household incomes below the median.



Section 3



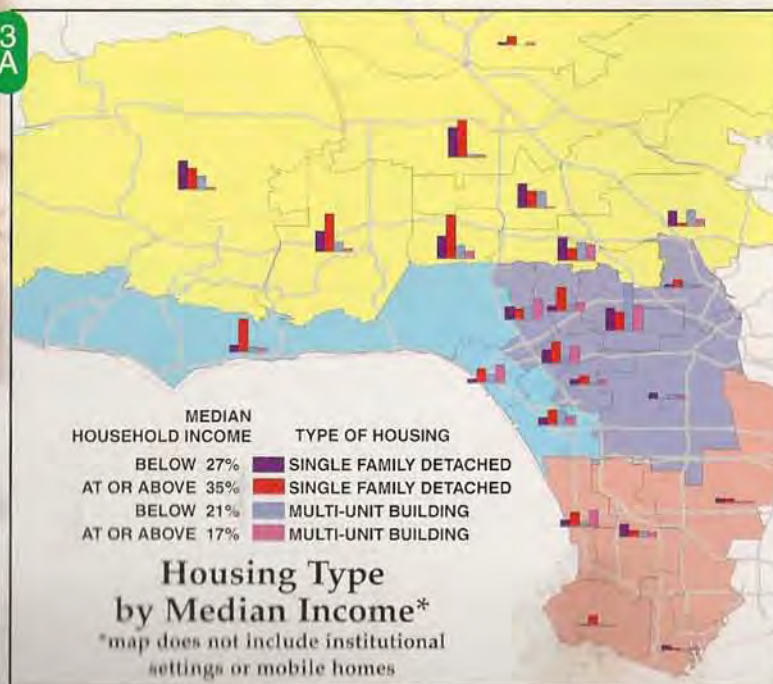
OPTIMAL PROVISION FOR BASIC MATERIAL NEEDS

The Talmudic maxim, "It is a joy to live in one's own house," *Simcha le'adam be'sha'ah sh'hu dar be'toch sheloh*, characterizes the focus of this section. Additionally, woven into the meaning of Tzedakah is the concept of personal and societal acts of justice which provide for the basic material needs of all individuals in society. These needs include food, clothing, shelter, household goods and transportation.

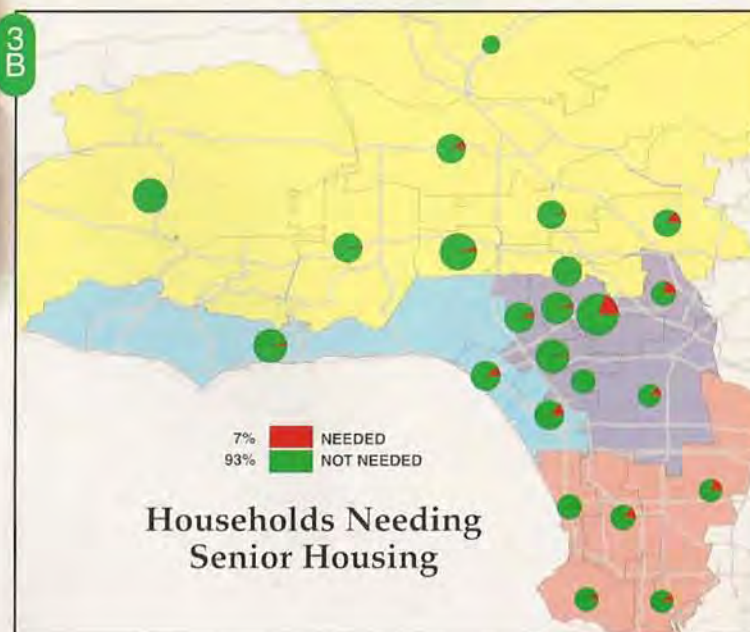
Housing Services

HOUSING CHARACTERISTICS The majority of Jewish households (61 percent) live in single family detached houses, 36 percent live in apartment style buildings, 2 percent in institutional settings, and the remaining 1 percent in mobile homes or trailers. The vast majority of single family dwellings (88 percent) are occupant owned. Most of those, living in apartments (70 percent) are renters and 30 percent are owners of their buildings. Dwelling ownership is spread across the income spectrum with 60 percent of homeowners having household incomes at or above the median, and 40 percent having incomes below.

3A



3B



The Fairfax sub-area is characterized by having a large number of apartment and detached house dwellers who have below median household incomes. (At 35%, Fairfax also has the lowest Jewish home ownership rate.) The Simi/Conejo, Central Valley, North Valley, and Valley Village/Burbank/Glendale sub-areas all have significant numbers of below median income detached house dwellers (SEE MAP 3A). These below median income households are often either younger, having newly formed households, or elderly. Both young and old may have significant housing maintenance and upkeep challenges, and might be considered to be especially vulnerable to potential disaster situations.

JEWISH HOME OWNERSHIP In Los Angeles, 65 percent of Jewish households reported owning their own homes. Of all U.S. Jewish communities which have done their own population studies, the Los Angeles rate is the lowest by 3 percent. The 1990 National Jewish Population Survey found 68 percent of all Jewish households own their own home. In Los Angeles, the home ownership rate in the general community is 48 percent, far lower than the entire U.S. rate of 66 percent.¹

1. United States Census, 1990.

3C

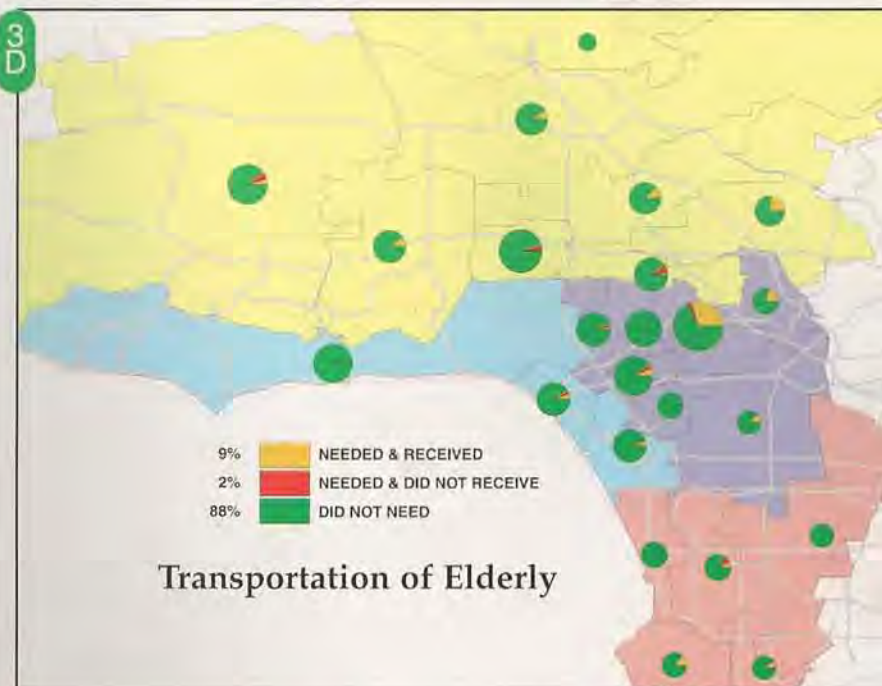
Elderly in Residential Care

Sub-area	1997 Estimated Jewish Elderly in Residential Care Settings
Malibu/Palmsades	-
Santa Monica/Venice	300
Airport Marina	300
Fairfax	900
Beverly Hills	-
Cheviot/Beverlywood	400
Westwood	400
Central City	100
Hollywood	100
Culver City	200
Central Valley	1000
Valley Vlg./Burbank/Glendale	200
Encino/Tarzana	100
Southeast Valley	100
Simi/Conejo	-
High Desert	-
North Valley	100
West Valley	300
Beach Cities	-
Central	-
Palos Verdes Peninsula	-
San Pedro	-
Eastern Belt	-
Total	4500

In 1997, the estimated median value of Jewish single family homes was \$301,000 as compared to \$193,000 for all of Los Angeles. In 1998, the value of the median home in the areas where over half of Jewish households are found increased 11 percent to \$333,000, as compared to the 9 percent increase to \$211,000 in median house value for the greater Los Angeles area.¹

SENIOR RESIDENTIAL HOUSING SERVICES Jewish households with individuals aged 65 and over constitute almost one third of the total number of households. Of the households with elderly, 7.4 percent, or about 5,800 households, report having a member in need of senior residential housing, residential care or a skilled nursing facility. Over three-quarters of the households having seniors needing senior residential services have incomes below the median. The largest concentration of households with seniors in need of senior residential services is in the Fairfax sub-area, with one in five senior households in need (**SEE MAP 3B AND TABLE 3C**). None of these households reported owning their own homes.

3D



Transportation of Elderly

Nutrition Services

HOME DELIVERED MEALS OR MEAL SITES FOR SENIORS This survey found that 2 percent of households with seniors age 65 and over, or 1,800 households, representing approximately 2,800 individuals, reported to be in need of home delivered meals or meal sites for seniors. Of this group, 83 percent received meals, and 40 percent of those meals were delivered by a Jewish agency. The need for nutrition services for other age groups was not measured in this survey.

Transportation of the Elderly

In households with individuals age 65 and over, 12 percent reported the need for transportation. Of the estimated 9,000 households, over one fifth of the households with elderly (22 percent) reported that they could not obtain the needed transportation services. The sub-areas with the greatest numbers of seniors needing, but not receiving transportation services, were Simi/Conejo, Fairfax, Encino/Tarzana, and Southeast Valley (**SEE MAP 3D**).

1. Data Source: Axion/Dataquick. 1998 Median Home Values.

3

Section 4



OPTIMAL OPPORTUNITY FOR THE ACQUISITION OF KNOWLEDGE & SKILLS

The phrase from the *Shema*, *V' Shinantem L' Banecha*, "You shall teach your children," as well as the axiom from the Talmud, *Talmud Torah k'neged kulam*, "the study of Torah is equal to them all (meaning acts of respect and loving kindness)," demonstrate the centrality of lifelong learning in the Jewish community. The goal is to provide everyone in the Jewish community the opportunity to acquire knowledge and skills. The intended result is full engagement in society. These services are geared to the formal, non-formal and supplementary education of the individual, covering his or her entire life-span.

Formal Jewish Education

Traditionally in the Jewish community, Jews are required to appoint for themselves a teacher. For the purposes of this analysis, no hard and fast definition of what is considered Jewish education, or who is a teacher were used. Jewish education can range from something as formal as a fully-accredited Bureau of Jewish Education day school, to home-based day care with Jewish content. The LAJPS '97 definition of Jewish education was set by the responses of interviewees to questions which used the terms, "Jewish day school," or "formal Jewish education," and how what respondents self defined Jewish education. Since the study was conducted during the summer, results may reflect a number of students who were graduating, enrolled for the Fall, or 5 year olds in nursery school.

MAJORITY RECEIVE FORMAL JEWISH EDUCATION Over half (51 percent) of school age children ages 5 through 17 are currently receiving some type of formal Jewish education. It is likely that responses included participation in non-classroom Jewish educational settings. Of this group, 21 percent attend Jewish day school, while 30 percent are receiving a supplementary Jewish education. An additional 24 percent had received formal Jewish education in the past. However, one quarter of Jewish children in Los Angeles have never received formal Jewish education (SEE MAP 4A & TABLE 4B).

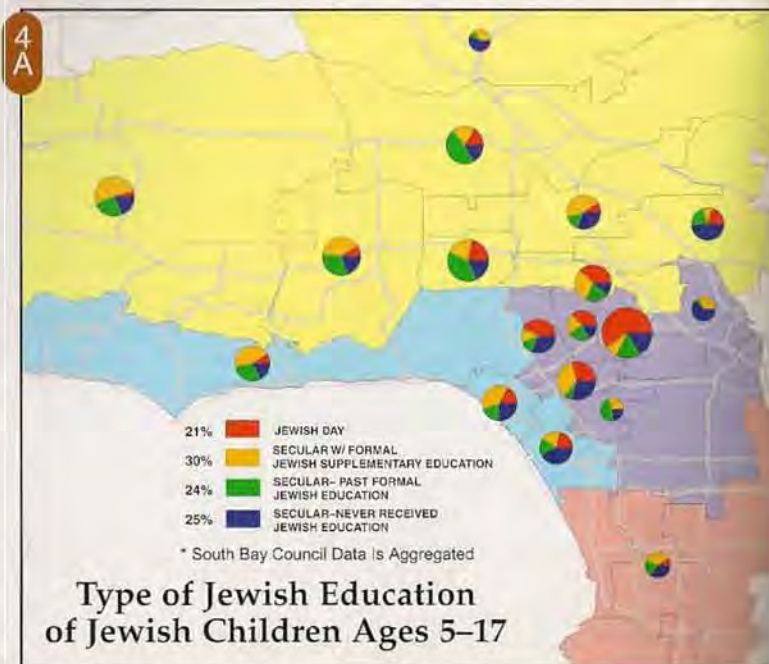
There are 73,650 school age children, aged 5 through 17 in Jewish households in the Federation area. Almost two-thirds (64 percent) reported attending public schools, one fifth (21 percent) attend Jewish day schools, and 15 percent of Jewish children attend non-Jewish private schools (SEE MAP 4C).

Apart from children currently enrolled in Jewish day schools, three-quarters (76 percent) of children in Jewish households were reported to have been enrolled in formal Jewish education at some point in time. Almost 70

percent of 10-13 year old children are currently participating in formal Jewish education. This high level of participation in Jewish educational settings declines among Jewish children as they grow older and eventually plummets by age 14 during the post Bar/Bat Mitzvah period (SEE CHART 4D).

While some of the younger children may return to formal Jewish education before age 18, the median age of last enrollment in formal Jewish education remains at 12 years of age. The modal age of last enrollment, or the largest age group of last enrollment in formal Jewish education is 13.

JEWISH EDUCATION REMAINS STABLE Jewish day school education has remained surprisingly constant despite the number of generations in the U.S. (SEE CHART 4E). Children born abroad are somewhat less associated with Jewish day school education than their Jewish neighbors who have lived in the U.S. longer. A possible explanation is that these are the children of less financially established immigrants. The next generation of American born children with immigrant parents utilize day school and supplementary Jewish school education substantially more. There is a bit of a drop in Jewish education utilization among third generation children, however, there is a rebound in the participation of fourth generation children. This rebound was also



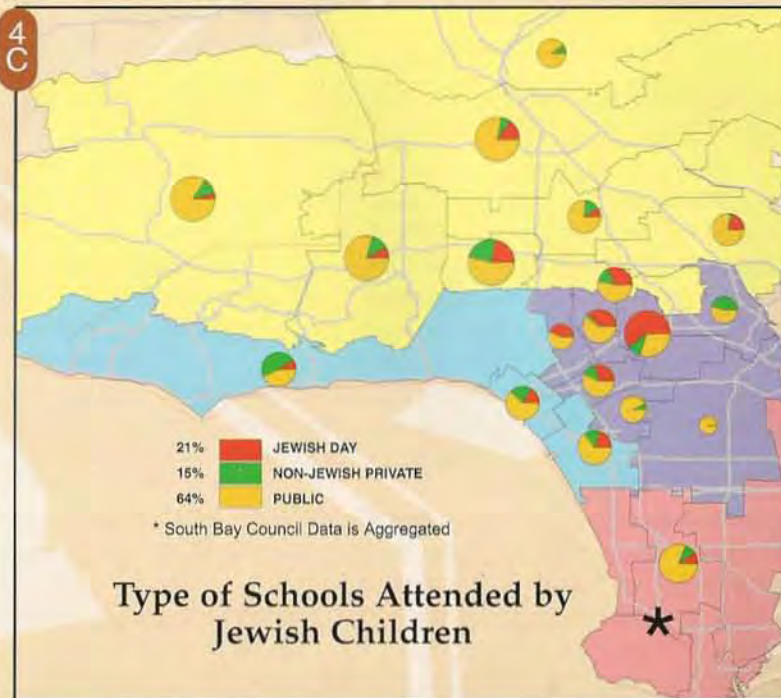
LOS ANGELES JEWISH EDUCATION

4B

Jewish Education by Sub-area

Sub-Area	Children 5-17 Never Received Jewish Education	% of Total Children in Sub-Area
Encino/Tarzana	1,600	19%
Valley Vlg./Burbank	1,500	48%
Airport Marina	1,400	41%
West Valley	1,400	19%
Fairfax	1,400	16%
Simi/Conejo	1,300	16%
North Valley	1,200	16%
Central Valley	1,000	30%
High Desert	1,000	55%
Hollywood	1,000	62%
Santa Monica/Venice	900	26%
Cheviot/Beverlywood	900	29%
Beverly Hills	600	18%
Beach Cities	600	33%
Malibu/Palisades	600	17%
Palos Verdes Peninsula	500	49%
South Bay Council	400	25%
Westwood	400	30%
Southeast Valley	400	12%
Culver City	400	23%
San Pedro	100	33%

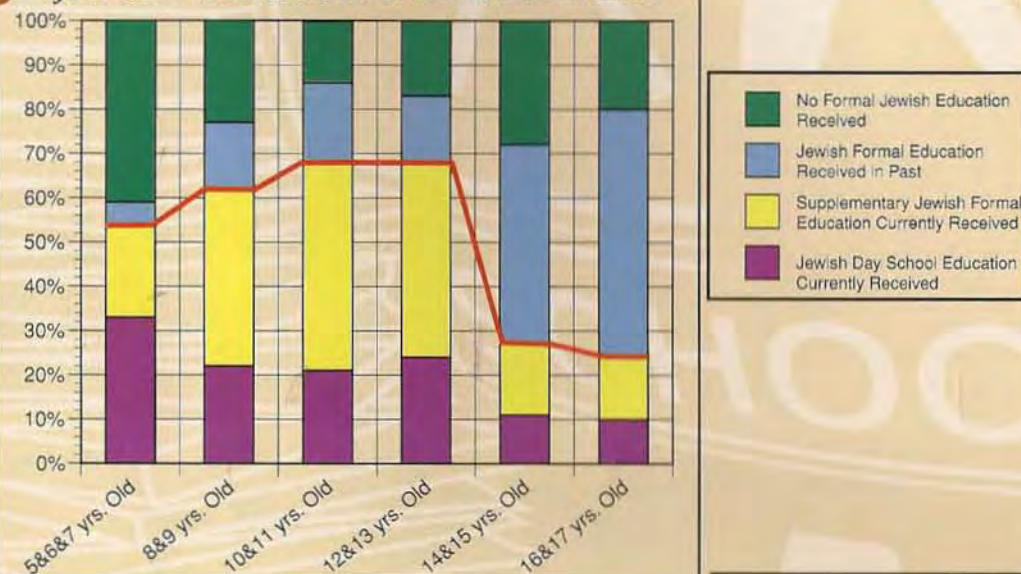
4C



4

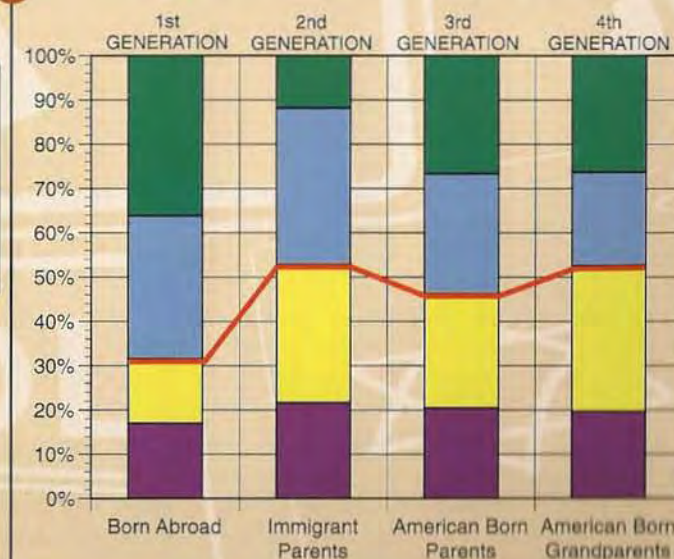
4D

Percent of Jewish Children by Formal Jewish Education in the Past & in 1997



4E

Type of Jewish Education by Generation in U.S.



noted by Phillips¹ in his study of intermarriage patterns. As might be expected, Orthodox children have the highest rate of Jewish educational utilization (SEE CHART 4F).

Non-formal Jewish Education

PRE-SCHOOL Among 27,300 Jewish children 5 years old or under, 16,800 (62 percent) are enrolled in a pre-school or day care program (SEE CHART 4H). Over half of these children (56 percent) are enrolled in pre-school or day care offered by Jewish groups. Of the 7,400 children enrolled in non-Jewish daycare settings, 48 percent had considered Jewish day care settings but chose non-Jewish settings instead. For 4 percent of children in non-Jewish day care, the parents did not know of any Jewish day care settings. For 52 percent of children who are in non-Jewish day care or pre-school settings, a Jewish setting was not even considered.

PRE-SCHOOL CHILDREN RECEIVE JEWISH EDUCATIONAL CONTENT

Only one third, or 9,400 Jewish children age 5 and under receive some type of Jewish educational content. Among 2 and 3 year olds, nearly half of Jewish children are in Jewish settings for a significant part of their day.

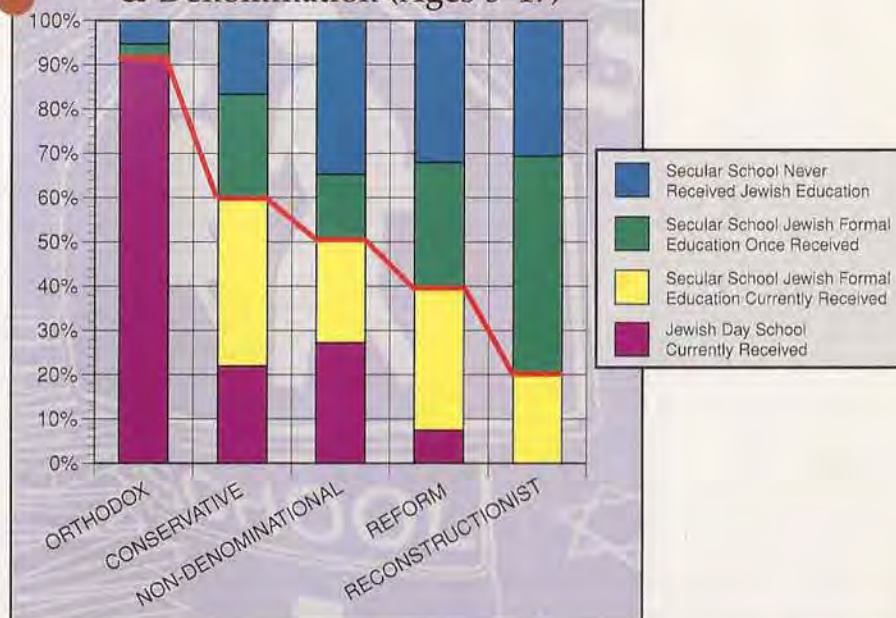
Of the remaining third of children age 5 and under, who are not in day care, 77 percent are cared for by their parents at home. The caregiver is usually the child's mother (70 percent). Only occasionally is it the father (6 percent), and only rarely the grandparents (1 percent). The remaining 2,400 (23 percent) of the youngest children are in the care of nannies or maids during the day. Over half the children (54 percent) not in child care outside the home are one year old or younger. By age three, four out of five Jewish children (88 percent) are in day care or pre-school.

JEWISH AFTER SCHOOL PROGRAM Nearly two-thirds, (63 percent) of all Jewish children ages 6 through 12 are enrolled in some type of after-school program. Of the 19,100 Jewish after-school program participants, three-quarters (14,800) are enrolled in some type of after-school program which is provided by Jewish groups, such as Jewish centers, synagogues and other Jewish institutions.

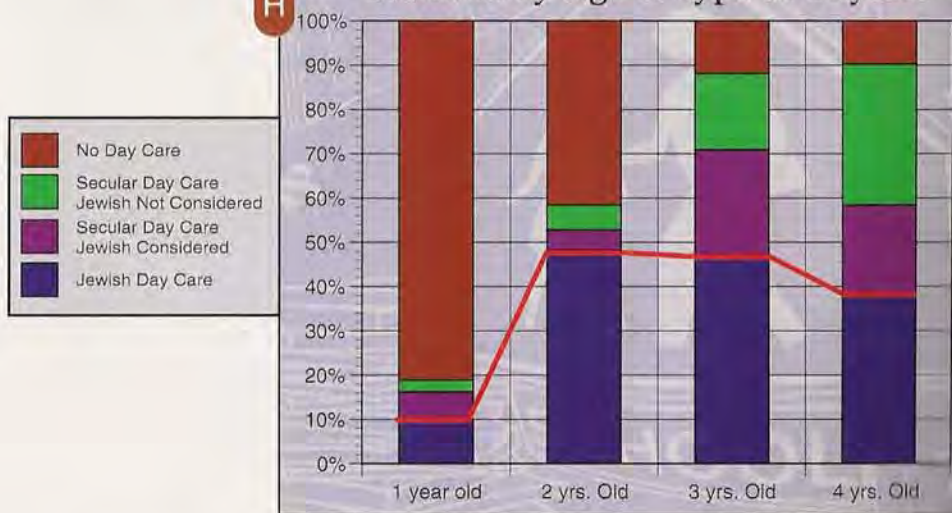
JEWISH CAMPS Almost three-quarters of Jewish children age 5 through 17 have gone to summer camp. Of those 54,000 Jewish children having summer camp experience, 59 percent report that the camp was organized by a Jewish organization.

COMMUNITY BASED EDUCATION Community based education is a subset of non-formal Jewish education. Sites include freestanding libraries, museums and of particular note, community centers. In Los Angeles 11 percent of households reported that they currently were

4 F Type of Jewish Education by Percent & Denomination (Ages 5-17)



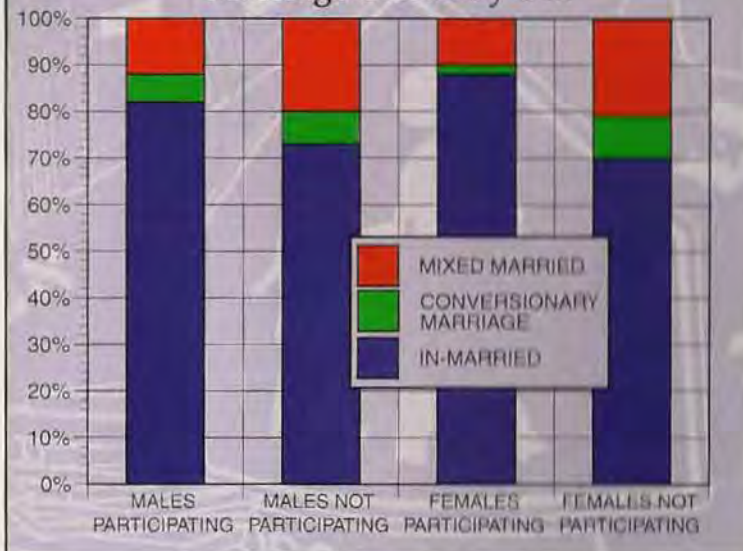
4 H Children by Age & Type of Daycare



1. Phillips, Bruce A. 1997. "Re-examining Intermarriage: Trends, Texture & Strategies." The Wilestein Institute & American Jewish Committee.

4G

Jewish Adults by Participation in Jewish Youth Group as Teen and Current Jewish Marriage Status by Sex



members of a Jewish Center. However, Center membership self-identification can be problematic; respondents are often not cognizant of the terms of membership. Also, there are other institutions in Los Angeles, that although not affiliated with the Jewish Centers Association, refer to themselves as "Jewish Centers." Almost half of households not having center membership (48 percent) reported that a member of the household attended a center program in the past year. An estimated 133,000 households reported contact with a Jewish center. Of the 89 percent of households not having center memberships, 51 percent reported their reason for not joining was "no need for services offered."

JEWISH TEEN YOUTH GROUP PARTICIPATION This survey found that in Los Angeles Jewish teen youth group participation is associated with lower intermarriage rates for both Jewish male and female adults (SEE CHART 4G). Two recent surveys¹ also found that lower intermarriage and higher Jewish communal participation are associated with secular or religious youth group experience.

Women's participation in teen youth groups also showed a stronger relationship to decreased intermarriage than any other type of formal

and non-formal Jewish educational experience. In contrast, the decline in men's intermarriage rate showed an association with several different types of formal and non-formal Jewish education.

Informal Education Service for Self-instruction

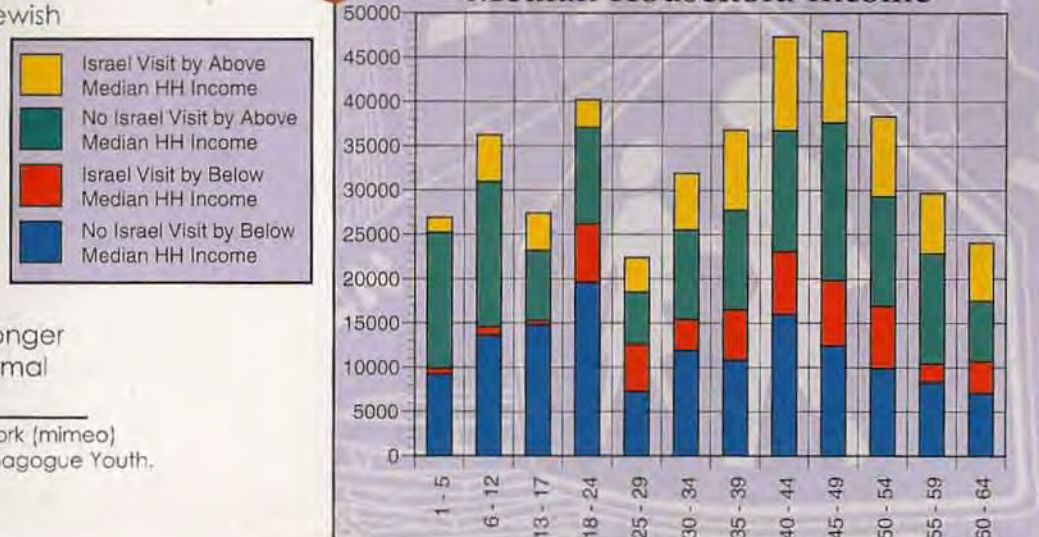
COMPUTER AND INTERNET USE HIGH IN JEWISH COMMUNITY The Jewish community has often been among the early adopters of technological innovation. The Internet is an example of this pattern. In 1997, two-thirds of all Jewish households in the Federation area had access to a computer, almost double the 37 percent computer use found in the general population.² A majority of those computer households (107,100) had Internet access, and of those, 90,700 logged on at least once in the past two months prior to being interviewed.

Adult Education

VISITS TO ISRAEL A visit to Israel is a significant event in the Jewish education of many people - the study shows that 36 percent of all Jewish individuals in Los Angeles have taken a trip to Israel. Most respondents (64 percent) report undergoing this travel experience after age 17 (the remainder only traveled to Israel as youths) (SEE CHART 4I). The majority of adult Jews surveyed (59 percent) report that traveling to Israel contributed to their feeling about their being Jewish to a great or significant extent. Only one in five Jewish individuals who have trav-

4I

Jews By Age & Visit To Israel & Median Household Income



1. Cohen, Steven M. 1998. Young Judea Continuity Survey 1998. Hadassah. New York (mimeo)
 Freidman, Natalie 1998. Faithful Youth: A Study of the National Conference of Synagogue Youth.
 2. U.S. Department of Commerce.

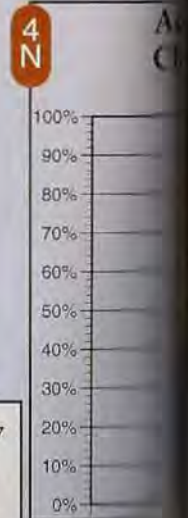
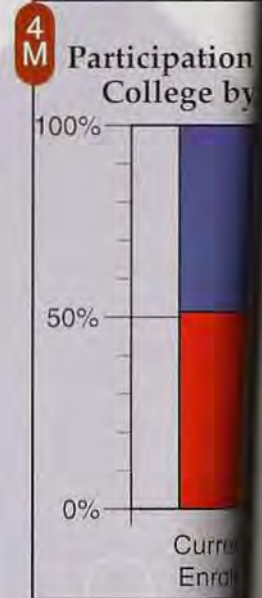
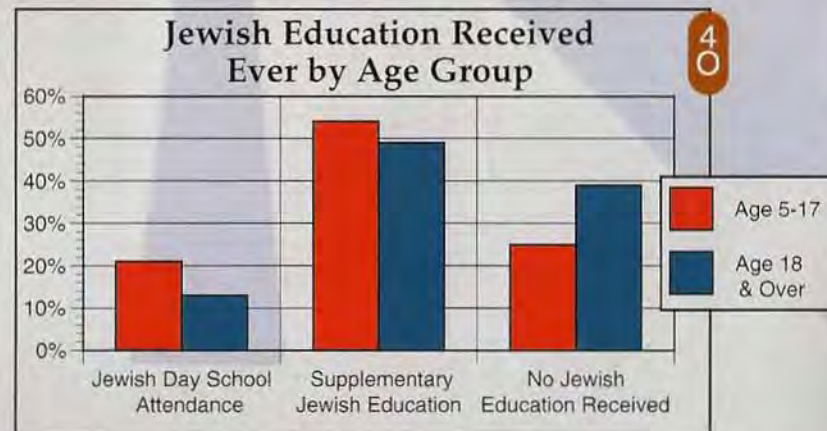
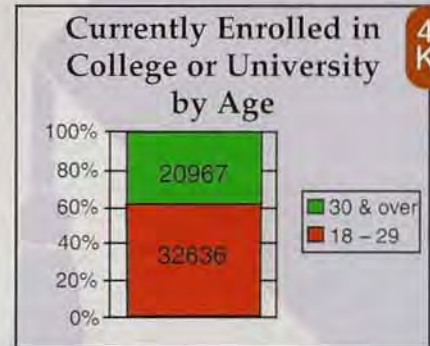
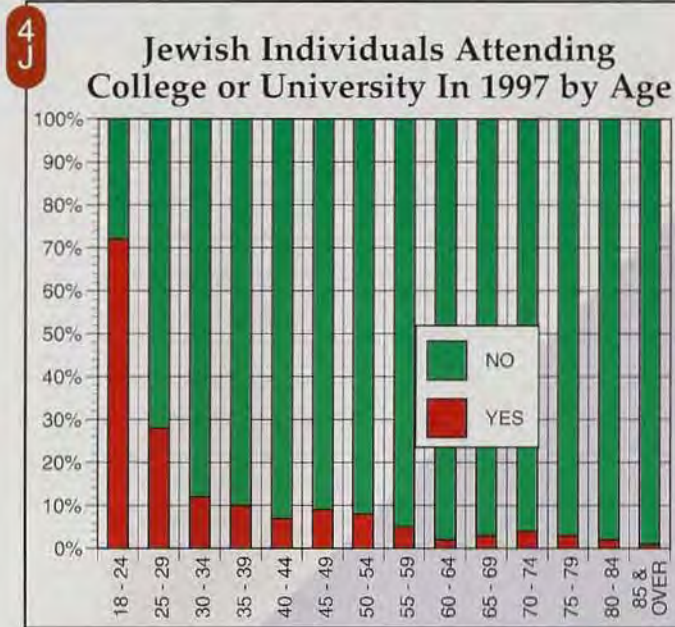
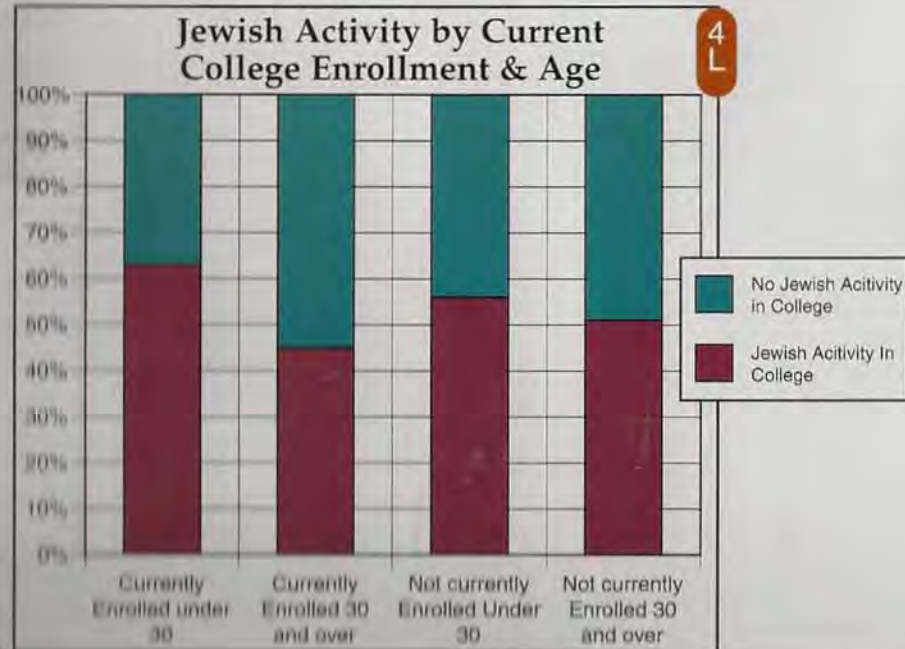
eled to Israel since age 18 say that the experience contributed minimally or not at all to their feelings about being Jewish.

Of the majority of Jewish households surveyed, 60 percent have a member who has visited Israel. Of those, 73 percent report that the travel to Israel was privately arranged rather than through organized tours. The remainder of travelers to Israel went on organized trips: 5 percent traveled to Israel with their synagogues, 7 percent on Jewish Federation trips, and 15 percent with other organized Jewish groups. Almost half of respondents (49 percent) reported that they would probably or definitely visit Israel in the next three years.

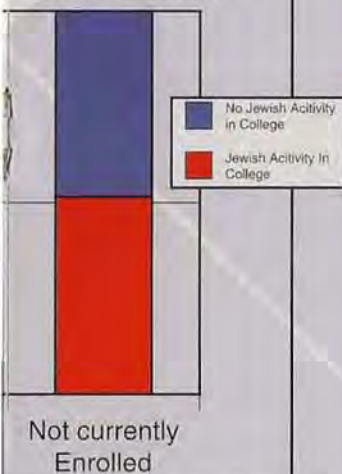
JEWISH COLLEGE ENROLLMENT One out of eight Jews over 18 (54,000) was attending a college or university at the time of the survey (SEE CHART 4J). As we have seen from earlier analysis (LAJPS '97 Book One¹), a high level of academic achievement and professionalization characterizes the Jewish community. Much of this training takes place between the ages of 18 and 29, but four out of ten currently enrolled Jewish college or university attendees are over the age of thirty (SEE CHART 4K).

COLLEGE JEWISH ACTIVITY INCREASES Overall, Jewish participation in Jewish activities (not including High Holiday service attendance) was reported by slightly over half (51 percent) of both current and

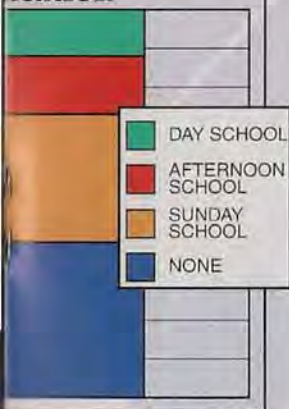
1. Herman, Pinil. 1998, "Los Angeles Jewish Population Survey," Jewish Federation of Los Angeles.



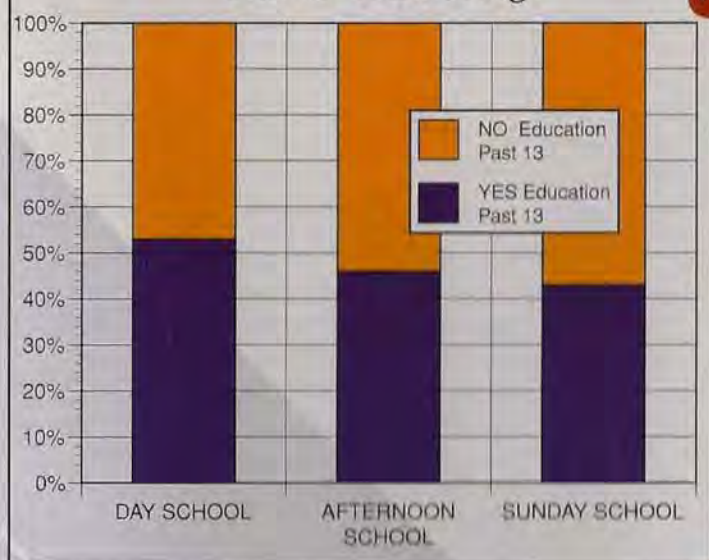
Jewish Activities in Current Enrollment



by Type of Childhood Jewish Education



Type of Jewish School & Education Past 13 Years of Age



4P

past college attendees (SEE CHARTS 4L AND 4M). This rate has held surprisingly constant. When college Jewish activity participation is examined by the current age of current and past attendees in college, there is a clear age differential. Those under age 30 have a greater participation in Jewish college activity (63 percent and 56 percent for current and past college attendees, respectively). Individuals age 30 and over currently not attending college reflect an overall Jewish activity in college rate of 51 percent. The lowest rate is for those over 30 and currently attending college (45 percent). The data point to a greater participation in Jewish college activities by current college attendees under the age of 30.

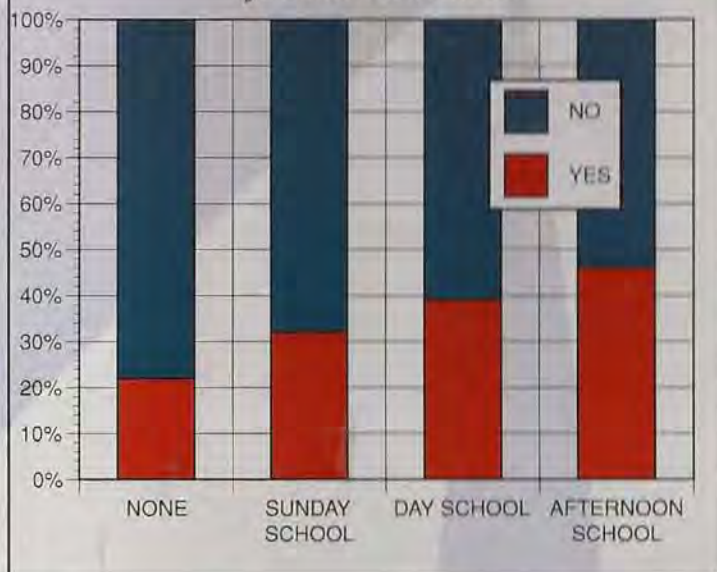
MAJORITY HAVE ATTENDED JEWISH DAY, AFTERNOON OR SUNDAY SCHOOL Jewish individuals age 18 and over were asked if they had ever attended a Jewish day school, an afternoon school, or a Jewish Sunday school. Three-fifths of Jewish adults reported some type of Jewish education (SEE CHART 4N).

Interestingly, only 13 percent of adults reported attending Jewish day school while a much larger proportion, 21 percent, of Jewish children currently in the educational system are enrolled in Jewish day schools. When adults (age 18 and over) and children (ages 5-17) are compared, it is clear that Jewish education is an increasing trend. Jewish children are currently receiving more Jewish education than did their predecessors when they were children (SEE CHART 4O).

Drop-off in Jewish education at age 13 is not a recent phenomenon. Among the three-fifths of all Jewish adults who reported some type of Jewish education as children, 54 percent did not continue that education after age 13. Drop-off rates differed by type of Jewish education received. This study showed that 53 percent of adults who reported receiving Jewish day school education continued their Jewish education after age 13. Those adults who were Jewishly educated in after-school and Sunday school reported a slightly greater drop-off in post 13-year-old education at 46 and 43 percent, respectively (SEE CHART 4P).

PARTICIPATED IN JEWISH STUDIES WITHIN THE PAST 3 YEARS In spite of the post-Bar/Bat Mitzvah Jewish education drop-off, almost a third (31 percent) of Jewish adult respondents reported participating in an adult Jewish studies course in the past three years. Among those who reported no childhood Jewish education, 22 percent participated in Jewish studies in the past 3 years. Almost half of adults (46 percent) who experienced Jewish afternoon school as children participated in adult Jewish education in the past three years (SEE CHART 4Q).

Adult Jewish Studies Participation in the Past 3 Years & Type of Childhood Jewish Education



4Q

4

Educational Facilitation & Provision

INCOME OF DAY SCHOOL VS. PUBLIC SCHOOL HOUSEHOLDS Children from above median income households remain in Jewish education to a greater extent than children from below median income households (SEE CHARTS 4R & 4S). A greater percentage of children, both younger and older, who once received any type of formal Jewish education are from households having below median income.

OUTLOOK FOR JEWISH EDUCATION IN LOS

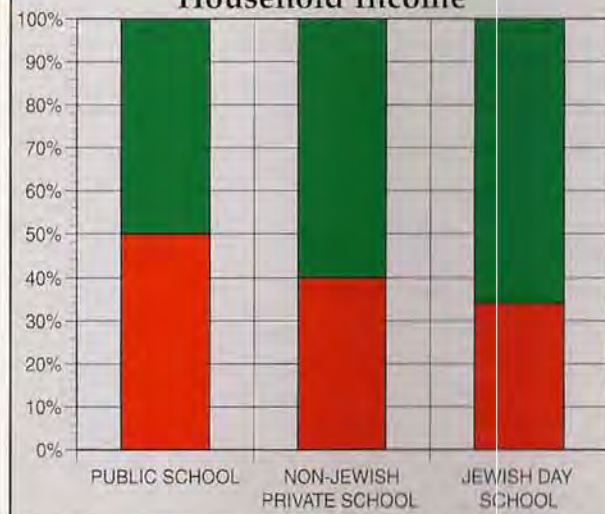
ANGELES The number of Jewish children in Los Angeles is projected to remain stable if migration in and out of Los Angeles remains at current levels. As reported in the first volume of this study, between six and seven thousand births a year are expected through the coming decade and then will gradually decline during the second decade of the Twenty-First century to about five thousand births a year.

JEWISH EDUCATION COSTS HIGH Providing formal Jewish education is a relatively heavy expense for families. As has been shown earlier, there is a small but discernible correlation between having above median household income and children receiving Jewish day school and formal Jewish education. While not the only factor, an improved economic status for segments of the Jewish community may have enabled a larger percentage than of previous generations of children to receive Jewish day school or other Jewish formal education. This trend of higher utilization of Jewish day schools and other formal Jewish education over time is likely to continue, if the higher median income of elementary school households is maintained (SEE CHART 4T).

The education pattern suggests that the need for all types of Jewish education will not lessen in the next decade. Additionally, with the large numbers of fourth generation grandchildren of baby boomers increasing and peaking in the next decade, Jewish educational institutions will be sorely pressed for facilities and staffing. This peak will coincide with an influx of retired baby-boomers who, because of their high numbers, will create new challenges and opportunities for Jewish educational resources. It is important to consider, as well, that both young and old education consumers will decline simultaneously in the second decade of the Twenty-first century, which may leave the community with an over-capacity of educational plant and personnel.

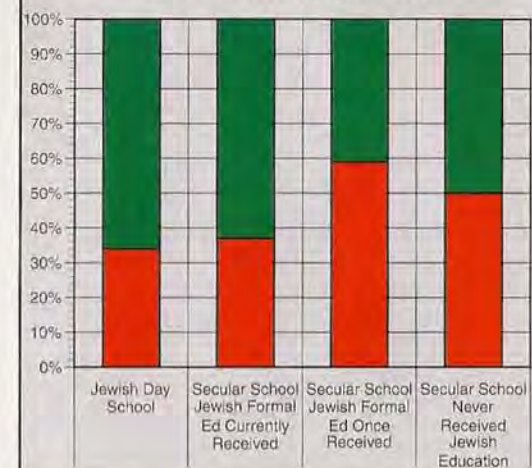
4R

Percent of Jewish Children by Type of School Enrollment & Median Household Income



4S

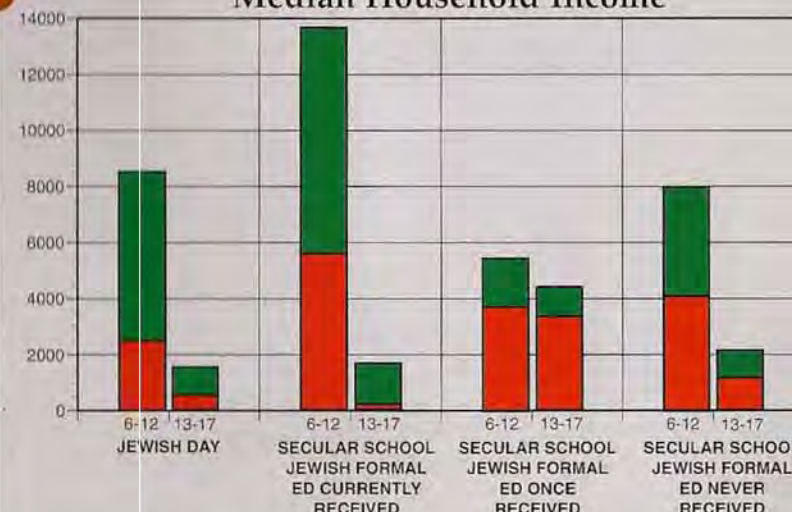
Jewish Children By Jewish Education & Median Household Income



Above Median HH Income
 At or Below Median HH Income

4T

Jewish Educational Status By Age And Median Household Income



Section 5



OPTIMAL ENVIRONMENTAL QUALITY

The Jewish tradition of preserving the environment, and reverence for nature's creations is expressed in the injunction against the destruction of fruit bearing trees even in a time of war (Devarim). In the Talmud, there is also an injunction against the waste of resources *bal tashchit*. Judaism stresses the difference between *tahore* "pure" and *tameh* "polluted" in both personal and communal spaces. This service area includes conservation and protection of land and environment.

Environmental Quality Services

Los Angeles Jews live in a highly urbanized area situated in a fragile coastal and desert environment, which has regularly witnessed wild fires, floods, and earthquakes, as well as high levels of noise, air and water pollution. The Jewish community has evident concerns with environmental quality as well as the impact of community on the environment.

MANY SEEK BETTER ENVIRONMENTAL QUALITY Almost one quarter (24 percent) of survey respondents reported that they planned to move within the next three years. The major reasons given for the move by respondents were organized into two categories: personal and environmental. Examples of a personal reason for a planned move are: job change or being closer to work, cheaper housing, to be closer to friends and relatives, a change in family size, being closer to school or college, health reasons and retirement. Examples of environ-

mental reasons for a planned move were crime, better area sought, traffic congestion and ethnic change. Of all respondents who planned to move within the next three years most (61 percent) cited a personal reason and 39 percent cited an environmental reason.

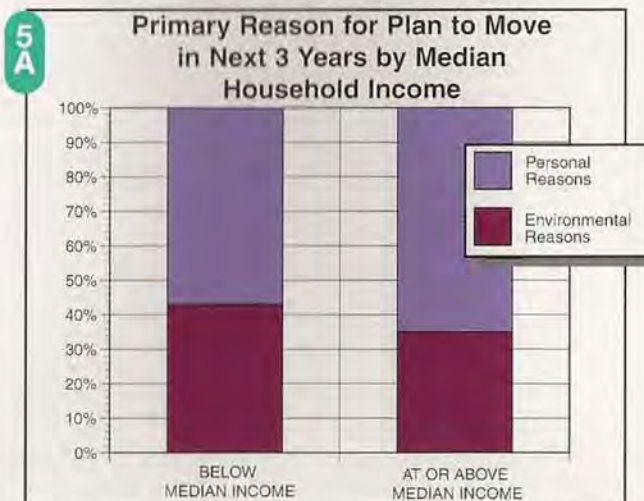
Household income had an impact on reasons for planned moves. Jewish households having below median income are impacted more by undesirable environmental conditions than are their above median income counterparts, 43 percent versus 35 percent (SEE TABLE 5A).

Regional differences also were a factor affecting a respondent's reasons for a planned move. Almost half (49 percent) of Valley Alliance area respondents gave environmental reasons for their planned move, while in the South Bay Council Area the environment was cited as a reason by only 21 percent. The two most commonly given environmental reasons for the planned move by Valley Alliance respondents were moving to a better area (32 percent of responses vs. 24 percent for the whole JFC area) and crime (11 percent vs. 9 percent for all of the JFC area).

Planning & Development for Environmental Quality

The survey findings point to several environmental and livability issues which impact the highly urbanized Jewish community. The most intensively utilized Jewish schools, synagogues and centers are situated in areas where real estate is at a premium. Jewish students, campers and others are dependent on nearby heavily utilized public parklands and facilities for recreation and physical education requirements.

In the next decade, the Los Angeles Jewish community can expect a surge in its most service dependent populations--the young and the elderly. Increasingly restrictive zoning and environmental concerns of noise, traffic, pollution and density will effect the placement and enlargement of Jewish schools, synagogues and centers. At the very least, Jewish institutions with expansion plans will increasingly be required to take into consideration parking, traffic congestion patterns and overall neighborhood and environmental impact.





Section 6



OPTIMAL INDIVIDUAL & COLLECTIVE SAFETY

The Bible commands, "Justice, justice, you shall pursue," *Tzedek, tzedek tirdof*. Justice protects the individual while restoring wholeness to them. The integrity of the community and the integrity of its relationships with the non-Jewish community are also upheld by justice.

Youth at Risk

While most childhood problems such as behavior, health, or education do not result in delinquency, they are recognized as its common precursors. Almost one in twelve Jewish households with children under the age of 18 reported that they needed assistance for children with problems in the past year. Almost nine in ten, 88 percent of households reported receiving the assistance that they needed. But the vast majority, 85 percent, did not receive assistance from Jewish agencies. Four out of ten households who did use non-Jewish agencies would have preferred to receive services from a Jewish agency. The need for assistance with children with problems was highest in the Culver City sub-area where almost one quarter (24 percent) of households with children reported needing assistance (SEE MAP 6A).

Protection of Aged, Infirm & Disabled

There are many types of households with disabled members (SEE MAP 6B). Each may require a different approach with regard to their needs. Households with disabled members may be economically vulnerable and especially sensitive to shifts in public policy and support. Overall, in Los Angeles there are 11,000 Jewish impoverished households with a disabled member present. This constitutes slightly less than a third of all Jewish households in poverty. Of this poverty population with disabled, 1,000 households have children present, 5,200 are adult households without children or elderly and 4,900 are households with elderly.

Individual & Collective Safety

In the Los Angeles Jewish Community, individual and collective safety is often identified in terms of concern about

anti-semitism. Communally anti-semitism is responded to in a variety of ways. Reflecting that diversity of response, the topic is discussed here as well as in Section 8 which addresses communal action.

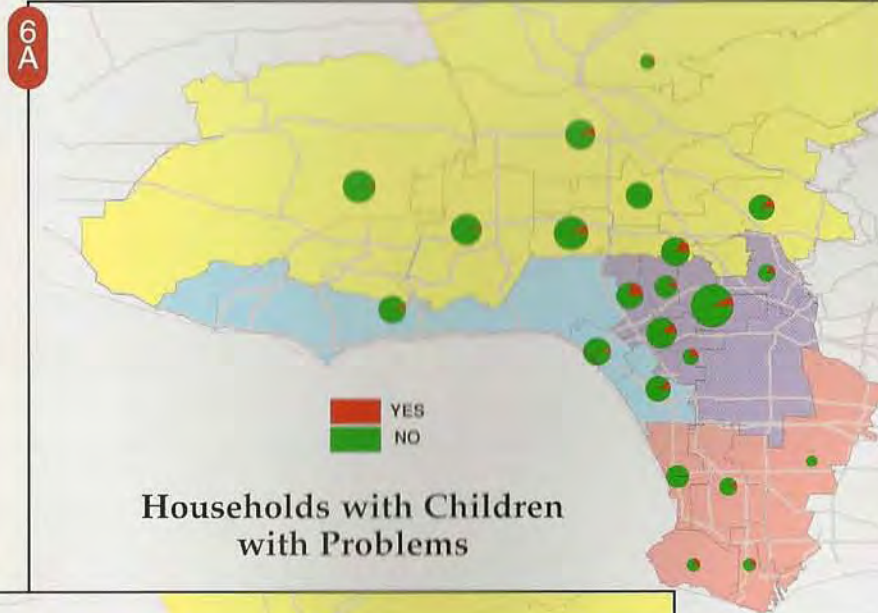
ANTI-SEMITISM PERCEIVED AS A PROBLEM Many Los Angeles Jews perceive anti-Semitism as a serious problem (SEE MAP 8C). Substantial numbers of Jewish individuals reported non-violent anti-Semitic experiences in the past five years (SEE CHART 8A). This can result in the perception of threat to individual and collective safety in the Jewish community. While this survey studied the feelings of Jews about anti-Semitism, and their actual recent experiences of anti-Semitism, additional research on whether and how people cope with these feelings and experiences is needed. It should be noted that survey results were gathered long before the shootings in August, 1999, at the North Valley Jewish Community Center.

Assistance for Claims Against Foreign Governments

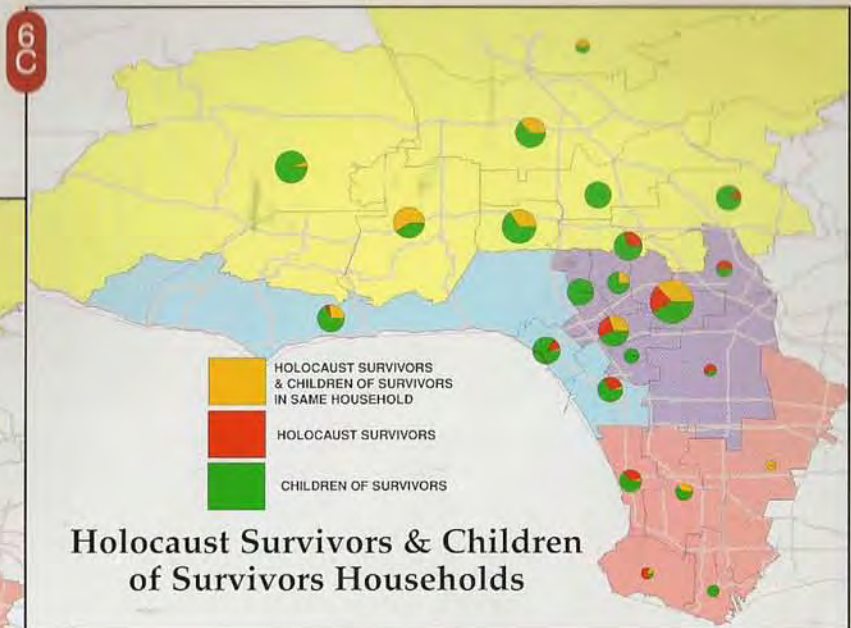
In Los Angeles, there is a large number of Holocaust survivors and their children who suffered family or personal loss as a result of Nazi persecution during World War II. There are 14,000 Holocaust survivors, and 71,000 children of Holocaust survivors in Los Angeles (SEE MAP 6C). With a median age of 69 (SEE CHART 6D), many of these individuals are in potential need of assistance for claims against foreign governments.

Almost a third, 32 percent, of households, which have Holocaust survivors or children of Holocaust survivors or both, are households in poverty. This is two and a half times the 13 percent rate of household poverty in the general Jewish population. The largest concentration of these households is in the Fairfax sub-area.

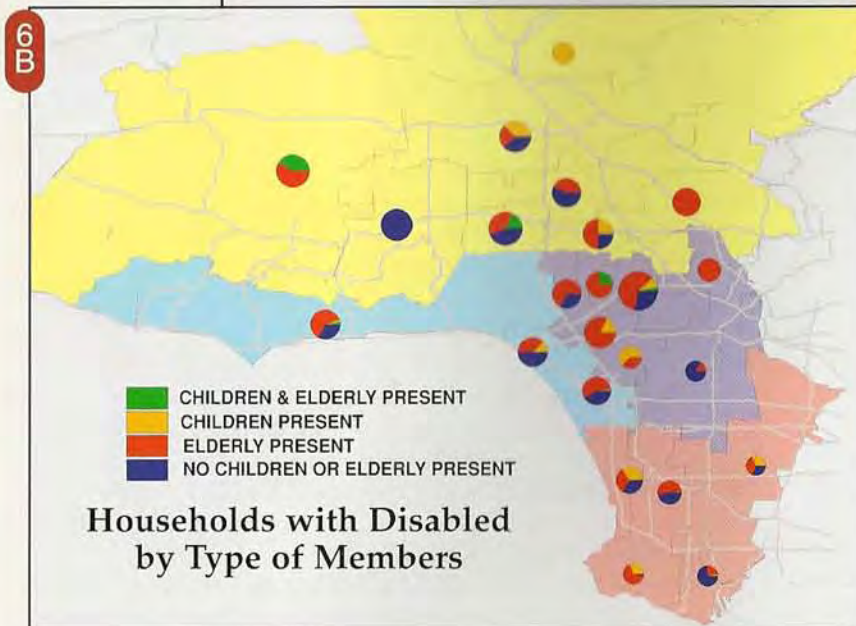
The California legislature recently passed the Holocaust Victims Insurance Act, extending until 2010 the statute of limitations for filing Holocaust-era insurance lawsuits. Data resulting from this study was used to argue for this legislation by its proponents. In response, the targeted insurance companies have contested the legislation. In 1999, the landmark decision of a Los Angeles Superior Court was upheld affirming that the California Legislature had an overwhelming public-policy interest in affording residents an opportunity to have these cases tried in the state rather than the European countries where the policy was purchased.



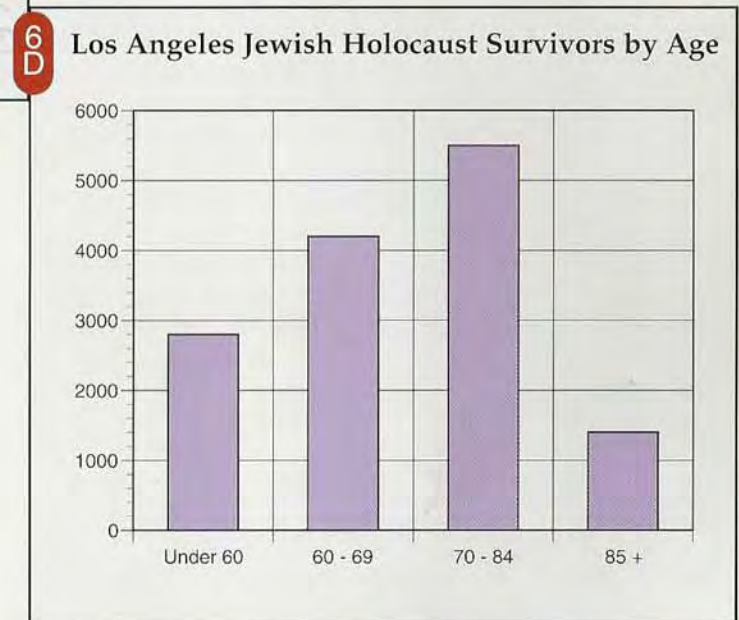
Households with Children
with Problems



Holocaust Survivors & Children
of Survivors Households



Households with Disabled
by Type of Members



Los Angeles Jewish Holocaust Survivors by Age

Section 7



OPTIMAL CULTURAL & SPIRITUAL ENRICHMENT

Social, religious and spiritual functioning in the Jewish community relates to the Talmudic concept of *aseh lecha rav okeneh lecha chaver*, "choose for yourself a rabbi, acquire for yourself a friend." This goal supports the individual's search for communal knowledge and connection. This involves the provision of opportunities for personal and spiritual development and self fulfillment of individuals at home, work, play, and in the larger community. The services in this area are geared to preserving and strengthening individual and family life, and to creating and promoting conditions conducive to personal, spiritual and religious growth.

Religious and Spiritual Life

JEWISH RELIGIOUS PRACTICE LOWER THAN NORTHEAST U.S. Levels of Jewish religious practice in Los Angeles were found to be stronger than other metropolitan areas of the Western U.S. Levels in Los Angeles, however, are below levels in the Northeast. For example, when looking at the most commonly performed Jewish ritual, attending a Passover seder, New York participation levels are 92 percent while in Los Angeles they are 88 percent (SEE TABLE 7A). In the Bay Area and Seattle, seder participation is lower at 65 percent and 63 respectively.

REASONS FOR JOINING SYNAGOGUES VARY Most Los Angeles Jewish respondents, 71 percent, attend Jewish religious services at least once a year. One third (34 percent) are actually dues-paying members of a synagogue. When Jewish respondents were asked what might be a reason for joining or not joining a synagogue, three factors stood out: the quality of the rabbi, the need to send children to religious school, and the friendliness of the congregation. Surprisingly, in a car dependent and drive time sensitive culture like Los Angeles, distance was the least important factor (SEE CHART 7B).

The LAJPS '97 asked respondents questions concerning spirituality. If respondents asked what "spirituality" meant they were told that "while spirituality is difficult to define, we generally mean some or all of the following: A sense of deeper meaning in life; a connection to God or the Transcendent; a relationship with the Divine or a higher power; a sense of ultimate purpose; a profound connection with Essence of Life. To be spiritual, generally means to reflect on, to be conscious of, and to try to live your life based on the insights of these areas of concern."

7A

Religious Practices

	ALL THE TIME	USUALLY	SOMETIMES	NEVER	
LIGHT CANDLES ON FRIDAY NIGHT	17%	8%	26%	49%	100%
PASSOVER SEDER	64%	10%	14%	12%	100%
KEEP KOSHER*	11%	3%	12%	74%	100%
LIGHT HANNUKAH CANDLES	61%	10%	12%	17%	100%
CHRISTMAS TREE IN HOUSEHOLD	10%	3%	7%	80%	100%
MEZZUZAH ON FRONT DOOR**	63%			37%	100%

* 3 percent vegetarian included in "sometimes"

** All the Time = Yes Never = No

It is interesting to note that children's schooling or friendliness of a congregation were more of a factor than cost or personal religious observance in the choice of a synagogue. Among 19 percent of Jewish households, there is a willingness to pay synagogue dues to a synagogue which is not of the same denomination as members of the household. This is especially true of Orthodox synagogues which have 41 percent of their dues-paying members describing their Jewish denomination as something other than Orthodox (SEE CHART 7C).

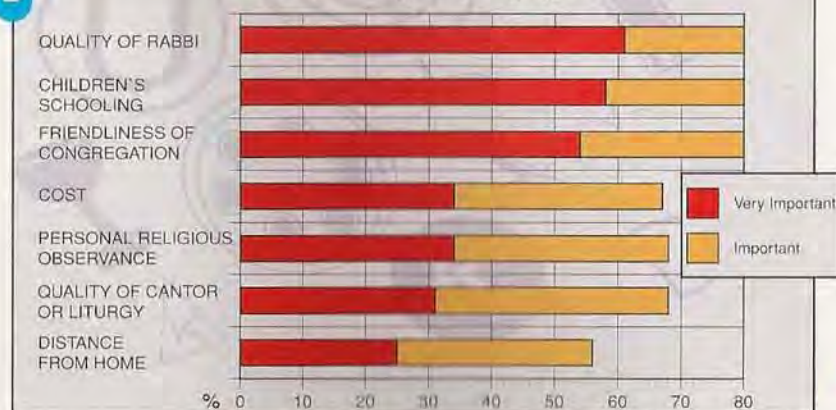
Many respondents distinguished between the importance of religion and the importance of being Jewish (SEE CHART 7D). In essence, the survey asked respondents to delineate between Jewish ethnicity and peoplehood, and the importance of religion in their lives. For many, being Jewish elicited a substantially stronger response than the importance of religion in their lives.

When asked about aspects of the spiritual side of their lives, almost half of Jewish individuals responded that it had great or significant importance to them (SEE CHART 7E). Generally, most reported that they found ways to strengthen their spiritual life. When specifically asked whether Jewish institutions played a role in their spiritual life, three-quarters said Jewish institutions strengthen their spirituality. A significant minority, 25 percent, report that Jewish institutions play only a small role in their search for spirituality.

JEWISH BACKGROUND PROVIDES MEANING It comes as no surprise that when asked, the majority of Jews responded that it was greatly important to have a sense of mean-

7B

Reasons for Joining or Not Joining a Synagogue



ing in their lives (SEE CHART 7F). What is of interest are the ways Jewish background plays a role in the respondent's search for meaning. Most reported they were able to find ways of bringing meaning to their lives, to a greater extent, from their own Jewish backgrounds, and to a lesser extent from influences of present day Jewish institutions.

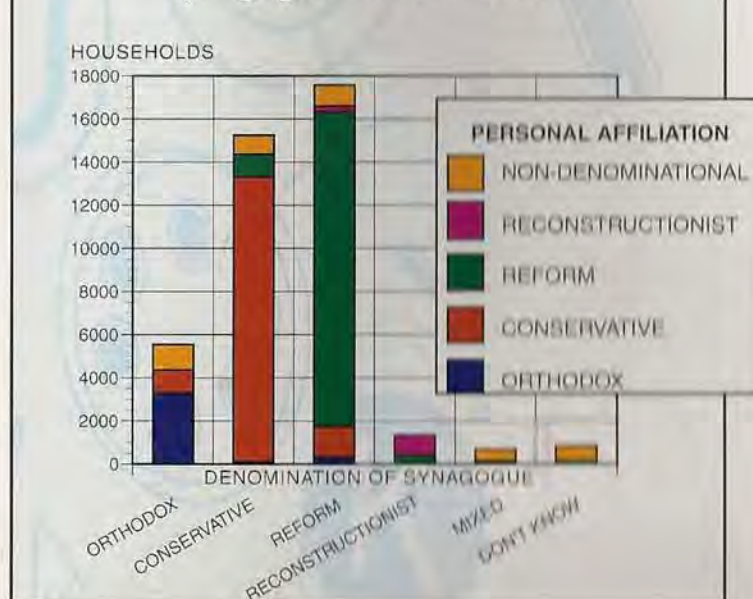
Although finding community in Los Angeles at times seemed a difficult task, feeling part of a community was important to a majority of Jews in Los Angeles. Many see their Jewish background as key to their feelings that they are part of a community. There is a lesser sense that the institutions of the Jewish community contribute to the feeling of being part of a community (SEE CHART 7G). Jews in poverty reported, however, at a rate almost double of those not in poverty (60 percent versus 34 percent) that Jewish institutions contributed significantly to their feeling of being part of the Jewish community.

Jewish Burial Services

Almost one-in-twenty Jewish households (4.7 percent) reported needing burial or mortuary services in the preceding year. The majority of households, 72 percent, reported that a Jewish mortuary provided the burial. For the remaining quarter of households who did not utilize a Jewish mortuary for burial, 44 percent said that if quality and cost were equal they would have preferred using a Jewish mortuary. It is not clear from the data whether they did not do so because of cost, location, lack of knowledge, wishes of the deceased or other reasons. Of the remaining households, 39 percent said that quality and cost made no difference, and 17 percent said that they would not use a Jewish mortuary even if cost and quality were the same. If the current preference of over 70 percent of households for Jewish burial continues, there will be a need for at least 240,000 new burial spaces in the next 60 years.

7C

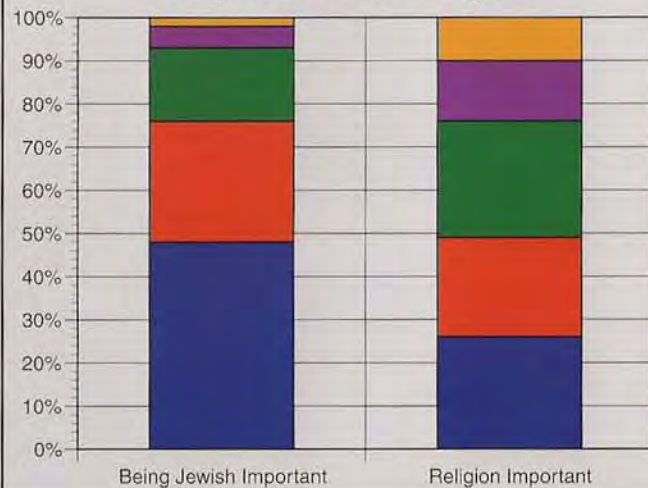
Household by Denominational Affiliation & Dues Paid by Synagogue Denomination



The Hebrew term for funeral, *L'vayah*, means "accompaniment." It is the (mitzvah) act of communal accompaniment of the deceased on its last journey which is at the heart of a proper Jewish burial. The assurance of Jewish burial is often among the first significant investments of Jewish communal efforts. Such was the situation in Los Angeles with the formation of a Jewish burial society called the Hebrew Benevolent Society. In 1855, 14 years after the first recorded Jew, Jacob Frankfort, arrived in Los Angeles in 1841, the Society purchased a plot of land in Chavez Ravine for the first Jewish cemetery (later relocated to make way for Dodger Stadium).

7D

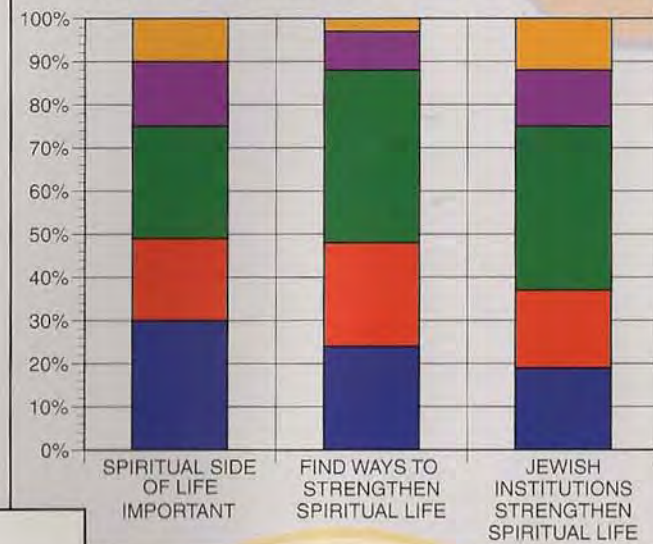
Percent of Jewish Individuals by Importance of Being Jewish & Importance of Religion



NOT AT ALL
TO A MINIMAL EXTENT
TO SOME EXTENT
TO A SIGNIFICANT EXTENT
TO A GREAT EXTENT

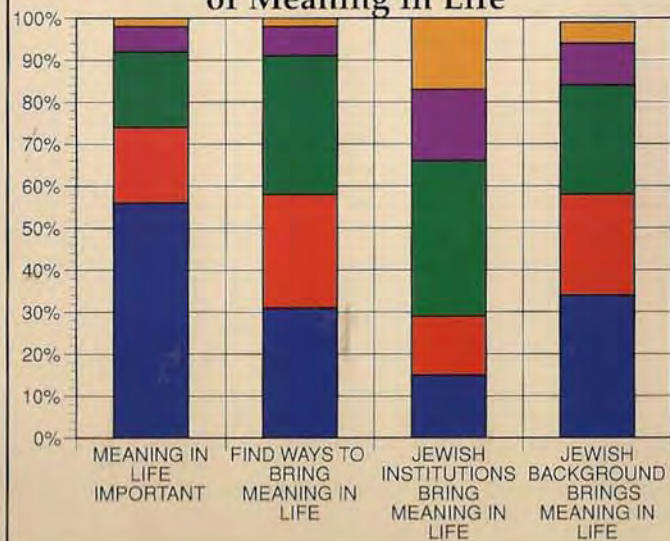
Jewish Individuals & Spiritual Life

7E



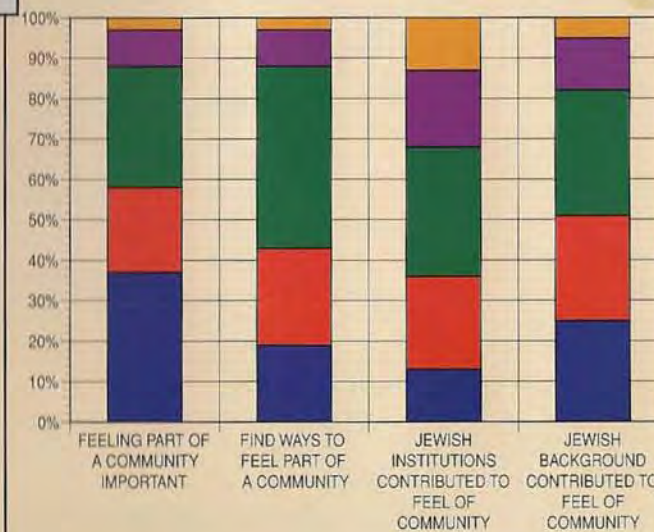
7F

Jewish Individuals and Sense of Meaning in Life



Jewish Individuals and Feeling Part of a Community

7G



Section 8



OPTIMAL RESPONSE TO CURRENT AND FUTURE NEEDS THROUGH ORGANIZED ACTION

The benefits of communal organization represented by the admonition from *Pirke Avot, Al tephrosh min hatzebor*, "do not separate yourself from the community" are expressed by the goals in this section. This area deals with social conditions which are conducive to a secure and creative Jewish life. These services are geared to social and political mobilization of people, the development of human and material resources, and organizational capacity building.

Community Relations Services

EXPERIENCING ANTI-SEMITISM For many Jews, the operational definition of anti-Semitism is unclear, yet Jews know it when they experience it. Over one quarter of respondents (27 percent) reported that they had experienced anti-Semitism in the previous 5 years. The most frequent type of anti-Semitic experience reported by almost half (47 percent) was being singled out unfavorably as "Jewish" (SEE CHART 8A).

Over half of Jewish respondents (53 percent) strongly agree that anti-Semitism is a serious problem in the U.S. today, while only 12 percent disagree. When asked about anti-Semitism in Los Angeles, 37 percent strongly agreed that it is a serious problem, while 16 percent disagreed (SEE MAP 8C).

Over half, 51 percent, of all respondents who strongly agree that there is serious anti-Semitism in Los Angeles live in the Valley Alliance region (SEE CHART 8B & MAP 8C). It is there that the perception of anti-Semitism is greatest, although the Hollywood and Beverly Hills sub-areas also contain a disproportionate number of Jewish respondents who feel that anti-Semitism is a serious problem (SEE TABLE 8D).

PATTERNS OF INCREASE The survey showed the more generations a respondent's family has been in the U.S., the greater is the percentage of those who report experiencing anti-Semitism in the preceding five years. As a result, fourth-generation Jews experience more anti-Semitism than other generations (SEE CHART 8E). While anti-Semitic incidents may not have increased over time, the subjective threshold and the ability to discern nuances or incidents may have changed.

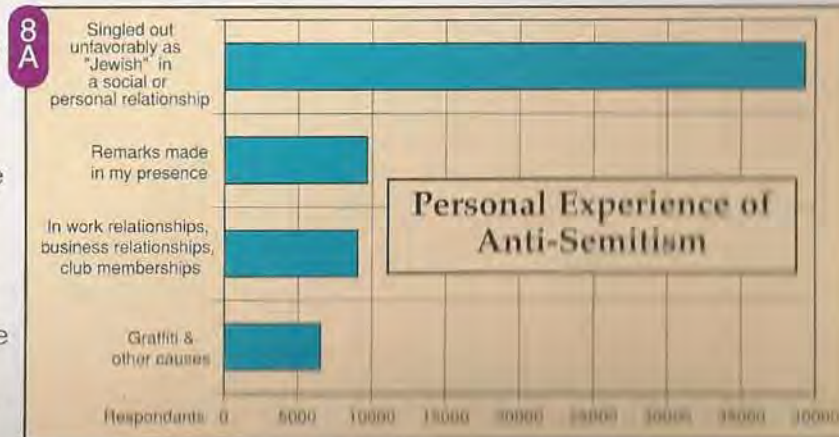
Intermarriage status had a significant influence on

whether an individual had experienced an anti-Semitic act in the previous five years. Almost one-in-five (19 percent) Jewish individuals who were in-married had a direct experience with anti-Semitism in the past five years as compared to 28 percent in conversionary marriages and 37 percent in intermarried marriages (SEE CHART 8F).

Political Organization & Participation

Overwhelmingly, Jewish Angelenos participate in the electoral process. The vast majority (93 percent) of registered voters reported having voted in the past four years. If all current Jewish citizens voted, the community might potentially marshal 382,000 voters. This translates into about 26,000 Jewish citizens not exercising their right to vote in the past four years. During the 1997 Los Angeles mayoral elections, an exit poll found that 15 percent of voters were Jewish, in a city where Jews constitute approximately 5 percent of the population. (Los Angeles Times poll study number 394/exit poll City of Los Angeles Mayoral Primary election April 8, 1997.) The majority of active voters (52 percent) voted once in the past four years, 22 percent reported voting in 2 or 3 elections, and 27 percent reported voting in four or more elections in the past four years.

U.S. citizenship is held by 97 percent of Jews age 18 or over. Of those Los Angeles Jews having the right to vote in U.S. elections, 93 percent over the age of 18 report that they are currently registered to vote.



8B

Attitudes About Anti-Semitism in Los Angeles by Region

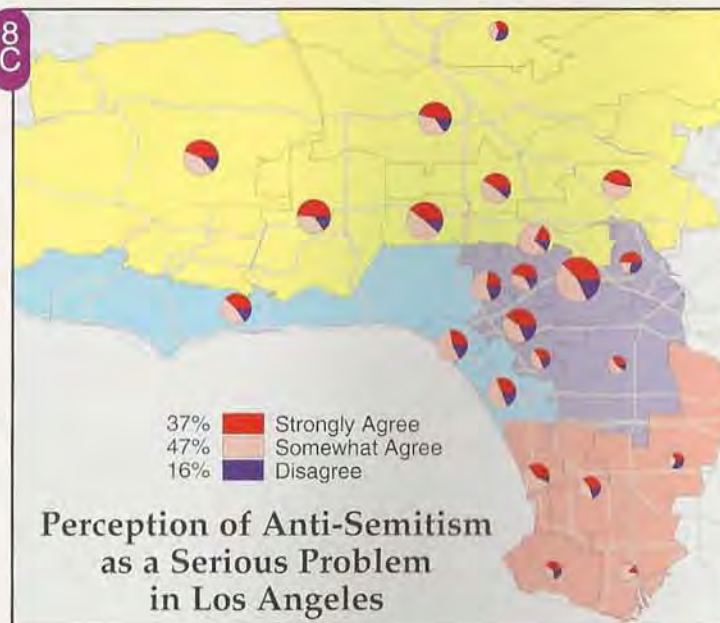
REGION	Percent Of Total Households	Percent of Households Strongly Agreeing Anti-Semitism is Serious Problem	Difference
WESTERN REGION	15%	11%	-4%
METRO REGION	31%	29%	-2%
VALLEY ALLIANCE	44%	51%	7%
SOUTH BAY COUNCIL	10%	9%	-1%
	100%	100%	

Attitudes About Anti-Semitism in Los Angeles by Sub-area

8D

Rank	Sub-area	Strongly Agree There is Serious Anti-Semitism in Los Angeles
1	West Valley	49%
2	Hollywood	48%
3	Beverly Hills	46%
4	North Valley	45%
5	Simi/Conejo	44%
6	Valley Vlg./Burbank	43%
7	Central Valley	41%
8	Encino/Tarzana	40%
9	Cheviot/Beverlywood	40%
10	Palos Verdes	39%
11	Malibu/Palisades	38%
12	Fairfax	37%
13	Central South Bay	34%
14	Beach Cities	34%
15	Culver City	34%
16	Central City	33%
17	Eastern Belt	32%
18	Airport Marina	31%
19	High Desert	29%
20	Santa Monica/Venice	27%
21	Westwood	23%
22	Southeast Valley	17%
23	San Pedro	15%

8C



POLITICAL INVOLVEMENT Over a third of Jewish respondents (36 percent) reported having contributed money to a political party or candidate in the preceding four years. One-in-seven Jewish adults (14 percent) reported doing work for the election of a candidate in a local, state, or national election in the preceding four years. In the year prior to the survey, over one third (37 percent) of Jews wrote or spoke to their Congressperson or other elected public official. Over one third of Jewish respondents report belonging to one or more organizations that take stands on public issues.

POLITICAL AFFILIATION Almost seven out of ten Jews (69 percent) describe themselves as Democrats, and 11 percent describe themselves as Republicans (SEE CHART 8G & MAP 8H).

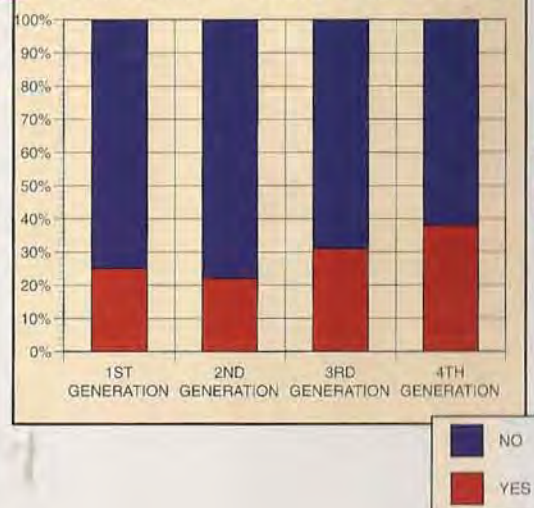
Half of the adult Jewish community (49 percent) describe themselves as liberal or very liberal in their political orientation. One third describe themselves as "middle of the road," and one sixth of adults (15 percent) describe themselves as conservative or very conservative.

Less than one-in-twenty adults (4 percent) refused or could not describe themselves politically (SEE CHART 8I).

MEMBERSHIP AND LEADERSHIP IN ORGANIZATIONS HIGH Over half (52 percent) of Los Angeles Jewish households report members who

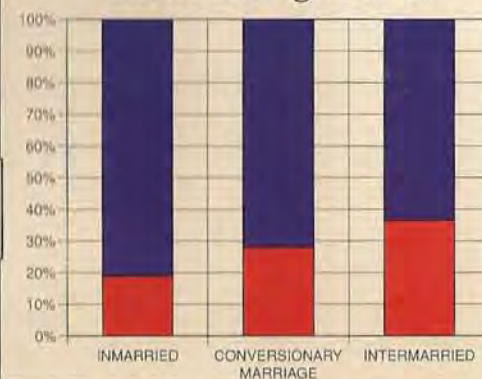
8E

Personally Experienced Anti-Semitism in the Prior 5 Years

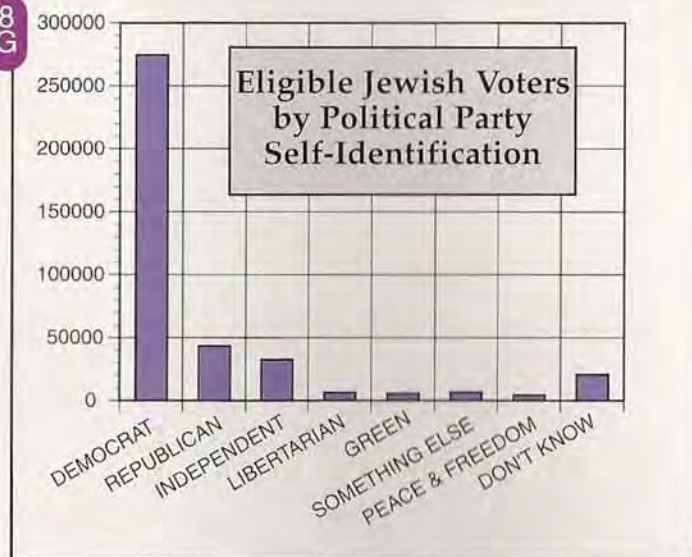


8L

Experienced Anti-Semitic Incident in Prior 5 Years by Intermarriage Status



8G



belong to a club or organization. Approximately 106,000 Jews in Los Angeles, (30 percent of Jewish households) reported belonging to Jewish clubs or organizations. Over one third (36 percent) reported belonging to organizations which are not Jewish. Of those households holding memberships in Jewish clubs or organizations, two in five (40 percent) reported having been an officer or on the governing board. For non-Jewish clubs or organizations, one-in-three respondents reported having been an officer or board member.

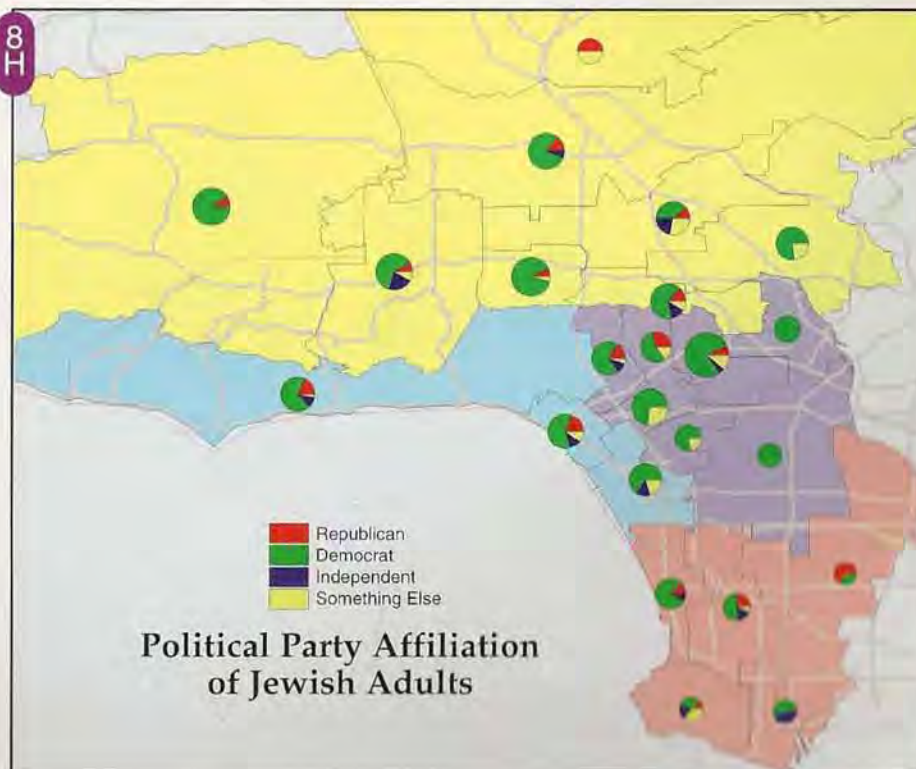
Households having incomes at or above the median showed significantly higher rates of overall organization and club membership. Households having incomes below the median had higher rates of membership in Jewish clubs and organizations (SEE CHART 8J).

LOWER MEMBERSHIP AMONG BABY-BOOMERS Belonging exclusively to Jewish clubs and organizations is a phenomenon that is found among those under age 30, or 65 and over. These ages bracket the years of highest earning potential. The largest group, ages 40 to 64, which includes the greatest number of "baby boomers" has the lowest reported rate of Jewish club or organizational membership (SEE CHART 8K). The higher rate of club and organizational membership among those ages 18 to 39 may be connected with the goals of seeking friends and potential marital partners after finishing higher

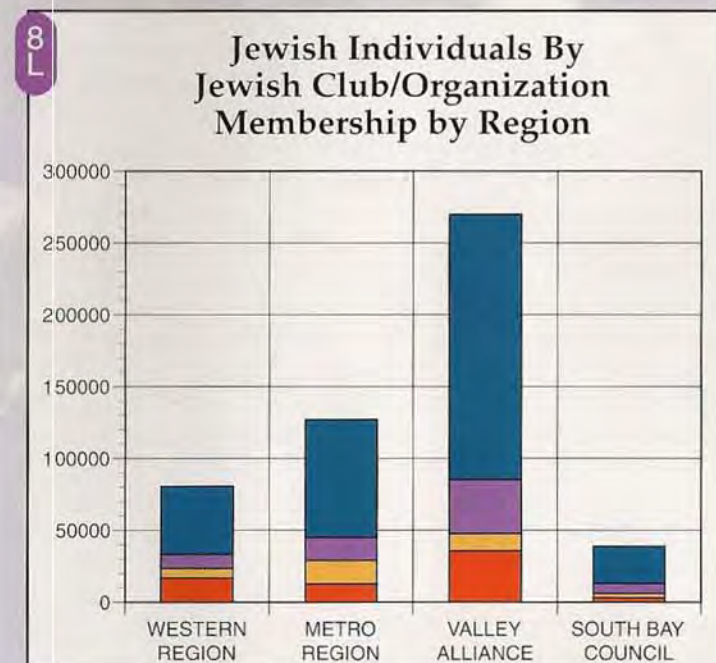
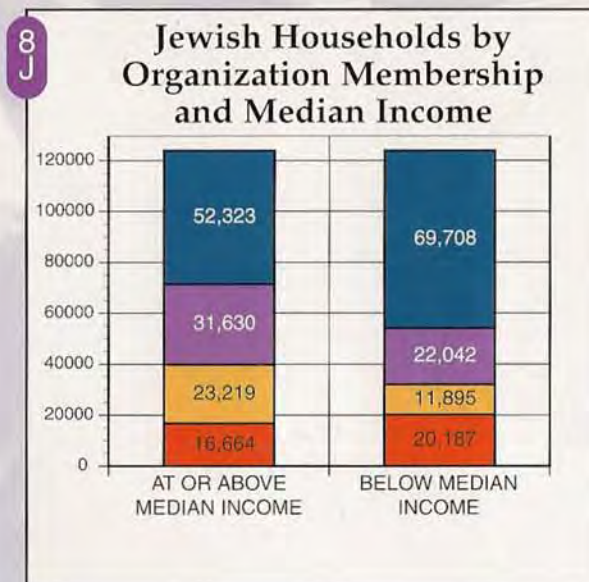
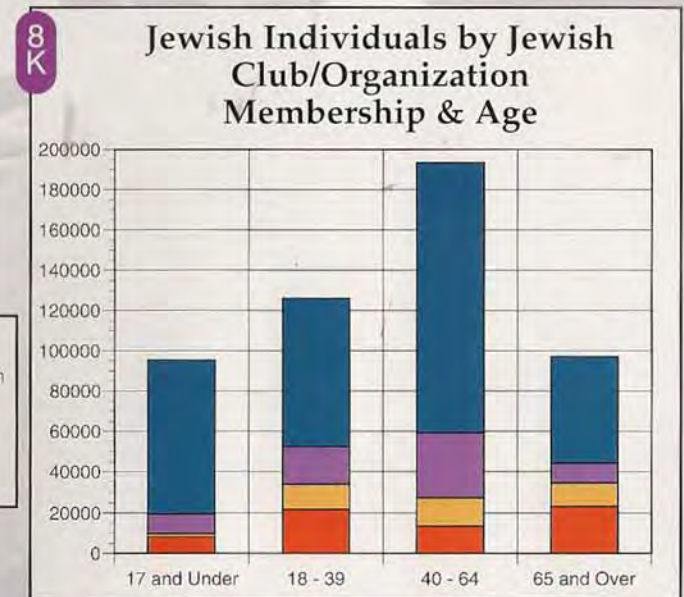
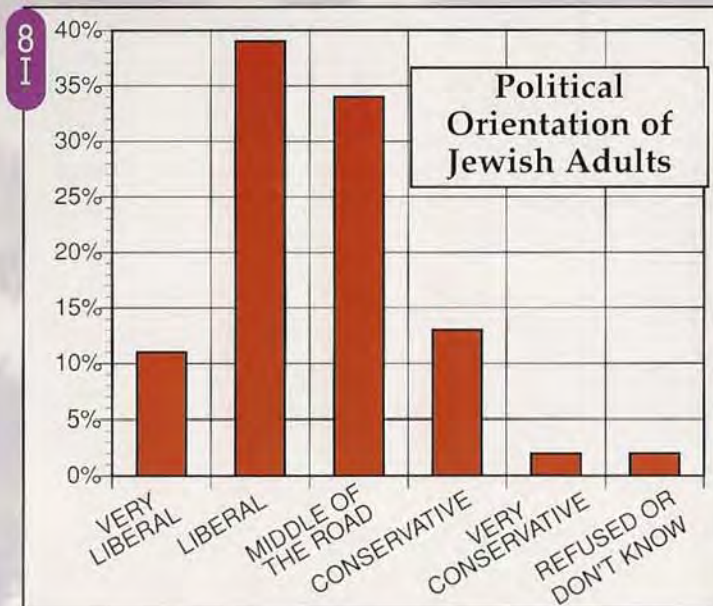
education and beginning career paths. With retirement, higher rates of club and organization membership return with greater opportunities for free time.

While the Valley Alliance has the greatest number of Jewish individuals who are members of Jewish and non-Jewish clubs or organizations, the Western Region has the highest percentage of membership. Overall, for the whole Federation area, the rate of membership by individuals is 33 percent for all organizations, and 16 percent for Jewish clubs and organizations (SEE CHART 8L).

8H



8



EPILOGUE



As noted in the introduction, the Talmud specifies that a Jewish community needs to provide ten key elements in order to create a livable Jewish environment. No one would argue that these essential communal elements exist in Los Angeles. What is of interest is how accessible these services are to the community on financial, geographic and attitudinal levels.

This will not be the first Jewish community survey to point out that the higher one's income the easier it is to live Jewishly. Throughout the preceding pages it is observed that many of the Jewish services and activities not specifically designed for low income individuals, are disproportionately used by Jewish households with incomes at or above the median. While each household strives to attain a desirable standard of living, this standard is always circumscribed by actual income.

Recently the California Budget Project estimated that it costs a married couple with two children (under age 18) \$44,700 to subsist in Los Angeles. The comparable net income for a median income Jewish married couple with children is \$50,870 (\$78,250 pretax and adjusted for 35% tax). This would allow a modestly living Jewish family \$6,170 a year of discretionary income which might be used for Jewish goods and services. More affluent Jewish married couples with children, those living at the third quartile point (at which 75% earn below and 25% at or above), whose net income is \$70,000 (\$107,800 pretax and adjusted for 35% tax), would have \$25,300 to spend on Jewish goods and services.

In the Jewish community there is a wide range of what is believed to be necessary or what is discretionary for a household. For example, kosher food and Jewish education are necessities in some parts of the community and desirable, but discretionary in others. Another tangible expense is living in a Jewish neighborhood where the cost of owning a home averages \$100,000 more than in other areas of Los Angeles.

As an analytical tool, economists often create plausible baskets of goods necessary to achieve a certain standard or quality of life. The same tool can be adapted for Jewish life in Los Angeles. Two baskets of prescriptive Jewish services can be created: a big basket costing a

household \$21,750 per year which includes Jewish day school tuition for two per household as well as the costs of various Jewish sleep-away camps, affiliations and donations, and a little basket costing a household \$4,650 per year which includes supplemental Jewish edu-

COST OF JEWISH LIVING

	Big Basket	Little Basket
Synagogue	\$1,450	\$1,450
Building Fund	\$150	\$150
Jewish Education	\$16,000	\$800
Jewish Camp	\$2,000	\$700
Organization Member	\$400	\$400
Jewish Charitable Gift	\$800	\$200
Jewish Ritual Articles	\$50	\$50
B'nai Mitzvah Events (Amortized)	\$900	\$900
Total	\$21,750	\$4,650

cation for two as well as day camps, affiliations and donations.

At \$21,750, the big basket requires over three and one half times the discretionary income of the median two-parent Jewish family with children in Los Angeles. It is of no surprise then that it is the above median income households who avail themselves of Jewish education to a greater extent (SEE CHARTS 4R, 4S, 4T). However, third quartile families would be hard pressed as well. After purchasing the big basket, those families would retain only \$3,550 in discretionary income. In fact, to purchase the big basket, a household would need \$100,000 pretax income, which 62% of households do not realize.

The small basket uses over half of the yearly discretionary income of median two-parent Jewish families with children while competing with other discretionary family outlays such as vacations, lessons, college fund, entertainment, outings and gifts.

For households earning less than the median income, which is half of the total households with children, the choices become much more limited and transcend to the level of sacrifices. Considering these economic constraints, it is interesting to note that by age 17, 80 percent of Jewish children have experienced some type of formal Jewish education.

Jewish education, as a service, affects the affluent and non-affluent alike. Additionally, there are issues of vital importance to those households in the community who are in poverty, in danger of impoverishment, in serious economic decline, or simply have limited resources typified by their subsisting under the median Jewish household income level. Among those living on limited resources are individuals who are unemployed, or have job and occupational search

service needs (SEE CHARTS 1C AND 1D), disabled individuals, and seniors requiring residential housing services or home delivered meals. Also included are the many Holocaust survivors having below median incomes with some sliding into poverty.

Jewish households in poverty were even more likely to have needed but not received medical care and surgery in the preceding year, as well as delayed medical care because of worry over cost. Jewish households in poverty were three times as likely to report receiving all types of services from a Jewish agency, than other Jewish households. One quarter of these households, often having multiple needs, reported needing a social service and receiving it.

These Jewish households in poverty are very much a part of the Los Angeles Jewish community. Jewish respondents in poverty reported at double the rate of those not in poverty that Jewish institutions contributed significantly to their feeling a part of the community. Another expression of communal identification is that below median income Jewish households have higher membership rates in Jewish clubs and organizations than do Jewish households at or above the median income.

Is the cost of group identity and continuity services too dear for many of those earning at or above the median income? Illustrative is that when respondents were asked their reasons for joining or not joining a synagogue, cost ranked only fourth in importance among the considerations with quality of the rabbi and children's religious schooling nearly tied in terms of primary importance. This seems to indicate that most Jewish households will buy Jewish services in spite of limited discretionary resources, (many actually do as evidenced by highest ever formal Jewish education rates for Jewish children). Jewish educational levels do experience a steep decline after age 13 when other priorities such as college tuition, cars and other attendant coming-of-age expenses loom. Others may simply see b'nai mitzvot as a Jewish educational endpoint.

Many organizations already aware of the discrepancy between discretionary family financial resources and the need for services, provide a variety of services free or on a sliding scale. Free services may be subsidized through direct funding or through volunteer labor. These may be appropriate for periodic services, which are not long term. For services, which are ongoing and widely available, low cost per-unit alternatives are appropriate. For example, one of the interesting findings of this survey is that participation in a Jewish youth group as a teen is associated with markedly lower intermarriage later in life among Jewish adults. The secular Jewish teen youth movement, which flowered in a period when

Jewish household's incomes were much more modest, has waned in the past few decades. Other low cost per unit Jewish goods and services need to be explored and developed.

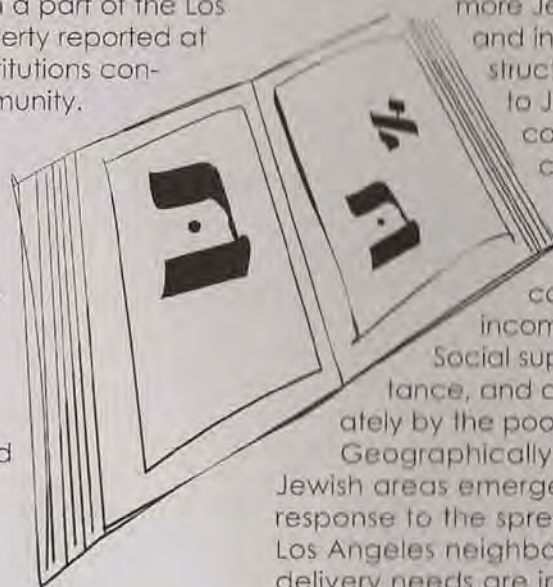
What emerges from this study of needs and services is a Jewish community where despite high costs and calls upon a substantial portion of discretionary spending, most Jews continue to express a desire for services provided by Jewish agencies. When quality and cost are equal and Jewish alternatives are available, they will be chosen by the vast majority of the community. While a minority rejects using specific Jewish services, overall, the vast majority does not. It seems that as more Jewish services become available, for example, in education, more Jews take advantage of them. The maintenance and increasing utilization of a Jewish educational infrastructure is evidence of a positive direction with regard to Jewish continuity. While most of the community could be considered middle class, there is a significant segment which is poor.

Though all economic segments of the community utilize the sometimes costly life enhancing Jewish services, such as synagogue, Jewish education and travel to Israel, it is the above median income households who utilize them disproportionately. Social support services, such as emergency financial assistance, and assistance in finding jobs are used disproportionately by the poor.

Geographically, a pattern of high service needs in historically Jewish areas emerges, especially in the Fairfax sub-area. In response to the spread out nature of the residential quilt of other Los Angeles neighborhoods, more dispersed but less intense service delivery needs are indicated.

PROJECTIONS

In Los Angeles today, as has been observed in the past, a small portion of the Jewish population has the largest number of Jewish communal connections—a richer set of Jewish communal behaviors and relationships. The large majority of the Jewish population has a less intense and more pragmatic set of behaviors and relationships with the Jewish community. Looking at only two important trend indicators such as Jewish education generationally and synagogue membership, from the time of the last Los Angeles Jewish Population Survey in 1979, one can argue that the level of overall Jewish connection has increased. Keeping in mind that the Jewish population of Los Angeles is expected to peak around the year 2010 (SEE PAGE 20), as well as the past and current trends of Jewish service needs and utilization, the coming decade promises a growing need for a variety and increased intensity of Jewish services.



This appendix has been created for those needing to calculate the 1997 characteristics and sizes of populations and households of interest. The estimates in these tables have been rounded to the nearest hundred persons or hundred households. Cells with dashes contain less than an estimated fifty persons or fifty households. Only data which appears cartographically in this volume and the first volume by specific geographic sub-areas is presented. Colored bands represent map sub-areas. Totals may differ from text due to rounding and/or non-response.

*Italicized data=persons
**Non-italicized=households (HH)

APPENDIX – STATISTICAL DATA

Geography		Individuals						Households	Household Type				Households with Seniors Age 65 and Over
Sub-Area Name	SUBAREA NUMBER	Total	under 18	age 18 to 29	age 30 to 49	age 50 to 64	65 and over	Total	Single Individual or Individuals	Married Couples	Married Couple w/children <18	Single Parents	Total
Malibu/Palissades	11	27,190	5,000	2,200	6,500	6,000	7,700	12,570	3,800	5,400	2,700	700	5,700
Santa Monica/Venice	12	23,140	4,400	1,800	8,300	4,100	4,600	12,860	6,300	3,800	2,000	700	3,600
Airport Marina	13	22,140	3,900	2,700	7,600	3,800	4,300	11,340	5,300	3,300	2,200	500	3,500
Fairfax	21	54,820	10,600	6,500	14,900	9,100	13,400	29,100	15,800	6,700	5,100	1,500	11,200
Beverly Hills	22	20,500	3,500	2,600	3,800	4,700	5,800	8,820	3,200	3,700	1,800	100	4,600
Cheviot/Beverlywood	23	29,310	4,600	3,400	8,300	5,000	7,900	14,800	6,300	5,300	2,400	800	5,700
Westwood	24	20,670	2,300	3,900	5,400	3,400	5,400	11,750	6,000	4,100	1,300	400	3,700
Central City	25	4,710	200	1,100	1,300	600	1,600	3,050	2,600	300	200	-	900
Hollywood	26	10,390	2,500	700	4,400	1,000	2,000	5,500	2,300	1,200	1,600	400	1,500
Culver City	27	9,110	1,900	600	1,900	3,000	1,900	4,630	1,800	1,400	900	600	1,400
Central Valley	31	27,740	4,500	3,500	11,600	3,800	3,800	12,380	5,700	3,500	2,500	600	3,000
Valley Vlg./Burbank/Glendale	32	19,840	3,400	2,100	7,600	4,100	2,700	11,710	4,900	3,500	2,000	1,400	2,500
Encino/Tarzana	33	50,290	10,300	6,900	12,400	9,300	11,200	18,350	5,600	6,700	5,900	200	7,700
Southeast Valley	34	28,150	4,800	3,600	9,400	3,600	6,500	14,130	6,300	4,400	3,000	400	3,600
Simi/Conejo	35	38,470	9,000	3,900	10,900	6,000	9,000	16,770	4,800	5,900	5,600	300	6,100
High Desert	36	10,920	2,800	1,200	5,400	1,200	500	4,220	900	1,100	2,000	300	100
North Valley	37	36,760	6,300	5,900	10,600	9,100	5,000	14,750	3,000	6,500	4,800	400	3,200
West Valley	38	40,160	8,800	4,500	12,900	8,800	5,500	16,910	4,700	6,600	5,500	100	3,300
Beach Cities	41	17,270	3,300	2,300	6,900	3,000	1,900	9,040	4,000	2,800	2,200	-	1,500
Central	42	11,600	2,000	800	3,600	3,000	2,100	5,930	2,600	1,900	1,200	200	1,700
Palos Verdes Peninsula	43	6,780	1,200	500	1,300	2,100	1,800	3,040	300	1,800	800	100	1,300
San Pedro	44	5,310	300	900	1,900	800	1,300	3,370	1,600	1,200	500	100	1,000
Eastern Belt	45	3,900	200	600	1,300	400	1,400	2,660	1,000	1,000	600	-	1,000
Total		519,150	95,700	62,300	158,100	95,800	107,300	247,670	99,100	82,200	56,700	9,700	77,500

MAP I1

MAP I2

MAP I3

MAP 1C

MAP 1D

Preference for Jewish Services			Jewish Contact Levels in Past Year by HH							Jewish Households in Poverty and Above Poverty			Jewish Unemployed			Jewish HH Needing Help in Finding Job or Choosing Occupation		
SUBAREA NUMBER	Prefer	Indifferent	Reject	None	One	Two	Three	Four	Five or More	In Poverty	Below Median HH Income Not In Poverty	Above or At Median HH Income	Below Median HH Income Level	Above or At Median HH Income	Total	Below Median HH Income	Above or at Median HH Income	Total
11	6,900	3,600	2,300	1,700	2,200	2,000	2,500	1,900	2,300	700	2,200	9,600	200	100	300	500	200	700
12	6,300	4,700	1,900	2,900	3,000	2,900	1,300	1,200	1,500	1,600	3,600	7,700	200	200	400	600	800	1,400
13	5,400	3,300	2,400	3,100	3,400	1,800	800	800	1,500	1,400	3,900	6,000	500	100	600	900	500	1,400
21	15,000	9,100	4,300	5,100	7,200	4,700	3,600	2,000	6,400	9,500	10,600	9,000	1500	200	1,700	3,500	1,000	4,500
22	6,100	1,500	1,200	500	1,100	2,900	1,500	500	2,400	-	2,400	6,400	-	200	200	600	400	1,000
23	9,100	4,200	2,200	2,100	2,600	2,900	2,400	2,100	2,600	2,000	4,800	8,000	400	200	600	1,400	400	1,800
24	6,900	3,700	1,500	2,600	3,600	1,500	2,300	700	1,100	1,900	3,900	6,000	400	200	600	1,000	200	1,200
25	1,200	1,000	1,000	600	900	500	300	100	700	1,500	600	1,000	400	-	400	600	-	600
26	2,500	1,900	1,100	700	2,300	800	200	600	900	1,700	1,400	2,400	400	400	800	200	-	200
27	2,700	1,400	500	1,100	1,400	200	600	900	500	-	1,900	2,800	-	-	-	-	200	200
31	6,900	4,800	500	2,300	2,600	2,500	1,500	1,900	1,600	1,600	6,800	4,000	2500	100	2,600	1,500	500	2,000
32	6,600	2,900	1,700	3,500	3,100	2,300	900	600	1,300	2,400	5,900	3,400	1000	-	1,000	2,200	400	2,600
33	11,700	5,300	1,800	2,300	2,100	4,100	2,900	2,300	4,600	1,100	6,900	10,300	100	500	600	1,000	800	1,800
34	8,800	3,800	1,300	3,500	2,700	2,500	2,100	1,300	2,000	900	6,700	6,600	-	300	300	1,100	900	2,000
35	10,300	4,300	2,700	2,300	4,800	3,200	2,400	1,300	2,700	400	8,400	7,900	-	-	-	500	1,300	1,800
36	2,900	1,300	-	1,600	1,500	400	100	300	400	-	2,100	2,200	500	-	500	400	300	700
37	9,600	3,100	2,400	2,700	3,300	3,400	1,200	800	3,200	1,500	6,100	7,200	100	400	500	1,400	600	2,000
38	8,500	5,000	2,500	3,800	3,200	2,900	2,200	1,700	3,000	1,200	5,500	10,200	400	100	500	1,200	800	2,000
41	4,400	3,200	1,500	2,100	2,300	2,000	1,000	600	900	300	2,400	6,300	-	300	300	300	300	600
42	3,200	2,200	500	1,700	1,100	800	600	500	1,100	700	2,900	2,300	200	100	300	500	200	700
43	1,600	1,100	400	500	200	1,100	200	400	600	-	400	2,600	-	-	-	-	100	100
44	1,200	1,600	400	1,300	1,000	400	300	100	200	500	1,200	1,700	100	-	100	200	200	400
45	1,100	800	400	1,200	500	700	100	100	-	500	1,300	900	200	-	200	400	300	700
Total	138,900	73,800	34,500	49,300	56,100	46,400	31,200	23,100	41,600	31,400	91,900	124,500	9,300	3,200	12,500	20,000	10,400	30,400

MAP 2F			MAP 3A				MAP 3B			MAP 3D			MAP 4A			
Alcohol & Substance Abuse Service Needed by HH			Housing Type by Median Income				HH Needing Senior Housing			Elderly Transportation Needed & Received			Type of Jewish Education Ages 5-17			
SUBAREA NUMBER	Needed Service	Didn't Receive Service	Single Family Detached Below Median HH Income	Single Family Detached At or Above Median HH Income	Multi-Unit Building Below Median HH Income	Multi-Unit Building At or Above Median HH Income	Needed	Not Needed	Total	Received Transportation	Didn't Receive Needed Transportation	No Need for Transportation	Jewish Day School Currently Enrolled	Secular School & Jewish Education Currently Received	Secular School & Jewish Education Received in Past	Secular School & Jewish Education Never Received
11	200	-	1,800	8,300	1,300	1,100	200	5,500	5,700	-	100	5,600	300	1,600	1,000	600
12	400	-	1,000	4,000	2,800	5,100	400	3,200	3,600	200	100	3,200	600	1,300	600	900
13	300	-	1,800	3,800	3,500	2,200	400	3,100	3,500	200	-	3,300	700	600	500	1,400
21	900	-	5,700	4,800	12,200	6,400	2,200	9,000	11,200	3,200	300	7,700	4,700	600	1,400	1,400
22	-	-	1,100	4,800	1,300	1,600	200	4,400	4,600	-	-	4,600	1,300	800	600	600
23	600	400	3,400	5,400	1,800	4,300	100	5,600	5,700	400	200	5,000	900	1,100	200	900
24	200	-	2,700	2,200	2,700	4,100	200	3,600	3,800	100	100	3,600	600	200	200	400
25	500	200	1,300	-	900	900	100	800	900	100	-	800	-	-	-	-
26	-	-	900	2,300	1,700	600	300	1,200	1,500	300	-	1,200	-	500	100	1,000
27	-	-	1,300	1,900	400	1,100	-	1,400	1,400	-	-	1,400	-	500	800	400
31	-	-	5,000	3,600	3,600	200	100	2,900	3,000	400	-	2,600	300	1,500	500	1,000
32	700	400	4,300	1,000	4,500	1,900	400	2,100	2,500	600	-	1,900	600	300	700	1,500
33	700	-	4,800	9,000	3,000	1,500	300	7,400	7,700	100	300	7,300	1,800	1,700	3,200	1,600
34	-	-	4,800	2,500	3,800	3,200	-	3,600	3,600	100	300	3,200	1,300	1,000	300	400
35	600	-	7,200	5,400	3,400	700	-	6,100	6,100	300	400	5,400	300	3,800	1,800	1,300
36	-	-	800	2,700	-	800	-	100	100	-	-	100	-	600	100	1,000
37	500	300	6,100	7,500	500	500	300	2,900	3,200	300	-	2,900	1,100	1,400	2,200	1,200
38	100	-	4,900	9,000	2,400	600	100	3,200	3,300	300	-	3,000	700	2,800	2,300	1,400
41	100	-	1,400	3,000	1,000	3,600	-	1,500	1,500	-	-	1,500	-	1,000	300	600
42	-	-	2,700	1,300	1,100	800	200	1,500	1,700	100	100	1,500	100	600	300	400
43	-	-	-	2,700	200	-	100	1,200	1,300	200	-	1,100	200	100	200	500
44	300	100	1,600	600	300	900	100	900	1,000	100	-	900	200	-	-	100
45	200	-	1,000	800	400	400	200	800	1,000	-	-	1,000	-	-	-	-
Total	6,300	1,400	65,400	86,600	52,800	42,500	5,900	72,000	77,600	7,000	1,900	68,700	15,600	22,000	17,400	18,600

MAP 4C				MAP 6A		MAP 6C				MAP 8C			MAP 8H			
Type of School Attendance Children Ages 5-17				HH with Children with Problems		Holocaust Survivors & Children of Holocaust Survivors Households				Perception of Anti-Semitism as a Serious Problem in L.A.			Political Party Affiliation of HH Respondent			
SUBAREA NUMBER	Public	Non-Jewish Private School	Jewish Day School	YES	NO	Survivor & Child of Survivor Household	Survivor Only Household	Child of Survivor Household	Total	Strongly Agree	Somewhat Agree	Disagree	REPUBLICAN	DEMOCRAT	INDEPENDENT	SOMETHING ELSE
11	1,600	1,700	300	200	3,000	600	100	1,500	2,200	4,900	5,600	2,100	2,300	8,600	1,200	400
12	2,000	700	600	100	2,700	-	300	1,900	2,200	3,500	7,200	2,200	2,300	8,000	1,200	1,400
13	2,100	500	700	300	2,500	-	300	700	1,100	3,500	5,700	2,100	-	7,500	1,600	2,200
21	2,500	900	4,700	400	6,200	2,700	1,500	3,100	7,300	11,100	13,400	4,500	2,000	22,700	1,200	3,200
22	1,900	100	1,300	200	1,700	200	-	700	900	4,100	3,300	1,500	2,600	4,900	-	1,300
23	1,700	400	900	300	2,900	1,000	800	1,400	3,200	5,900	6,000	2,900	-	10,800	-	4,000
24	800	-	600	400	1,300	-	-	600	600	2,700	6,800	2,300	1,800	8,100	1,200	700
25	-	-	-	-	200	-	400	200	600	1,000	1,700	300	-	3,100	-	-
26	900	700	-	300	1,700	-	400	400	800	2,700	1,300	1,500	-	5,500	-	-
27	1,500	100	-	400	1,200	-	-	400	400	1,600	2,100	900	-	3,700	-	1,000
31	2,500	500	300	-	3,100	-	-	1,800	1,800	5,100	5,800	1,500	1,400	4,800	2,800	3,400
32	2,400	100	600	400	3,000	-	200	1,600	1,800	5,500	5,800	300	-	9,000	-	2,700
33	4,400	2,000	1,800	400	5,700	400	-	800	1,200	7,400	8,900	2,100	1,400	16,300	-	700
34	1,400	300	1,300	500	2,900	-	400	1,000	1,400	2,400	10,100	1,700	1,800	9,100	1,800	1,300
35	6,000	900	300	100	5,900	100	-	2,100	2,200	7,300	7,000	2,400	1,400	15,100	-	300
36	1,600	100	-	300	2,000	600	-	600	1,200	1,300	1,700	1,300	2,100	-	-	2,100
37	4,400	400	1,100	400	4,600	800	-	1,400	2,200	6,700	5,700	2,300	2,000	11,800	1,000	-
38	5,500	1,000	700	200	5,400	600	-	400	1,000	7,900	6,400	2,600	1,400	10,500	3,700	1,400
41	1,700	200	-	-	2,000	-	200	400	600	3,000	5,400	600	1,200	7,100	700	100
42	1,300	100	100	100	1,300	-	-	-	100	2,100	2,600	1,200	1,500	3,100	1,000	300
43	600	100	200	200	700	100	200	100	300	1,200	1,100	700	400	1,000	600	1,000
44	100	-	200	100	500	-	-	400	400	500	2,800	100	100	1,800	1,400	-
45	-	-	-	-	600	200	-	-	200	700	1,000	1,000	1,800	900	-	-
Total	47,100	10,900	15,600	5,300	61,100	7,300	4,800	21,500	33,700	92,100	117,400	38,100	27,300	172,000	20,600	27,700

Geography		Jewish Denomination of Household					Generation in the U.S.					
Sub-Area Name	SUBAREA NUMBER	CONSERVATIVE	ORTHODOX	REFORM	RECONSTRUCTIONIST	No Denomination	1ST GENERATION	2ND GENERATION	2ND/3RD GENERATION	3RD GENERATION	3RD/4TH GENERATION	4TH GENERATION
Malibu/Palisades	11	2,800	200	7,200	1,200	1,300	3,600	4,100	4,500	10,000	2,100	2,800
Santa Monica/Venice	12	2,600	700	5,500	300	3,700	4,500	3,200	1,400	10,100	1,700	2,200
Airport Marina	13	3,000	100	5,400	300	2,500	3,300	4,200	2,500	8,400	1,900	1,700
Fairfax	21	7,500	2,300	8,500	200	10,600	18,800	3,300	5,000	19,600	4,200	4,000
Beverly Hills	22	2,600	1,100	3,800	-	1,300	7,200	3,600	1,200	6,800	300	1,300
Cheviot/Beverlywood	23	4,400	1,700	4,700	200	3,800	3,800	6,800	3,500	11,900	1,300	2,000
Westwood	24	2,200	500	5,500	400	3,100	4,900	4,600	1,400	6,800	1,500	1,400
Central City	25	800	-	900	300	1,100	1,800	1,300	-	400	300	900
Hollywood	26	800	-	2,300	300	2,100	1,100	800	1,500	4,700	1,300	1,100
Culver City	27	900	-	2,000	200	1,500	1,200	1,500	900	4,700	300	500
Central Valley	31	3,500	1,000	4,800	100	2,900	5,000	5,100	1,800	9,000	5,000	1,800
Valley Vlg./Burbank/Glendale	32	2,800	300	4,600	-	4,000	1,800	3,600	3,800	7,900	1,000	1,800
Encino/Tarzana	33	6,400	900	6,900	400	3,700	12,400	7,200	7,700	17,000	2,800	3,100
Southeast Valley	34	5,900	600	4,400	-	3,200	4,200	5,600	2,200	9,100	4,200	2,800
Simi/Conejo	35	5,900	-	7,400	300	3,200	3,300	4,300	2,500	20,800	2,400	5,200
High Desert	36	1,700	-	1,400	-	1,200	500	1,600	1,300	5,100	900	1,500
North Valley	37	5,600	400	5,300	400	3,100	6,200	6,300	5,100	14,400	1,900	3,000
West Valley	38	4,500	500	8,200	100	3,600	3,900	4,800	5,100	20,300	3,800	2,300
Beach Cities	41	2,000	-	4,300	100	2,700	2,200	2,000	2,800	5,400	2,700	2,200
Central	42	1,200	300	2,700	100	1,500	700	2,600	1,600	5,200	1,100	400
Palos Verdes Peninsula	43	1,300	-	1,100	100	500	600	1,600	1,000	2,900	500	300
San Pedro	44	800	-	900	-	1,700	400	1,600	700	1,800	400	400
Eastern Belt	45	700	-	900	-	1,000	800	900	-	1,100	400	600
Total		69,900	10,600	98,700	5,000	63,300	92,200	80,600	57,500	203,400	42,000	43,300

Married Households by Type				
SUBAREA NUMBER	CONVERSIONARY	MIXED MARRIED	IN-MARRIED	Total
11	800	1,000	6,300	8,100
12	600	1,200	4,100	5,900
13	200	1,400	4,000	5,600
21	700	3,100	8,000	11,800
22	200	200	5,000	5,400
23	300	1,300	6,100	7,700
24	500	1,100	3,700	5,300
25	200	200	100	500
26	400	1,000	1,400	2,800
27	200	400	1,700	2,300
31	600	1,200	4,200	6,000
32	100	1,800	3,500	5,400
33	-	1,300	11,300	12,600
34	300	1,600	5,500	7,400
35	700	3,300	7,600	11,600
36	600	600	1,800	3,000
37	100	3,300	7,800	11,200
38	600	2,300	9,300	12,200
41	300	1,600	3,100	5,000
42	300	900	1,900	3,100
43	100	700	1,800	2,600
44	-	1,100	600	1,700
45	100	900	700	1,700
Total	7,900	31,500	99,500	138,900



I N D E X

LAJPS Service Identification System



Section 1 Optimal Income Security and Economic Opportunity

Vocational and Employment Services (1.1.01.01)*.....pg 6
Financial Assistance to Families and Individuals
(1.2.02.00).....pg 7
Emergency Financial Assistance (1.2.02.04).....pg 7



Section 2 Optimal Health

Health Treatment Maintenance and Education Services
(2.1.02.00).....pg 9
Out-patient Psychiatric Care or Counseling (2.2.03.02)..pg 10



Section 3 Optimal Provision of Basic Material Needs

Housing Services (3.3.02.00).....pg 12
Nutrition Services (3.1.03.02).....pg 13
Transportation of the Elderly (3.4.02.01).....pg 13



Section 4 Optimal Opportunity for the Acquisition of Knowledge and Skills

Formal Jewish Education (4.1.02.00).....pg 14
Non-formal Jewish Education (4.2.00.00).....pg 16
Informal Education Service for
Self-instruction (4.2.01.00).....pg 17
Adult Education (4.2.02.01).....pg 17
Educational Facilitation and Provision
(4.3.12.02).....pg 20



Section 5 Optimal Environmental Quality

Environmental Quality Services
(5.3.00.00).....pg 21
Planning and Development
for Environmental Quality (5.3.01.01).....pg 21



Section 6 Optimal Individual and Collective Safety

Youth at Risk (6.1.04.01).....pg 22
Protection of Aged, Infirm and Disabled
(6.4.14.05).....pg 22
Individual and Collective Safety (6.4.09.01).....pg 22
Assistance for Claims Against
Foreign Governments (6.1.01.02).....pg 22



Section 7 Optimal Cultural and Spiritual Enrichment

Religious and Spiritual Life (7.3.03.00).....pg 24
Jewish Burial Services (7.3.03.01).....pg 25



Section 8 Optimal Response to Current and Future Needs Through Organized Action

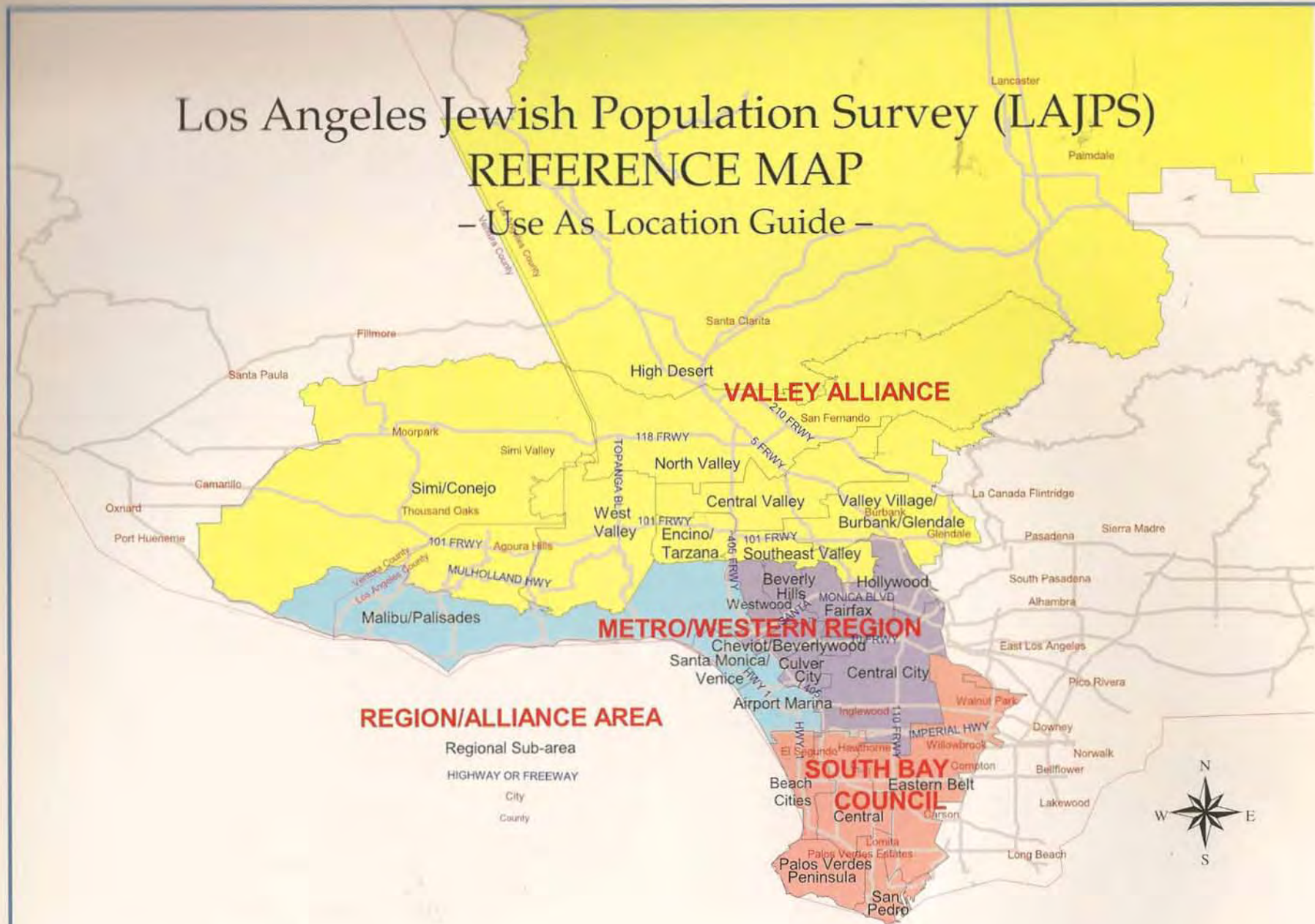
Community Relations Services (8.1.01.02).....pg 27
Political Organization and
Participation (8.1.02.00).....pg 27

* Numbers correspond to categories developed by The United Way of America UWASIS II: A Taxonomy of Service Goals and Human Service Programs, 1976, United Way of America. Alexandria, Virginia.

Los Angeles Jewish Population Survey (LAJPS)

REFERENCE MAP

— Use As Location Guide —



THE JEWISH FEDERATION OF GREATER LOS ANGELES

Todd M. Morgan, Chairman of the Board
Lionel Bell, Chairman of the Board 1998-1999
John R. Fishel, President

PLANNING AND ALLOCATIONS COMMITTEE

Ronald L. Leibow, Chair 1998-2000
Beryl Geber, Ph.D., Chair 1994-1997

RESEARCH SUBCOMMITTEE

Marcia Volpert, Chair
Members:
Adrianne Bank, Ph.D.
Yoav Ben-Horin
Eli Boyer
Gerald Bubis
Sunny Caine
Neil Cohen, Ph.D.
Eve Fielder, Dr. P.H.
Arlene Fink, M.D.
Larry Harris, Ph.D.
Helen Katz
Fred Massarik, Ph.D.
Brian Mittman, Ph.D.
Bruce Phillips, Ph.D.

STAFF

Pini Herman, Ph.D., Research Coordinator
Carol Koransky, Sr. Vice President for Policy,
Planning, & Community Development
Miriam Prum Hess, Director, Planning and Allocations

FUNDING PROVIDED BY

The Jewish Federation of Greater Los Angeles
The Jewish Community Foundation
Max Factor Family Foundation
Mt. Sinai Memorial Parks and Mortuary
Ruth Ziegler

REPORT PRODUCTION

Report Author: Pini Herman, Ph.D.
Statistical Consultant: Jay Sumner, Ph.D.
Editor and Art Director: Edmon J. Rodman
Graphic Artist: Murray Cohen
Maps: Pini Herman, Ph.D.
Data Classification and Coding:
Robert Friedman, Ph.D.
Telephone Interviewing:
Interviewing Service of America

Needs of the Community A Classification of Needs & Services for the Los Angeles Jewish Community

PHOTO CREDITS

All Photos by Maryellen Baker

Additional copies of this report are available for \$12 each:

Planning and Allocations Department
The Jewish Federation of Greater Los Angeles
6505 Wilshire Blvd., 9th Floor
Los Angeles, CA 90048
(323) 761-8320



THE FOUNDATION
Jewish Community Foundation