the jewish population study of the greater kansas city area

Jewish Federation

OF GREATER KANSAS CITY

OFFICERS
HONORARY PRESIDENT
EARL J. TRANIN
HONORARY VICE-PRESIDENTS
BERT BERKLEY
WILLIAM M. KLEIN
VICE-PRESIDENTS
RICHARD M. LEVIN
A. E. MARGOLIN
ALLEN PARELMAN, M.D.
S. RICHARD B. RUBENSTEIN
DONALD H. TRANIN
TREASURER
DAVID N. LIEBERMAN
SECRETARY
ARTHUR BRAND
BOARD OF GOVERNORS
Rabbi Herbert Berger
Henry W. Bloch
Richard A. Bloch
Jack N. Bohm
Hyman Brand
Daniel L. Brenner
Jacob Brown
Martin G. Brown
Maurice L. Brown
Morten Brown
Meyer Chalkin
Alvin D. Cohen
Morris Cohen
Mrs. Morris Cohen
Philip J. Cohen
Roger L. Cohen
Louis A. Cumonow
Marvin Dorfman
Sherman W. Dreiseszun
Isak Federman
Harry C. Feingold
Mrs. Marshall Garry
Peter Gerson
Marvin Gibian
Albert Goller
Sam Gould
Marvin Greenbaum
Richard Greenberg
Mrs. Sigmund Gundle
Rabbi Gershon Hadas
Barnett C. Helzberg
Rabbi Menahem Herman
Leonard S. Hershman
Edward L. Hoffman
Harry L. Jacobs
Elliot L. Jacobson
Mrs. Elliot L. Jacobson
Herbert R. Jacobson
Norman B. Kahn
Mrs. Norman B. Kahn
Barney A. Karbank
Saul D. Kass
Alfred Kohlman
Phillip Kusnetzky
Rabbi Paul H. Levenson
Kurt Levi
Rabbi Mark H. Levin
Carl Lipoff
Eugene C. Lipsky
William B. Lowenstein
Mel Mallin
Rabbi Morris B. Margolies
Robert Margolin
Mrs. Robert Margolin
Wayne Mason, M.D.
Harold Melcher
Stanley Morantz
Sam Nussbaum
Mrs. Julius U. Oelsner
Mrs. Allen Parelman
Laurence Polsner
Carl Puritz
James L. Rieger
Nathan Rieger
Thomas Rogovein
Martin Ross
Seymour Rudnick
Rabbi Bernard Schachtel
Rabbi Joseph Schonwald
Norman C. Shultz
Robert L. Shapiro
Maurice Shulkind
Mrs. Maurice Shulkind
Mrs. William A. Sight
Albert Silverman
Milton Silverman
Edward A. Smith
Mrs. Edward A. Smith
Morton I. Sosland
Lawrence Starr
Arthur L. Stern
Mrs. Bertram Stern
Leonard H. Strauss
Norman Strauss
Mrs. Norman Strauss
Howard L. Swartzman
Clifford Trenton
R. Hugh Uhlmann
Hy P. Vile
Paul Wacknov
Myron Wang
Mrs. D. J. Wasserstrom
Max K. Weiss
Jerome T. Wolf
Rabbi Michael R. Zedek
Stanford A. Zeldin

LAWRENCE M. COHEN
ASSISTANT DIRECTOR
ROBERT H. ROSENBAUM
CONTROLLER
ELLEN SCHLOSSBERG EISEN
DIRECTOR
WOMEN'S DIVISION

Jewish Federation OF GREATER KANSAS CITY

25 EAST 12th STREET

Kansas City, Missouri 64106
Telephone: (816) 421-5808

H. PAUL ROSENBERG, President

SOL KOENIGSBERG, Executive Director

February 11, 1977

Mr. H. Paul Rosenberg, President
Jewish Federation of Greater Kansas City
25 East 12th Street
Kansas City, Missouri 64106

Dear Paul:

As Chairman of the Jewish Population Study Committee, I submit this report to the Board of Governors of the Jewish Federation of Greater Kansas City.

Funding for the study was provided by the Jewish Community Foundation in the form of a $10,000.00 grant to the Jewish Federation. The study was conducted under the aegis of a Federation committee which included lay representatives of Jewish communal service agencies and congregations, as well as technical advisors who were the professionals of these same institutions.

The project of gathering data for the study took place from the beginning of June to late August, 1976. Mrs. Janet Bordman was volunteer coordinator for the initial phase of the study - the telephone interviews. These calls were conducted at the Sun Publication building on evenings and Sundays of a three week period. During this portion of the study, fifty-five volunteers completed 924 phone interviews.

Personal home interviews were coordinated through the efforts of Mrs. Elaine Polsky. Eighty-five volunteers personally interviewed over 300 heads of households in a six week period.

Mrs. Bordman and Mrs. Polsky recruited the volunteers, arranged the professional training sessions and helped in collecting completed forms. They deserve much of the credit for the success of the study since the results were dependent upon an amount and accuracy of data gathered with which the consultant could work.

The professional staff of the study was headed by Dr. Albert Mayer, who served as consultant and supervisor. Dr. Mayer, a professor of sociology at Arizona State University, is a well qualified demographer who has conducted several other studies for Jewish Federations. He is one of the associate scientific directors of the National Jewish Population Study. Dr. Mayer was assisted by Robert Mayer and Laurie Melcher. Mr. Mayer is a sociology graduate of Brandeis University and is continuing studies in social work. Miss Melcher, a native Kansas Citian, is a graduate of Pfitzer College and is continuing work toward a masters degree. The mechanics of the project-preparing forms, checking birth certificates and aiding the volunteer coordinators-were jobs well handled by these two fine young people.

Robert Rosenbaum, Controller of the Federation, spent many hours in assisting the coordinator of this study. The vital help and support he gave to me and the project deserve special comment and thanks.

In all, 145 volunteers worked on the Jewish Population Study. It is through their efforts that the study was completed. These volunteers have earned all of the accolades that can be bestowed upon them for their time, their interest and their dedication.

A final and equally important component of this study is the cooperation that was given by the respondents themselves. With very few exceptions, those interviewed can take pride in itself for the positive attitude that was demonstrated during this endeavor.

I wish to thank you, Paul Rosenberg, for affording me the opportunity to serve as Chairman of this committee. It has been a stimulating and rewarding experience.

The goals that were set forth for the Jewish Population Study Committee have been reached. The data has been computed and analyzed. Many questions have been answered in relation to our present Jewish community, and the information itself brings to light many concerns and questions for the future.

Suzanne Parelman, Chairman
Jewish Population Study Committee

Telephone Interview Volunteers-Janet Bordman, Coordinator

Alan Abrams, Marlene Amouyal, Gitta Azorsky, Naomi Berger, Lorry Bernstein, Jane Booser, Kathie Bordman, Shirley Brower, Blanche Burgheimer, Judy Choucroun, Dorothy Copaken, Gertrude Epstein, Roberta Fleider, Valerie Freed, Alice Friedman, Mr. and Mrs. David Friedman, Judy Fudemberg, Louise Garfinkle, Bunni Glasberg, Joyce Glick, Margaret Goldstein, Debbie Gorin, Evelyn Gortenburg, Debbie Jacobson, Sherry Klein, Sylvia LaVine, Hilary Lewis, Vicki Lieberman, Dorothy Loeffler, Carol Margolin, Fran Malcy, Lynnly Picow, Pam Rogozenski, Lois Roth, Sandra Rozen, Jane Rubenstein, Jean Rubenstein, Lynn Sandberg, Bobbi Saper, Gail Shafton, Myra Shalet, Myrna Seigler, Eileen Silverman, Inge Silverman, Ileene Simon, Beverly Singer, Bryna Sorkin, Allen Spack, Esther Stein, Ethel Stone, Ada Weneck, Linda White, Nancy Wide, Helen Wolkow.

Home Interview Volunteers-Elaine Polsky, Coordinator

Alan Abrams, Dori Aks, Marlene Amouyal, Min Anisman, Martha Atlas, Richard Atlas, Marilyn Bass, Libby Payzman, Paul Beck, Emma Becker, Judy Bell, Janice Benjamin, Beverly Birnbaum, Alice Bordy, Helen Brown, Pearle Cohn, Ruth Dennis, Elinor Eisemann, Lucille Ellis, Judy Esrig, Pam Feingold, Janice Finkelston, Doris Flam, Barbara Frager, Valerie Freed, Harvey Fried, Alice Friedman, Jeanette Friedman, Dot Frischell, Louise Garfinkle, Ellen Ginsberg, Faye Ginson, Leah Gladsone, Della Glass, Susie Goldman, Carol Goldstein, Rhetta Goldstein, Marian Greenberg, Noreen Greenberg, Ricki Haith, Rose Hecker, Gail Himmelstein, Marilyn Hoffman, Esther Horowitz, Joyce Kalender, Frances Kapleau, Madelyn Koenigsdorf, Shirley Kohlman, Jean Lee, Meyer Lettas, Evi Levey, Beth Lurie, Dorothy Loeffler, Evie Lowenthal, Eleanor Lutzk, Lore Mallin, Marilyn Metzl, Gerre Minkin, Lois Myers, Sarah Myron, Marge Novorr, Dorothy Pheffer, Lynnly Picow, Rose Portnoff, Joan Puritz, Renee Rosenberg, Janette Rostov, Jane Rubenstein, Jean Rubenstein, Marge Schoenfeld, Marlene Seiden, Myra Shalet, Arlene Shalinsky, Ann Shanberg, Lee Shulkind, Pearl Silverman, Sonia Silverstein, Blanche Sosland, Esther Stein, Martha Stern, Evelyn Wasserstrom, Helen Weinstein, Alice Winer, Shevie Winitz, Lois Winston, Goldye Wolfe.

Mailings Volunteers

Lori Baru
Anita Charney
Dave Laner
Amy Parelman
Julie Parelman
Kenneth Parelman
Bobbi Saper
Mark Saper
Nanci Saper
Susan Saper
Jeff Seligson

Jewish Population Study Committee-Suzanne Parelman, Chairman

Janet Bordman
Martin Brown
Maureen Durwood
Roger Hurwitz
Sybil Kahn
Jean Lee
Carl Lipoff
Stan Louis
Cindy Kusnetzky
Nat Nast
Marilyn Ozar
Elaine Polsky
Joan Puritz
Martin Ross
Jane Rubenstein
Lee Shulkind
Blanche Sosland
Evelyn Wasserstrom
Hyman Zeldin
Lee Kalik
Dr. M. I. Marks
Sol Margolin
Howard Weiss
David Goldstein
Melvin Krashin
Frank Adler
Paul Meyer
Mel Weissman
Rabbi Menahem Herman
Rabbi Herbert Berger
Rabbi Gilbert Shoham
Rabbi Paul Levenson
Rabbi Bernard Schachtel
Rabbi Joseph Schonwald
Rabbi Robert Baruch

Staff of The Jewish Federation of Greater Kansas City

Sol Koenigsberg	Executive Director
Larry Cohen	Assistant Director
Ron Heiligman	Social Planning Director
Ellen Schlossberg Eisen	Women's Division Director
Robert H. Rosenbaum	Controller

TABLE OF CONTENTS

TABLE OF CONTENTS

LIST OF TABLES

LIST OF TABLES

INTRODUCTION

The following report consists of some of the highlights of the population study made of the Kansas City Jewish community in the summer of 1976. It should be emphasized that this report is not the entire study. The greater part of the study consists of some 1600 pages of tabular material covering many aspects of Jewish life. Obviously this material is too voluminous and detailed to publish. Hopefully it will be used as a basis for social planning for some time to come.

This report of highlights consists of a review of the important social and economic characteristics of the community. A brief summary of a few of the aspects of religious affiliation follow with data pertaining to Jewish education. Next, in-depth analyses of fertility and inter-marriage are reported. The reason these two subjects are so extensively treated was that preliminary inspection of the findings of the study indicated serious problems with respect to these two factors.

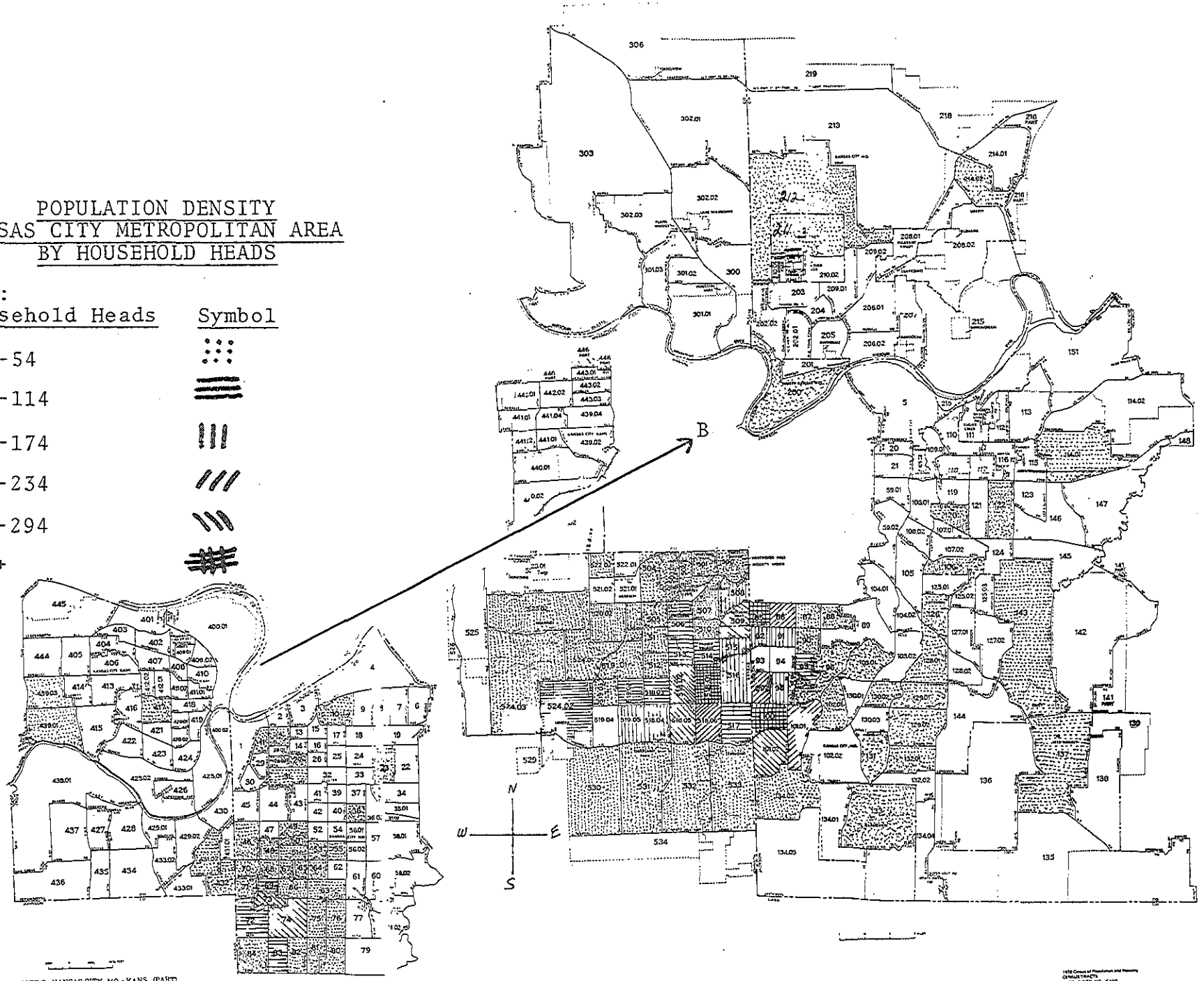
Further, a preliminary verbal report to the community revealed a deep concern with respect to the trends in both inter-marriage and fertility. Therefore, extreme care is taken to understand and analyze the data.

This report concludes with a series of population predictions for 1980 through 1995 for the Kansas City Jewish community. A short appendix gives the details of the methods used to carry out the study.

POPULATION DENSITY
KANSAS CITY METROPOLITAN AREA
BY HOUSEHOLD HEADS

Key:

Household Heads	Symbol
1-54	
55-114	
115-174	
175-234	
235-294	
295+	



INSET B - KANSAS CITY, MO. - KANS. (PART) AND VICINITY

1970 Census of Population and Housing
CENSUS TRACTS
KANSAS CITY, MO.—KANS.
STANDARD METROPOLITAN STATISTICAL AREA AND ADJACENT AREA

Explanation of Population Density Map:

The accompanying Population Density map of the Kansas City metropolitan area by household heads shows the distribution of the Jewish population as it existed at the time of this study. The Missouri counties in the greater metropolitan area include 57 percent of the Jewish population while the Kansas counties hold the remaining 43 percent.

A census tract map was used to locate the Jewish community. Census tracts 85 and 100 in Jackson County show the highest density of Jewish households in Missouri (295 or more). Census tract 518.01 in Johnson County, Kansas shows the highest population of Jewish household heads on the Kansas side.

Looking at the census tracts 518.01 in Kansas and 100 in Missouri, the reader will notice that the surrounding census tracts indicate no less than 55 household heads with a maximum of 294 household heads. The reader will also notice densely populated tracts to the west and south in Kansas. This movement to the west and south may indicate a general trend in the Jewish population as a whole.

Generally speaking, the map indicates the degree of Jewish population distribution in the entire metropolitan area. In looking for patterns of density (55 household heads or more), Troost Avenue on the East and Lackman on the West provide one set of perimeters while 43rd on the North and Minor Drive on the South indicate the other perimeters.

PREFACE TO POPULATION STUDY

The Kansas City Population Study is divided into sections as indicated by the Table of Contents. The reader will note that summaries of each section precede the data and its analysis. The reader can review the results of all the findings of each section through this manner and learn the details through reading the full section itself.

POPULATION CHARACTERISTICS - SUMMARY

1. The population of the Kansas City Jewish community is just under 20,000 persons.

2. The estimated number of Jewish households in the Kansas City area is 7,392.

3. There is a sharp drop in persons under 5 years of age compared to other age categories within the Jewish community. This indicates a greatly decreased birth rate. In addition, the data shows a large number of individuals in the older age group brackets, indicating that Kansas City may be a relatively "old" Jewish community when compared to other Jewish communities.

4. The average family or household size is 2.66 persons. This is low compared to other communities.

5. An increased incidence for divorce is indicated in the 35-44 age bracket. Added to this is the sharp drop in marriages among the under-35 age group.

6. About 1/3 of all household heads are either professional or owners and managers. Another 1/3 are white collar, with a very small percent (6%) as blue collar workers. Among the younger heads of households, the proportion of professionals is over 40%. This increase (compared to older heads of households) is accompanied by a corresponding decrease in owners and managers of the same age group, while the proportion of blue collar workers becomes even smaller with younger persons. This means that the Kansas City population is becoming more professional, and that the traditional Jewish proprietor is decreasing proportionately.

7. Among the younger household heads, 98 out of 100 have been to college, and almost half have gone to graduate school.

8. Slightly more than 40% of the household heads were born in Kansas City. Less than 25% were foreign born. Thirty-seven percent of present-day household heads were born elsewhere in the United States. Among household heads over 65 years of age, 44% were foreign born. Persons born in Kansas City were less often professional and managers than those born elsewhere, except for the foreign born. This indicates that migration to Kansas City is predominately professional and managerial.

9. The older the household head, the higher the percentage of those individuals identifying themselves as Orthodox Jews. The younger the household head, the greater the probability that he would be Reform. Those individuals identifying themselves as Conservative do not relate to age. A shift is indicated in the direction of Reform at the expense of the Orthodox group.

10. Professionals seem to have a higher proportion of Reform and the fewest Orthodox. This would indicate that the professional group, previously observed as growing, is also proportionately the most Reform. That is, younger persons are most often in the Reform group, and younger persons are most often professionals as well. The blue collar group has the largest percentage of Orthodox, and the white collar the largest proportion of Conservative.

11. The majority of Kansas City Jewish heads of households believe that their own Jewish education was inadequate. The large majority will send their children to religious school when they come of age in order to achieve a Jewish identity or gain an appreciation for Jewish tradition. The vehicle for such a religious education for most of the population is indicated to be Sunday school.

12. Median annual incomes for 1975 for all household heads is $15,600.00 . Median income by age distribution is the following:

25-35 years	$12,100
35-44 years	$25,000
45-64 years	$22,000
65 and over	$11,250

13. One out of seven individuals attends religious services as often as once a week. 40% of the community do not light Friday night candles. 9% do not have Passover Seders. 17% do not light Hanakkuh candles. 72% do not observe kosher dietary laws.

14. Sixty-one percent of household heads belong to a synagogue or temple.

POPULATION CHARACTERISTICS

Number of Persons

The numerical size of the population is the most commonly sought fact concerning a Jewish community. This is particularly true if the community is changing. This study has shown that the Kansas City Jewish community included just under 20,000 persons in 1976. The method by which this figure was obtained is explained in detail in Appendix A. This is a substantial decrease compared to the former figure of 22,000 carried in the American Jewish Yearbook for many years.

Number of Households and Average Household Size

Details of how the number of households was obtained are contained in Appendix B. The estimated number of households was about 7,392, of which 80 percent were listed either in the Federation files, or on the membership lists of various local organizations.

Number of Persons By Age and Sex

Table 1 shows the number of persons by sex for each five year age group. Many facts important for community planning are contained in this table, because it enables us to see the total number of potential users of each community facility and service. Also, it provides an estimate of the future usage of facilities and programs. For example, it can be seen that Jewish schools are due for a sharp drop in attendance during the next decade. This of course does not take possible future migration to Kansas City into account. In general, the age-sex structure is a basic chart of present and future demands and possibilities.

Particular notice should be taken of the sharp drop in persons under 5 years of age compared with other age categories. This indicates a greatly decreased birthrate, a finding which was confirmed by other results from other sections of the survey.

In addition, there is an age bulge in the older brackets, indicating that Kansas City may be a relatively "old" Jewish community when compared to other Jewish communities. This is confirmed in the comparative age distribution Table 1 listed below.

TABLE 1

NUMBER OF PERSONS BY AGE AND SEX

AGE GROUP	MALE	%	FEMALE	%	TOTAL	%
0-4	352	4	340	3	692	4
5-9	592	6	600	6	1192	6
10-14	488	5	490	5	978	5
15-19	592	6	820	8	1412	7
20-24	840	9	650	6	1490	8
25-29	520	6	618	6	1138	6
30-34	536	6	658	6	1194	6
35-39	416	4	536	5	952	5
40-44	488	5	546	5	1034	5
45-64	2766	30	2888	29	5654	29
65+	1674	19	2174	21	3848	19
TOTAL	9264	100	10320	100	19584	100

The average family or household was 2.66 persons. Table 2 shows that this is a very low figure when compared to other communities. Coupled with the low birth rate-high number of aged indicated in Table 1 and other sections, we have the picture of an older, increasingly unproductive community.

Table 2

AVERAGE FAMILY SIZE, SELECTED JEWISH COMMUNITIES

Community	Average Household Size	Year of Survey
Kansas City	2.66	1976
Columbus, Ohio	3.22	1969
Houston, Texas	3.08	1976
Flint, Michigan	3.28	1967
Detroit, Michigan	3.22	1963
Milwaukee, Wisconsin	3.01	1964
Providence, Rhode Island	3.25	1964
Pittsburgh, Pennsylvania	3.41	1963
Washington, D.C.	2.97	1956
Rochester, New York	3.08	1961
San Francisco, California	2.82	1959

Comparative Age Distribution

A more sensitive index to the relative demographic position of Kansas City is found in the analyais of the comparative age distribution.

It is extremely interesting to note how many of the unique characteristics of a Jewish community can be identified by inspection of the simple age-sex distribution. It remains to be seen whether it is consistent with the general pattern. This is shown in Table 3. Evidently, Kansas City is not average with respect to its age distribution. Its population is much older, a finding consistent with information gained from Table 1.

Table 3

PERCENT DISTRIBUTION BY AGE, SELECTED JEWISH COMMUNITIES

	Kansas City 1976	Houston, Texas 1976	Columbus, Ohio 1970	Flint, Michigan 1967	Detroit, Michigan 1963	Washington, D.C. 1956	Pittsburgh, Penn. 1963	Providence, R.I. 1964	Milwaukee, Wisc. 1964	Camden, New Jersey 1965	Rochester, New York 1961	Springfield, Mass. 1966	Los Angeles, Calif. 1959	Boston, Mass. 1967
Under 15-	15	25	27	29	31	30	28	25	24	30	25	24	27	23
15-24	15	14	13	10	11	9	14	14	15	13	12	16	12	17
25-44	22	30	23	30	25	38	25	24	23	23	24	21	25	25
45-64	29	22	28	23	25	18	26	27	28	28	26	27	28	24
65 +	19	9	9	8	8	5	7	10	10	6	13	12	8	11
TOTAL	100	100	100	100	100	100	100	100	100	100	100	100	100	100

Sex and Marital Status of Head of Household

Studies of the Jewish family have generally indicated a stable pattern, where practically every adult is married, and the family is dissolved only by death of one of the marital partners. Table 4 describes marital status for Kansas City.

Table 4

MARITAL STATUS BY AGE OF HOUSEHOLD HEAD

PERCENT

Age	Married	Divorced	Widowed	Never Married	Total
25-34 (1)	74	3	---	23	100
35-44	86	14	---	---	100
45-64	82	5	8	5	100
65+	62	4	30	4	100
TOTAL	75	5	13	7	100

(1) Only 1 percent of all family heads were under 35 years of age.

Two trends stand out: a movement toward divorce in the 35-44 age bracket (much higher than figures from older surveys of other communities) and a sharp drop in marriages among the under 35's. This is consistent with national trends in the general community.

Occupation

The single most important determinant of a family's way of life in our society is the occupation of the household head. Most of the values, attitudes, as well as the obvious external symbols, are highly associated with the occupation of the household head. Therefore the data on occupation presented here should be viewed as important in understanding the community now and in the future.

Table 5

OCCUPATION OF HOUSEHOLD HEADS BY AGE

PERCENT

Age	Professionals	Owners & Managers	White Collar	Blue Collar	Total
25-34[1]	42	26	29	3	100
35-44	44	22	30	4	100
45-64	27	35	31	7	100
65+	22	39	30	9	100
TOTAL	32	32	30	6	100

(1) Less than 1 percent of all family heads were under 25 years of age.

About one third, 32%, of all household heads were professionals; about one third, 32% were owners and managers; most of the remaining heads were white collar, 30%. Only six percent were blue collar. Sharp age differences were observed. Among the youngest heads the proportion of professional was over 40 percent. This increase was accompanied by a corresponding decrease in owners and managers, for the proportion of white collar workers remained stable. At the same time the proportion of blue collar workers, never very great, tended to become very small among young persons. This means that the Kansas City population is becoming more professional, and that the traditional Jewish business proprietor is decreasing proportionately. Community planning will need to be adjusted accordingly. Where does Kansas City fit in relation to other Jewish communities? Table 6 relates to this question.

Table 6

COMPARATIVE OCCUPATIONAL DISTRIBUTION

SELECTED JEWISH COMMUNITIES

City	PERCENT Professionals	Owners And Managers	White Collar	Blue Collar
Kansas City (1976)	32	32	30	6
Columbus (1976)	36	43	15	6
Springfield (1967)	25	39	27	9
Milwaukee (1964)	22	35	26	15
Detroit (1963)	23	54	13	10
Providence (1963)	21	41	25	12
Trenton (1961)	27	54	13	5
South Bend (1961)	18	57	15	11
Des Moines (1956)	14	53	24	7
Canton (1955)	14	55	14	12
Rochester (1961)	27	30	24	20
Dallas (1974)	26	40	31	3

Kansas City is high on the list with respect to both professionals and white collar, and rather low with respect to proportions of owners and managers. While the proportions of professionals in a Jewish community is high compared with the proportion of professionals in the non-Jewish community, the major differences between Jewish communities and the general community was in the proportion of owned businesses. Thus Kansas City was and is becoming increasingly more like the non-Jewish community.

Education

Table 7 contains the information on the education of the household head.

Table 7

EDUCATIONAL LEVEL BY AGE OF HOUSEHOLD HEAD

PERCENT

Age	Less Than High School	High School	College	Graduate School	Total
25-34	---	2	52	46	100
35-44	3	7	56	34	100
45-64	2	30	44	24	100
65+	22	46	24	8	100
TOTAL	7	29	40	24	100

Less than 1 percent of household heads were under 25 years of age. Still, it is obvious that the educational level is extremely high particularly among the younger household heads, where 90 out of 100 have been to college, and almost one-half have gone to graduate school. It is interesting to note that while educational level generally decreases with increasing age, the educational level of even the oldest family heads is still quite high.

This matter of education is of great importance in Jewish community planning. Unless the organized Jewish community recognizes the fact that their constituency is almost entirely professionally employed, and not only college educated, but primarily a population where people have two or three college degrees, they will fail to attract loyalty, interest, and spirit. Programs and appeals must be geared to this audience. Given its beginnings in welfare, in aid to the immigrant, and in social service, the organized Jewish community must now direct its approach in a diametrically opposed direction. While in most Jewish communities this is already recognized and understood, and it surely has been, the point cannot be emphasized too strongly.

Place of Birth

One of the principal differences, historically, between Jews and other people has been the lack of a home in the former group. While world Jewry now has a homeland, American Jewry is caught up in the pattern of general

American mobility. Given the very high proportion of professional people in the younger Jewish population, a high proportion of persons can be expected to move as occupational opportunities become available to them. Thus, the trend in the U.S. Jewish population is towards increasing mobility. This presents certain problems for the organized Jewish community, for the problem of attachment to a given community arises; this is even more true when considering recruitment of leadership and community service. Thus Table 8 is of importance in understanding the Kansas City Jewish community.

Table 8

PLACE OF BIRTH BY AGE OF HOUSEHOLD HEAD

PERCENT

Age	Kansas City	Other Mo.-Ks.	Other U.S.	Foreign Born	Total
25-34 (1)	46	10	37	7	100
35-44	50	7	37	6	100
45-64	49	11	24	16	100
65+	26	8	22	44	100
TOTAL	41	10	27	22	100

(1) Less than 1 percent of household heads were under 25 years of age.

Slightly more than 40 percent of the household heads were born in Kansas City. Less than one quarter were foreign born. Thirty-seven percent of the present-day household heads were born elsewhere in the U.S. . However, among heads over 65 years of age, 44 percent were foreign born. Among household heads under 45 about one-third were born in the U.S. . About one-in-ten were born in Kansas and Missouri. It appears that not only are the majority of household heads not born in Kansas City but there is little tendency for this proportion to increase among the younger people. This means a continuing migration to the community. Further data is provided in Table 9, where year of migration is related to age of household head.

Table 9

PLACE OF BIRTH OF HOUSEHOLD HEADS

BY TIME OF MOVE TO KANSAS CITY

PERCENT

Place of Birth	Before 1940	1940-59	1960 or Later	Total Percent
Other KS.-MO.	42	27	31	100
Other U.S.	30	25	45	100
Foreign Born	57	27	16	100

This Table excludes household heads born in Kansas City.

Sixteen percent of the foreign born came to Kansas City after 1960. This is not to say they didn't live elsewhere in the U.S. before they moved to Kansas City.

Among household heads born in the United States, the largest proportion after 1960 came from elsewhere in the U.S. but not from Missouri or Kansas. In earlier days migration from other parts of Kansas and Missouri was more prominent. Apparently, Kansas City increasingly attracts persons from all over the United States. On the other hand, persons from smaller towns in Kansas and Missouri may have migrated to the large metropolitan area some years ago, hence a greater share must be from out of state.

Persons born in Kansas City were less often professionals and managers than those born elsewhere other than the foreign born. This clearly means that the migration to Kansas City is predominately professional and managerial. See Table 10.

Table 10

PLACE OF BIRTH BY OCCUPATION

PERCENT

Place of Birth	Prof. And Mngrs.	White Collar	Blue Collar	Total Percent
Kansas City	61	34	5	100
Other KS., MO.	73	22	5	100
Other U.S.	66	31	3	100
Foreign Born	56	31	13	100
TOTAL	63	31	6	100

Branch of Judaism (See Table 11)

Identification with a particular branch of Judaism is an important aspect of Jewish life. The particular branch of Judaism to which a person or family professes determines many other social attitudes. On the other hand, particular social attitudes many times determines whether a person will consider themselves Orthodox, Conservative, Reform, or other. The fourth category contains persons who identify themselves as "traditional", "just Jewish", "secular", or something else. However, most persons identify with one of the three major branches. Table 11 contains the relevant data.

Table 11

BRANCH OF JUDAISM TO WHICH HOUSEHOLD HEADS IDENTIFY BY SELECTED VARIABLES

PERCENT

Age	Orthodox	Conser-vative	Reform	Other Jewish	Non Jewish	Total
25-34	5	37	48	9	1	100
35-44	8	39	43	9	1	100
45-64	12	36	42	8	2	100
65+	26	36	32	4	2	100
Occupation						
Professional	9	32	48	8	2	100
Prop. & Mngers.	10	43	39	8	-	100
White Collar	16	38	38	7	1	100
Blue Collar	26	38	17	12	7	100
Place of Birth						
Kansas City	12	40	42	5	1	100
Other KS.-MO.	5	31	56	6	2	100
Other U.S.	8	33	47	11	1	100
Foreign Born	35	38	19	7	1	100
Education						
Graduate School	7	32	50	9	2	100
College	10	37	45	8	-	100
Less Than College	27	40	27	1	1	100

Looking first at the age of household head, it is seen that the older the household head, the higher the percentage of those identifying themselves as Orthodox. In direct contrast, the younger the household head, the greater the probability that he would be Reform. Both the Conservative and "Other" groups are not related to age, nor do they change much. Clearly the shift is an increasing growth of the Reform group at the expense of the Orthodox group. However, there is no evidence of a direct Orthodox-Conservative-Reform path, for the Conservative group is not increasing proportionately. The signs seem to point to a population which will be largely identified with Conservative or Reform Judaism. If the next category, occupation, is examined, it is seen that the professionals tend to have the highest proportion of Reform and the least Orthodox. This would indicate that the professional group, previously observed as growing, is also proportionately the most Reform. That is, younger persons are most often in the Reform group, and younger persons are most often professionals as well.

The blue collar group has the largest percentage of Orthodox. The white collar group has the largest proportion of Conservative.

Turning to place of birth compared with branch of Judaism, some important differences are seen. Household heads identifying with the Orthodox are more often foreign born. Persons coming from elsewhere in the United States are more often Reform, particularly those from Kansas and Missouri. Much the same pattern holds true when educational level is examined. Household heads who went to graduate school are more often Reform; those with no college, more often Orthodox.

The pattern becomes rather clear where all variables are considered at once. The Conservative group is situated in the middle drawing from all elements. Young, highly educated, professional heads of households born elsewhere in the U.S., comprised the group most likely to be identified with the Reform branch, while older, foreign-born, less well educated, blue collar household heads, comprise much of the Orthodox group.

JEWISH EDUCATION

A majority of the Kansas City Jewish population believe that their own Jewish education was inadequate. In explaining their belief, reasons included boring teachers, inadequate Hebrew, not enough teaching of ritual, disorganized program, and never able to learn. Sixty-nine percent of the sample would be dissatisfied if their own children had no Jewish education. While 15.6 percent of the sample felt that their education in the community was fine as it presently exists, the rest of the sample (84.4%) believed that it needed improvement or were not able to evaluate the program as it exists.

The data further indicates that a large majority of the sample would send their children to religious school when they came of age. In attempting to determine the motivation for sending their children, a majority of the sample indicated that they were seeking a Jewish identity or an appreciation for tradition for their children.

When asked about the type of Jewish school to which parents would send their children, 52.5% of the sample indicated that they would send their children to Sunday school only: 31.6% said to a Hebrew school, and 15.8% said they would do both. The implications here point up a paradox within the community. While there is a strong desire to have children attend a religious school for a Jewish education and an understanding of tradition, most parents would choose the route of Sunday school as a means to achieve this. Sunday schools have been evaluated as the poorest method of providing a Jewish education for children.

INCOME

Median annual income for 1975 for all household heads is $15,600.00 (Table 12). If this appears low it is because the average age of household heads is so high. Reference to the breakdown of heads by age makes this evident. The income of household heads 35 to 44 years of age is $25,000.00, while heads over 65 had a median income less than half of that. The tables also clearly demonstrate that occupation and education have a powerful influence on income.

Table 12

MEDIAN INCOME OF HOUSEHOLD HEADS BY SELECTED VARIABLES

HOUSEHOLD HEADS	MEDIAN INCOME
All Heads	$15,600
Male Heads	17,100
Female Heads	12,400
EDUCATION	
Graduate School	$22,400
College	15,750
High School	11,800
OCCUPATION	
Prof., Managers	$19,800
Other White Collar	15,000
Blue Collar	7,500
AGE	
25-34	$12,100
35-44	25,000
45-64	22,000
65+	11,250

Religious Participation

There are two aspects of religious participation for those persons who profess Judaism. One aspect is membership in a synagogue or temple and attendance at the religious services; the other aspect consists of home religious ceremonies and practices. First, let us consider membership and attendance at synagogues and temples. Kansas City is compared with some other Jewish communities. (Table 13)

Table 13

SYNAGOGUE AND TEMPLE MEMBERSHIP

SELECTED JEWISH COMMUNITIES

PERCENT

City	Percent Belonging To Temple Or Synagogue
Kansas City	61
Detroit, Michigan	49
Flint, Michigan	87
Milwaukee, Wisconsin	64
Columbus, Ohio	79
Boston, Massachusetts	53

Synagogue and Temple Affiliation

There seems to be a strong relationship between size of Jewish community and proportion of households that belong to synagogues and temples. This leads to the conclusion that if the community were small enough practically everyone would belong. This seems to be true enough. At the other extreme, if the community were very large, practically no one would belong. This, of course, is not true because there is always a considerable proportion who will belong. However, this does raise some questions about the optimum size of a Jewish community, and what size does it reach before people are not known to one another, and newcomers enter the community without recognition. While all Jewish communities, certainly Kansas City, make strenuous efforts to recognize and incorporate the newcomer, the point that is being made here is that this is increasingly difficult to do, and therefore deserves a great deal of thought and attention.

Synagogue and Temple Attendance

Data on attendance at religious services in Jewish houses of worship are subject to much misinterpretation, particularly when compared to Christian attendance standards which are usually much more compelling and demanding. Furthermore, amount of attendance at formal religious services is not necessarily the mark of a "good" Jew. Analysis of attendance at formal services should be viewed dispassionately by observers as simply a manifestation of peoples behavior and not in terms of too little or too much.

Comparative data are shown in Table 14.

Table 14

PERCENT OF ATTENDANCE AT RELIGIOUS SERVICES

KANSAS CITY AND OTHER SELECTED JEWISH COMMUNITIES

PERCENT

	Kansas City	Columbus	Flint Mich.	Milwaukee Wisc.
More Than Once a Week	9	5	10	6
Once a Week	12	8	9	11
A Few Times a Month	20	23	25	12
Every Few Months	30	32	28	31
High Holidays Only	19	26	18	27
Less Often	10	4	6	7
Never	--	2	4	6
TOTAL	100	100	100	100

Kansas City has been compared with other communities because viewing behavior seems to be the only way to establish some guidelines. It will be noted that the pattern of attendance, while exhibiting some variation, is largely regular. Only a small proportion of persons does not attend at all, and only about one out of seven attends as much as once a week. As in most social phenomenon the majority are middle of the road. This seems to be the common pattern of attendance at formal religious ceremonies.

Home Observance

The second aspect of religious behavior is the observance of certain home ceremonies and practices. While there are more home practices than those selected for analysis here, a number of previous Jewish community studies have asked about these same four observances, and thus comparisons are possible.

Table 15

PERCENT OF PERSONS NEVER PRACTICING SELECTED HOME RELIGIOUS OBSERVANCES IN VARIOUS JEWISH COMMUNITIES

PERCENT

Home Observance	Kansas City	Columbus	Flint	Milwaukee	Providence
Lighting Friday Night Candles	40	31	21	34	25
Passover Seder	9	8	7	10	7
Lighting Chanukah Candles	17	14	14	19	15
Observing Kosher Dietary Laws	72	56	53	53	62

This table is shown in terms of percent "never practicing" to facilitate comparison. It is evident that despite wide geographic and size differences, people in the communities shown here exhibit much the same pattern of behavior. Kansas City appears to be the least observant, but it should be pointed out that this is the most recent study.

Also to be noted is the high proportion of Reform in Kansas City and the less emphasis on formal observances in this group.

The most interesting aspect of the data is the regularity of behavior in the various communities. It should be remembered that those are customs conducted at home, and people are really free to do as they wish. If they are reporting accurately, it appears that a certain regularity of custom has been established as the norm of behaviour for American Jewry independent of a particular community and its specific influences.

INTERMARRIAGE - SUMMARY

1. More Jewish men than women intermarry. Conversion rates for men and women are similar. When data for husbands and wives are combined, 14% are intermarried, which is somewhat higher than reported in older studies among Jews.

2. The amount of intermarriage in previous marriages is similar to the amount in present marriages.

3. Of household heads 30% of their married sons married non-Jewish women, with 26% of those converting to Judaism. 18% of married daughters married non-Jewish men, with 17% of these converting to Judaism. Collating the marriages of both sons and daughters, we find that 23.4% included a spouse who was raised a non-Jew, with only 22.8% of them converting.

4. The percentage of children's intermarriage is about three times that for their parents. For married children, non-Jewish wives more often than non-Jewish husbands convert to Judaism. Among males under 35 years of age, the percent of intermarriage is 21% for the fathers and 37% in the sons' group. Among females, it is 4% in the mothers and 28% in the daughters - a sevenfold increase. The percentage of conversions among the spouses of sons and daughters tended to be about half of the percentage of the conversions of the spouses of the parents.

INTERMARRIAGE

The data on intermarriage are presented in Table 16. In the table, the figures under the category "Heads" refers to persons who are designated household head and include single and divorced persons, widows and widowers in addition to married individuals. Since this category includes persons who have never married, it may hold some people who converted to Judaism in a situation unrelated to marriage. Relatively few household heads have been raised as non-Jews. Only 2.7 percent of the male heads and 4.1 percent of the female heads are in this group. Of male heads reared as non-Jews, 45 percent (9 out of 20) converted to Judaism, while of the 7 female heads brought up as non-Jews, 5, or 71.4 percent converted. Except for the low percentage of household heads brought up as non-Jews, little can be concluded from these data.

When the material under the heading, "Spouses of Present Marriages", is examined, however, more meaningful patterns emerge from the data. Of the wives (i.e., spouses of males) in the 690 married couples in the study, 81 women or 11.7 percent had non-Jewish backgrounds, and of these, 36 are non-Jewish, with a resulting conversion rate of 44.4 percent. Of the 690 husbands, only 19 had been brought up as non-Jewish. The findings confirm the general tendency appearing in various studies of intermarriage that more Jewish men than women intermarry. They also indicate that conversion rates for men and women are similar.

When the data for husbands and wives are combined, the 690 married couples include 100 persons who had been raised as non-Jews. The resulting percentage, 14 percent, is somewhat higher than that reported in older studies of intermarriage among Jews.

Table 16

NUMBER AND PERCENT OF INTERMARRIAGES AND PERCENT CONVERSIONS FOR HEADS OF HOUSEHOLDS, SPOUSES OF PRESENT MARRIAGES, PREVIOUS MARRIAGES, AND MARRIAGES OF CHILDREN OF HOUSEHOLD MEMBERS

	Heads		Spouses of Present Marriages (1)		Previous Marriages (2) Of Persons Born Jewish		Married Children	
	Religious Upbringing	Religion Now	Religious Upbringing		Religion Now	Religious Upbringing Of Spouse	Religious Upbringing	Religion Now
MALE								
JEWISH	730	739	609		645	131	202	224
NON JEW	20	11	81		45	16	84	62
TOTAL	750	750	690		690	147	286	286
% INT.	2.7	1.5	11.7		6.5	10.9	29.4	21.7
% CONV.	45.0			44.4			26.2	
FEMALE								
JEWISH	162	167	671		679	110	243	252
NON JEW	7	2	19		11	6	52	43
TOTAL	169	169	690		690	116	295	295
% INT.	4.1	1.2	2.8		1.6	5.4	17.6	14.6
% CONV.	71.4			42.1			17.3	
BOTH SEXES								
JEWISH	894	910	1280		1324	257	445	476
NON JEW	27	13	100		56	22	136	105
TOTAL	921	921	1380		1380	279	581	581
% INT.	2.9	1.4	7.2		4.1	8.6	23.4	18.1
% CONV.	51.9			44.0			22.8	

(1): Applies to present marriage. Persons in the population who have been married but who are not married now are included in the previously married group.

(2): It was considered irrelevant to ask the present religion of prior spouses. Therefore, no data was given for this group.

The column headed "Previous Marriages of Persons Born Jewish" reports a facet of religious intermarriage which has been generally unexplored. Yet, the growing prevalence of divorce and remarriage in American society increases the probability that a person will have more than one spouse during a lifetime. In this study, all adults ever married, regardless of their current marital status, were asked about all previous marriages. Of the 147 men who had been previously married, 16 had wives in these earlier marriages who had been raised as non-Jewish (10.9 percent), whereas 116 women had been married previously, but only 6 of these women had had non-Jewish husbands (5.4 percent). Putting the data on men and women together, we find that of the 279 previous marriages involved, 22 of them (or 8.6 percent) included a spouse who had not been brought up as a Jew.

If the findings on previous marriages are compared with those on present marriages presented earlier, the following portrait occurs: The amount of intermarriage in previous marriages is similar to the amount in present marriages. There is possibly a hint that previous marriages for women, more often than intact marriages, are to non-Jews (5.4 percent versus 2.8 percent), but the percentage difference easily falls within the range of chance occurrence. For the men, however, the percentages for previous and current intermarriage are virtually identical (10.9 versus 11.7 percent). Ideally, the comparison between previous and current intermarriage should take age into account since prior marriages include persons who have been widowed as well as divorced individuals and current marriages include recently-married individuals who have not yet had the opportunity to dissolve a marriage. Unfortunately, the sample size is too small to permit refined analyses.

The right-hand column in Table 16 refers to intermarriage among children of participants in the study. It was considered as important to ask about married children for several reasons. First of all, the study sample was drawn primarily from persons on the lists of the Federation and other Jewish-community related organizations. This sampling procedure misses some people on the margins of the Jewish community where the rate of intermarriage tends to be especially high. Although strong effort was made to locate Jewish families heretofore unknown to members of the Jewish community, it is probable that not all were found. Secondly, some persons who were contacted denied being Jewish or having Jewish origins. Although most of these persons may have been truthful, some of them may have wanted to hide their background or may have even been unaware of the parental background

of a nonreligious spouse. At any rate, these people are clearly "lost" to the study. Third, in some instances, Jewish women who have intermarried, having married names which are not typically Jewish, are unlikely to have been contacted. In other instances, Jewish men who have intermarried may have changed their names. In either case, without a large investment in time and money for very extensive screening, it would be impossible to locate these persons. Finally, apart from abandoning the Kansas City Jewish community, the intermarried children are probably more likely to move to other cities. For these reasons, it would be possible for parents to report intermarriages of their children even when the children themselves cannot be located to participate in the study.

The data in Table 16, under the heading of "Married Children", suggests some changes in intermarriage patterns over the years. Of the 286 married sons of participants, 84 (or 29.4 percent) married non-Jewish women, and only 22 of these non-Jewish daughters-in-law (26.2 percent) converted to Judaism. Of the 295 married daughters, 52 (or 17.6 percent) married non-Jewish men, but only 9 of the non-Jewish sons-in-law (or 17.3 percent) converted. Collating the marriages of both sons and daughters, we find that out of 581 total marriages, 23.4 percent included a spouse who was raised as a non-Jew with 22.8 percent of them converting.

A comparison between intermarriages of participants and intermarriages of participants' children shows the following: (1) The percentage of children's intermarriages is about three times that for participants. The intermarriage figures are 29.4 for married sons, 10.9 for male participants' previous wives, and 11.7 for their current wives. For women, the percentages are 17.6 for married daughters, 5.4 for previous husbands and 2.8 for current husbands. For married couples, in 23.4 percent of the marriages of participants' children as compared with 14.4 percent for present marriages, one of the spouses has been raised as a non-Jew.

(2) About twice as many non-Jewish spouses of participants as those of the participants' married children have converted to Judaism. Whereas 44.0 percent of the non-Jewish spouses in present marriages of participants have converted, only 22.8 percent of initially non-Jewish wives and husbands of the married children are now Jewish. While there is little difference in conversion rates by sex for

participants' spouses, for married children, non-Jewish wives more often than non-Jewish husbands convert to Judaism (26.2 versus 17.3 percent).

Because of the age differences between the participants in the study and the married children, the data on intermarriage were analyzed by age. The findings for persons in different age groups are shown in Table 17.

Several points must be elucidated before the table can be analyzed. First, the number of conversions is derived from the same questions as in Table 1 ("religion now" subtracted from "religious upbringing" equals conversions). To save space, just the number of conversions are shown here. Second, the totals in some cases differ slightly from similar totals in Table 1. These are not mistakes in calculating or typing, but are small differences due to occasional failure to report an age, or some other variable. A third point to be made is that this is not a direct father-son-mother-daughter linkage. That is, a 35 year old son is obviously not the son of a 35 year old family head.

Looking at the data it is seen that among males under 35 years of age the percent of intermarriage is 21 percent among males in the Kansas City base population and 37 percent in the sons group. Among females it is 4 percent in the base population and 28 percent in the daughter group-a startling difference of seven-fold. In the 35-to-44-year-old age group the differences are not as great: Twelve percent of males in Kansas City households are intermarried compared with 22 percent of sons, while for females in this age group, the figures are 4 percent and 7 percent. This is a drastic change from the seven-fold differential in the younger age group.

In the last age group (over 45 years), the proportion of intermarriage among males in Kansas City households was 9 percent while among the sons it was 27 percent. Among wives and daughters in this age group it was 2 percent for the wives and 9 percent for the daughters. However, it should be remembered that in this age group the sons and daughters tend to be between 45 and 64 years of age (actually not one was over 64) while the persons in the Kansas City households were often over 65 years of age. Thus this is a somewhat biased age comparison.

Table 17

TOTAL MARRIAGES, INTERMARRIAGES AND CONVERSIONS BY AGES OF HUSBANDS AND WIVES AND MARRIED CHILDREN

	KANSAS CITY HOUSEHOLDS					MARRIED CHILDREN OF KANSAS CITY HOUSEHOLDS				
	Total Married	# of Inter-Married	# of Conversions	% Inter.	% Conv.	Total Married	# of Inter-Married	# of Conversions	% Inter.	% Conver.
HUSBANDS						SONS				
Under 35	127	27	15	21.3	55.5	135	50	12	37.0	24.0
35-44	119	14	7	11.8	50.0	87	19	5	21.8	26.3
45 and over	439	40	15	9.1	37.5	60	16	4	26.7	25.0
Total	685	81	37	11.8	45.7	282	85	21	30.1	24.7
WIVES						DAUGHTERS				
Under 35	95	4	3	4.2	75.0	128	36	4	28.1	11.1
35-44	103	4	4	3.9	100.0	96	7	3	7.3	42.9
45 and over	487	11	4	2.3	36.3	66	6	2	9.1	33.3
Total	685	19	11	2.8	57.9	290	49	9	16.9	18.4
BOTH SEXES						BOTH SEXES				
Under 35	222	31	18	14.0	58.1	263	86	16	32.8	18.6
35-44	222	18	11	8.1	61.1	183	26	8	14.2	30.8
45 and over	926	51	19	5.5	37.2	126	22	6	17.5	27.3
Total	1370	100	48	7.3	48.0	572	134	30	23.4	22.3

The percentage of conversions among the spouses of sons and daughters tended to be about half of the percentage of conversions of the spouses of the parental husbands and wives. This would seem to reaffirm the pattern of increasing intermarriage. Although the sample grows quite small when all intermarriages are isolated, (100 cases for Kansas City husbands and wives, and 134 cases for the sons and daughters) the essential fact of increased intermarriage is evident.

From all of these statistics, one distrubing question has undoubtedly occured to the reader. This question is: Why is the percentage of intermarriage so much higher in sons and daughters of the same age as the householders, particularly among females in the under 35 year age group? There are several answers, none of which is very comforting. First, it must be remembered that some of these sons and daughters are not in Kansas City. To make this point an additional table was constructed. Unfortunately sample size does not allow this to be divided by age and sex.

Table 18

INTERMARRIAGE BY PRESENT RESIDENCE OF GROWN CHILDREN

	Total Married	Intermarried	Percent Intermarried
Live In Kansas City	319	66	20.7
Live Elsewhere	265	71	26.8
TOTAL	584	137	23.4

It is seen that married sons and daughters who lived in Kansas City were less often intermarried than those who lived elsewhere. The percentage of intermarriage of children who lived in Kansas City was 20.7 compared with rates of 14.0 for Kansas City husbands and wives under 35 years of age and 8.1 percent among Kansas City husbands and wives 35-44 years of age. Thus, part of the difference can be reconciled. There remains some difference which cannot be explained by differential percentages of intermarriage between children who stayed in Kansas City and those who moved elsewhere.

This remaining difference may possibly be due to a complex of factors revolving around the issue of who provided the information. Let us look first at how the household

was selected for sampling. First we drew a sample of persons who were on the lists of the Federation and other Jewish community-related organizations. This obviously would be biased in favor of those who were not intermarried and/or were on the marginal edge of Jewish attachment. In other words persons who are attached more strongly to the Jewish community are less likely to be intermarried. Naturally we were aware of this when the sample was designed. Every effort was made to locate Jewish families heretofore unknown to the Jewish community. Details of this procedure are given in the description of method attached to this report. We were successful in locating and interviewing some of these less attached families and they are included in the tables shown here. It is equally certain that we did not find all of them because it was beyond our time, money, and effort to do so. Also, it is possible that there are some who will not admit to a Jewish background, or even absolutely deny Jewish origins. They are clearly "lost" to the study.

However, the information on the married children was not sought from the individual but from the parent who knows his or her child is Jewish. They will report the intermarriage. For example, suppose someone's child has intermarried and lives in Kansas City. We asked the parent and they reported the intermarriage. Perhaps the child has abandoned an interest in Judaism, and thus is not on any Jewish community list. Let us further say we actually "discovered" this person in our efforts to uncover unknown Jewish households. Yet when "discovered" and asked, the person declared that their household was not Jewish. Thus we have the parents reporting an intermarriage, but at the same time we cannot "find this person".

We are not contending that our cities are full of persons denying Jewishness, but we are saying that when children's intermarriages are reported by their parents we tend to uncover or capture almost everyone, while if we search for these mobile people, most of whom are young, we are going to miss a very significant proportion in the process. Therefore, we believe the percentages of intermarriage as reported by parents are more valid than those obtained by searching for the intermarried in the population of the greater community. This is precisely why these questions were asked of the parents in the first place.

SUMMARY

With this in mind let us go back and look at the percent of intermarriage among the married children under 35 years of age. It was observed that 37 percent of the males and 28 percent of the females were intermarried. The figure for males was high, but as is seen when data for the older males are examined, does not represent a totally new trend. Not so for the females. The figure of 28 percent is uniquely high. It appears that among the other aspects of increasing feminine equality it is the equalization of Jewish female intermarriages. Our sample is small, and the exact figures may differ somewhat, but the general level and trend for both males and females is obviously upward. At the same time, the conversion rate is definitely downward.

What does this mean in terms of Jewish survival? Our demographic data does not answer this question which is a psychological, cultural or perhaps emotional one. The question has merely been raised here. The community itself will have to provide the answer.

FERTILITY: PRESENT AND FUTURE - SUMMARY

Women between 20 and 39 years of age must meet an average of 2.5 births per woman in order to reach the replacement level of the population. This means an average of 319 children per year for the next 20 years. Jewish births in the years 1974-75 amounted to 130 in the Kansas City area. The current number of births in the Kansas City area is just about half of the number needed to replace the present population.

FERTILITY: PRESENT AND FUTURE

For various reasons, the fertility of Jewish persons has not been very high -- at least not in the United States. In addition, the Jewish birth rate has consistently been lower than the rate of the general population. Now, in a time when the country as a whole has nearly attained zero population growth, Jewish survival itself may be in question as fertility rates fall beneath the replacement level.

What do we mean when we say "replacement level"? Specifically each generation of young females in the fertile years, (15 to 45 years) must produce sufficient children to replace themselves and their husbands. That is, 1,000 women must have 2,000 children for the population to reach replacement level. This works out to an average of 2 children per mother. Realistically, the rate at replacement level is in fact 2.1, the extra (.10) allowance being added to account for the few premature deaths that occur before the end of the woman's fertility period is reached.

Keeping in mind that historically Jewish birth rates have hovered around replacement level, let us look at the data obtained from this study for the Kansas City community:

Looking at Table 19 it is seen that married women from 35 to 64 have exceeded the necessary 2.1 average children level. On the other hand, it also appears that women over 65 years of age did not have nearly enough children to replace themselves. This is an excellent example of how fertility behavior is not transitory, but has effects which last literally for generations. The women 35 to 64, particularly the highest fertility group (women 40-44) were in their fertility period during the "baby boom" of the early and mid-fifties. During this period fertility levels in the U.S. Jewish population (and non-Jewish population) were high and replacement levels were easily exceeded. Similarly, the women over 65 years of age were in their most fertile years during World War II and the depression, when nationally, fertility rates were low. This also is reflected in the table.

Table 19

AVERAGE NUMBER OF CHILDREN PER WOMAN EVER MARRIED BY AGE AND CURRENT MARITAL STATUS

AGE	MARRIED	DIVORCED	WIDOWED	ALL WOMEN EVER MARRIED (only for post-fertility age groups)
20-24	.33	a	a	
25-29	.58	a	a	
30-34	1.78	.5	a	
35-39	2.11	1.5	a	
40-44	2.42	2.0	a	2.34
45-64	2.29	1.8	1.97	2.17
65 plus	1.62	1.4	1.35	1.50
TOTAL	1.95	1.63	1.48	1.97

a - insufficient cases

The real concern is with the women still in their fertile years, i.e., those now below 40 years of age.(1) The average number of children shown in the table will not be their final agerage. They will have more children before they reach the end of their fertility period.

The important question is: What will their fertility be in the future? We have seen here the evidence of past highs and lows, but they tell us nothing of tomorrow. One way to attempt to predict future fertility is to ask these younger women how many children they expect to have. This question asked many times in the past studies of various populations has had little predictive value. In truth, persons do not know how many children they will have in the future. Instead of this approach, a different approach will be attempted. The question is: How many children must this group of women have to reach replacement level? Table 20 will be useful in understanding the analysis.

Table 20

NUMBER OF WOMEN BY AGE AND NUMBER OF CHILDREN BORN

AGE	NUMBER OF WOMEN	NUMBER OF CHILDREN BORN
20-24	74	4
25-29	75	28
30-34	85	125
35-39	70	133
40-44	68	152
45-64	360	776
65 plus	261	366
TOTAL	993	1584

The procedure is as follows: (see table 20) there are a total of 993 women over 20 years of age, married and unmarried in our sample.[1] To replace themselves these women must average 2.1 children or a total of 2,085 children. To this date these women have had 1,584 children. Thus, they must give birth to 501 more children. These births must necessarily come from the 304 women more than 20 but less than 40 years of age. This is an average of 1.55 more children per woman. However, the 304 women under 40 have had 290 children already. This is an average of .95 children. If the .95 children already born are added to the 1.55 which must be born to attain replacement, the women between 20 and 39 years of age must reach an average of 2.50 births per woman. This would appear to be an unrealistically high level in view of past fertility performance as revealed in Table 1.

Now, what are the chances of this younger group of women (the 20-40 year olds) eventually producing an average of 2.50 children by the time they leave their child-bearing years? Referring to Table 19, of the three age groups of females who have already passed out of their years of fertility, the 40-44 years old achieved the highest birth rate -- 2.34. This makes sense, since as mentioned earlier, these were the mothers who were at the peak of their fertility during the height of the post war "baby boom" in the early and mid-fifties.

In other words, potential mothers of the present (20-40 years old) must immediately start producing children at a rate substantially greater than the "baby boom" mothers, just to insure that their generation will be replaced.[2]

(1) The reader will recall the sample weight is 8, therefore this represents 7944 women in the population.

(2) It should be pointed out, that this method of analysis assumes that 100 percent of all these women will marry. Past evidence indicates at least 4% will not marry. The burden of reproduction will be even greater than the 2.50 average stated as necessary, or approximately 2.60.

An additional way of looking at the fertility situation is to point out that the 304 women between 20 and 39 must, by the end of their fertility period, produce a total of 638 children (304 x 2.1) or an average of 319 children per year for the next twenty years.

At what rate are children actually being born at this time? There are two independent sources of data to serve as checks against one another. The first is the number of children under five years of age as shown elsewhere in this report. Table one shows 692 children under five years of age in the Kansas City population - a current average of 138 births per year. Further, the number of children 5 to 14 is 2170 or an average of 217 births per year. Obviously each of these figures is far below the replacement level. The second and independent set of data consisted of a check of the hospitals in Kansas City to tabulate births to Jewish mothers. Results of this survey indicated a maximum of 130 Jewish births per year in 1974-1975. This compares reasonably well with the average of 138 births per year as reported in the survey.

It must be concluded that the current number of births in Kansas City is just about half the number needed to replace the present population. Since a somewhat larger number of potential mothers (women 15 to 24) will be entering their most fertile period during the next ten years, a modest rise in the number of births can be expected during that period. A more precise measure of these numbers will be made in the section which describes the population forecast for Kansas City.

THE FUTURE JEWISH POPULATION OF KANSAS CITY - SUMMARY

Deaths and migration patterns must be determined to understand potential growth for the community. More than ¼ of all household heads have moved to the Kansas City area since 1950, and 10% have moved in the last 6 years. The size of the Kansas City Jewish community is not going to change significantly in the next 20 years, all variables remaining the same.

THE FUTURE JEWISH POPULATION OF KANSAS CITY

This section of the report will be devoted to bringing together some of the findings observed previously to make a prediction of the future Jewish population of Kansas City. In general, a population can grow larger through an excess of births over deaths, or smaller through an excess of deaths over births. The population can also grow through an in-migration or decrease through outmigration. Although it is generally viewed as a one-way (out) process, intermarriage in a Jewish population can also be considered both as an entry into the Jewish population or as exit from the Jewish population. The latter is not easy to assess because such persons "vanish", i.e., some intermarrieds have ceased to identify as Jews. Incidentally, this can apply to some non-intermarried Jewish persons as well.

Holding intermarriage aside for the moment, each factor in the population change will be dealt with separately and the results combined into a prediction for the future Kansas City population. Two factors, fertility and intermarriage have been analyzed in depth. Before the projection is made, two more factors, deaths and migration need to be examined.

Deaths

The first factor is the death rate. This study collected the number of deaths and the ages of the deceased from the local morticians.[1] The number of deaths by age are shown in the following table:

[1]The morticians were most helpful and cooperative. We wish to take this opportunity to thank them.

Table 21
NUMBER OF DEATHS FOR PERSONS
OVER 45 YEARS OF AGE

Age[2]	1970	1971	1972	1973	1974	Total	Average
45-64	39	29	41	28	39	176	35.2
65+	147	172	143	152	127	741	148.2
Total 45+	186	201	184	180	166	917	183.4

Table 22

MORTALITY RATES FOR PERSONS OVER 45 YEARS OF AGE

Age	Population	Number of Deaths In A Five Year Period	Five Year Mortality Rate (per 1,000)
45-64	5656	176	31.1
65 and over	3848	741	192.6

These mortality rates will enable us to "age" the population. That is, the appropriate number of persons can be subtracted from the Kansas City population to account for the deaths in each five year period.

Migration

Every American community is subject to an in-migration of persons and an out-migration of persons. It is usually easy to tabulate in-migrants by asking whether each household head or person whether they were born in that community, and if not, when they permanently settled there. Out-migration is another matter. Usually we have no way of knowing who left and to where they went. This is true of this study. We have no knowledge or idea of the numbers of complete families that have left Kansas City. However, we obtained information on the grown children of households. Thus, if the children still have parents in Kansas City, we have information on this current residence. This provides an important insight into the ability of the community to hold its young people. Table 23 contains the information on in and out-migration.

---

[2] Deaths below 45 years of age were too infrequent to permit calculation of stable mortality rates. For the same reason, deaths by sex were grouped together in this case, although this is usually not done. The total number of deaths for persons below 45 years of age in the five years was 33% - far too few to permit any calculation of rate.

Table 23
NUMBER OF IN-MIGRANT HOUSEHOLDS TO KANSAS CITY AND CURRENT RESIDENCE OF GROWN CHILDREN OF KANSAS CITY HOUSEHOLDS BY CURRENT RESIDENCE

	IN-MIGRANT HOUSEHOLD HEADS Year of Migration			CHILDREN OF ALL HOUSEHOLD HEADS		
	1970 or LATER	1960 or 1969	1950 or 1959	LIVE IN K.C.	LIVE OUT K.C.	PERCENT STAYING IN K.C.
Under 35	45	14	9	146	184	44
35-44	23	21	13	153	150	50
45 and over	25	44	48	108	98	52
TOTAL	93	79	70	407	432	49
PERCENT OF ALL HOUSE-HOLDS	10.0	8.6	7.6			

More than one-quarter of all household heads have moved to Kansas City since 1950, and 10 per cent have moved in the last six years. Thus it is seen that in-migration is not inconsequential. On the other hand, half of the grown children of Kansas City households moved somewhere else. It is quite difficult to make a direct comparison between the total of 242 households that moved to Kansas City and the 432 children who moved out and doubtless formed households elsewhere. However, we do not know the year when the grown children actually moved out of Kansas City, so it is not possible to compare them directly with the in-migrants. Nevertheless, it is obvious that a considerable number of persons have left the area. In fact, the community has been able to "keep" only about half its children.

When this fact is added to the fact that undoubtedly additional persons have left the community "without trace", it is clear and evident that migration out of the community exceeds migration into the community. While the amount of out-migration cannot be determined precisely by these data, it is quite certain there is no net in-migration to the Kansas City Jewish community.

POPULATION PREDICTION

Any population prediction is based on a set of assumptions concerning the future. Obviously no one can know the future. One can only make assumptions based on the best available data. We have tried here to break up the population data into components: fertility and mortality; in and out migration; and proportion of intermarriage. Our assumptions will be based on selected levels of these components.

Use of a single set of assumptions indicates a degree of certainty which is probably unwarranted. It is more desirable to use a set of assumptions which provides for various contingencies. However, employment of every contingency leads to a bewildering maze. Therefore, in this prediction we shall use just three sets of assumptions, leading to a "high", "medium", and "low" estimate. The reader will note that the predictions will be stated in terms of actual numbers of persons, i.e., number of persons in the sample multiplied by eight.

I. Assumptions for "High prediction

A. Fertility will be at a replacement level

B. Mortality will remain the same

C. The net migration (in-migration minus out-migration) will be zero

D. Intermarriage will not cause loss of Jewish persons

If the reader has pursued the text he will realize that all of these assumptions assume a level of population growth that is not now being attained. In other words, the assumptions are unrealistically generous in terms of current behavior. So the "high" level is probably higher than will actually occur. Yet it represents a possible goal. It also represents the very best that can be expected unless some absolutely unforseen trend develops.

II. Assumptions for "Medium" Prediction

A. Fertility will rise half way between its present level and replacement

B. Mortality will remain the same

C. New Migration will result in a 10 percent loss of Jewish persons over 20 and under 35

D. Intermarriage will result in a 10 percent loss of Jewish persons under 35

III. Assumptions for "Low" prediction

A. Fertility will remain at the present level

B. Mortality will remain the same

C. Net migration will result in the present loss of Jewish persons over 20 and under 35. The percent loss is approximately 13%

D. Intermarriage will result in a 10 percent loss of Jewish persons over 20 and under 35

The low assumption is rather conservative in view of current behavior. It has purposely been made conservative under the further assumption that our relatively imprecise knowledge of the effects of intermarriage is not correct.

The following tables summarize the results of applying these assumptions to the current (1976) population:

Table 24

PERCENT OF PERSONS BY SELECTED AGE GROUPS FOR HIGH, MEDIUM AND LOW ASSUMPTIONS, 1976 - 1995

HIGH ASSUMPTION

	1976	1980	1985	1990	1995
0-4	4	6	6	7	6
5-19	18	14	14	16	18
20-34	20	20	20	16	15
35-44	10	11	12	13	14
45-64	29	26	23	23	22
65+	19	23	25	25	25
TOTAL	100	100	100	100	100

Table 24

(Continued)

MEDIUM ASSUMPTION

	1976	1980	1985	1990	1995
0-4	4	4	5	5	5
5-19	18	15	14	15	16
20-34	20	21	19	16	15
35-44	10	11	12	13	13
45-64	29	26	24	24	24
65+	19	23	26	27	28
TOTAL	100	100	100	100	100

LOW ASSUMPTION

0-4	4	4	4	4	3
5-19	18	15	14	14	13
20-34	20	19	19	17	15
35-44	10	10	10	10	11
45-64	29	27	26	26	26
65+	19	25	27	29	32
TOTAL	100	100	100	100	100

TABLE 25

NUMBER OF PERSONS IN THE KANSAS CITY JEWISH COMMUNITY

BY AGE, FOR HIGH, MEDIUM AND LOW ASSUMPTIONS, 1976-1995

AGE	1976	1980			1985			1990			1995		
		High	Med.	Low	High	Med.	Low	High	Med.	Low	High	Med.	Low
0-4	692	1094	855	796	1274	1018	657	1329	921	608	1128	77	513
5-14	2170	1777	1777	1777	1983	1744	1685	2265	1890	1500	2461	1866	1358
15-19	1412	1085	1085	1085	889	889	889	992	872	843	1132	945	750
20-24	1490	1412	1317	1412	1085	1085	1085	889	889	889	992	872	843
25-29	1138	1490	1390	1275	1412	1229	1208	1085	1012	929	889	829	761
30-34	1194	1138	1287	974	1490	1297	1091	1412	1147	1034	1085	944	795
35-39	952	1194	1114	1022	1138	1201	833	1490	1210	934	1412	1070	885
40-44	1034	952	952	952	1194	1114	1022	1138	1201	833	1490	1210	934
45-64	5654	5128	5128	5128	4664	4584	4584	4583	4371	4353	4469	4378	4132
65 & over	3848	4508	4508	4508	4920	4920	4920	5106	5106	5106	5236	5236	5236
TOTAL	19584	19778	19413	18929	20049	19081	17974	20289	18619	17029	20294	18127	16207

High Assumption

Looking at the high assumption first, it is seen that it varies only slightly from the present population. The population of 19,584 persons in 1976 becomes only 20,294 in 1995. The age distribution shifts slightly towards a greater proportion of persons over 65 years of age, and towards younger persons as well. These increases are obviously at the expense of persons in the middle age groups. However, within any five year time period changes are slight. With the single exception of gradually enhancing facilities for the aged, few changes in programming (based on demographic considerations) would be indicated. However, it should be re-emphasized that the high assumption is not based on the most probable set of events. Trends necessary to make this prediction the most probable are not in operation at the moment.

Medium Assumption

This is the most probable assumption. However, it does assume a considerable increase in the present birth rate - a situation which probably will not take place. For this reason, the recommendation made further in this report (making a yearly check of births) should be followed.

Looking at the medium assumption, it is seen that the total population decreases to about 18,000 persons in 1995 from the present level of 19,600. This is not a very large yearly decrease; in fact, it is less than 100 persons per year. Yet, the decrease is steady and an even longer projection would mean even greater losses.

The greatest percent increase occurs among those persons over 65 years of age where the percent rises from an already high 19 in 1976 to 28 percent in 1995. Again, major program enhancement will obviously be concentrated in services for the older person. A series of counterbalancing trends combine to make proportions of children (persons under 20 years of age) stay relatively stable. For example, those under 20 comprise 22 percent of the population in 1976 and 20 percent in 1995.

Low Assumption

The low assumption represents the most extreme deviation of the three assumptions. Under these conditions the population would drop from 19,600 to 16,200 by 1995 - an average decrease of only about 170 persons per year. It must be remembered that the entire U.S. is tending towards zero population growth and by 1995 reduced population size will be commonplace.

Changes in the age composition will have more meaning than the changes in absolute numbers. Children (those under 20) will be reduced from 22 percent in 1976 to 16 percent in 1995. Those over 65 years of age will represent almost one third of the population. Undoubtedly, there will be the need for a considerable shift in program emphasis as the Jewish educational programs for children find a smaller "market" each year, and the needs of older persons change qualitatively and quantitatively.

FINAL SUMMARY

In summary, it is seen that no matter which assumption actually comes to pass, the Kansas City Jewish community is not going to be devastated. It is equally true that the major trend is for the community to grow older as the proportion of persons over 65 years of age increases. However, the numbers and percentages do not reveal the social and economic conditions of these older persons. At present, we tend to think of the past when persons over 65 were foreign-born, in most cases rather poor despite a lifetime of toil, Orthodox in their religious beliefs and in general embodying the characteristics and needs for which Jewish welfare organizations were founded to meet.

The persons over 65 years in 1995 most always have totally different characteristics. He (or she) will be native to the U.S., a college graduate, and most often in a satisfactory or even advantageous financial position. Physically and emotionally, older persons tend to be far younger today than they were in the past. The future should provide a great advance in this direction. It should be pointed out that there may be a considerable movement of these active older people to the Sun Belt - a factor not included in the population predictions made here. It should be pointed out that among the recommendations for ongoing population study made elsewhere in this report, is the suggestion that every effort should be made to trace the out-migrants.

As we have indicated in these predictions, the Kansas City Jewish community is not going to disappear or evaporate, at least not in the next twenty years. By the measure of those of us who will be reading this (and that is mostly middle age adults) this is a long time. By the measure of history it is a very, very short time. The warning is that Jewish birth rates, the essence of the future, are very low. The most optimistic assumption reaches only the replacement of zero population growth. Actually at this time the birth rates is far below replacement levels. Just how a community can influence birth rates has never been tested or even thought about. It is suggested that such thinking begin.

APPENDIX A - Suggestions for Continuing Study

From its inception this study was meant to be a beginning effort. Because American Jewry and Jewish community structure is changing so rapidly and so greatly a study is out of date in a very few years. This was evident before the study began, and the data of the study, particularly the results with respect to fertility and intermarriage, greatly reinforce the very real need to pursue a procedure of updating the information.

Studies of this depth are not called for more than once in ten years. On the other hand, a mental note should be made to repeat this study ten years from now.

What of the interim? In ten years, at the present rate of change, the community will be greatly different. Obviously it would be desirable to keep abreast of major community changes. In this study an essential was the population prediction. Although every effort was made to use the most optimistic assumptions, results were not very heartening or promising. The prediction is not infallible, however. At least is should be constantly checked and updated. Following is a list of procedures which involve almost no expense, and very little time. They can be carried out by present Federation staff. They are divided into two types of procedures based on whether the information is contained in present Federation records or whether the information is contained in non-Federation records. The procedures and their purposes follow:

A. Information to be Obtained from Existing Federation Records

1. Keep a yearly check on changes of address of persons on the federation list.

   This is already being done on an informal basis. It should be regarded as a formal task and the results tabulated by postal zone should be reviewed each year. The purpose of this is to determine the geographic movement of persons within the community and thus the geographic displacement of the total community.

2. Make a serious effort to discover the whereabouts of persons dropped from or otherwise disappearing from the Federation list. This is not being done now. Its purpose is to attempt to estimate out-migration from the community. This study has revealed a high probability of substantial out-migration. This can be done by making telephone calls

to the neighbors and/or friends and relatives of the "missing" households.

3. Should this prove too time consuming, the effort can be confined to the 312 households which were interviewed at the length in this study. Since in any given year no more than 15 or 20 should "disappear". Unfortunately death will be the major cause. This should be noted. If the household has moved out of the area, this should be ascertained from friends, neighbors and relatives as previously noticed.

4. In the course of the normal campaign procedures, attempt to formalize efforts to identify new families. No doubt this is being done already but perhaps efforts should be intensified.

5. This study has, through several intensive procedures, uncovered a number of households not previously known to Federation. It is suggested that these procedures be applied more formally and consistently. The procedure consists of systematically telephoning persons in the telephone book with Jewish names who are not on Federation's list. They are then asked if they are a Jewish household. Jewish names are surnames (from the telephone book) which are the same as names which are on the Federation's list. For example, "Cohen". Most but not all Cohens are already on Federation's list. How about Brown, or Smith? Obviously most Browns and Smiths are not Jewish, but some are. Even these names can be checked by telephone, if nothing else on a sample basis.

   It should be pointed out that this procedure has a benefit that transcends social planning. It is a means of locating prospects. While it is somewhat time consuming, it can be spread over a long period of time, and once the identification is made, it is permanent. After the initial identification, only a small number of new names need be called each year.

B. Information Obtained From Sources Other Than Federation Records

1. Current information on births is urgently needed. This study has shown that the number of births to Jewish persons is so low that the very existence of the community is threatened. Plans are needed for Jewish education, Jewish services, Jewish organizations, in fact every aspect of Jewish life.

The procedure is most simple. Practically every Jewish birth takes place in a very few hospitals. In the initial attempt to contact these hospitals, cooperation with the hospital authorities was good. With a little effort it could become total. The process of obtaining information about births is to ask the hospitals to provide a tabulation (or allow a Federation representative to tabulate) the very small numbers of Jewish births that occur in the course of a year. This involves linking the admissions record which contains the information on religion with the birth certificate which contains the age of the mother and the sex of the child.

2. Although far less important than births, a tabulation of deaths would be useful. Furthermore, the data is easily obtained from local morticians. This need be done only every three years.

APPENDIX B - METHOD

Obtaining an adequate sample of a Jewish community is not a very easy task. In most cities the Jewish population is but a small fraction of the total population. It is financially prohibitive to take a complete census of even a sample of the general population to discover Jewish households. Other methods must be used. In this, as in previous studies of Jewish communities, we began with the lists of the JFKC. This list, hopefully, contains the names of every Jewish household in the community. Also the list must be examined and collated to consolidate double and triple names in order to make an unduplicated household list. However, this task is relatively easy. In Kansas City the final household count as obtained from the JFKC list included 6,341 unduplicated households.

The next task was to test the list to see if the list failed to include all Jewish households, as we suspected it would.

Some preliminary testing had been done some months before the study actually started. At that time the list was tested by using the DJN or Distinctive Jewish Names technique. Certain names are supposed to be uniquely Jewish, i.e., all persons who have these names are Jewish. This isn't entirely true in reality but it is true enough to be useful. Accordingly, persons having those names in the telephone book were called and asked if they were Jewish. These names were then compared with the Federation list. It was found that about 20% were Jewish but were not known to the Kansas City Federation. This was the basis of assuming the list was about 80 percent complete.

When the study actually began in the summer of 1976 a variation of this technique was employed to obtain interviews with persons not on the Federation lists. A sample of names (not persons) was drawn from the Federation list. Thus a name obviously Jewish such as Cohn or not obviously Jewish such as Gordon might be drawn. Then all persons of this name in the phone book but <u>not</u> already on the Federation list were called. Time and resources were insufficient to permit more than several hundred such calls, but names obtained in this manner were added to the list of names to be interviewed. A total of 1,261 names were selected to be interviewed.

A short interview form was prepared. This form was purposely short, and purposely confined to basic demographic facts so that it could be conveniently given by telephone. Using the technique employed in the Federation campaign, a large number of telephone interviewers were assembled on a Sunday morning, and several hundred interviews were obtained in a half day. The interviewers were given most of the remaining interviews to complete on their home telephones. Altogether 943 interviews were completed. Incomplete interviews included only about 60 refusals, over 100 "not at homes" and some additional losses were due to death, illness, etc. .

Then the so-called long form of full interview schedule was prepared. Interviewers were trained at several lengthy sessions. Approximately 400 names were selected from the 943 completed first interviews for the second interview. Of these, 324 were finally completed.

Both first and second interviews were coded, punched, and the information stored on magnetic tape.