


LOS ANGELES JEWISH POPULATION SURVEY '97

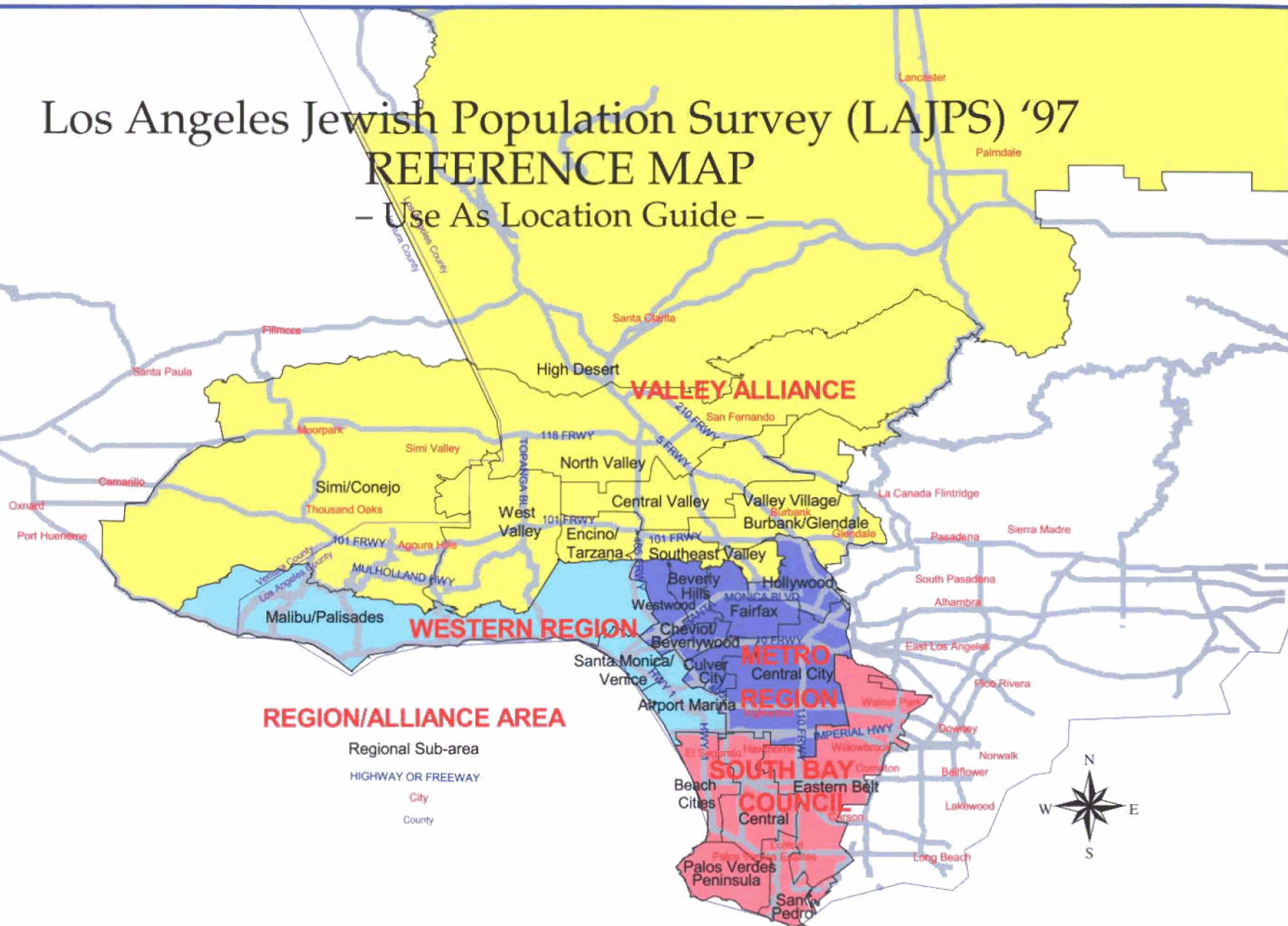


Presented by The Jewish Federation
of Greater Los Angeles
Under the Auspices of the Planning
and Allocations Department
Pini Herman, Ph.D., Principal Investigator



THE
JEWISH
FEDERATION

– Use As Location Guide –



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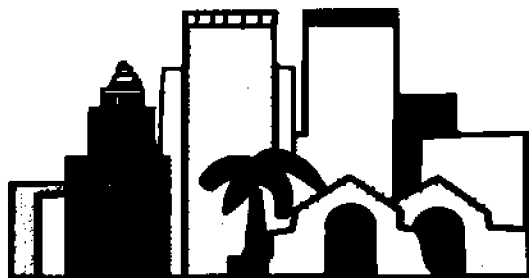
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JEWISH COMMUNITY
FOUNDATION

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INTRODUCTION

Jews have been in Los Angeles almost since the city's earliest days. An estimate for 1880 found a Jewish population of 136¹. At various times in its history, the community has surveyed itself; this is the most recent effort.

In the Bible, the Book of Numbers relates the story of the first Jewish census. In the desert, Moses musters the heads of households to take a count for purposes of taxation and military organization. Today, the community's need to know about itself stems from the tradition of providing a wide range of Jewish communal services encompassing the entire Jewish life cycle – from birth in Jewish hospitals to burial in Jewish cemeteries.

Scientific surveys of this type are costly to undertake. Communities who gather resources for this type of study only manage the accomplishment once a decade or less. In the challenging environment of Los Angeles, the last community survey undertaken by The Jewish Federation was in 1979 (B. Phillips, 1981). Since then, a generation has grown up. Many of the toddlers counted in 1979 have graduated from college and started families, while their parents have moved into middle or old age. By 1997, the need for a current picture of our changing community was great.

The individuals and institutions which comprise the Jewish community have an intense curiosity and

a strongly felt need to know who we are as a Jewish community. How many are we? How do we identify Jewishly? Where do we live? How many children do we have, and where do we raise them? With the limited resources available, how can we help the community to thrive?

In order to answer these questions and others, and to better plan for the future of the Los Angeles Jewish community, many agencies, foundations and organizations which serve Los Angeles and eastern Ventura County Jewry pooled their resources through the Los Angeles Jewish Federation to undertake this survey.

By design, the survey takes into account Los Angeles' unique social geography. Los Angeles lacks one central core. It has variously been described, facetiously, as the "largest village in the world" and more seriously as a place with multiple urban cores. Unlike biblical days when Jews gathered at one point and handed in their coins to be counted, Jews in Los Angeles are spread over a large geographic area with neighborhoods of greater and lesser densities of Jewish residence. The region addressed by the study encompasses 4,600 square miles and stretches from Lancaster in the north, to the Palos Verdes Peninsula in the south, from the Pacific Ocean in the west to downtown Los Angeles in the east. In addition, for the first time, the growing Jewish population of eastern Ventura County is being measured.

The data first had to be collected. Questions needed to be asked about matters many prefer to keep private – household income, religious affiliation, and ethnic background – matters which many do not give willingly to any agency be it communal or governmental. A questionnaire needed to be devised that would facilitate giving candid information.

This study has been over two years in planning. An additional year has been spent in gathering information. As detailed in the methodology section, to create this study over sixty thousand phone calls were made to locate 2,640 Jewish households whose members agreed to answer a detailed questionnaire – a higher than average response rate. This study is the result of their answers and interviews. Their stories taken as a whole become the picture of the Jewish community of Los Angeles that this survey examines.

The report's first section on **Age and Gender** examines the age structure in the Jewish community, and the distribution in Los Angeles of Jewish men and women. The **Household Composition** section reports on the changing size and nature of Jewish households. Rising income, increased professionalization, and higher levels of education are highlighted in the **Income and Education** section. Patterns of intermarriage and inmarriage are characterized in the section on **Marriage Patterns**. The movement among Jewish denominations in Los Angeles is discussed in the section entitled, **Religious Affiliation**. Los Angeles as a destination for world Jewish migration is the focus of the **Ethnic Communities** section. **Population and Migration** focuses on where we lived in the past, where we live today, and where we may live in the future. The final section describes the study's **Methodology**.

In the future, there will be a more in-depth look at issues arising out of this survey. These will be published in subsequent monographs.

DEFINING THE PEOPLE IN THIS SURVEY Our study was designed to capture a wide cross-section of the Jewish community and the members of its households. The survey tried to elicit from

the respondents anything that was Jewish about their identity. In this effort, the survey used the standards set by the Council of Jewish Federations' 1990 National Jewish Population Survey (NJPS)². This report analyzes a Jewish community as it was self-defined by the following set of survey questions:

- 1) **What is your religion?**
- 2) **Do you consider yourself to be Jewish?**
- 3) **Were you raised as Jewish?**
- 4) **Do you have a Jewish mother or Jewish father?**

Although there were procedures in the survey to internally validate responses, no respondent was asked to document any claim or answer. The data gathered can also be used in other analyses to describe Jewish households which conform to a Halachic (Jewish religious law) definition.

The definition of "Who is a Jew" used in this report conforms to the following three components of the Jewish community which are termed by the NJPS 1990 as the "core Jewish population": **Born Jews: Religion Judaism; Born Jews with No Religion; and Jews By Choice.**

Born Jews: Religion Judaism are those persons who have at least one Jewish parent and report their current religion as Jewish. They make up the largest part of the survey, 476,559 persons.

Born Jews With No Religion included 25,474 persons who identify as Jewish when asked but reported "none," "agnostic" or "atheist," to a question asking their current religion. They are commonly referred to as "secular Jews."

Jews By Choice. This group consists of persons who are currently Jewish but were born Gentile. Within this group of 17,118 persons, 59% have formally converted to Judaism and the remain-

der have not undergone a formal conversion. Since each Jewish denomination has its own definition of conversion, this report uses the term "Jews by Choice" to identify this group.

The population survey found that a "**core Jewish population**" of 519,151 Jewish persons reside in the area served by the Jewish Federation of Greater Los Angeles: The western half of Los Angeles County and the eastern part of Ventura County (see map of service area on inside front cover). The survey gathered information about another 70,668 non-Jewish persons who reside in Jewish households, and 29,154 persons who have Jewish backgrounds but practice other religions or are being raised in other religions. The latter two groups are not included in the 519,151 total or in the analysis of the Jewish community.

This initial report is intended to present an overall portrait of the Los Angeles Jewish community as it is today. It paints the communal picture in broad strokes, leaving details of specific interest, such as in-depth examinations of particular population segments, sub-regions or service needs, for future publications. This initial report is first and foremost an inquiry about the needs, behaviors, attitudes and personal histories of a diverse, vibrant and ever-changing community. It has been prepared in the hope of understanding and better serving that community now and in the future.

The study needed the vision and cooperation of many people, organizations and funders to make it happen. Jewish Federation Presidents Irwin Field and Herbert Gelfand and Executive Vice President John Fishel had the initial vision and marshalled 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 Jewish Federation's constituent agencies and other communal organizations provided substantial input and encouragement. 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 Sandra King of Jewish Family Service of Los Angeles, a preliminary survey of institutionalized Jewish elderly who did not have telephones. Editorial comments were received from Eve Fielder, Bruce Phillips, Ruth Stroud, Carol Koransky, Miriam Prum Hess, 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.

Notes:

1. Vorspan, Max and Lloyd P. Gartner. 1970. *History of the Jews of Los Angeles*, San Marino, CA. Huntington Library.
2. Kosmin, Barry A., Sidney Goldstein, Joseph Waksberg, Nava Lerer, Ariella Keysar and Jeffrey Scheckner. 1991. *Highlights of the CJF 1990 National Jewish Population Survey*. New York: Council of Jewish Federations.



AGE & GENDER

The Los Angeles Jewish community is showing signs both of graying and a potential for growth in the number of children. In this section, trends in aging and gender are considered.

AGING JEWISH POPULATION Since the 1979 survey, the number of Jews over 65 has almost doubled from 11.1 percent in 1979, to 20.4 percent in 1997. Also turning gray are the post-World War II "baby boom" age group (33 to 51-year-olds) who have grown up here, and who have been joined by Jewish baby boomer migrants from other parts of the U.S. and abroad.

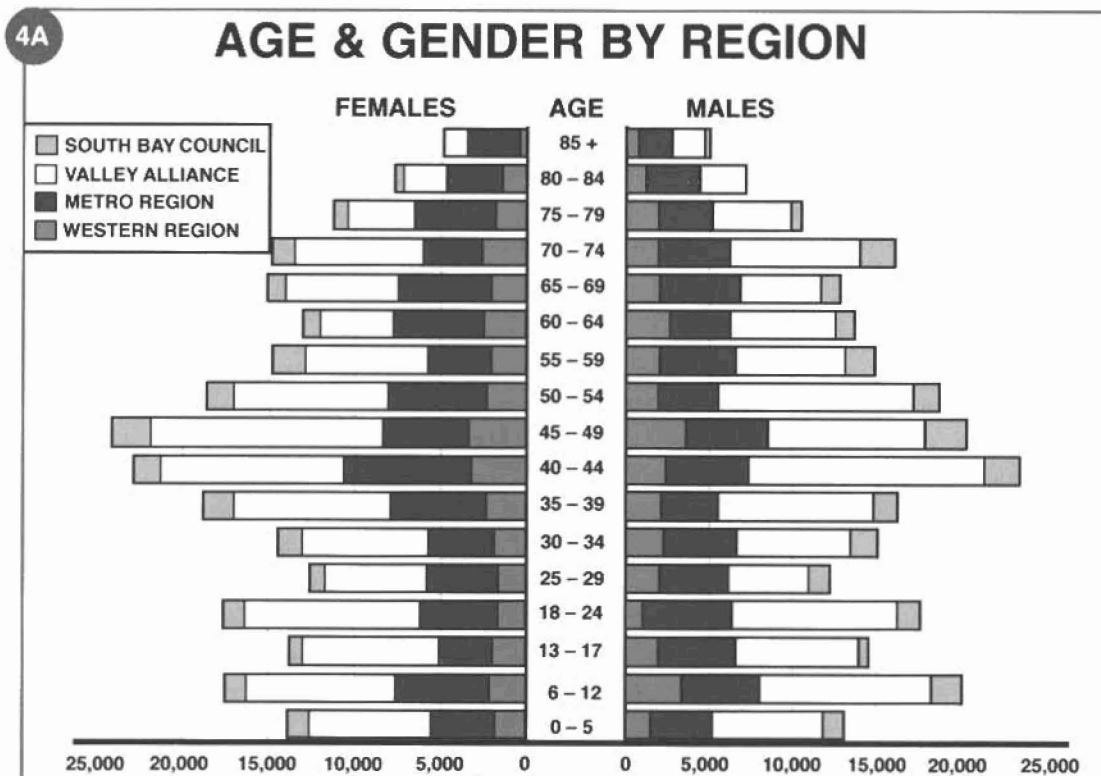
BABY BOOMERS LARGEST GROUP Baby boomers, at 30 percent of the overall Jewish population, have reached their long-predicted potential as the largest demographic segment with the widest geographical distribution (see Map 5A). Often caught between raising school-age children and caring for aging parents, this group is aptly called the "sandwich generation." The wide dispersion of boomers in almost all Federation sub-regions may be viewed as a strength, since this group is the most active in communal, economic and other involvement. Sub-areas with smaller numbers of baby boomers, where over-50 populations predominate, such as Beverly Hills, Palos Verdes and Malibu/Palisades, tend to be more affluent.

CHILDREN OF BABY BOOMERS The offspring of the baby boomers (ranging in age from newborn to 24) at 21 percent, are the second-largest demographic group in the survey area. Over the next 10 years, as the youngest of the baby boomers age beyond their child-bearing years, fewer births are expected until about 2005. Beginning currently and peaking in the years between 2005 and 2015, the children of baby boomers, the so-called "baby boom echo" will start having their own babies, resulting in a rising number of births.

SERVICE DEMANDS TO INCREASE
The graying of the community will continue as baby

boomers age and may live longer than their parents. Currently those 65 and older comprise 20 percent of the total population. By the year 2020, those 65 and over will climb to 31 percent. At that time, there will be an unprecedented number of Jews over 85 and "young elderly" (those between 65 and 85). There will also be increased demands for services for the growing number of youngsters. The demand for educational services has already begun and will peak in about 10 years. Coincident with these needs, increasing numbers of aging baby boomers will also require additional services.

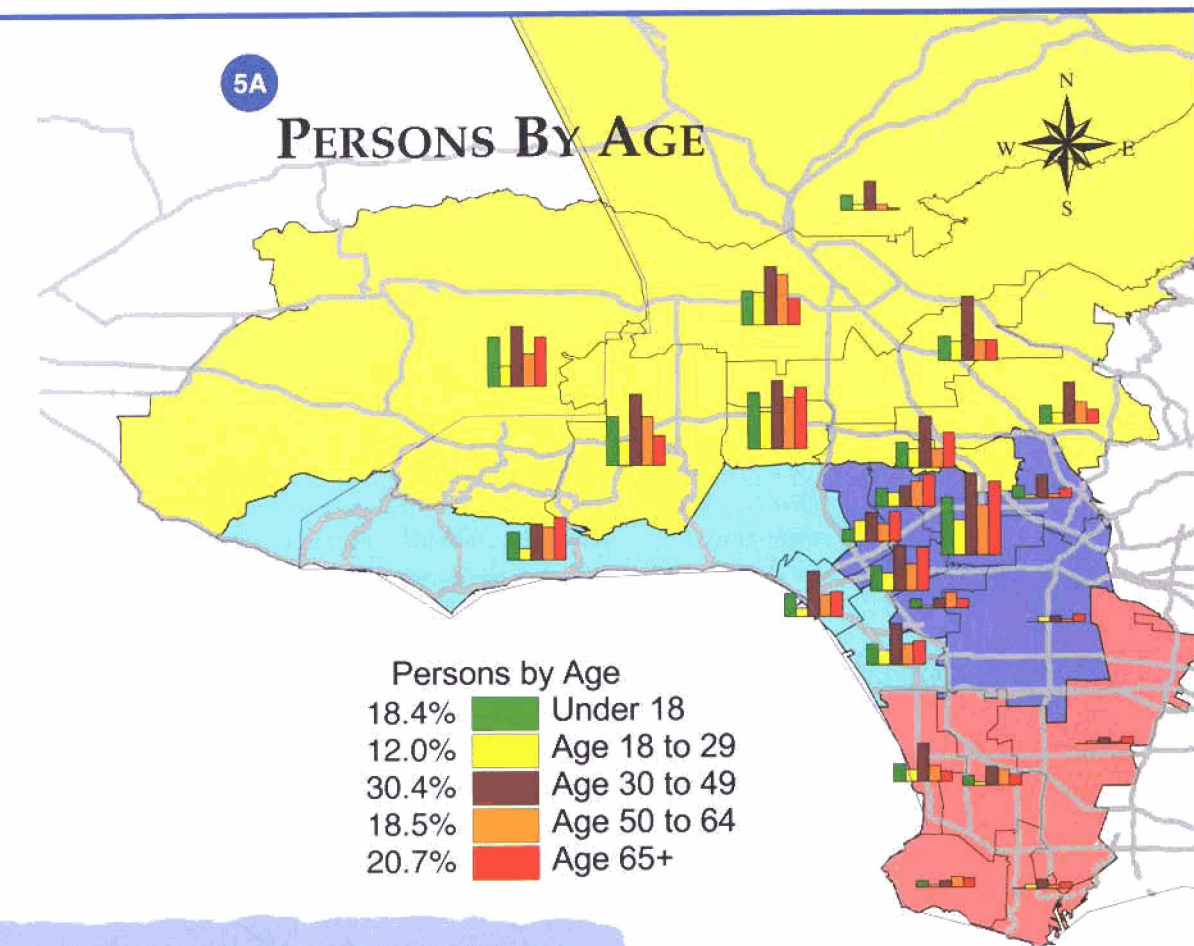
ENCLAVES OF YOUNG AND ELDERLY Those



outside of the sandwich generation – those who are under 18 and not yet in the workforce and those over 65 who have left it – are scattered throughout the Federation area. Higher concentrations of these two population segments, which utilize greater levels of services such as health and education, are found to be living side by side in some sub-areas. While differing in socioeconomic characteristics, the Fairfax and Encino/Tarzana sub-areas each have over 10,000 school-age Jewish children and over 10,000 individuals 65 or older. Smaller concentrations of young and elderly were found in the West Valley, Southeast Valley and Cheviot/Beverlywood sub-areas.

MORE FEMALES IN SOME AGE GROUPS AND AREAS In the overall Federation area there are 3 percent more females age 30 to 49 years old than there are males. The sub-areas where gender inequality is especially pronounced are Palos Verdes, Beverlywood/Cheviot Hills, Beverly Hills, and Culver City. In these areas there are over 20 percent more females aged 30 to 49 years old than there are males. In the younger age group, 17 years and below, males actually outnumber females by 3 percent.

Some Jews searching for Jewish mates have noted the scarcity of available matches. Is Jewish demography responsible? A demographic pattern called a "gender mismatch" is at work. Taking into account the conventional model in which women tend to marry men who are older and men usually wed women who are younger, there is a substantial mismatch of the sexes in Jewish Los Angeles. Baby-boomer males in their early 40s seeking younger females in their late



20s or early 30s will encounter a distinct shortage since there were fewer people born in the post baby boom generation. The converse is also true for females ages 40 to 49 in search of Jewish male partners a few years their senior, since there were fewer people born in the pre-baby-boom generation. This phenomenon may affect marriage prospects for upcoming generations since there are wide fluctuations in birthrates in different generations.



HOUSEHOLD COMPOSITION

In the LAJPS, Jewish households were defined as those with at least one person who was either born or raised as a Jew, or who states his/her current religion as Jewish, and is not practicing another religion. In this section, the survey examines the 247,668 such households in the Los Angeles Jewish community and the 519,151 individuals who comprise those households.

With whom do we share our homes? This is what is meant by "household composition."

To describe the widely differing ways households are formed and exist in the Jewish community in Los Angeles would require as many as 30 categories segmented by size, type and relationships among the members. For this study, the households were collapsed into six broad household categories:

- One person living alone
- Married couples without children
- Married couples with children under and over 18
- Single parents with children under 18
- Related persons residing in household
- Non-related persons residing in household

HOUSEHOLD SIZE DECLINES Jewish households, like general American households, have been declining in size for several decades. Since 1979, the size of the average Jewish household in Los Angeles has dropped from 2.27 persons per household to 2.1 in 1997. That compares to 2.91 for all Los Angeles households and 2.27 for non-Hispanic white households (1990 U. S. Census).¹

SIZE VARIES BY DENOMINATION Within the Jewish community, household size varies by denomination (see 6A). Orthodox households are the largest, averaging 2.7 persons, followed by Conservative with 2.3, and Reform and Reconstructionist households with an average of 2.1. Jewish households that do not identify themselves with any denomination average 1.8 persons.

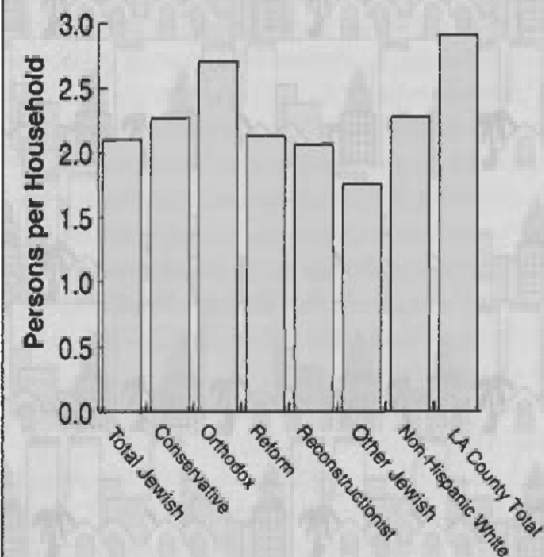
COMPOSITION REMAINS STABLE Household composition has remained stable since 1979.

Households consisting of married couples with children at home were 24 percent in 1979, and 23 percent at the time of the study. The number of married couples without children at home, remained unchanged at 33.2 percent. Single parents with children under 18, also remained unchanged at 3.9 percent. Single person households were 39 percent in 1997 and 40 percent in 1979.

NUMBER BORN REMAINS STABLE Since the 1979 survey, the number of Jewish children born has remained stable. During the year in which this study was conducted, 5,401 new babies were born to Jewish households in the survey area as compared to 5,530 in 1979. Since the height of the baby boom in the early 1950's, the fertility of the Los Angeles Jewish population has declined, as has the fertility of the non-Hispanic white population. During the the 1980's, Jewish fertility reached a low of 185 children age 0-4 per thousand women of childbearing

6A

Persons Per Household



age 15-44. Currently, the fertility rate has risen to 213, reflecting the "baby boomlet" effect of baby boomers having children at later ages.² However, Jewish fertility is significantly lower than the surrounding non-Hispanic white community's 312 children per 1,000 women of childbearing age.

DECLINE IN FERTILITY OFFSET BY BABY BOOMER GRANDCHILDREN As members of the baby boom generation age beyond their child-bearing years, the resulting decline in fertility is likely to be offset somewhat as the baby boomers' children begin having offspring of their own. Still, the low fertility rate among Los Angeles Jewry, coupled with stagnant in-migration of Jews, is expected to lead to a continued decline of the Jewish populace as a percentage of the overall population. The estimated 1.7 total fertility rate (TFR) of the Los Angeles Jewish

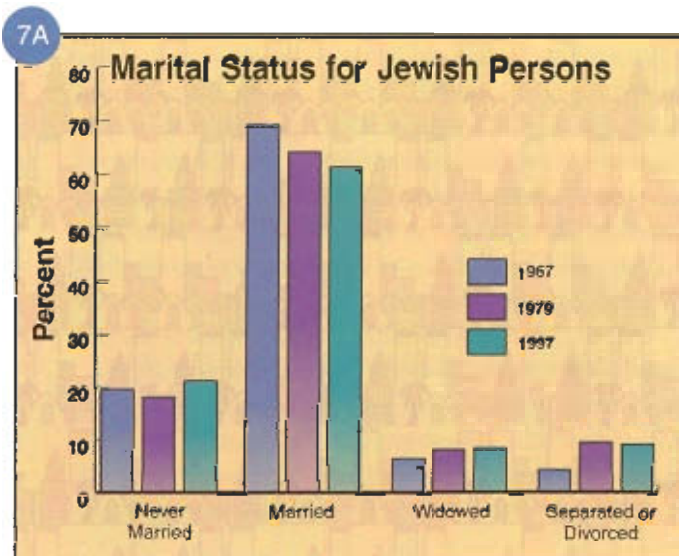
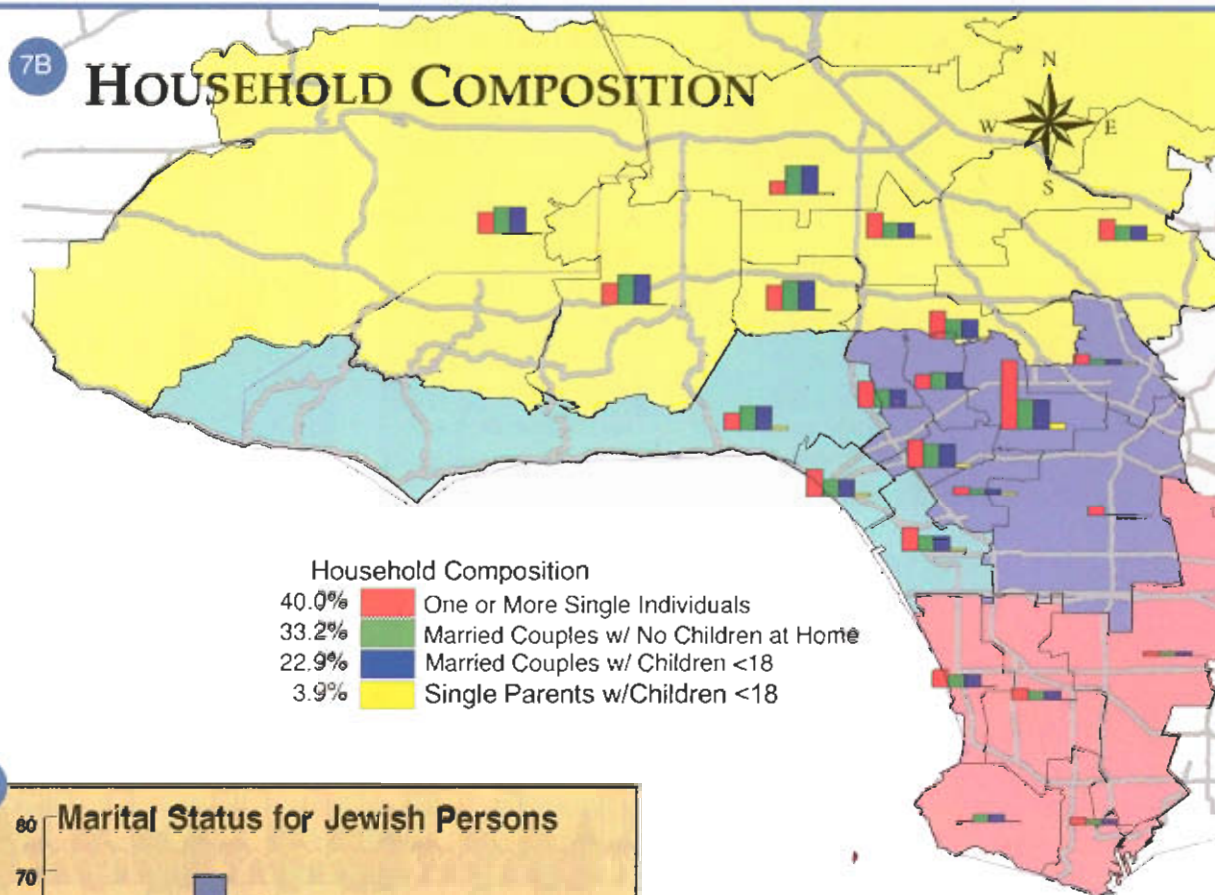
community falls below the 2.1 level needed to replace the current population.

MORE MINORS AT HOME Married couples with children under 18, typically considered the essential building block of Jewish life, represent only 22.9 percent of Jewish households in the Los Angeles area. That is a higher proportion than in surrounding non-Hispanic white households, where the figure is 17 percent (1990 U.S. Census). Single parents with minor children comprise 3.9 percent of Jewish households, compared to 4 percent for non-Hispanic white households.

SINGLE HOUSEHOLDS CHANGE Never married single persons increased from 18.2 percent in 1979 to 21.2 percent in 1997. However, the number of singles living alone has declined from 32 percent in 1979 to 28 percent currently. These figures indicate the likelihood that more singles than in 1979 are sharing housing.

GAY AND LESBIAN HOUSEHOLDS Respondents who were single, living with a partner, or stated that they did not know their marital status, were asked if they considered themselves a member of the gay or lesbian community. Of these, 4,051 respondents stated "yes," equating to at least 1.6 percent of Los Angeles Jewish households identifying as gay or lesbian.

MULTI-GENERATIONAL HOUSING Over one in twenty households has an adult child living with one or two parents. The younger adult may have never left their parents' home or may have returned to it. The household may also be composed of an older adult who has moved in with his/her adult children and their family. This living arrangement is most prevalent in the Valley Alliance area.



Notes:

1. Non-Hispanic white households comprise about 46 percent of the total households in the Los Angeles area.
2. As measured by GWR-Child/Women Ratio formula.



The economic success of the Los Angeles Jewish community is, in part, the result of educational attainment of its members. In this section, the survey examines the rise in economic levels, the continuing move towards higher education, and an ensuing shift towards professionalism, especially as it relates to the attainments of Jewish women.

Economically speaking, not all single parent households are the same. Earning at the median of \$25,000 per year less than all households with children under 18, single parent households with children have incomes which can vary widely. Single parent households comprised of a parent and teenagers have a median income of \$34,266, while single parent households with only children under 13 earned a median income of \$53,734. Why this almost \$20,000 difference in income? While single parents of children under 13 are on the average only a year younger than single parents of teens, they married an average of 3.4 years later. This delay in marriage and in starting families by single parents of children under 13, is accompanied by higher educational and professional achievements and thus, higher incomes.

MEDIAN INCOME

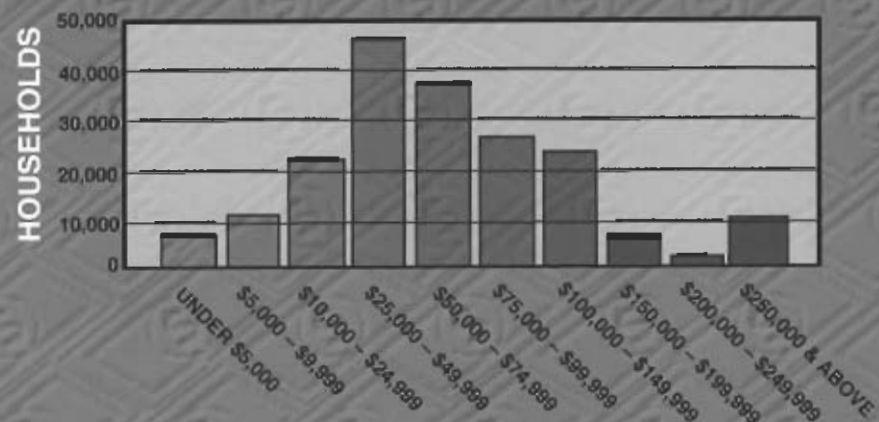
COMPARED The median household income for the total survey area in 1996 was \$52,050. (Median household income is the figure that half of incomes are above and half are below.) In 1978, the median income (adjusted to 1996 dollars) was \$47,685, pointing to a moderate increase in median household income within the Jewish

community. By comparison, in 1995, the median household income for non-Hispanic white households in the U.S. was \$35,766 (U.S. Census Bureau, March 1996 Current Population Survey). Most Federation regions have experienced a real increase in median household income since 1978. The lowest 1996 median household income was measured in the Metro Region, with \$33,986 – a 37 percent increase over adjusted 1978 figures. The highest current median income was in the Western Region, \$57,021, a 16 percent increase. Median income in the South Bay Council was \$53,555, an increase of 12 percent. The Valley Alliance area median household income of \$52,809 remained the same.

INCOMES RANGE WIDELY Households with annual incomes below \$10,000 represented 9.4 percent, while 6.8 percent reported incomes of \$200,000 and above. The largest group, 33 percent, had incomes in the \$50,000 to \$99,999 range. For married couples with children, the median income was

8A

1996 HOUSEHOLD INCOME BEFORE TAXES



\$79,806; for single parents with children, the median income was \$51,240; for persons living alone, the median income was \$28,973.

LOW-INCOME HOUSEHOLDS SPREAD THROUGHOUT AREA Few sub-areas have concentrations of exclusively high – or low-income households (see map 9A). The sub-area of Fairfax, with high concentrations of immigrants and native-born elderly living alone, stands out as having an especially high number of low-income households. Other sub-areas, such as North and Central Valley, Santa Monica/Venice, Cheviot/Beverlywood and Central City, also have significant numbers of households earning less than \$10,000 per year. The persons in these households tend to be disproportionately elderly, disabled, post World War II and more recent immigrants, persons living alone, single parents with their children, and unemployed persons. To a lesser extent, there are also college and graduate students and other younger persons struggling to attain career

goals among the low income households.

UNEMPLOYMENT IS LOWER Unemployment within the Jewish community is only 3.4 percent. Two-of thirds of these are women and one-third men. This compares to 6.3 percent of the general population in Los Angeles County.

OCCUPATIONS CHANGE The occupations in which Jews work have changed considerably in the past two decades. After benefiting from long and costly years of higher education, many children of business proprietors, managers, administrators and skilled craftspeople have chosen to follow occupational paths different from their parents. This has resulted in a decline in the number of Jews in these types of occupations.

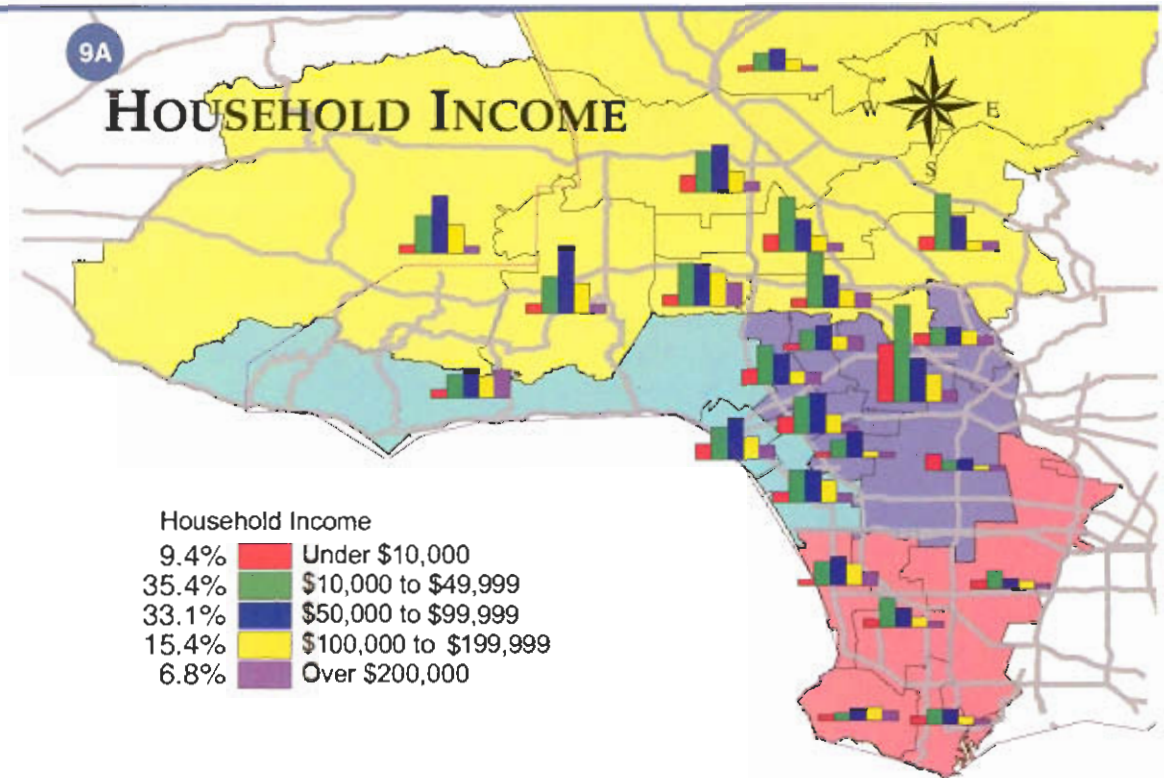
POPULATION BECOMES MORE EDUCATED AND PROFESSIONAL Since 1979, the number of Jews over 18 who have not finished high school has dropped from 7.2 percent to 2.1 percent. At the same time, more Jews are investing in higher education than ever. Since 1979, the proportion of students over age 18 in the Jewish population, has increased three-fold, from 2.9 percent to 8.6 percent. The number of Jews holding a Bachelor's degree or higher has grown from 46.2 percent to 57.5 percent. During this period, the number of those working in professional occupations has climbed from a third to more than a half.

Indicators of the professionalization of the Los Angeles Jewish population are the number of those in the medical, legal, arts and entertainment fields. Doctors and dentists comprise 5.8 percent of the working Jewish population in Los Angeles, more than eight times the proportion in the general U.S. labor force. The 6.2 percent of Los Angeles Jews who are lawyers and judges is eight times the nation-

al proportion in those fields. Writers, artists and entertainers represent 9.6 percent of the working Jewish population, six times their proportion in the general workforce. While sales workers, at 13.4 percent, are close to the 12 percent found in the general labor force, self-employed Los Angeles Jews comprise 35.7 percent – four times the 8 percent self-employment rate found in Los Angeles.

WOMEN MAKE PROFESSIONAL GAINS The proportion of women in the labor force in certain professions has increased significantly since 1979, from 36 percent to 53 percent. Currently, females outnumber males as accountants, social scientists,

social workers, college faculty and as elementary and secondary school teachers. Among the estimated 13,380 Los Angeles Jews who work as doctors and dentists, about 8,062 are male and 5,318 are female – a 60-to-40 percent ratio. Women comprise about 20 percent of the 14,164 Jewish lawyers and judges in Los Angeles, 41 percent of the estimated 22,000 Jewish artists, writers and entertainers, and 46 percent of the estimated 31,000 Jews in executive, administrative and managerial occupations.





At the center of Jewish continuity is Jewish marriage. With what frequency do Jews marry other Jews? In this section, the answer to this essential question is found by examining the patterns of inmarriage and intermarriage, as well as age of marriage, and divorce.

The intermarriage rate is a much cited and much misunderstood calculation. If the nationally cited intermarriage rate is 52 percent and the Los Angeles rate is 41 percent, how is it that in Los Angeles less than one quarter, 23 percent, of Jewish married households have a non-Jewish spouse? The misunderstanding comes from the fact that the intermarriage rate is calculated by counting only Jewish born persons who married a non-Jewish person in the 5 years prior to the survey. In other words, the intermarriage rate does not include marriages which occurred more than five years ago.

MARRYING LATER The majority of adult Jews (over 18) in Los Angeles – 60.2 percent – are currently married, and just over half of all Jewish households in the Federation area – 51.8 percent – consists of married couples. Yet, the data suggests that many

often delay marriage in order to pursue higher education, professional training, and to establish careers. The median age at which Los Angeles Jewish women first marry has risen from 22 years old in the early 1970's to 26 during the period of 1988 to the present. For men, it has risen from 25 to 28. This compares to the U.S. median age of first marriage of 23.7 for women and 25.5 for men since 1988 to the present.

SIGNIFICANT NUMBERS NEVER

MARRIED Not only do Jews marry later than others, but significant numbers of Jews in Los Angeles have never married at all. Of Jews over 18 in the study area, 21 percent have never married, a rate that is about the same as the 1990 National Jewish Population Survey. Most are not in a "living together" relationship. Jews living with partners to whom they are not married represent only 2 percent of all persons over 18 years old. Three quarters of these partnership relationships are heterosexual.

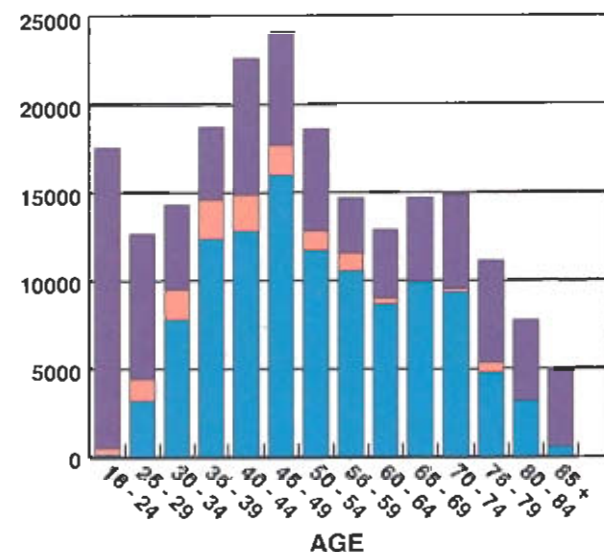
MOST MARRIED TO JEWS OR SEEKING

SPOUSES The vast majority of currently married born-Jewish persons in the Federation area – 81 percent – are married to other Jews. Nationally, in 1990, only 68 percent of Jews were currently inmarried. Of those in Los Angeles who have not yet married, 56 percent said it was important to marry someone Jewish. However, marriage is a goal that eludes these singles, less than a third – 30 percent – of single Jews who felt it important to marry were in serious relationships. Half of these relationships were with other Jews. Marriage and intermarriage rates differ somewhat among men and women at differing ages (see charts 10A and 11A).

LOWER INTERMARRIAGE RATE Over the past five years, Jews in Los Angeles have intermar-

10A

Intermarriage & Inmarriage of Females



ried at the rate of 41 percent. That means that about two out of five Jews who married during this period picked non-Jewish spouses. This figure is considerably lower than the 52 percent measured in the 1990 National Jewish Population Survey. One possible explanation is that more Jews in Los Angeles are generationally closer to the immigrant experience than in other areas of the country, and intermarriage is associated with additional generations of a person's family being in the United States. Another explanation for the higher national intermarriage rate is that intermarrieds tend to live in Jewishly sparse areas.

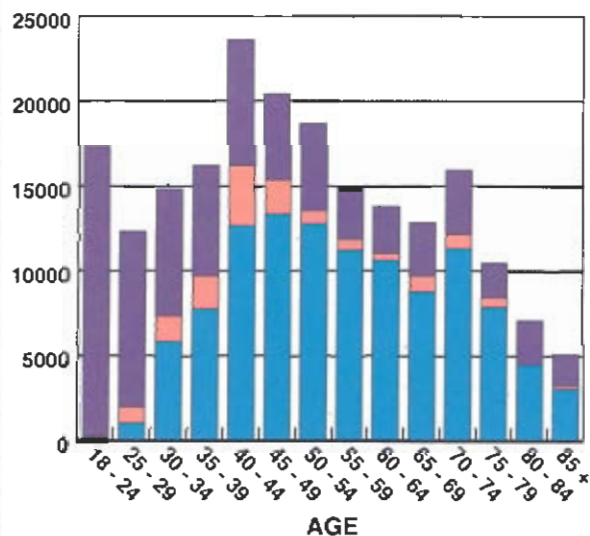
JEWISH DENSITY AND INTERMARRIAGE

Within Los Angeles, intermarried couples tend to live in areas of lower Jewish density; conversely inmarried couples tend to live in higher Jewish density areas (see map 11B). In the low-Jewish-density region served by the South Bay Council, stretching from Westchester to San Pedro, more than a third of married households are intermarried. Within some South Bay subregions over half of currently married households are intermarried, as in San Pedro with 62

percent intermarried and the eastern area of the South Bay Council area with 52 percent intermarried. In highly Jewish areas such as Beverly Hills, 4 percent of currently married



Intermarriage & Inmarriage of Males



households are intermarried and in the Encino/Tarzana subregion 10 percent are intermarried (see chart 11B).

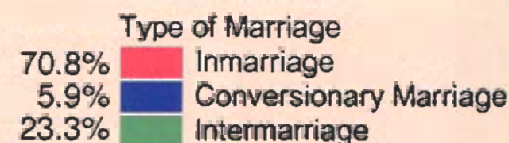
MOST MARRY ONCE

The majority of married Jews have married only once. Of 255,197 married Jews in Los Angeles, 85 percent are in a first marriage, 13 percent are in a second marriage, and 2 percent are in a third. Of all unmarried Jews 18 years and over, just over half have never been married. Among the remaining 46 percent, 49 percent are individuals who are widowed, 45 percent are divorced, and 6 percent are separated. Of these previously married three groups, 74 percent have been married once, 21 percent twice, 4 percent three times, and 1 percent four times.

HIGHER DIVORCE AMONG INTERMARRIED

Divorced individuals make up 8 percent of all adult Jews in the survey area and 19 percent of single Jews. The study found that half of those who are divorced had been married to a non-Jewish spouse, compared to only 15 percent of those who are currently married to Jews in their first marriage. The disproportionate number of divorced Jews who had been intermarried is consistent with other research¹ which

TYPES OF MARRIAGE



shows that intermarriages are twice as likely as inmarriages to end in divorce. In Los Angeles, over the past five years, new Jewish households formed at the rate of four intermarried households for every three inmarried Jewish households. Whether the inmarriages continue to outlast the outmarriages because of higher divorce risk among intermarrieds remains to be seen.

Note:

1. Phillips, Bruce A. 1997. *Re-examining Intermarriage: Trends, Textures and Strategies*. New York: The Wilestein Institute and The American Jewish Committee.



Self identifying as Jewish in Los Angeles, as elsewhere in America, is voluntary. The decision to identify with a particular denomination, or to affiliate with one religious institution instead of another, is a significant expression of American Jewish identity. This section examines the choices of a new generation and shows that a significant portion have not remained affiliated with their parents' denominations.

Denominational Enclaves

Some denominations have clustered in particular areas of Los Angeles. Several Orthodox enclaves – including Hancock Park, Pico-Robertson and Valley Village – are situated in neighborhoods that are walking distance from synagogues and schools. This is a development that runs counter to the Los Angeles urban model of the auto culture. A community of Reconstructionists can be found in the Malibu/Palisades/Brentwood area surrounding their only two synagogues in the Los Angeles area.

MOST IDENTIFY WITH DENOMINATION

Household respondents were asked: "Referring to Jewish religious denominations, do you consider yourself to be Conservative, Orthodox, Reform,

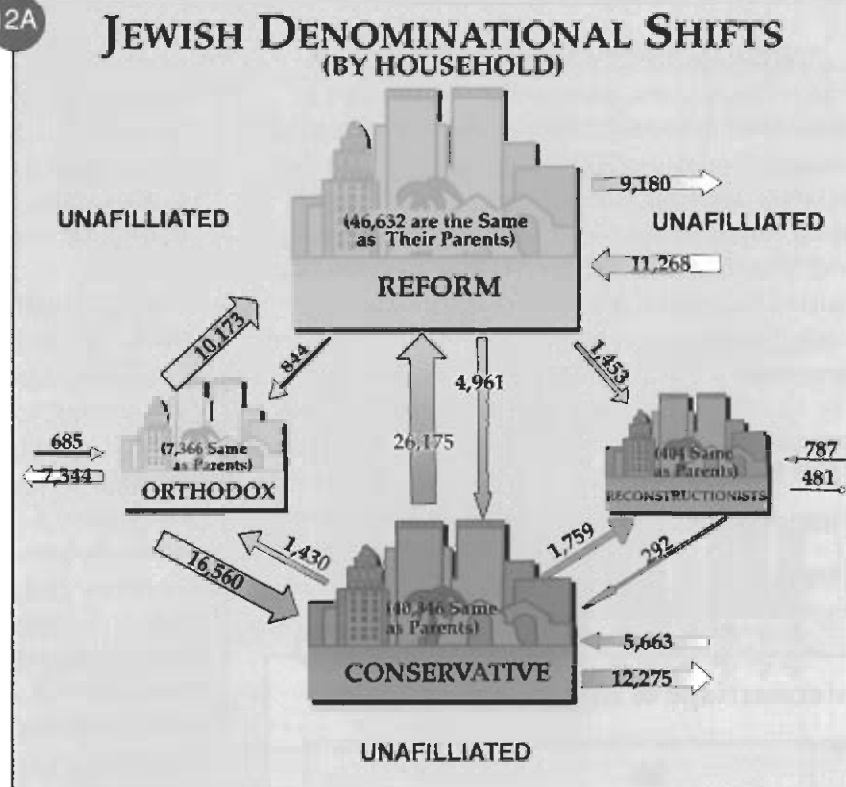
Reconstructionist or something else?" Three quarters of respondents, 74.4 percent, put themselves in the first four categories; 2.7 percent described themselves as multi-denominational or traditionalists; 6.8 percent stated that they did not know what their Jewish denomination was; 8.6 percent described themselves as "just Jewish;" 2.8 percent reported that they were non-practicing or culturally Jewish; and 4.7 percent described themselves as being either secular, agnostic, atheist or having no religion.

DENOMINATIONAL GROWTH AND DECLINE

Los Angeles Jewish households identifying themselves as Reform grew from 37.2 percent in 1979 to 39.9 percent. Reconstructionists increased from less than 1 percent to 2 percent. The proportion of Conservative households declined from 33.9 percent in the 1979 survey to 28.2 percent. Orthodox households declined from 5.2 percent to 4.3 percent.

MORE PEOPLE IDENTIFY THAN JOIN When "dues-paying" is the identifying factor, a numerically different image emerges. More people identify with various denominations than actually belong to them. Dues-paying households belonging to synagogues constitute only 35 percent of those who identify themselves as Reform, 48 percent of Conservative, 67 percent of Orthodox and 34 percent of Reconstructionist Jews. The three larger Jewish denominations in Los Angeles are below 1990 com-

12A



parable national household synagogue membership levels, which were 43 percent for Reform, 59 percent for Conservative, and 72 percent for Orthodox.

SYNAGOGUE MEMBERSHIP RISES

Synagogue membership of households in Los Angeles has risen from 25 percent in 1979 to 34 percent. That is still below the 1990 national figure of 41 percent. This figure mirrors the 38 percent "church adherence" among the non-Jewish population in the Pacific region of the U.S., as compared to 53 percent "church adherence" nationally.

MANY SWITCH FROM PARENTS'

DENOMINATION In a society where religious iden-

tity and denominational preference are matters of personal choice, it is not surprising that boundaries between denominations are porous and tend to shift.¹ The 1990 National Jewish Population Survey showed that 44 percent of American Jewish adults had switched from their childhood denomination. In the Los Angeles survey, the figure was 47 percent. The greatest shift was from Conservative, followed by Orthodox.

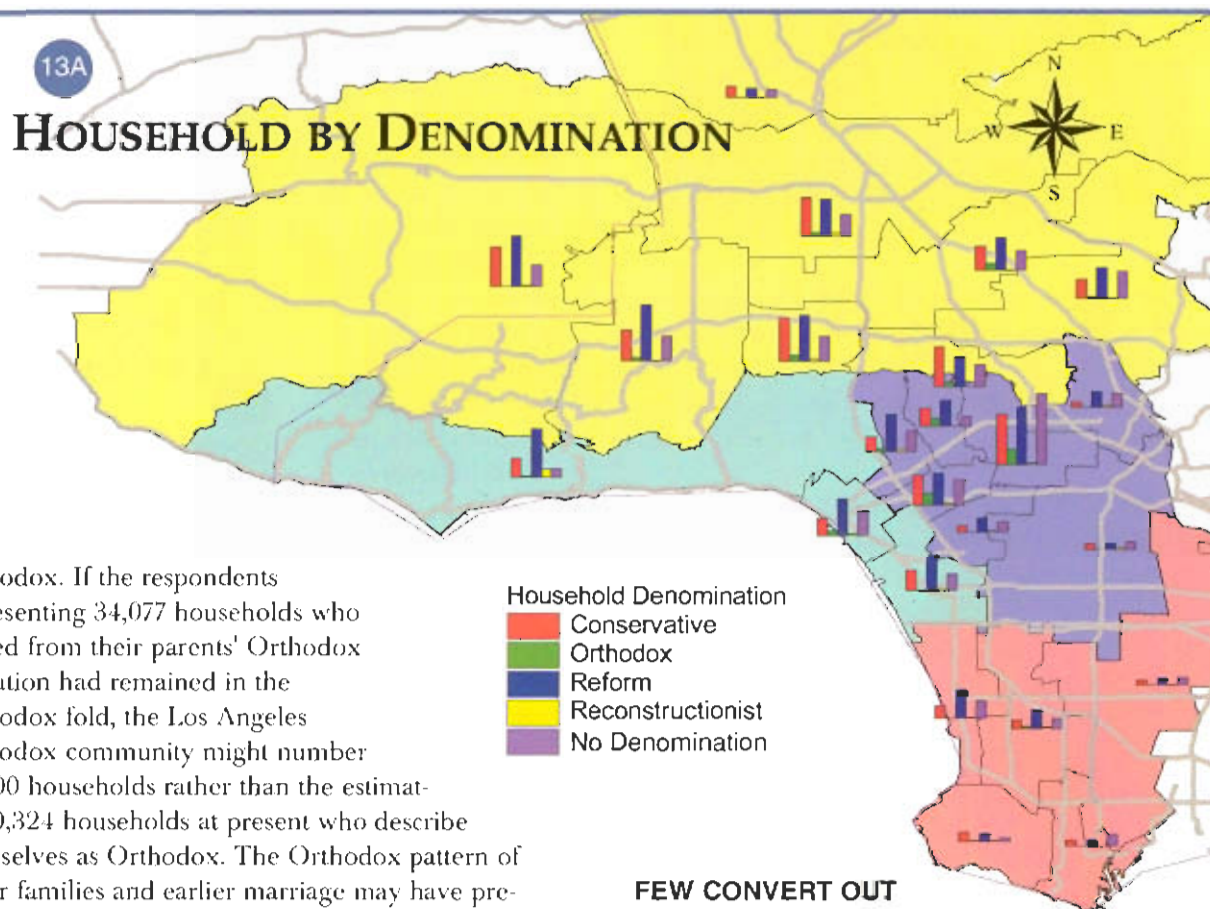
Respondents representing 64,034 households who describe themselves as Reform, Conservative, Orthodox or Reconstructionist reported that their parents' denomination was different than their own. Of these, 46 percent shifted from parents who identified as Conservative, 42 percent switched from Orthodoxy, and 11 percent shifted from Reform. Reconstructionism, a relatively young denomination, has yet to have a history of children shifting to other denominations.

THE ROOTS OF CHANGE Another way to assess the degree of denominational shifting is to examine the origins of each denomination's respondents (see 12-A). Of all Orthodox respondents, 71 percent reported their parents were Orthodox, 14 percent were Conservative, and 8 percent were Reform. Of Conservatives, 59.5 percent reported their parents' denomination as Conservative, nearly a quarter (24.4 percent) said their parents were Orthodox; and 7.3 percent identified their parents as Reform. Half of households who are currently Reform report their parents' denomination as Reform, 27.8 as Conservative, and 10.8 percent as Orthodox.

SHIFTS IMPACT ORTHODOX MOST These shifts have had a major impact on the size of the denominations in Los Angeles, particularly the

Orthodox. If the respondents representing 34,077 households who shifted from their parents' Orthodox affiliation had remained in the Orthodox fold, the Los Angeles Orthodox community might number 44,000 households rather than the estimated 10,324 households at present who describe themselves as Orthodox. The Orthodox pattern of larger families and earlier marriage may have prevented an even more precipitous population decline among the city's Orthodox community.

REFORM GAINS FROM OTHER DENOMINATIONS From the diagram (see 12-A), it is apparent that Reform Judaism has reaped the greatest gains from the denominational shift. While the Conservative Movement has had the greatest decrease in absolute numbers, the Orthodox community has experienced the highest proportional losses. The increase of Reform has come from all other denominations.



FEW CONVERT OUT

The survey found that other religions have not made significant inroads into the Jewish population. Less than half of a percent of people born and raised Jewish converted to another religion. Instead of converting, Jews who intermarry are more likely to see their children "blended out" by being raised in or choosing a religion other than Judaism.

Note:
1. Lazerwitz, J. Alan Winter, Arnold Dashefsky, and Ephraim Tabor. 1997. "A Study of Jewish Denominational Preference." *American Jewish Yearbook*. New York: American Jewish Committee.



Los Angeles is sometimes called the Ellis Island of the West. As an active destination of Jewish immigration, it is alive with the rich and varied nature of the world Jewish community. In this section, these new and growing communities, as well as earlier ones, are examined.

ONE IN FIVE JEWISH ANGELENOS FOREIGN-BORN The Los Angeles Jewish community is comprised of a relatively large number of "new Americans" and their U.S. born children. Twenty-one percent – or about one in five Jewish Angelenos – is foreign-born, i.e., born outside U.S. territory. This compares with 8.6 percent nationally (1990 National Jewish Population Study). Almost half, or 45 percent of Los Angeles Jews, are immigrants or children of immigrants. Only one in 12 can say that both sets of grandparents were born in the U.S.

MIGRANT GROUPS DEFINED Since individuals often have multiple and overlapping cultural and ethnic identities, specific definitions are used when describing an ethnic group. International migrant groups such as Jewish persons from the former Soviet Union, Israel or Iran can be described as including both those who immigrated from those countries, and members of their households such as children or spouses. However, by including persons who have not undergone the same migration experience, such as U.S. born children of immigrants, or a

spouse who originates from a country other than an immigrant survey respondent, the picture is greatly muddled. Therefore, in this report, international migrant groups are defined as being comprised only of persons whose place of birth is not the U.S. and who immigrated from the specific country described. This definition often yields surprisingly modest numbers of immigrants from various countries, numbers often far smaller than are commonly believed to be the case by the immigrant and surrounding Jewish communities.

RUSSIA, THE OTHER COUNTRIES OF THE FORMER SOVIET UNION, AND IRAN The largest immigrant Jewish community in Los Angeles is from Russia and other countries that were part of the former Soviet Union (FSU). The second in size is the community made up of immigrants from Iran. An estimated 24,526 Jewish Angelenos in the survey area were born in Russian and the other

countries of the FSU and about 16,872 were born in Iran. Again, these two communities could be defined as being larger if other criteria were considered, such as having a parent who was born in Russia, the other countries of the FSU, or Iran. In the case of Russia and the other countries of the FSU, this would

increase the number of Russian descent to about 70,000. However, a group defined this way would no longer consist primarily of Russian immigrants whose second language is English. In the case of the Iranian immigrant community, using the expanded definition of parents

being born in Iran increased the size of the community to 18,000.

This indicates that the Iranian Jewish community is newer to Los Angeles and has not had the historical pattern of migration to the U.S. that has characterized the Russian and FSU communities.

ISRAELI IMMIGRANT COMMUNITY The survey showed that an estimated 14,170 Jews in Los Angeles were born in Israel, making them the third largest immigrant group of Jewish Angelenos. However, when respondents were asked whether anyone in their household considered themselves

an Israeli, almost four times this number – about 52,400 individuals – identified as Israelis. Some of these persons have spent a substantial portion of their lives in Israel, although they were not born

Jewish Immigration to Los Angeles by Country

14A

COUNTRY OF BIRTH	PERSONS
RUSSIA & FSU	24,526
IRAN	16,782
ISRAEL	14,170
CANADA	6,615
GERMANY	5,755
POLAND	4,072
CZECHOSLOVAKIA (former)	2,917
MIDDLE EAST (misc.)	2,891
GREAT BRITAIN (ENGLAND)	2,667
ROMANIA	2,392
NORTH AFRICA (misc.)	2,356
EASTERN EUROPE (misc.)	1,777
ASIA (misc. other)	1,763
SOUTH AFRICA	1,661
MEXICO	1,482
AUSTRIA	1,476
HUNGARY	1,325
ARGENTINA	1,225
CENTRAL AMERICA (misc.)	1,101
WESTERN EUROPE (misc.)	986

Who Is Sephardic?

Determining one's Jewish ethnic identity in this country is essentially a voluntary act. Nearly 54 percent of those in the survey who identify as Sephardim are U.S.-born. Two-thirds of Iranians consider themselves to be Sephardic. However, one third of the Iranians felt they are part of a distinct Iranian-Jewish community which traces its roots continuously to the dispersal of the Jews to Persia after the destruction of the first Temple is 586 BCE, and before the Ashkenazic and Sephardic traditions developed.

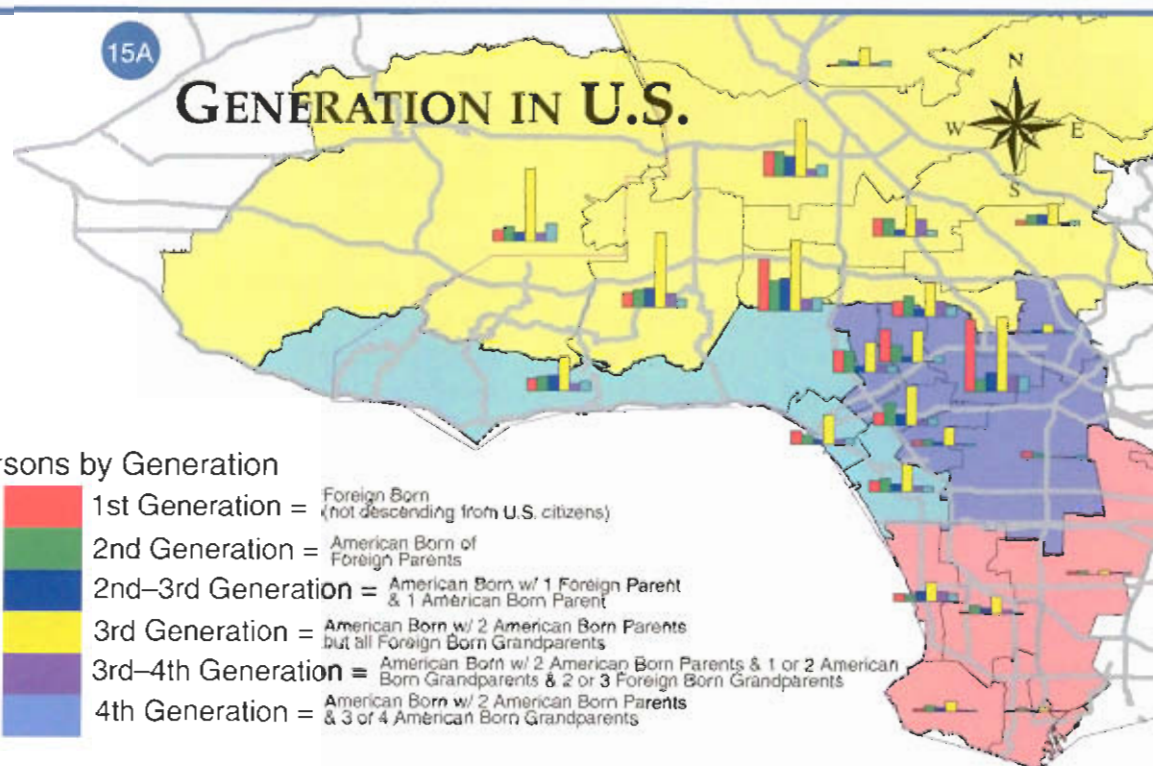
there. Others may not speak Hebrew or may not even have visited the Jewish state, yet were still identified by respondents as Israelis because they are the children or spouses of Israelis. The discrepancy between the formal demographic definition of an Israeli-born migrant and the broader sociological self-definition of an Israeli may explain the widely differing perceptions of the size of the Israeli community in Los Angeles.

HOLOCAUST SURVIVORS AND THEIR CHILDREN Some communities are defined by experience, not by place of birth or the geography of residence. An example is the Holocaust survivor community and its children. At the time of the survey, there were an estimated 13,975 Jewish Holocaust survivors in Los Angeles. Their children numbered 71,000. While the third generation was not enumerated, many were directly influenced by the Holocaust experience of their grandparents, and may be considered part of that community.

ASHKENAZIC, SEPHARDIC AND "JUST JEWISH" In terms of self-identified Jewish ethnicity – Ashkenazim – Jews of European origin, make up the majority of Jewish Los Angeles, constituting 60 percent of the populace. That compares to 10 percent who identify themselves as Sephardim – Jews who followed the traditions and customs of the Jews who were expelled from Spain in 1492. Of the rest, 12 percent did not know or could not describe their Jewish ethnicity; 7 percent described themselves as "Just Jewish," 3 percent as Russian Jewish, 2 percent as American, 2 percent as mixed, 2 percent as "other," 1 percent as having no ethnicity and 1 percent as Iranian, that is, neither Ashkenazi or

Sephardi.

SMALLER GROUPS IDENTIFIED When asked to classify themselves according to conventional U.S. Census ethnic categories, 95 percent of the Jews in the survey identified as white/Caucasian, 2 percent as other, 1 percent as black, 1 percent as Spanish/Hispanic, 1 percent did not know, .5 percent identified as Mexican, and .2 percent were in the "other" category. On a separate question about Hispanic origin, 2.2 percent of Los Angeles Jews identified as being of Hispanic origin (which included persons who previously had described themselves as white/Caucasian).





POPULATION CHANGES & MIGRATION

Population stability in Jewish Los Angeles is largely influenced by migration. In this section, the survey details this story and reports on the neighborhoods to which Jews have moved and why they plan to move in the future.

MIGRATION KEY TO POPULATION GROWTH

The key to the Los Angeles Jewish community's

Household composition, home ownership and age all play roles in determining how long Jewish Angelenos live in one place. Twelve years was the average number of years spent in one residence. Married couples without children averaged 16 years at the same addresses, while seven years was the average for couples with children. Homeowners stayed about 14 years per address, while renters averaged six. Those 45 and older stayed an average of 12 years – meaning they started putting down residential roots at 33 or so. As age increases, so does tenure, peaking at an average of 26 years at ages 75 to 79. At 80, tenure begins to decline which may be brought about by moves to smaller or more appropriate housing such as retirement villages or homes.

growth and stable population is not fertility but migration. Only one-third of Jews who live here were born in California. The Los Angeles Jewish community grew during the first seven decades of the century – exceeding the rate of general population growth of the city – primarily through the influx of migrants from other parts of the U.S. Since the post-war baby boom ended in the early 1960's,

Los Angeles Jews have not had enough babies to replace themselves. The relative stability in numbers from 1979 to 1997 is due to migration.

JEWISH PROPORTION OF POPULATION

DECLINES By 1955, the Los Angeles Jewish community had become the second largest in the country after New York. In the past 20 years, however, the number of Jews has stabilized, while the general population of Los Angeles has continued to grow. This has led to a decline in the proportion of Jews in Los Angeles, from 7 percent of area residents in 1980 to 5.5 percent today.

POPULATION SHIFTS WESTWARD In the past two decades sizable Jewish populations shifted westward toward the ocean and to eastern Ventura County. This westward shift has been made more pronounced by newcomers moving to West Los

16A

MAJOR REASON FOR MOVE	PERCENT
BETTER AREA	24%
JOB CHANGE/CLOSE TO WORK	12%
FRIENDS/RELATIVES IN OTHER AREA	9%
CRIME	9%
CLOSER TO SCHOOL/COLLEGE	5%
NEED MORE SPACE	5%
CHEAPER HOUSING	4%
CHANGE IN FAMILY SIZE	4%
TRAFFIC CONGESTION	3%
ALIYA/MOVING TO ISRAEL	2%
HEALTH REASONS	2%
RETIREMENT	1%
ETHNIC CHANGE	1%
TO BE IN A JEWISH NEIGHBORHOOD	1%
DON'T KNOW	4%
REFUSED TO ANSWER	1%
OTHER	13%
TOTAL	100%

Angeles and the natural decline of aging Jewish populations in areas such as Fairfax.

NO MASS EXODUS While movement of residences within and between regions is lively, there is no evidence of a mass exodus from any areas. Instead, the shifts are gradual, the result of school, housing and employment opportunities or life-cycle changes.

GREATEST DECLINE IN FAIRFAX In the Fairfax sub-area, the substantial population of aging Jews is being replaced by younger Jewish single and married households, including immigrants. To some degree, this has replenished the Jewish population. Overall, Fairfax still declined in population from 75,000 Jewish persons in 1979 to 55,000 currently.

HIGHEST GROWTH AREAS The sub-area with the highest population growth was the West Valley, which grew more than 100 percent in less than 20 years – from 19,000 in 1979 to 40,000 currently. The adjacent Simi/Conejo sub-area, with new housing and attractive educational school systems, currently has a Jewish population of 38,000. Other areas, such as the Airport/Marina and Encino/Tarzana sub-areas, have also experienced growth since 1979. The South Bay Council's Beach Cities sub-area tripled its

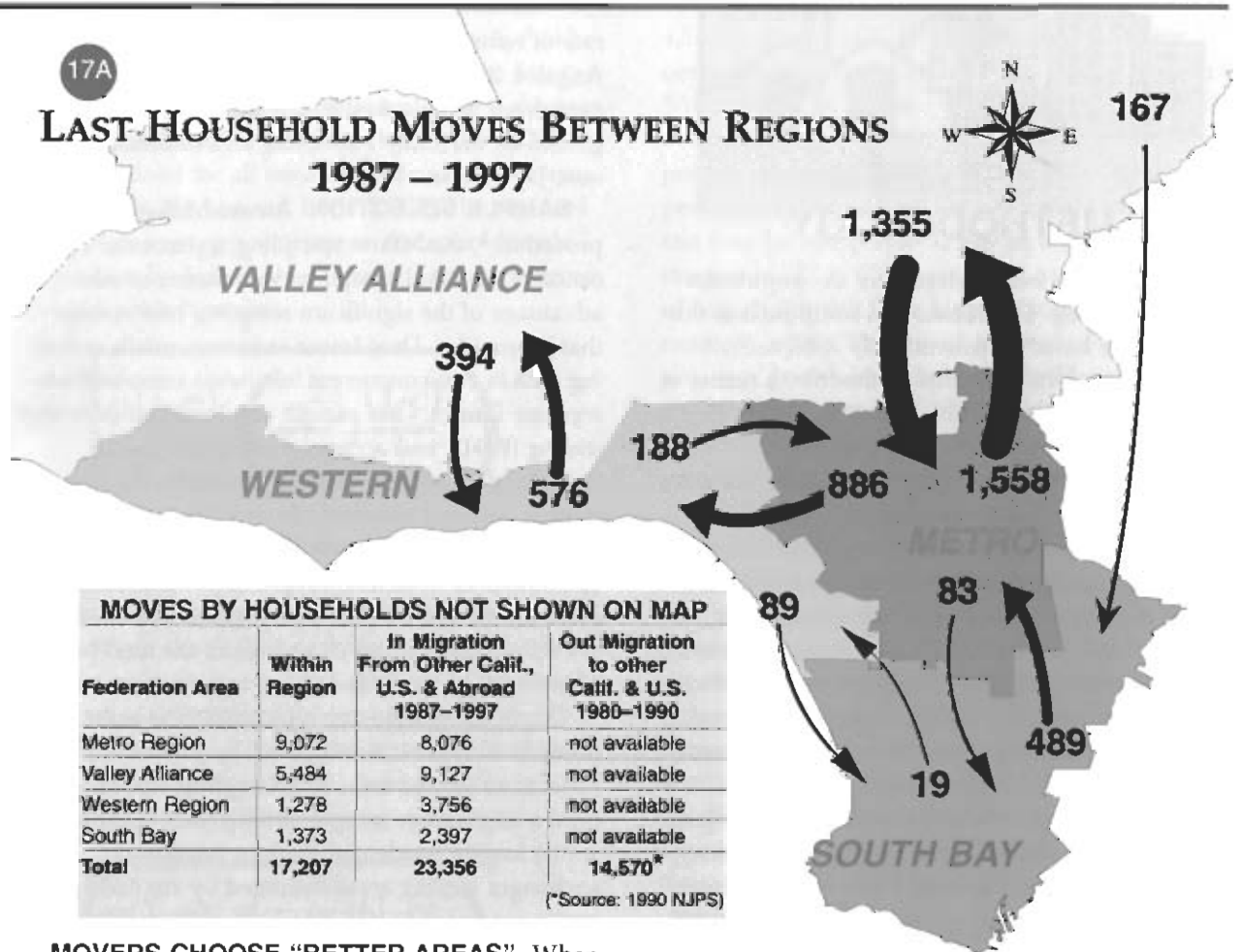
Jewish population from 5,000 persons in 1979 to 17,000 persons currently and the Palos Verdes sub-area doubled its numbers to 6,800 persons. The South Bay's good elementary and secondary public schools are credited with attracting new Jewish residents.

MOST EXPECT NO MOVE IN NEAR FUTURE

The Los Angeles Jewish community is expected to remain relatively stable geographically, with about 74 percent of sample households expecting to live in the same neighborhood three years hence, 8 percent in a different Los Angeles neighborhood, 5 percent in another city, 2 percent in another state and 1 percent in another country. The remaining 11 percent did not know where they would be living in three years.

20 PERCENT HAVE MOVED WITHIN FEDERATION AREA Migration within the Federation area was relatively low, with only one in five households having moved in the past 10 years. Often these moves are within relatively short distances in the same region or neighborhood (see Chart 17A). When those who leave the Federation area are included, then about one in four households moved in the last 10 years.

PLACES CONSIDERED FOR MOVES Of the Federation's 23 subregions, 18 were mentioned by respondents who planned to move in the next three years as potential residential destinations. Among those places to which respondents did not consider moving – at least initially – were the Metro Region's Central City and Culver City, Valley Alliance's Central Valley, and the South Bay's San Pedro and eastern belt sub-areas. This does not mean that Jewish persons will not be moving to these sub-areas, but at this point respondents had not considered these areas.



MOVERS CHOOSE "BETTER AREAS" When respondents who plan on moving in the next three years were asked, "Why?" the most common answer was "better area" (see 16A). "Better area" was not explored in this study, but may apply to areas that are more affluent and have better schools or other amenities.

MOVE CLOSER TO WORK The second most frequent response to why a move was planned was to

be "closer to work." Many of the areas which have concentrations of businesses employing Jewish workers are the sub-areas that have seen growth in their numbers of Jewish residents – such as Encino/Tarzana, West Valley, Central Valley, Santa Monica/Venice, Airport/Marina and Westwood (see map page 20).



RESEARCH METHODOLOGY

No survey can exactly represent the population that it is studying. The results of a study such as this are estimates based on scientifically accepted methodologies which attempt to describe a reality at a certain point in time within a certain range of accuracy under the constraints of time and cost.

The data for this study was collected for the areas served by The Jewish Federation of Greater Los Angeles (containing a total of 2.03 million households) using a computer aided telephone interview (CATI) technique implemented by Interviewing Service of America of Van Nuys, California, between May 1996 and April 1997. The survey questionnaire had two components. One was a screening questionnaire used to differentiate between Jewish and non-Jewish households which averaged a minute to administer. The other, was a Jewish household questionnaire which was administered to Jewish household respondents and averaged twenty-six minutes per interview. The latter questionnaire contains 291 questions which include branching and modular components. Trained, professional interviewers administered the questionnaires in English, Hebrew, Spanish, Russian and Farsi when appropriate.

Respondent refusal conversion was vigorously pursued in this study, and initial screening questionnaire refusals were 13.5 percent. After qualifying as Jewish households, 8.4 percent refused to complete the Jewish household questionnaire, a relatively low

rate of refusal in an urban setting such as Los Angeles. 2,640 Jewish household interviews were completed using a dual-frame sampling methodology guided by the study's sampling and statistical consultant, Jay Sumner, Ph.D.

SAMPLE SELECTION An established sampling procedure¹, dual-frame sampling, a particular application of stratified sampling, was chosen to take advantage of the significant sampling cost savings that it provides. Dual-frame sampling entails collecting data in two concurrent telephone samples from separate frames. One sample employed random digit dialing (RDD) and accounted for 1,080 Jewish household interviews. A second sample, the List sample, selected randomly from a list of donors and non-donors to The Jewish Federation, accounts for 1,560 interviews in this study. The Jewish Federation list contains over 68,000 unduplicated households, covering an estimated 28 percent of the total Jewish households in the Federation area.

The RDD sample was a probability sample of all possible telephone numbers in The Jewish Federation service area. The sampling procedure utilized a single stage sample of telephone numbers within known residential working telephone exchanges serving areas delimited by zip code geography generated by GENESYS Sampling Systems. Over 69,000 individual telephone numbers were dialed and redialed up to six times at varying times of the day and evening on different days of the week in order to sample 10,766 non-Jewish households and 1,080 Jewish households. Twenty-two percent of the RDD phone numbers were "no answers or busy" on all attempted contacts, 39 percent were non-residential and 11 percent were residential answering machines. The remaining 50 percent "no answers"

were assumed to be non-answering residential. It is estimated that 13 percent of all RDD dialings were residences with "no-answer or busy" on all attempted contacts.

Both samples, RDD and List, were stratified by region taking into account estimated Jewish population densities. For reasons of sampling efficiency, telephones in the List frame were purged from the RDD frame for the higher Jewish density Metro Region and Valley areas and were allowed to overlap in the other two low Jewish density regions, Western and Southern. This was taken into account through weighting procedures in determining statistical results.

WEIGHTING All of the sampling was probabilistic. Sample-structure characteristics were carefully

The terms "households," and "persons" are not interchangeable. Households are made up of one or more individual persons who are counted at their usual place of residence. Individual persons are the fundamental units of population. For example, in the survey area covered in this study, there are 519,151 Jewish individual persons living in 247,668 households.

monitored and accounted for in calculating analysis weights. This enabled survey data to be pooled and analyzed as a single probabilistic sample. The RDD sample provided the basis for estimating current numbers of Jewish household for the various regions. Adjustments were made for degree of overlap with the List sample. Household weights were then calculated. The 1,080 RDD sample-weighted households account for 72 percent of the total households in the

study estimate. The 1,560 List sample-weighted households represent 28 percent of the total households in this study. The weighting procedure was adjusted for non-cooperating households, for those who were not home on the multiple occasions when the interviewer telephoned, or for households who did not have telephones or had multiple lines. Adjustment to the sample weight of Jewish persons residing in institutions was undertaken based on a concurrent survey of administrators of known institutions and long-term care facilities in Los Angeles, the availability of telephones, and the estimated number of Jewish residents.

SAMPLING VARIABILITY All sample surveys are subject to sampling error arising from the fact that results may differ from what would have been obtained if it were possible to interview the whole population. The size of the sampling error of an estimate depends on the number of interviews and the sample design. For estimates of the number of Jewish households, the sample size was 13,035 screened households. As a result, it is very likely (the chances are 95 percent) that the estimate of Jewish households is within a range of 3.9 percent of the actual value. This means that the results of repeated sampling in the same time period could be expected to fall within 3.9 percent of the actual number 95 percent of the time, assuming the same sampling procedure, the same interviewers, and the same questionnaire.

For statistics on the percentage distribution of Jews according to various categories, the sampling errors will be largely determined by whether the percentages refer to statistics of households, statistics on personal characteristics for which data was only obtained for the respondent in each household, or

personal characteristics obtained for all household members in the sample households. For the first two of these types of statistics, the sample size is the number of households, or 1,560 List and 1,080 RDD. For items obtained for all household members, the sample size is 3,351 List and 1,950 RDD. The standard error of percentages applying to the entire Jewish population by household or persons can be approximated by this formula:

$$\sqrt{p(1-p) \left(\frac{c^2}{s} + \frac{(1-c)^2}{r} \right)}$$

where **p** is the estimated percentage and **c** is the estimated list coverage, 28 percent. For a household statistic **s** is the list sample size (1,560) and **r** is the random sample size (1,080) or, when estimating a Jewish population statistic, **s** is 3,351 and **r** is 1,950. For percentages of segments of the Jewish population (e.g., homeowners, males, teenagers, respondents to specific module questions, etc.) the standard error is approximately:

$$\sqrt{p(1-p) \left(\frac{c^2}{sk} + \frac{(1-c)^2}{rk} \right)}$$

where **k** is the proportion of Jews in the segment for which percentages are computed.

Some examples of the size of the sampling error may be instructive. When percentages of all Jewish households are calculated, the relevant value of **s** is

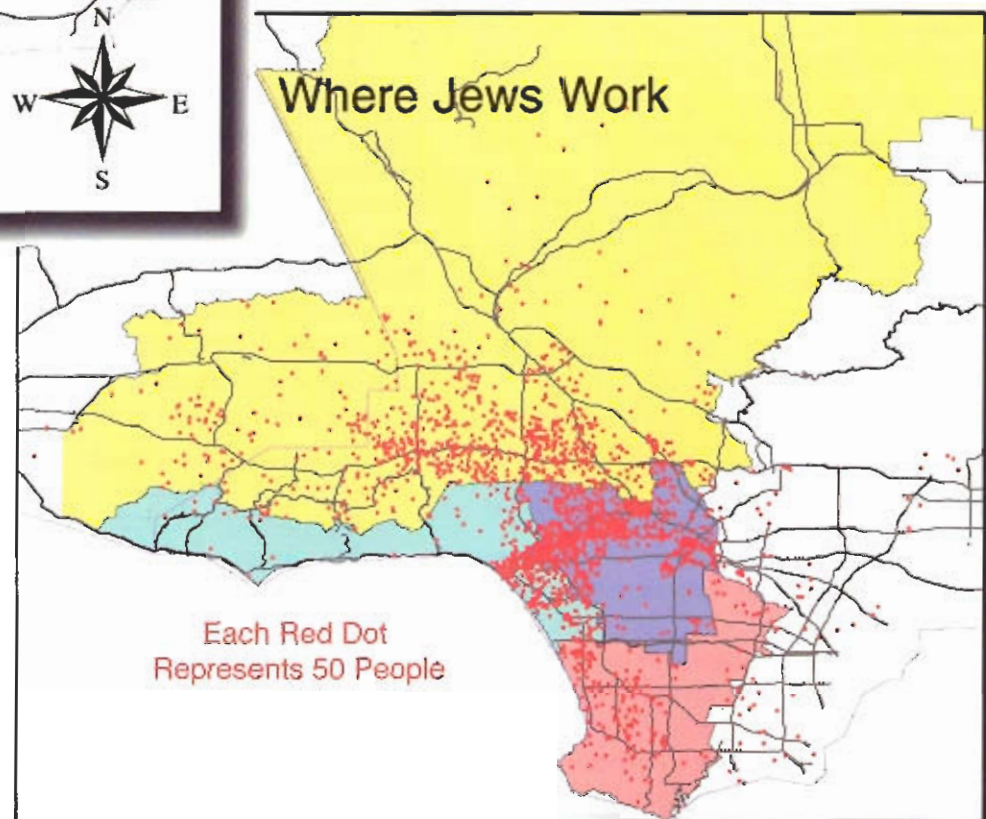
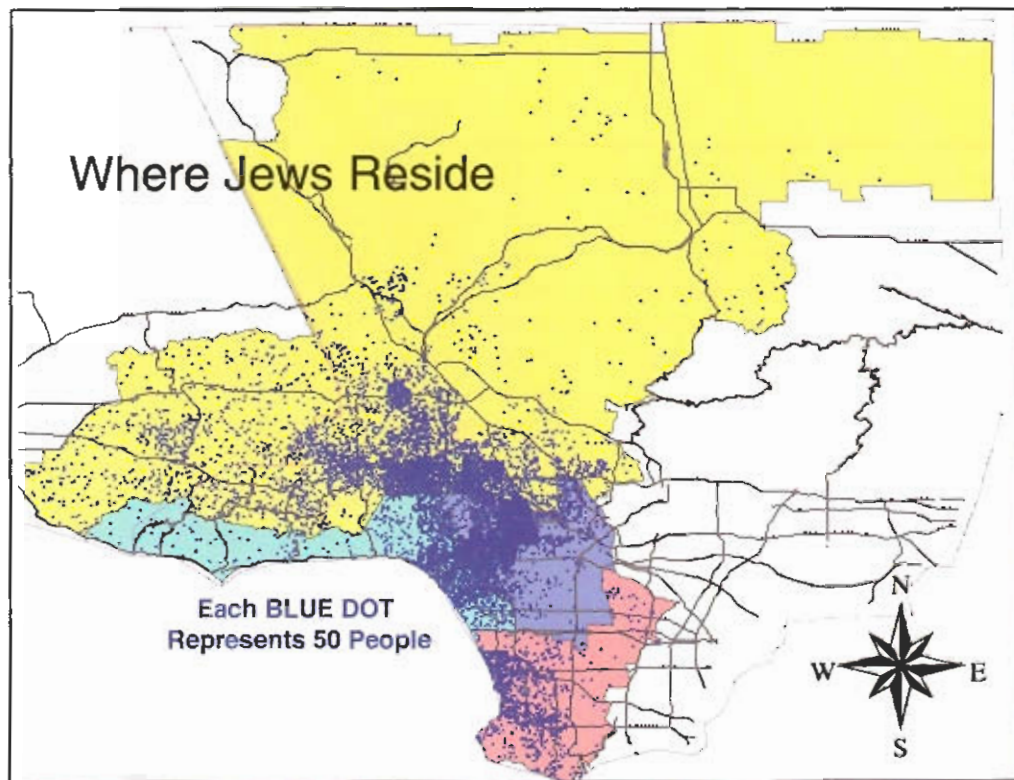
1,560 and **r** is 1,080. The largest standard error occurs for a figure, or statistic with the proportion of 50 percent. The maximum standard error for statistics on all households is equal to 1.5 percent. The 95 percentage range includes two standard errors, or 3 percent. Statistics where the proportion is 50 percent can then be interpreted as having a standard error range from 47 to 53 percent. Analyses of subgroups of households will have higher standard errors. For example, with a 30 percent segment of the population (e.g., Jewish households in the Metro Region) the maximum standard error will be 2.7 percent, and the 95 percent range on a 50 percent proportion item will be plus or minus 5.4 percent.

Similarly, the maximum standard error for population statistics for which data were collected for all household members, is ordinarily about 1.1 percent. The 95 percent confidence limits are plus or minus 2.2 percent. However, it should be noted that when the statistics are on items for which household members are likely to have similar characteristics (e.g., the percentage of Jews who belong to Reform congregations), the appropriate sample size may be closer to number of households. Such items may be more appropriately considered as household items rather than population items from the point of view of calculation of sample error.

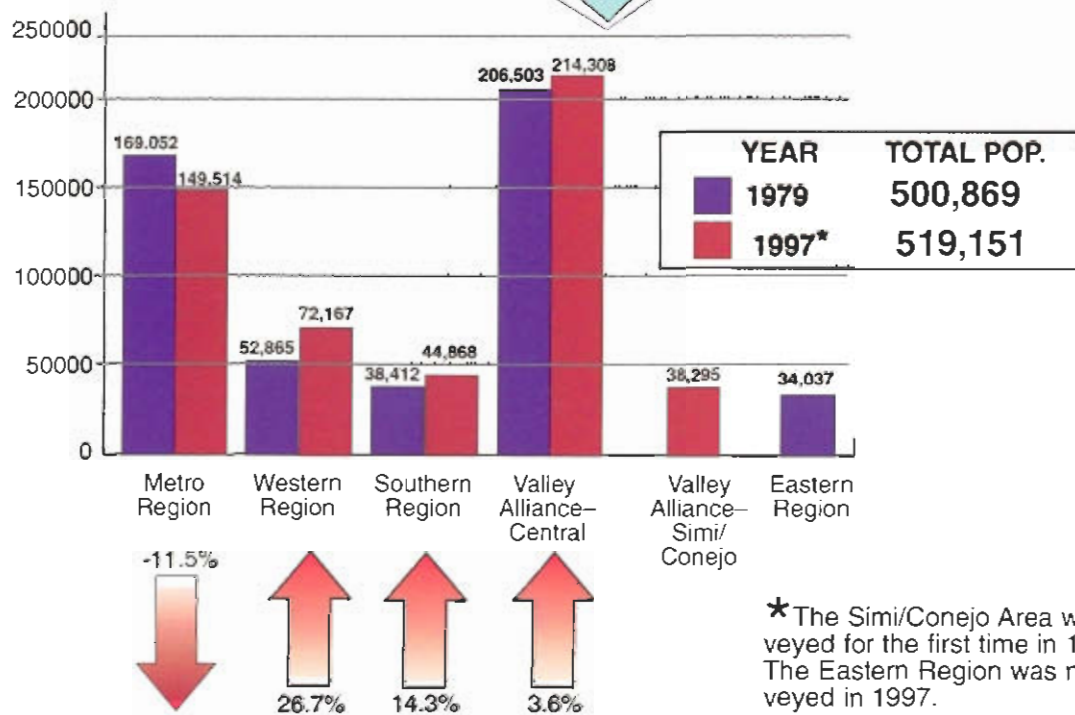
Notes:

1. Waksberg, Joseph. 1971. "Sample Design with Combined List Sample and Random Digit Dialing." Washington, D.C. Unpublished Manuscript. Westat.

Waksberg, Joseph. 1987. "Proposed Research Design for National Survey of Jewish Population." Washington, D.C. Unpublished Manuscript. Westat.



Jewish Population Change 1979 – 1997



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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

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Telephone Interviewing:

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