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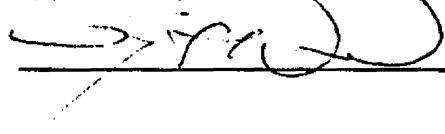
HEBREW UNION COLLEGE-JEWISH INSTITUTE OF RELIGION  
LOS ANGELES SCHOOL

In co-operation with

UNIVERSITY OF SOUTHERN CALIFORNIA  
SCHOOL OF POLICY, PLANNING, AND DEVELOPMENT

NEGOTIATING BETWEEN THE HYPHEN: A QUANTITATIVE STUDY OF  
IRANIAN JEWS IN LOS ANGELES

Approved By:



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**NEGOTIATING BETWEEN THE HYPHEN: A QUANTITATIVE STUDY OF  
IRANIAN JEWS IN LOS ANGELES**

**By**

**Ziba Golshan**

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A thesis presented to the Faculty of the School of Policy, Planning, and  
Development of the University of Southern California in co-operation with Hebrew  
Union College-Jewish Institute of Religion, California School in partial fulfillment  
of the requirements for the degree of Master of Public Administration

**May, 2005**

## **ACKNOWLEDGMENTS**

I extend my sincere gratitude and appreciation to my family and friends as well as to the following people without whose guidance, support and expertise this study would not have been completed:

Professor Steven Windmueller, whose supervision, constant encouragement and exceptional knowledge allowed me to produce this study,

Dr. Michelle Windmueller, who rescued me from *tables*, with her expertise, patience, sense of humor and delicious homemade cooking,

Marla Abraham and the graduating class of 2005, for their friendship, unique perspectives and insights,

Freddie Thomas, it took awhile for me to respond to your requests but you were tolerant. Thank you!

Iranian American Jewish Federation, Young Leadership Division and The Graduate Society, for their substantial and extensive contribution of information, guidance and time,

Eretz-Siamack Cultural Center, for their generous contribution of resources and enthusiasm,

Sarah Raful, for reminding me “not to stress” and keeping me laughing for hours and hours even when we ran out of thing to laugh about,

Mom, Dad, Kourosh, Daryoush and Tanaz, thank you for EVERYTHING!

Shahbod Mansoury, for his continuous patience, understanding, and stress relieving hugs and love.

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## **ABSTRACT**

Iranian Jews are one of the largest immigrant populations residing in Los Angeles. According to the Los Angeles Jewish Population Survey '97, the population of Iranian Jews was an estimated 16,782. Today, the current estimation is close to 30,000. Iranian Jews in Los Angeles are a significant and fast growing group within the American community. Since the first mass of Iranian immigrants arrived to the United States during the Islamic Revolution in 1979, they have experienced different stages of acculturation and assimilation. They encounter challenges of integrating to the host culture or maintaining traditions from their birth country. For those who are born outside of Iran may also face a conflict of identity. This exploratory study is a quantitative inquiry into these acculturation and assimilation patterns of Iranian Jews in Los Angeles.

The instruments used in this study include a survey questionnaire, cross generational focus group and individual interviews. The questionnaire exists in two languages, English and Farsi. The survey was sent via e-mail to Iranian Jews from several lists of Iranian Jewish organizations. Using a snowball effect of sampling, participants were asked to forward the online survey to other Iranian Jews. The survey was also handed out to the board members of the Iranian American Jewish Federation and at other lectures that targeted an Iranian Jewish audience. 582 participants took part in the completing the survey. The examination of the trends and patterns of Iranian Jews in Los Angeles is very beneficial to the Iranian Jewish community, its agencies and the American Jewish community. Identifying and understanding how the community

classifies itself among the larger population can help prepare future generations. This study has the potential to impact the area of Jewish communal service.



## **Chapter 1**

### **EXECUTIVE SUMMARY**

As part of the Hebrew Union College (HUC) requirements for a dual Masters degree, I have elected to write my Master's thesis on Iranian Jewry in Los Angeles. As an Iranian Jew who has personally experienced immigrating to a new country, I identify with the process of adjustment and integration of Iranian Jews into American society. I believe that the findings will be especially important to the Iranian Jewish community in helping it to better understand the trends that will shape and influence this important segment of our Los Angeles community. This thesis has been inspired due to the lack of recent, local research on this group's adaptation to life in the United States, what they believe the needs of the community are and how they perceive themselves within the host country since the great mass of immigrants arrived to the states after 1979. In order to understand the process of acculturation and assimilation during the large influx of Iranian Jews after the Islamic Revolution, this thesis uses a prior HUC thesis that focused on Iranian Jewish life and adjustment in Los Angeles as a point of reference. In order to be conscious of an immigrant group's process of assimilation, acculturation, identity and affiliation, it is necessary to determine what these key terms mean. In addition, by studying issues that are common to many immigrant groups, the Iranian Jewish experience may be better understood.

Note: The term Iranian and Persian will be used interchangeably in this study.

## **Chapter 2**

### **LITERATURE REVIEW**

#### **A BRIEF HISTORY OF THE IMMIGRATION OF IRANIAN JEWS**

In order to understand the psyche behind the influx of Iranian Jewish immigrants that migrated to the United States, it is necessary to describe the events that occurred in 1978 which was the primary year that resettlement in the United States began. The events of 1978 were vital to the future of Iranian Jews. The word of a fanatic regime taking over Iran was spreading and Iranian Jews began to worry about their future in Iran. The Islamic Revolution of 1979 in Iran brought to power a government based on fundamental religious principles. In order to protect themselves from the persecution that they would eventually face, more than 25,000 Iranian Jews immigrated to the United States (Netzer, 1996). Since the community has never had an official census, it is not possible to give an official number of Iranian Jews residing in Los Angeles today.

When the mass of Iranian Jews resettled in Los Angeles in 1979 and onward they brought with them non-material (rituals and a value system) as well as material (artifacts), that are products of Iranian culture (Netzer, 1996). Bringing their heritage from their birth country to the new host country was inevitable. Iranian Jews faced challenges in the United States. They are faced with reconciling Iranian political, economic, legal and educational concepts with a secular, democratic system of government (Netzer, 1996). The basic value system that defines Iranian culture has remained unchanged. An impermeable boundary remains in place that defines religious and social traditions (Netzer, 1996). In the United States there is a distinct separation between one's responsibility to the state and the obligation to one's religion. This is an entirely

new concept for Iranian Jews. The practice of one's religion without any fear of reprisal from the dominant society or the government is a new phenomenon for the Iranian Jews (Netzer, 1996). Further more, Iranian Jews are attempting to determine their identity as an Iranian, a Jew or an American. There is an attempt to reconcile what they perceive as self-interest with the depth of closeness and commitment to family and community that has always remained to be a significant characteristic of the Iranian heritage (Netzer, 1996). The history of Iranian Jews is of great interest and is a subject that has been explored and studied by academic institutions and private researchers. To learn more about the history of Iranian Jews a list of appropriate literature is included at the end of this study.

## THEORIES OF ACCULTURATION AND ASSIMILATION

The process of adjusting and adapting to a new environment often occurs through the experience of acculturation and assimilation. There is a wealth of literature focusing on the subject of acculturation and assimilation. In this literature review, the researcher will discuss old and current theories and explore how theories have shifted and changed. This section will also continue to discuss identity factors such as language that are viewed as relevant in understanding the patterns, trends and findings of immigrant groups.

Theories of acculturation and assimilation have evolved through out the centuries. The most ancient psychological discussion of acculturation appears to be that of Plato in 348 BC. In the early 19<sup>th</sup> century, DeTocqueville speculated about acculturation processes in Europe and America. The word "acculturation" was first used in 1880, and by 1990 scholars were already writing histories of acculturation theory (Rudmin, 2003). In 1835 DeTocqueville witnessed the merge of two cultures coming together in order to form one homogeneous population suitable to the needs of a nation state. To state his theory he wrote,

"If this tendency to assimilation brings foreign nations closer to each other, it must a fortiori prevent descendants of the same people from becoming aliens to each other. The time will therefore come when one hundred and fifty millions of men will be living in North America, equal in condition, the progeny of one race, owing their origin to the same cause, and preserving the same civilization, the same language, the same religion, the same habits, the same manners, and imbued with the same opinions, propagated under the same forms. The rest is uncertain, but this is certain; and it is a fact new to the world-

a fact fraught with such portentous consequences as to baffle the efforts even of the imagination" (DeTocqueville, 1935/1945).

As centuries have passed since DeTocqueville's writings, some ideas of acculturation and assimilation have altered to a great degree, and some notions have maintained the same.

According to sociologist Healey, Assimilation and pluralism are the two concepts that allow for the existence of two different cultures to reside together. He defines assimilation as a "process in which formerly distinct and separate groups merge and become one. As a society undergoes assimilation, differences between groups begin to decrease" (Massey, 1995). Healey states that pluralism "exists when groups maintain their individual identities. In a pluralistic society, groups remain separate and their cultural and social differences persist over time. Although, the two concepts present differing paths they often occur together in varying combinations. It is the norm for a minority group to experience assimilation and pluralism. Healey states, "Virtually every minority group in the United States has a number of members who are assimilating and others who are preserving or reviving traditional culture" (Massey, 1995). Since, assimilation rather than pluralism has often been set as the main goal of the native and host countries, the next part of the study will focus on types of assimilation and the central role they play in recent theories.

The melting pot process has been the most recognized and powerful image of assimilation. The melting pot is a "process in which different groups come together and contribute in roughly equal amounts to create a common culture and a new unique society" (Massey, 1995) However, currently sociologists believe that the concept of melting pot is limited and is considered to be out of date. Sociologists state that "it does not accurately describe the

experience of many minority groups (Abrahamson, 1980, 152-154). Historically, the melting pot was imbedded in the idea of Americanization or Anglo-conformity. These terms are used to describe an assimilation design that maintains the predominance of the American society. Under Anglo-conformity, there is little sharing of cultural traits, and immigrant and minority groups are expected to adapt to Anglo-conformity culture as fast as possible. For centuries this concept has excluded immigrant groups and minorities from being part of the mainstream society (Massey, 1995). It also caused greater conflict for the immigrant groups who were caught in the middle of maintaining traditional roots or losing much of their heritage to be accepted in the American society.

A sociologist who has done extensive research on assimilation is Milton Gordon. Gordon argues that assimilation could be a very lengthy process and would typically begin with changes in language and culture. Over a period of time, perhaps decades or generations, assimilation would be completed when a common sense of peoplehood among formerly distinct groups would emerge and prejudice, discrimination and group conflicts over values would decline (Massey, 1995). Gordon believes in order to understand the stages of assimilation, a distinction between the cultural and structural components of a society must be made. According to Gordon culture encompasses all aspects of the way of life associated with a group of people. It includes language, religious beliefs, customs and rules of etiquette, and the values and ideas people use to organize their lives and interpret their existence (Massey, 1995). The social structure includes networks of social relationships, groups, organizations, stratification systems, communities and families (Massey, 1995). Gordon believes that assimilation develops through stages. Gordon refers to the first stage as cultural assimilation or acculturation. In this stage, members of the immigrant group learn the culture of the dominant group. This means learning the language of

the host country, adopting new value systems or altering the spelling of the family surname (Massey, 1995). The second stage is referred to as structural assimilation, or integration. This process occurs when immigrant groups enter the social structures of the larger society. Before a group can be fully integrated, they must first become acquaintances. The immigrant group can form such acquaintances in public institutions, such as schools and workplace. The extent of integration of a particular group can be assessed by comparing them on three dimensions of the stratification system: income and property, prestige and power. Gordon states that the greater the equality between the minority and dominant groups, the greater the integration into the secondary sector (Massey, 1995). Once a group has entered the institutions and public sectors of the larger society, according to Gordon, the other stages of assimilation will follow inevitably and certainly, although not necessarily quickly (Massey, 1995).

Robert Blauner, another sociologist argues that the initial relationship between a minority group and the dominant group is a key factor in shaping all future relationships (Massey, 1995). Blauner describes immigrant minority groups, in part as voluntary participants in the host society. He believes that while the decision to immigrate may have been involuntary and motivated by such pressures as famine or political persecution, immigrant groups have at least some control over their destination and their position in the host society (Massey, 1995).

Goldlust and Richmond attempted to determine the factors which most often influenced the acculturation process. The authors measured over 2500 immigrants to Canada on various demographic variables such as level of income in Canada compared with level of income in their native country, parents' occupation, age, and loyalty to Canadian sports teams vs. native sports teams. Goldlust and Richmond concluded that education and length of residence in Canada were the most successful predictors of acculturation (Goldlust et al, 1974).

Smither's socioanalytic model of acculturation is derived from the theories of Hogan and focuses on the role structure of the individual within the society. In the context of the socioanalytic model, acculturation is defined as the process by which minorities learn to perform those roles which are valued by the majority (Smithers, 1982). Specifically, socioanalytic theory concentrates on the specific qualities of "character structure" which relate to an individual's understanding of what is expected of him or her, as well as his or her ability to meet those expectations (Smithers, 1982). Smither lists the seven skills necessary for successful role performance in American culture to be; intellect, adjustment, prudence, assertiveness, likeability, sociability and ego control (Smithers, 1982). He believes that each of these abilities have a direct effect on the ability and willingness of an individual to acculturate. Smither concludes that the closer the character and role structure of the minority is to that of the majority, the easier the process of acculturation will be.

In the behavior/values model of Szapocznik et al., an important distinction is made between behaviors of the minority and their values. These authors found that while behaviors of minorities will adjust rather quickly to meet survival needs, these same people's values tend to change much slower. In their model, acculturation is a function of the length of time a person is exposed to the host culture as well as the age and sex of the individual (Szapocznik, et al. 1978). The length of time of a person's residence appears to be a reoccurring factor in understanding the process of acculturation and assimilation.

In order to understand the process of acculturation and assimilation and the many factors that influence the experience, it may be helpful to examine the elements of the adaptation process by looking at other refugee and immigrant groups that came to America around the same time that Iranian Jews did after 1979. Although there are clear differences between these two groups,



Steven Gold found that there are many strong similarities between Vietnamese refugees and Soviet Jews in the San Francisco Bay Area (Gold, 1985). Gold believes that the two groups have similarities such as the time frame in which they both came to the Bay Area (mid 1970's and onward), both groups began the early stages of adaptation and the process of acculturation and assimilation at the same time, both are recipients of the same government-sponsored refugee aid, and both groups faced oppression from their native countries.

Interestingly, the similarities mentioned above are possible descriptions of Iranian Jews who immigrated to the United States after the Islamic Revolution in 1979. In regards to the Vietnamese refugees and Soviet Jews, Gold concludes that there is a trend toward rapid assimilation (Gold, 1985). However, the question of whether this is the same conclusion for Iranian Jews will be discussed further in this study.

In regards to the comparison of Vietnamese Refugees and Soviet Jews to Iranian Jews, a panel of experts on Iran in Boston distinguished that Iranian Jews in that metropolitan community in Massachusetts "did not like to compare themselves with Soviet Jews, whom they considered beggar" (Mladinov, 1981). In his research Gold also found that interactions with resettlement agencies appeared to be considered difficult for the Vietnamese refugees and Soviet Jews. There appears to be a similar reaction by Iranian Jews who feel that asking for help from agencies is a shameful act. According to the same Iranian Jews, "only the lowest levels of Iranian society would ever have to ask for help" (Mladinov, 1981).

### **Chapter 3**

## **METHODOLOGY**

The pattern in which Iranian Jews identify themselves is complex. They recognize that who they are often consists of three main identities; American, Iranian and Jewish. Since the influx of Iranian Jews to the United States in 1979, namely to Los Angeles, this group of immigrants has been experiencing acculturation and assimilation. After close to twenty-five years, the group consists of generations who were born and raised in Iran, generations that were born in Iran but raised in the United States, and first generation American born. With such a diverse group of Iranian Jews, acculturation and assimilation patterns may be multifaceted. It is also inappropriate to categorized all different generations as having the same social beliefs and identity. The author's interest in further understanding how Iranian Jews identify with the mix of Iranian, American and Jewish life in Los Angles led to this investigation.

The existence of a sizable and significant Iranian population in Los Angeles, both Jewish and non-Jewish, is an important component to the acculturation and assimilation process of Iranian Jews and to the sample of this study. The existence of Iranian culture and life is apparent because of the numerous Persian restaurants, supermarkets, newspapers, magazines, organizations, radio stations and television programs. Due to the vast availability of Iranian culture, it may have a strong impact on whether people feel a need to integrate with American life and culture as opposed to living in a city where Iranian culture is not so strong and available.

## Survey Questionnaire

The instruments that were used to compile the survey research consisted of a questionnaire, individual interviews and a focus group. The questionnaire was designed to measure and better understand how Iranian Jews identify. The questionnaire consisted of six different categories. The number of questions in each category varies and each category classifies one component of identity that can guide in measuring acculturation and assimilation. The categories include Demographics and Background, Cultural Education, Social Relations, Patterns of Practice, Pattern of Affiliation and Political Affiliation.

### Demography and Background

Demographic and background information is the first section of the survey. It includes questions such as age, gender, respondent's country of citizenship; country of birth, the year of departure from Iran and the year of arrival to the United States (see Appendix B).

The information derived from this section will serve as a major component in understanding Iranian Jews as individuals and as a community. This data will provide information on who the respondents are and if they are representative of the greater community. While some of the variables are used solely for informational purposes, other variables will be used for descriptive and analytical purposes. Variables such as age, gender and year of arrival to the United States are used to cross tabulate with other components such as political affiliation and level of competency of the Persian language. The data obtained from this section can be useful in understanding the identity patterns and trends of Iranian Jews based on age and gender.

### Cultural Education

The main component of this section is language. The language a person identifies with can be an appropriate determining factor of identity. It is an indicator of the respondent's cultural observance, behavior and practice. Although not a direct question of acculturation and assimilation, it is an important factor of measurement in this survey. This section includes questions such as the respondent's competency levels of the Persian language including speaking, reading, writing and understanding Farsi, the language most spoken growing up and the language spoken most at home today (see Appendix B).

### Social Values

Who people choose to interact with socially can be one determining factor for how they identify themselves. In the social relations section, the goal was to observe the respondents social patterns. Do immigrant groups integrate socially with the host country or do they only associate with people of the same religion and culture? Questions in this section include: Who do you consider to be your closest friend? If you have Iranian friends, what language is most spoken with them? How did you meet your closest friends?

A very significant indicator of an individual or group's acculturation process is the type and extent to which they profess and adhere to the new society's values. Being aware of the predominantly strong values Iranian Jews have this section also examines the respondent's social values in regards to issues of family, marriage, intermarriage and the role of woman and men. In the questionnaire, the respondent's are instructed to choose one of the responses from the following scale for the next nine questions. The choices included (A) Strongly Agree, (B) Agree, (C) Disagree, and (D) Strongly Agree. The questions asked are:

1. Iranian family members have closer ties than American family members, 2. American couples are more likely to get a divorce than Iranian families, 3. Jewish family members had stronger ties in Iran than they do in America, 4. In America, Iranian parents do not have as much authority as they should, 5. A young woman should live with her parents until she gets married, 6. A young man should live with his parents until he gets married, 7. In my opinion, it is acceptable for Iranian Jews to marry non-Iranians, 8. In my opinion, it is acceptable for Iranian Jews to marry non-Jews, and 9. It is better for a mother to be at home than to work. The literature suggests that a person's values take the longest of any other factor to change or to become assimilated. As a new immigrant group, it was expected that Iranian Jews would remain strongly linked to their culture and social traditions and belief. The above questions were included in the study to possibly determine the values of Iranian Jews in Los Angeles and learn where the researcher may find a common pattern or trend in today's society.

The responses to this section can be used as a microcosm of the acculturation process of an individual respondent, a sub-group of Iranian Jews, or Iranian Jews as a whole. Are Iranian Jews acculturating with people outside of the in-group? How might the responses differ among younger Iranian Jews or those who have lived in the United States for a longer period of time?

The last question in this section asked the respondent's whether they would move to Iran if it changed to a democratic regime. This question was included to understand the influence that Iran still played in respondent's adjustment to the host country. Similar to the other questions in this section, age may be a factor in the respondent's answer.

### Pattern of Practice

This section focuses on patterns of giving and religious practices. The researcher was interested in knowing if and to what organizations respondents were affiliated and gave philanthropically. The type of organization that one contributes to philanthropically can determine what causes they find important and/or identify with. It can also be an indicator of how aware they are of organizations outside of their own in-group. In order to find out what groups respondent's financially contributed to, they were asked to indicate ten organizations that they were active in.

For the respondent's degree of religious practice, a list of fourteen Jewish rituals or customs was provided. Respondents were instructed to indicate which of the rituals they practiced. The same question was asked for practice in Iran and today in the United States. The list was developed using a list from a questionnaire question that was used in a prior Hebrew Union College thesis (Balakhane et al, 1988). With the same lists for Jewish observance in Iran and the United States, the researcher hopes to not only learn the stated level and nature of observance in both Iran and the United States, but to compare the two for any significant changes. Had the overall observance increased or decreased between Iran and the United States? And for any specific observances? The researcher wanted to know if the increased freedom to practice religion has had an affect on the respondent's pattern of practice.

### Pattern of Affiliation

As previously mentioned, Iranian Jews living in Los Angeles exist in a blend of three different identities. However, it is unclear as to which of the three cultures they most identify with or feel a part of. This section attempts to answer the question of how they affiliate with

being Iranian, American and Jewish, as individual and as a collective community. The culture one most identifies with can be an indicator of the acculturation and assimilation patterns and can be informative in understanding how far along they have come in that process. In this section, participants were instructed to answer six (6) questions using the following scale; (A) Not At All, (B) To Minimal Extent, (C) To Some Extent, (D) To Great Extent, (E) To A Significant Extent. The questions states; To what extent is being Iranian, American and Jewish important to you and To what extent have you been able to find ways to feel part of the Iranian, American and Jewish Community?

#### Political Affiliation

Representing a large subset of Jews in California, Iranian Jewish political affiliation is important to know. Although a small section in the questionnaire, understanding an immigrant group's voting patterns can be very a powerful indicator of identity. Does the country the respondent is from have an influence on how they think and vote politically? The questions in this section include: What political party respondents generally consider themselves to be, if they voted in the last presidential election (2004), and if they did vote, for which party did they vote for. The researcher consciously asked the above questions in that particular order to determine if the last presidential election had a significant impact of the respondents voting pattern. And if yes, to discover a possible explanation for why there is a significant shift.

### **Language of Survey Questionnaire**

This survey questionnaire was originally written in English. It was transmitted to respondents via an online survey through Survey Monkey. It was also produced in a hard copy. Since the researcher was aware that not all Iranian Jews had the sufficient competency of the English language nor did they all have access to the internet, the questionnaire was produced in a Farsi translated version. In order to assure that the Farsi version of the questionnaire was translated correctly and objectively, the person who translated the questionnaire was unrelated to the study. Two different people translated the questionnaire. One person translated the questionnaire from English to Farsi, and the second translated from Farsi back to English. This was done in order to make certain that the translation was consistent and accurate. Where there was disagreement, adjustments were made to match the original intent of the researcher.



### **Individual Interviews and Focus Group**

The majority of data for this study was collected from the survey questionnaires, online and paper. However, two more instruments were used in the data collection process that provided valuable information and insight to the results of the study; individual interviews and a focus group.

The individual interviews followed the survey questionnaire. Although, the survey questionnaire was anonymous, the respondents were given the opportunity to contact the research if they were interested in participating further. From the number of people who replied, 8 people were chosen for interviews. Due to time constraints, more people could not be interviewed. The interviewers were asked follow up questions to the questions already answered in the survey. They were asked to further discuss their ideas, opinions and feelings on questions of social relation, patterns of practice and affiliation and political affiliation. Each interview varied in time but ranged from thirty minutes to one hour. The participants were asked what language they were most comfortable speaking and were informed that all information would remain confidential. They were told that the information gained in the interview may be used for the purpose of this study and that no names would be mentioned.

The intent of establishing a focus group was to gain a cross-generational perspective. The group would be able to provide a different view of the communities' beliefs that may not be retrieved from a survey. By having a face-to-face discussion that incorporates analysis from different generations is valuable. During both the focus group and individual interviews, the researcher had the opportunity to ask follow up question that would offer more clear and precise

answers and as a result provide understand of what the participant may really be feeling that can not be portrayed in the survey questionnaire.

The focus group consisted of nine people, varying in age, gender and length of residence in the United States. The group was comprised of five female participants and four male. The female participants were 20, 26, 38, 52, and 61 years of age and the male participants were 21, 30, 46, and 65. The participants were asked questions focusing on social relations, patterns of practice and affiliation and political affiliation. They were also asked how they believe the future of the Iranian Jews in Los Angeles will unveil. The conversation began by setting the atmosphere for the rest of the discussion. Participants were informed that all anything stated would be confidential. The researcher also stated that any information used will be for the sole purpose of the study and no names will be revealed. Participants were asked to kindly respect the opinions and views of others and not to repeat or judge what others say outside to this room. Participants were invited to speak openly and freely without the fear of being judged. The focus group last about an hour and half. When the conversation was officially concluded by the researcher, participants remained to discuss the topic further, having been intrigued and provoked by the subject matter. The information gained from individual interviews and focus group were significant in that they provided the researcher with greater insight into the community and possibly with support for the findings.

### **Sample Population**

The study sample consists of those individuals who completed the survey questionnaire either online, paper version in English or translated in Farsi. The online version of the survey was initially sent to 70 Iranian Jews on the researchers e-mail list. The cover letter of the survey asked that all participants forward the survey to other Iranian Jews (See Appendix A). Using the snowball effect, the survey was being spread via e-mail throughout the Iranian Jewish community. Since, the survey collection was not controlled directly by the researcher; the exact number of Iranian Jews who received the survey is unknown. The survey was also e-mailed to two different organizational lists; the list of the Young Leadership Group of the Iranian American Jewish Federation and to the list of Eretz-Siamack organization in the Valley. Since the majority of survey responses from survey monkey were from ages 50 and younger, it was important for the researcher to target an older generation of Iranian Jews. In order to do so, the hard copy of the survey in both English and Farsi were distributed to the board of the Iranian American Jewish Federation (should I specify the number of attendees) and to lectures that targeted an older generation of Iranian Jewish population. The initial goal of the study was to receive 200 responses. At the end of the survey collection process, there were a total of 582 survey participants.

The goal of using multiple outlets to distribute and collect the survey questionnaire was to get as much of a representative sample of Iranian Jews in Los Angeles as was available and possible. The combination of using a list of predominately young adults, a list of older Iranian Jews and by using a snowball method of distributing the instrument to a variety of Iranian Jews was beneficial in providing a good cross-sampling of the Iranian Jewish community in Los

Angles. Respondents would than be varied as to age, immigrant experience, background, social values, patterns of affiliation and political affiliation. As a result, the data collected can be used to better represent assimilation and acculturation patterns of the Iranian Jewish community.

### **Coding the Responses**

Once the data collection was completed, the responses were coded for statistical and descriptive analysis. Using the SPSS statistical analysis program, the response choices to the close-ended questions were numerically coded. For example, question 3 is coded in the following way:

**What is your country of citizenship?**

- |                         |            |
|-------------------------|------------|
| A. U.S.A →              | coded as 1 |
| B. Israel →             | coded as 2 |
| C. Iran →               | coded as 3 |
| D. Canada →             | coded as 4 |
| E. Permanent Resident → | coded as 5 |
| F. Other →              | coded as 6 |

Most of the questions follow the above pattern of coding. However, some open-ended questions required a different way of coding. These include question # 13, 26, 27, and 28 which also the participant to choose more than one multiple choice option. The results of the questions mentioned above will be further explained in the next section.

The information obtained from individual interviews and focus group was not coded. Since all who were interviewed had previously completed the survey, their responses from the survey were included in the coding process. The information gained during the interviews will be used to give greater clarity to the findings.

## **Chapter 4**

### **RESULTS**

The purpose of this study was to explore the affiliation and identity patterns of Iranian Jews younger than 50 years of age and to examine the acculturation and assimilation process of Iranian Jews over the age of 50 in Los Angeles. In addition, the study examined whether there were any significant and meaningful relationships between the number of years one has lived in Los Angeles, age and identity factors such as language and social network.

#### **Demographics and Background**

The study sample included 582 individuals who returned a survey. Results vary for individual questions, because all respondents did not choose to answer all questions. Table 1 presents the respondents demographic characteristics including gender, age, country of birth, country of citizenship, year of departure from country of birth, and year of arrival to the United States. There were 282 females and 300 males. The results illustrated a representative sample of gender. Both females and males were represented very closely; females represented 48.2% ( $n=282$ ) while males represented 51.3% ( $n=300$ ) (see Table 1).

The age of participants ranged from 19-90, 8.2% ( $n=48$ ) under the age of 19, 54% ( $n=316$ ) in the 20-35 age cohort, 23.6% ( $n=138$ ) in the 36-50 age cohort, and 13.5% ( $n=79$ ) in the 51-90 age cohort (see Table 1). The greatest percentage of responses came from the 20-35 age cohort. The method in which the survey instrument was administered may be one reason for such a result. The online version of the survey was easy and convenient to complete and as a result those who have access to the internet and are competent in the English language are more likely to use it, leaving the older, less computer and internet savvy Iranian Jews less inclined to complete the survey online. A second possible explanation may be the degree of interest in the

subject matter. From the amount of total participant responses and the attitude toward the study, it was apparent that the degree of interest in this topic was high. However, Iranian Jews between the ages of 20 – 35 may have more of an invested interest because they are the generation that is most conflicted between being Iranian, American and Jewish. This age group associates most with the non-Iranian community in areas such as school, work and social settings. On the other hand, they were probably raised in a home with parents who are more “Iranian”, with a different set of values than what their children observe outside of the home. This may leave this age cohort living in a mix of both cultures, often in disagreement and tension.

The primary place of birth of the participants was Iran ( $n=415$ ), with others who were born in the United States, Israel, Canada and other countries. This finding is not surprising since a majority of immigrant groups are born outside of host country, often in their native country (see Table 1). The other countries of birth that were specified were England, Germany, Austria, Italy and France.

The respondent's profile also includes country of citizenship, year of departure from native country and year of arrival to the United States. The results of the above demographic questions illustrate a trend in the sample population. Of the 576 responses to the question of citizenship, 88.5% ( $n= 518$ ) are United States citizens. The year of departure from the country of birth illustrates significant data. The study found that the majority of respondents departed their country of birth between the years of 1970- 1978 ( $n=146$ ) and 1979 – 1988 ( $n=243$ ) (see Table 1). The main explanation as to why the Iranian Jewish immigrants came to the United States predominantly in 1979-1988 is the Islamic Revolution. The political situation in Iran left the Jews with almost no choice but to leave Iran or possibly face a life of oppression and persecution. As a result, the influx of Iranian Jews started to immigrate to the states in 1978.

The number of years one has resided in the host country maybe an indicator of the individual's acculturation and assimilation process. The result of years living in the United States and other components will be further examined and discussed in order to discover significant findings.

Table 1. Characteristics of Participants

Characteristic	<i>n</i>	%
<b>Age</b>		
19 and under	48	8.2
20 – 35	316	54
36 – 50	138	23.6
51 – 90	79	13.5
<b>Gender</b>		
Female	282	48.2
Male	300	51.5
<b>Place of Birth</b>		
USA	122	20.9
Israel	19	3.2
Iran	415	70.9
Canada	3	.5
Other	16	2.7
<b>Citizenship</b>		
USA	518	88.5
Israel	12	2.1
Iran	23	3.9



Table 1. Characteristics of Participants (*continued*).

Characteristic	<i>n</i>	%
Canada	3	.5
Permanent Resident	5	.9
Other	15	2.6
Year of Departure from Country of Birth		
Before 1970	33	5.6
1970-1978	146	25.0
1979-1988	243	41.5
1989-1999	40	6.8
After 2000	9	1.5
Year of Arrival to United States		
Before 1970	15	2.6
1970-1978	124	21.2
1979-1988	269	46.0
1989-1999	69	11.8
After 2000	7	1.2

### Cultural Education

Table 2 reports the respondent's competency level of the Persian language, including their ability to speak, read, write and understand Farsi. A total of 535 respondents rated their Farsi speaking as "Well" and "Very Well". The result of the participant's reading competency was closely divided. A total of 50.5 % ( $n=300$ ) of respondents reported that they were "not at all" or "not well" skilled in reading Farsi while 47.8 % ( $n=267$ ) reported that they were "well" or "very well" skilled in reading Farsi. The table also reports that the majority of participants were more competent in speaking and understanding skills than in their reading and writing skills. Whether length of residence was a determining factor in the level of competency will be analyzed and discussed in the next section of the study.

When asked what language respondents spoke at home while growing up, 75.4 % ( $n=439$ ) choose Farsi. When asked what language respondents spoke at home today, the responses were divided between Farsi, English and both equally. 41.4 % ( $n=241$ ) reported that they speak Farsi, 24.7 % ( $n=144$ ) stated they mostly speak English and 27.7 % ( $n=161$ ) speak Farsi and English equally (see Table 3). The findings may indicate that while growing up, Iranian Jews spoke as the primary language in the home, however, as they integrated more with the host country, the pattern of only speaking Farsi faded and they adopted English into their home. The importance and what it may indicate will be further examined in the discussion section.

Table 2. Level of Competency of Language

Variables	Not At All		Not Well		Well		Very Well	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
Speaking	<i>n</i> = 3	.5	28	4.8	231	39.7	304	52.2
Farsi								
Reading Farsi	212	36.4	82	14.1	98	16.8	169	29.0
Writing Farsi	219	37.6	99	17.0	83	14.3	162	27.8
Understanding	1	.2	9	1.5	229	39.9	319	54.8
Farsi								

Table 3. Language Spoken At Home While Growing Up And Today

	Language Spoken In the Home While Growing Up		Language Spoken In the Home Today	
	<i>n</i>	%	<i>n</i>	%
Farsi	439	75.4	241	41.4
English	36	6.2	144	24.7
Hebrew	11	1.9	6	1.0
Farsi and English	64	11.2	161	27.7
Equally				
Other	13	2.2	11	1.9

### Social Relation

In this section, respondents were asked about their social network. When asked, "You consider most of your close friends to be?" 72.2 % ( $n= 420$ ) answered Iranian Jew. The question that followed asked, "What language is spoken with Iranian friends?" The results of this question were more varied in answer choices than the previous question. 40.5 % ( $n= 236$ ) reported that they mostly spoke English with Iranian friends, while 27.5% ( $n=160$ ) spoke Farsi and 23.4 % ( $n= 136$ ) reported they spoke English and Farsi equally (see Table 4). The age of the participant may be a factor that affects a person's social network and language preference. Such components will be further explored using cross tabulations later in this section.

To the question, "How did you meet the people you consider your close friends or see most often socially?" participants were given the choice to pick two of the answers that most applied. Since the sum of answers will not be 100%, this question was not coded. However, the results are as follows. 67.2% ( $n= 361$ ) reported school, 49.3% ( $n= 265$ ) said through friends and 23. 6% ( $n= 127$ ) said relatives. Work, through social activities and through nonprofit organizations were the three responses that were specified when participants provided there own answer under the other choice.

Table 4

*Social network and language preference*

Variables	<i>n</i>	%
A		
Iranian Jew	420	72.2
Iranian Non-Jew	10	1.7
American Jew	43	7.4
American Non-Jew	17	2.9
Other	47	8.1
B		
English	236	40.5
Farsi	160	27.5
English and Farsi	136	23.4
Other	2	.3

*Note.* A= You Consider Most Of Your Close Friends To Be; and B= What Language Is Spoken With Iranian Friends?

The results of social relations and values varied on the subject matter and question. Table 5 (see next page) reports the findings of the nine questions which addressed social values such as issues of family, marriage, intermarriage and the role of woman and men. In the original survey questionnaire, the respondents were instructed to choose from four answer choices; "Strongly Agree", "Agree", "Disagree", and "Strongly Agree". For the comprehensiveness of the results, answer choices "Strongly Agree" and "Agree" were combined into one category while "Disagree" and "Strongly Disagree" were combined into a second category. To the first

statement, "Iranian Family Members Have Closer Ties than American Family Members" 95.0% ( $n= 504$ ) of respondents "agreed". To the statement, "American Couples Are More Likely to Divorce than Iranian Couples" 65.1% ( $n= 379$ ) of respondents "agreed". 57.2% ( $n= 333$ ) "agreed" while 32.4% ( $n=188$ ) of respondents "disagreed" to the statement, "Jewish Family Members Have Stronger Ties In Iran Than In America." To the statement, "Iranian Parents Do Not Have As Much Authority in America as They Should" the responses were close; 41.7% ( $n=243$ ) of respondents "agreed" while 48.8 % ( $n= 284$ ) "disagreed". Sixty-two percent ( $n= 361$ ) of respondents "disagreed" to the statement, "A Young Woman Should Live with Her Parents until She Gets Married." To the statement, "A Young Man Should Live with His Parents until He Gets Married" 73.4 % ( $n= 427$ ) of respondents "disagreed". 77.7% ( $n= 452$ ) of respondents "agreed" to the statement, "It Is Acceptable for Iranian Jews to Marry Non-Iranian Jews." However, when asked, "It Is Acceptable for Iranian Jews to Marry Non-Jews" 74.8% ( $n= 435$ ) "disagreed". To the last statement, "It Is Better for an Iranian Mother to Be At Home than at Work" 38.5% ( $n= 224$ ) "agreed" while 51.7% ( $n=301$ ) "disagreed". Later in this section, age will be cross-tabulated with the above results to explore any other indications that the findings may pose.

To the question, "If the current regime in Iran became a democratic government, would you back to Iran?" 67.4 % ( $n= 392$ ) responded "No", 1.4 % ( $n= 8$ ) responded "Yes", 12.5% ( $n=73$ ) said they would consider the idea, and 9.8 % ( $n=57$ ) reported that they did not know.

Table 5. Participants Responses to Questions of Social Values

Social Relations	Agree		Disagree		Total	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
1	504	95.0	26	4.9	530	100
2	379	65.1	154	26.5	533	100
3	333	57.2	188	32.4	521	100
4	243	41.7	284	48.8	527	100
5	166	28.5	361	62.0	527	100
6	102	17.5	427	73.4	529	100
7	452	77.7	80	13.7	532	100
8	92	15.9	435	74.8	527	100
9	224	38.5	301	51.7	525	100

*Note.* 1 = Iranian Family Members Have Closer Ties than American Family Members; 2 = American Couples Are More Likely To Divorce Than Iranian; 3 = Jewish Family Members Have Stronger Ties In Iran Than In America; 4 = Iranian Parents Do Not Have As Much Authority In America As They Should; 5 = A Young Woman Should Live With Her Parents Until She Gets Married; 6 = A Young Man Should Live With Her Parents Until He Gets Married; 7 = It Is Acceptable For Iranian Jews To Marry Non-Iranian Jews; 8 = It Is Acceptable For Iranian Jews To Marry Non-Jews; 9 = It Is Better For An Iranian Mother To Be At Home Than At Work.

### Patterns of Practice

Of the 516 participants who responded to the question, "Are You Active in Any Organizations or Charities" 46.3% ( $n=239$ ) said "yes", while 53.7% ( $n=277$ ) said "no". The next question was open-ended in order to provide the participants with an opportunity to share what organizations they are a part of or active in. Of the 194 participants who responded, the top ten organizations are as follows: Iranian American Jewish Federation (including Young Leadership Division), Nessah Israel Synagogue (including the Young Leadership Division), Magbit Foundation (including Young Leadership Division), Hadassah, Eretz-Siamack Cultural Center, AIPAC, Hillel of different campuses, Sinai Temple (including congregation, religious and day school), The Jewish Federation of Greater Los Angeles, and Chabad. Many of the responses specified were organizations that could be associated with categories such as Israel Advocacy, Synagogue and religious affiliations, Jewish daycare, Iranian Jewish young leadership, Cancer organizations and other medical causes Jewish and non-Jewish.



### Patterns of Affiliation

Tables 6 and 7 (see below) report the degree of importance and affiliation that respondent's felt toward being Iranian, American and Jewish. In table 6 results of the three questions regarding the importance of being Iranian, American and Jewish are reported. The results of all three questions appear in one table for the purpose of making comparisons. When asked, "To what extent is being Iranian important to you?" a total of 78.4 % responded to some extent, to a significant extent and to at great extent. The question that followed next asked, "To what extent is being Jewish important to you?" 56.7 % ( $n = 330$ ) reported that they found "being Jewish" important "to a great extent". When answer choices, "to some extent", "to a significant extent" and "to a great extent" were added together, the total was 85.9 % ( $n = 500$ ). In the third question, participants were asked, "To what extent is being American important to you?" A total of 79.4% ( $n = 462$ ) stated that being American is important "to some extent", "to a significant extent" and "to a great extent". The results illustrate that being Jewish was considered to be the most important.

Table 6. Patterns of Affiliation

Variables	Not At All		To Minimal Extent		To Some Extent		To A Significant Extent		To A Great Extent	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
1	19	3.3	39	6.7	172	29.6	170	29.2	114	19.6
2	5	.9	9	1.5	47	8.1	123	21.1	330	56.7
3	20	3.4	28	4.8	171	29.4	168	28.9	123	21.1

*Note.* 1= To what extent is being Iranian important to you? 2= To what extent is being Jewish important to you? 3= To what extent is being American important to you?

Table 7 was designed for the same purpose as table 6. The series of questions in this table concentrates on whether participants feel part of the Iranian, Non-Iranian and Jewish community. When asked, "To what extent have you been able to find ways to feel part of the Iranian community" 76.1% ( $n= 443$ ) of respondents answered "to a significant extent" or "to a great extent". When asked, "To what extent have you been able to find ways to feel part of the Non-Iranian community" 16.6% ( $n= 97$ ) reported "not at all" or "to a minimal extent" while 62.0% ( $n=361$ ) answered "to some extent" and "to a significant extent".

Table 7. Pattern of Affiliation

Variables	Not At All		To Minimal Extent		To Some Extent		To A Significant Extent		To A Great Extent	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
1	17	2.9	50	8.6	195	33.5	151	25.9	97	16.7
2	17	2.9	80	13.7	199	34.2	162	27.8	53	9.1
3	9	1.5	39	6.7	119	20.4	178	30.6	161	27.7

*Note.* 1= To what extent have you been able to find ways to feel part of the Iranian community?

2= To what extent have you been able to find ways to feel part of the Non-Iranian community?

3= To what extent have you been able to find ways to feel part of the Jewish community?

### Political Affiliation

Table 8 (see below) reports the political affiliation of the participants, including political party, if they voted in the last election and which party they voted for. 36.9 % ( $n=215$ ) of participants who answered the question identified as Republican and 29.2 % ( $n= 170$ ) responded as Democrat. The remaining 33.9 % ( $n= 121$ ) affiliated themselves as Independent, Green, None of the above and Other. 63.7% ( $n= 371$ ) of participants voted in the 2004 Presidential Election, while 23.5% ( $n= 137$ ) stated that they did not vote. Of those participants who voted in the last election, 45.5 % ( $n=265$ ) voted for the Republican Party, and 18.6 % ( $n=108$ ) voted for the Democratic Party.

Table 8. Political Affiliation and Voting Patterns

Variables	<i>n</i>	%
What is your political affiliation?		
Republican	215	36.9
Democrat	170	29.2
Independent	47	8.1
Green	1	.2
None of the above	56	9.6
Other	17	2.9
Did you vote in the last presidential election?		
Yes	371	63.7
No	137	23.5
Which Party Did You Vote For?		

Table 8. Political Affiliation and Voting Patterns (*continued*).

Characteristic	<i>n</i>	%
Democrat	108	18.6
Republican	265	45.5

### Cross-tabulations

In this section, different components such as age, gender, year of arrival to the United States were cross-tabulated with several questions in order to explore whether or not there were any significant findings among age and gender. The results show a more comprehensive pattern of Iranian Jewish identity and affiliation.

The results from the Cultural Education section, including language show a high and varied retention of competency in Farsi and the use of the language at home today. The data of language spoken mostly at home today and the year of arrival to the United States were cross-tabulated. The results reported that of those who arrived to the United States between 1979-1988, the majority of the respondents speak Farsi at home today ( $n=126$  of 219 or 263) (see Table 9). Between the years, 1970-1978 participants' responses varied amongst speaking Farsi, English or both equally.

Table 9. Cross-tabulation of Language and Year of Arrival to the United States

Year of Arrival to the United States												
Language 1	Before 1970		1970- 1978		1979-1988		1989- 1999		After 2000		Total	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
Farsi	4	1.8	38	17.4	126	57.6	46	21	5	2.2	219	100
English	3	3	41	41	47	47	8	8	1	1	100	100
Hebrew	0	0	1	16.6	4	66.6	1	16.6	0	0	6	100
Farsi & English Equally	6	4.4	40	29.2	81	59.1	10	7.2	0	0	137	100
Other	1	9.0	2	18.1	5	45.5	2	18.1	1	9.0	11	100

*Note.* Language 1 = Language most spoken at home today.

Table 10 (see below) reports the data of participant's political affiliation 1 (Generally speaking, you usually consider yourself as?) and age. Of the 215 who identified as generally affiliating with the Republican Party, 45.1% ( $n=97$ ) were in the 20-35 age cohort. 30.2% ( $n= 65$ ) were in the 36- 50 age cohort and 19.1% ( $n= 41$ ) were in the 51-90 age cohort. Of the 170 individuals who identified as generally affiliating with the Democratic Party, 66.5 % ( $n=113$ ) were in the 20-35 age cohort. While 15.9% ( $n= 27$ ) were in the 36-50 age cohort and 8.8% ( $n=15$ ) were in the 51-90 age cohort. When comparing the 20-35 age cohort, it is important to note that a greater number of participants in this age cohort responded to affiliating with the Democratic Party ( $n=113$ ) than Republican ( $n=97$ ). When observing the individuals from ages 36-90, there were far greater numbers who affiliated with the Republican Party ( $n=106$  out of 215) than the Democratic Party ( $n=42$  out of 170). Fifty-six of the participants responded to "None of the Above." 53.6% ( $n=30$ ) were in the 20-35 age cohort. This group of people could be "finding" where political fit. Possible indications will follow in the discussion section.

Table 10. Cross-tabulation of Age and Political Affiliation

Political Affiliation 1	Age									
	19 and Under		20 – 35		36 – 50		51 – 90		Total	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
Republican	12	5.6	97	45.1	65	30.2	41	19.1	215	100
Democrat	15	8.8	113	66.5	27	15.9	15	8.8	170	100
Independent	3	6.4	21	44.7	16	34.0	7	14.9	47	100
Green	0	0	0	0	1	100	0	0	1	100

Table 10. Cross-tabulation of Age and Political Affiliation (*continued*).

Age										
Political Affiliation 1	19 and Under		20 – 35		36 – 50		51 – 90		Total	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
None of the Above	7	12.5	30	53.6	15	26.8	4	7.1	56	100
Other	4	23.5	8	47.0	3	17.6	2	11.8	17	100

*Note.* Political Affiliation 1 = Generally speaking, do you usually think of yourself as?

Table 11 (see below) reports the cross-tabulation of Political Affiliation 2 (Did you vote in the last election?) and age. Of the 371 people who did vote in the 2004 presidential election, 51.2% ( $n=190$ ) were in the 20-35 age cohort. 29.1% ( $n=108$ ) were in the 36-50 age group and 16.9 % ( $n=63$ ) were in the 51-90 age cohort. Of the 137 participants who did not vote 60.6% ( $n=83$ ). Iranian Jews in the 20-35 age group tend to be the highest voting group while also the group that is the greatest in number of those who did not vote. Possible indications of data will be examined further in the discussion section.

Table 11. Cross-tabulation of Age and Political Affiliation

Political Affiliation 2	Age									
	19 and Under		20 – 35		36 – 50		51 – 90		Total	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
Yes	10	2.7	190	51.2	108	29.1	63	16.9	371	100
No	29	21.1	83	60.6	19	13.9	6	4.4	137	100

*Note.* Political Affiliation 2 = Did you vote in the last presidential election?

Table 12 (see below) reports the results of the cross-tabulation of age and Political Affiliation 3 (If you voted in the 2004 Presidential Election, which party did you vote for?). Of the 265 participants who voted for the Republican Party, 45% ( $n=119$ ) were in the 20-35 age cohort, 32.5% ( $n=86$ ) were in the 36-50 age cohort and 19.7% ( $n=52$ ) were in the 51-90 age cohort. Of the 108 participants who voted for the Democratic Party, 67.6% ( $n=73$ ) were in the 20-35 age cohort. 18.6% ( $n=20$ ) were in the 36-50 and 9.3% ( $n=10$ ) were in the 51-90 age cohort. It is important to note that of the 79 individuals in the 51-90 age cohort who participated in the study, 78.5% ( $n=62$ ) voted in the last election. Out of the 316 individuals in the 20-35 age cohort who participated in the study, 60.8% ( $n=192$ ) voted in the 2004 presidential election. Of the 138 individuals in the 36-50 age cohort who participated in the study, 77% ( $n=106$ ) voted in the last election.

Table 12. Cross-tabulation of Age and Political Affiliation

Political Affiliation 3	19 and Under		20 – 35		36 – 50		51 – 90		Total	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
Republican	8	6.7	119	45.0	86	32.5	52	19.7	265	100
Democrat	5	4.6	73	67.6	20	18.6	10	9.3	108	100

*Note.* Political Affiliation 3 = If you voted in the last presidential election, which party did you vote for?



Table 13. Cross-tabulation of Year Of Arrival To The United States and Political Affiliation

Political Affiliation 3	Year of Arrival To The United States									
	Before 1970		1970-1978		1979-1988		1989-1999		Total	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
Republican	4	1.7	76	32.3	135	57.4	20	8.5	235	100
Democrat	5	6.1	18	22.0	51	62.2	8	9.75	82	100

*Note.* Political Affiliation = If You Voted In The Last Presidential Election (2004), Which Party Did You Vote For?

Table 13 (see above) reports the results of the cross-tabulation of year of arrival to the United States and Political Affiliation 3 (If you voted in the 2004 Presidential Election, which party did you vote for?). The results report that out of the 235 individuals who voted for the Republican Party, 57.4% ( $n=135$ ) arrived to the United States between the years of 1979-1988. 32.3% ( $n=76$ ) arrived to the United States in 1970-1978. Out of the 82 individuals who voted for the Democratic Party, 62.2% ( $n=51$ ) arrived to the United States between the years of 1979-1988 while 22% ( $n=18$ ) of participants arrived in 1970-1798. (For my own notes the longer here still republican)

Table 14 (see below) reports the results of the cross-tabulation between political affiliation 1 (Generally speaking, do you usually think of yourself as?) and gender. The findings show that out of the 245 females who answered this question, 42.9% ( $n=105$ ) affiliated to the Democratic Party, 31.9% ( $n=78$ ) affiliated with the Republican Party, and 12.7% ( $n=31$ ) reported "None of the above." Of the 261 male who answered this question, 52.5% ( $n=137$ ) affiliated with the Republican Party, 24.9% ( $n=65$ ) affiliated with the Democratic Party and 9.6% ( $n=25$ ) responded as "None of the above". The

remaining percent were either, Independent, Green or other. Some of the responses to "Other" include, conservative, libertarian and "whatever is Pro-Israel and Pro-Jewish." Of the 215 of those who responded Republican to this question, 63.7% ( $n=137$ ) were male and 36.3% ( $n=78$ ) were female. And of those 170 who responded as affiliating to the Democratic Party, 38.2% ( $n=65$ ) were male while 61.8% ( $n=105$ ) were female.

Table 14. Cross-tabulation of Gender and Political Affiliation

Political Affiliation 1	Female		Male	
	<i>n</i>	%	<i>n</i>	%
Republican	78	31.9	137	52.5
Democrat	105	42.9	65	24.9
Independent	22	8.9	25	9.6
Green	0	0	1	.38
None of the Above	31	12.7	25	9.6
Other	9	3.7	8	3.0
Total	245	100	261	100

*Note.* Political Affiliation 1 = Generally speaking, do you usually think of yourself as?

Table 15 (see below) illustrates the results of the cross-tabulation of gender and political affiliation 2 (Did you vote in the last Presidential Election?). When asked, "Did you vote in the 2004 presidential election" of the 249 females who participated in the study, 66.6% ( $n=166$ ) said yes while 33.4% ( $n=83$ ) reported no. 79.2% ( $n=205$  out of 259) of males voted in the last election. The results also indicate that of the 371 individuals who voted in the last election, 44.7% ( $n=166$ ) were female voters, while

55.3% ( $n=205$ ) were male voters. In regards to the participants who reported that they did not vote, 60.6% ( $n=83$ ) were female participants and 39.4% ( $n=54$ ) were male participants.

Table 15. Cross-tabulation of Gender and Political Affiliation

Political Affiliation 2						
Gender	Yes		No		Total	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
Female	166	66.6	83	33.4	249	100
Male	205	79.2	54	20.8	259	100

*Note.* Political Affiliation 2= Did You Vote In the Last Presidential Election (2004)?

Table 16 (see next page) reports results of the cross-tabulation between gender and Political Affiliation 3 (If you voted in the last presidential election (2004), which party did you vote for?). The results report that out of the 169 females who answered this question, 64.5% ( $n=109$ ) voted for the Republican Party. Of the 204 males who responded to this question, 76.5% ( $n=156$ ) voted for the Republican party while only 23.5% ( $n=48$ ) voted for the Democratic Party (See Table 16).

Table 16. Cross-tabulation of Gender and Political Affiliation

Gender	Political Affiliation 3					
	Democrat		Republican		Total	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
Female	60	35.5	109	64.5	169	100
Male	48	23.5	156	76.5	204	100

*Note.* Political Affiliation = If You Voted In The Last Presidential Election (2004), Which Party Did You Vote For?

Table 17 (see page 48) reports the findings of age and nine social relation questions. Each question numbered 1 through 9 in the table represents a different question and the table reports the data for whether respondents agreed or disagreed to each question. To the first statement, "Iranian family members have closer ties than American family members" almost all respondents of all age cohorts reported that they agreed while only a few reported that they disagreed. Of the 42 individuals in the 19 and under cohort, 39 agreed while only 3 disagreed. In the 20-35 age cohort which has the highest number of participants who answered this question ( $n=287$ ), 97.8% ( $n=272$ ) agreed to the question. Of the 504 individuals who agreed to question one, 54.0% ( $n=272$ ) were in the 20-35 age cohort.

In statement 2 respondents were asked, "American couples are more likely to get a divorce than Iranian Families." Of the 379 individuals who agreed to the statement, 53.5% ( $n=203$ ) were in the 20-35 age cohort. When observing the 36-50 age cohort, the participants in this cohort are divided between agreed and disagreed. From the total of 131 individuals in this cohort, 64.1% ( $n=84$ ) agreed while 35.1% ( $n=47$ ) disagreed. Of the 154 individuals who disagreed, 30.5% ( $n=47$ ) of 36-50 age cohort disagreed.

When asked, "Jewish family members had stronger ties in Iran than they do in America" more individuals in the 19 and under age cohort disagreed ( $n=26$  out of 42) than agreed ( $n=16$  out of 42). 60.0% ( $n=168$  out of 280) of those in the 20-35 age cohort agreed to statement 3 while 40.0% ( $n=112$  out of 280) disagreed. The majority of individuals in the 36-50 and 51-90 age cohort agreed with the statement, 92 out of 127 and 57 out of 72 respectively.

In statement 4, respondents were asked, "In America, Iranian parents do not have as much authority as they should." Of the total who agreed ( $n=243$ ), 41.4% ( $n=100$ ) were in the 20-35 age cohort, 31.7% ( $n=77$ ) were in the 36-50 age cohort and 23% ( $n=56$ ) were in the 51-90 age cohort. Of the total who disagreed ( $n=284$ ), 65.6% ( $n=186$ ) were in the 20-35 age cohort, 17.6% ( $n=51$ ) were in the 36-50 cohort, 11.6% ( $n=33$ ) were in the 19 and under cohort and 4.9% ( $n=14$ ) were in the 51-90 age cohort. In exploring each cohort, the results show that in the 19 and under age cohort a greater number of respondents disagreed 76.7% ( $n=33$  out of 43) than agreed 23.3% ( $n=10$ ). The majority of the 20-35 age cohort also disagreed to this statement, 65.1% ( $n=186$  out of 286) while 39.1% ( $n=100$ ) agreed. The greater number of individuals in the 36-50 age cohort agree with this statement, 80.0% ( $n=56$  out of 72). The results of the 36-50 age group falls in between the other age cohorts. The results show that 60.1% ( $n=77$  out of 128) agree while 39.9% ( $n=51$ ) disagree.

In statement 5, the respondents were asked, "A young woman should live with her parents until she gets married." Of the 527 participants who responded to this question, 361 individuals disagreed and 166 agreed. Of the 361 individuals who disagreed, 62.6% ( $n=226$ ) of the respondents were in the 20-35 age cohort, and 19.7% ( $n=71$ ) were in the

36-50 age cohort. In the 19 and under group, 85.7% ( $n=36$  out of 42) disagreed. In the 20-35 age cohort, 79.0% ( $n=226$  out of 286) of participants disagreed while 21.0% ( $n=60$ ) agreed. In the 36-50 age cohort numbers were close again, 55.0% ( $n=71$  out of 129) disagrees while 45.0% ( $n=58$ ) report that they agree. The 51-90 age cohort was the only group where the majority agreed that a woman should live with her parents until she gets married. 60% ( $n=42$  out of 70) agreed while 40% ( $n=28$ ) disagreed.

In statement 6, respondents were asked, "A young man should live with his parents until he gets married." Of the 529 participants who responded to this question, 427 individuals disagreed while 102 individuals agreed. Of the 427 who disagreed, 61.6% ( $n=263$ ) were in the 20-35 age cohort, 20.3% ( $n=86$ ) were in the 36-50 age cohort, and the 19 and under and 51-90 age cohort were the same at 9.1% ( $n=39$ ). When observing each age cohort and their answer choice, each group had a greater number disagree with the statement than agree. In the 19 and under group, 90.7% ( $n=39$  out of 43) of participants disagreed, 91.6% ( $n=263$  out of 287) of the 20-35 age cohort reported that they disagreed with the statement, 66.7% ( $n=86$  out of 129) of the 36-50 age group disagreed, and 55.7% ( $n=39$  out of 70) disagreed while 44.3% ( $n=31$ ) agreed. This age group was the closest in numbers for this statement.

In statement 7, participants were asked, "In my opinion, it is acceptable for Iranian Jews to marry non-Iranian Jews." Of the 532 respondents who answered this question, 452 agreed with the statement, while 80 individuals disagreed. Of the 452 individuals, 56.9% ( $n=257$ ) of participants were in the 20-35 age cohort, 24.1% ( $n=109$ ) were in the 36-50 age cohort, 10.6% ( $n=48$ ) were in the 51-90 age cohort, and 8.4% ( $n=38$ ) were in the 19 and under age group. Of the 80 individuals who disagreed, 38.7%

( $n=31$ ) were in the 20-35 age cohort, 28.7% ( $n=23$ ) were in the 51-90 age cohort and 26.3% ( $n=21$ ) were in the 36-50 age cohort. The majority of respondents in each cohort agreed to this statement in greater numbers than disagreed. In the 20-35 age cohort, 89.2% ( $n=257$  out of 288) of participants agreed. In the 36-50 age cohort, 83.8% ( $n=109$  out of 130) participants agreed. In the 51-90 age cohort, 67.6% ( $n=48$  out of 71) of participants reported that they agreed.

In statement 8, participants were asked, "In my opinion, it is acceptable for Iranian Jews to marry non-Jews." As opposed to the answers in statement 7, the majority of participants disagree to this statement. Out of 527 who answered this question, 435 individuals disagreed while 92 individuals agreed. Of those who disagreed, 52.6% ( $n=229$ ) were in the 20-35 age cohort, 25.5% ( $n=111$ ) were in the 36-50 age cohort, 14.3% ( $n=62$ ) were in the 51-90 age cohort, and 7.6% ( $n=33$ ) were in the 19 and under age cohort. Of those who agreed, 60.8% ( $n=56$ ) were in the 20-35 age cohort. When observing each cohort separately, the data reports that in the 20-35 age cohort, 80.4% ( $n=229$  out of 285) of participants disagreed and 19.6% ( $n=56$ ) agreed. In the 51-90 age cohort, 86.1% ( $n=62$ ) of participants disagreed, while 13.9% ( $n=10$ ) reported that they agreed.

In statement 9, participants were asked, "It is better for a mother to be at home than at work." Out of the 525 individuals who answered this question, 224 participants agreed to the statement and 301 disagreed. Of the 224 individuals who reported that they agreed to the statement, 50.5% ( $n=113$ ) were in the 20-35 age cohort, 31.2% ( $n=70$ ) were in the 36-50 age cohort, 12.9% ( $n=29$ ) were in the 51-90 age cohort and 5.4%

( $n=12$ ) were in the 19 and under age cohort. The results of the 36-50 age cohort report that 55.1% ( $n=70$ ) of participants agreed to the statement and 44.9% ( $n=57$ ) disagreed.

Table 17. Cross-tabulation of Age and Social Relations

Social Relations	Age									
	19 and Under		20 – 35		36 – 50		51 – 90		Total	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
1 Agree	39	7.7	272	54.0	126	25.0	67	13.3	504	100
1 Disagree	3	11.5	15	57.7	5	19.2	3	11.5	26	100
2 Agree	33	8.7	203	53.5	84	22.2	59	15.6	379	100
2 Disagree	10	6.5	85	55.2	47	30.5	12	7.8	154	100
3 Agree	16	4.8	168	50.5	92	27.6	57	17.1	333	100
3 Disagree	26	13.8	112	59.6	35	18.6	15	7.9	188	100
4 Agree	10	4.1	100	41.1	77	31.7	56	23.0	243	100
4 Disagree	33	11.6	186	65.5	51	17.6	14	4.9	284	100
5 Agree	6	3.6	60	36.1	58	34.9	42	25.3	166	100
5 Disagree	36	9.9	226	62.6	71	19.7	28	7.8	361	100
6 Agree	4	3.9	24	23.5	43	42.1	31	30.3	102	100
6 Disagree	39	9.1	263	61.6	86	20.3	39	9.1	427	100
7 Agree	38	8.4	257	56.9	109	24.1	48	10.6	452	100



Table 17. Cross-tabulation of Age and Social Relations (*continued*).

Social Relations	Age									
	19 and Under		20 – 35		36 - 50		51 – 90		Total	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
7 Disagree	5	6.3	31	38.7	21	26.3	23	28.7	80	100
8 Agree	9	9.7	56	60.8	17	18.5	10	10.9	92	100
8 Disagree	33	7.6	229	52.6	111	25.5	62	14.3	435	100
9 Agree	12	5.4	113	50.5	70	31.2	29	12.9	224	100
9 Disagree	31	10.2	173	57.5	57	18.9	40	13.3	301	100

*Note.* 1 = Iranian Family Members Have Closer Ties Than American Family Members; 2 = American Couples Are More Likely To Divorce Than Iranian; 3 = Jewish Family Members Have Stronger Ties In Iran Than In America; 4 = Iranian Parents Do Not Have As Much Authority In America As They Should; 5 = A Young Woman Should Live With Her Parents Until She Marries; 6 = A Young Man Should Live With Her Parents Until He Marries; 7 = It Is Acceptable For Iranian Jews To Marry Non-Iranian Jews; 8 = It Is Acceptable For Iranian Jews To Marry Non-Jews; 9 = It Is Better For An Iranian Mother To Be At Home Than At Work.

Table 18 (see page 54) reports the results of the cross-tabulation of the nine social relations stated in the table above and the year of arrival to the United States. To the first statement, "Iranian family members have closer ties than American family members," out of the 446 individuals who answered the question 424 individuals agreed while 22 individuals disagreed. Of those who agreed, 54.9% ( $n=233$ ) arrived to the U.S. in 1979-1988, 31.3% ( $n=113$ ) arrived in 1970-1978, 13.9% ( $n=59$ ) arrived in 1989-1999 and the remaining 4.4% ( $n=19$ ) were spread over the remaining years. The majority of each year category agreed to the statement. In the category, "Before 1970" 92.3% ( $n=12$  out of 13)

agreed. In the years 1970-1978, 95.8% ( $n=113$  out of 118) agreed. In the category "1979-1988", 94.7% ( $n=233$  out of 246) of participants agreed, in "1989-1999", 95.1% ( $n=59$  out of 62) and in years "After 2000" 100% ( $n=7$  out of 7) of participants agreed to the statement.

To the second statement, "American couples are more likely to get a divorce than Iranian families," 323 individuals agreed while 125 individuals disagreed. Of those who agreed, 59.2% ( $n=171$ ) arrived to the U.S in 1979-1988, 28.5% ( $n=92$ ) arrived between the years of 1970-1978. Of the 247 individuals who arrived to the U.S. in 1979-1988 who answered this question, 69.2% ( $n=171$ ) agreed, while 31.8% ( $n=76$ ) disagreed. Of the 119 individuals who arrived in 1970-1978 and answered this question, 77.3% ( $n=92$ ) agreed.

In statement 3, participants were asked if "Jewish family members had stronger ties in Iran than they do in America. 299 individuals agreed while 140 individuals disagreed to the statement. 55.9% ( $n=167$ ) of those who agreed to the statement arrived to the United States in 1979-1988, 26.4% ( $n=79$ ) arrived in 1970-1978. Of the 113 individuals who arrived to the U.S. in 1970-1978 and responded to this statement, 69.9% ( $n=79$ ) agreed to the statement while 30.1% ( $n=34$ ) participants disagreed. Of the 244 individuals who arrived to the U.S. in 1979-1988, 68.4% ( $n=167$ ) agreed, while 31.6% ( $n=77$ ) disagreed. And of the 62 individuals who arrived in 1989-1999, 67.4% ( $n=42$ ) agreed to the statement while 32.6% ( $n=20$ ) disagreed. Of the seven individuals who arrived "After 2000" three agreed to the statement while 4 disagreed.

To statement 4, "In America, Iranian parents do not have as much authority as they should," 226 individuals agreed to the statement while 215 disagreed. Of the

participants who agreed to this statement, 53.5% ( $n=121$ ) arrived to the U.S. in 1979-1988, 28.8% ( $n=65$ ) arrived in 1970-1978, 13.3% ( $n=30$ ) arrive in 1989-1999. Of the 13 individuals who arrived "Before 1970", 53.8% ( $n=7$ ) agreed to the statement, while 46.2% ( $n=6$ ) disagreed. Observing those who arrived in 1970-1978, 57.0% ( $n=65$  out of 114) agreed while 43% ( $n=49$  out of 114) disagreed. Of the 245 who arrived in 1979-1988, 49.4% ( $n=121$ ) agreed while 50.6% ( $n=124$ ) disagreed. Of those who arrived in 1989-1999, 48.4% ( $n=30$  out of 62) agreed while 51.6% ( $n=32$  out of 62) disagreed.

In statement 5, "A young woman should live with her parents until she gets married," 154 individuals agreed while 288 individuals disagreed. In all year categories, the majority disagreed to the statement. Of those who disagreed, 59.0% ( $n=170$ ) arrived to the U.S. in 1979-1988, 21.2% ( $n=61$ ) arrived in 1970-1978, 15.6% ( $n=45$ ) arrived in 1989-1999. Of those who arrived to the U.S. "Before 1970" 46.2% ( $n=6$ ) agreed while 53.8% ( $n=7$ ) disagreed. Of those who arrived to the U.S. in the "1970-1978," 47% ( $n=54$  out of 115) agreed while 53% ( $n=170$  out of 115) disagreed. Of those who arrived to the U.S. in the "1979-1988," 31.2% ( $n=77$  out of 247) agreed while 68.8% ( $n=170$  out of 247) disagreed. Of those who arrived to the U.S. in the "1989-1999," 25% ( $n=15$  out of 60) agree while 75% ( $n=45$  out of 60) disagreed. And of those who arrived to the U.S. "After 2000," 28.5% ( $n=2$  out of 7) and 71.4% ( $n=5$  out of 7) disagreed.

In statement 6, "A young man should live with her parents until he gets married," 98 individuals agreed while 346 individuals disagreed. In all year categories, the majority disagreed to the statement. Of those who disagreed, 58.7% ( $n=203$ ) arrived to the U.S. in 1979-1988, 22% ( $n=76$ ) arrived in 1970-1978, 15.9% ( $n=54$ ) arrived in 1989-1999. Of those who arrived to the U.S. "Before 1970" 41.6% ( $n=5$  out of 12) agreed

while 58.3% ( $n=7$ ) disagreed. Of those who arrived to the U.S. in the "1970-1978," 34.5% ( $n=40$  out of 116) agreed while 65.5% ( $n=76$  out of 116) disagreed. Of those who arrived to the U.S. in the "1979-1988," 18.8% ( $n=44$  out of 247) agreed while 81.2% ( $n=203$  out of 247) disagreed. Of those who arrived to the U.S. in the "1989-1999," 12.9% ( $n=8$  out of 62) agree while 87.1% ( $n=54$  out of 62) disagreed. And of those who arrived to the U.S. "After 2000," 14.3% ( $n=1$  out of 7) and 85.7% ( $n=6$  out of 7) disagreed.

In statement 7, "In my opinion, it is acceptable for Iranian Jews to marry non-Iranian Jews," 371 individuals agreed while 76 individuals disagreed. In all year categories, the majority agreed to the statement. Of the participants who agreed to this statement, 57.1% ( $n=212$ ) arrived to the U.S. in 1979-1988, 24.3% ( $n=90$ ) arrived in 1970-1978, 14.3% ( $n=53$ ) arrived in 1989-1999. Of the 12 individuals who arrived "Before 1970", 83.3% ( $n=10$ ) agreed to the statement, while 16.7% ( $n=2$ ) disagreed. Observing those who arrived in 1970-1978, 77.6% ( $n=90$  out of 116) agreed while 22.4% ( $n=26$  out of 116) disagreed. Of the 250 who arrived in 1979-1988, 84.4% ( $n=212$ ) agreed while 15.6% ( $n=38$ ) disagreed. Of those who arrived in 1989-1999, 85.5% ( $n=53$  out of 62) agreed while 14.5% ( $n=9$  out of 62) disagreed. Of those who arrived "After 2000," 85.7% ( $n=6$  out of 7) agreed while 14.3% ( $n=1$ ) disagreed.

In statement 8, "In my opinion, it is acceptable for Iranian Jews to marry non-Jews," 76 individuals agreed while 367 individuals disagreed. Of the participants who disagreed to this statement, 56.1% ( $n=206$ ) arrived to the U.S. in 1979-1988, 24.5% ( $n=99$ ) arrived in 1970-1978, 12.3% ( $n=45$ ) arrived in 1989-1999. Of the 13 individuals who arrived "Before 1970", 76.9% ( $n=10$  out of 13) disagreed to the statement, while

23.1% ( $n=3$  out of 13) agreed. Of those who arrived to the U.S. in the "1970-1978," 14.7% ( $n=17$  out of 116) agreed while 85.3% ( $n=99$  out of 116) disagreed. Of those who arrived to the U.S. in the "1979-1988," 16.3% ( $n=40$  out of 246) agreed while 83.7% ( $n=206$  out of 246) disagreed. Of those who arrived to the U.S. in the "1989-1999," 26.4% ( $n=16$  out of 61) agree while 73.7% ( $n=45$  out of 61) disagreed. And of those who arrived to the U.S. "After 2000," 100% ( $n=7$  out of 7) disagreed.

In statement 9, participants were asked, "It is better for a mother to be at home than at work." Out of the 440 individuals who answered this question, 196 participants agreed to the statement and 244 disagreed. Of the participants who disagreed to this statement, 55.3% ( $n=135$ ) arrived to the U.S. in 1979-1988, 26.8% ( $n=60$ ) arrived in 1970-1978, 15.6% ( $n=38$ ) arrived in 1989-1999. Of the 13 individuals who arrived "Before 1970", 61.5% ( $n=8$  out of 13) agreed to the statement, while 38.5% ( $n=5$  out of 13) disagreed. This was the only category in which the majority agreed to the statement. Of those who arrived to the U.S. in the "1970-1978," 47.3% ( $n=54$  out of 114) agreed while 56.2% ( $n=60$  out of 114) disagreed. Of those who arrived to the U.S. in the "1979-1988," 44.9% ( $n=110$  out of 245) agreed while 55.1% ( $n=135$  out of 245) disagreed. Of those who arrived to the U.S. in the "1989-1999," 37.7% ( $n=23$  out of 61) agree while 62.3% ( $n=38$  out of 61) disagreed. And of those who arrived to the U.S. "After 2000," 14.5% ( $n=1$  out of 7) agreed while 85.5% ( $n=6$  out of 7) disagreed.

Table 18. Cross-tabulation Of Social Relations And Year Of Arrival To The United States

Social Relations	Before 1970		1970-1978		1979-1988		1989-1999		After 2000		Total	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
1 Agree	12	2.8	133	31.3	233	54.9	59	13.9	7	1.6	424	100
1 Disagree	1	4.5	5	22.7	13	59.1	3	13.6	0	0	22	100
2 Agree	10	3.1	92	28.5	171	52.9	44	13.6	6	1.8	323	100
2 Disagree	3	2.4	27	2.2	76	60.8	18	14.4	1	0.8	125	100
3 Agree	8	2.7	79	26.4	167	55.9	42	14.1	3	1.0	299	100
3 Disagree	5	3.6	34	24.3	77	55.0	20	14.3	4	2.9	140	100
4 Agree	7	3.1	65	28.8	121	53.5	30	13.3	3	1.3	226	100
4 Disagree	6	2.8	49	22.8	124	57.7	32	14.9	4	1.9	215	100
5 Agree	6	3.9	54	35.1	77	50.0	15	9.7	2	1.3	154	100
5 Disagree	7	2.4	61	21.2	170	59.0	45	15.6	5	1.7	288	100
6 Agree	5	5.1	40	41.0	44	44.9	8	8.2	1	1.0	98	100
6 Disagree	7	2.0	76	22.0	203	58.7	54	15.6	6	1.7	346	100
7 Agree	10	2.7	90	24.3	212	57.1	53	14.3	6	1.6	371	100
7 Disagree	2	2.6	26	34.2	38	50.0	9	11.8	1	1.3	76	100
8 Agree	3	3.9	17	22.4	40	52.6	16	21.1	0	0	76	100
8 Disagree	10	27.2	90	24.5	206	56.1	45	12.3	7	1.9	367	100

Table 18. Cross-tabulation Of Social Relations And Year Of Arrival To The United States (Continued).

Social Relations	Before 1970		1970-1978		1979-1988		1989-1999		After 2000		Total	
	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%	<i>n</i>	%
9 Agree	8	4.1	54	27.6	110	56.1	23	11.7	1	0.5	196	100
9 Disagree	5	2.0	60	26.8	135	55.3	38	15.6	6	2.5	244	100

*Note.* 1 = Iranian Family Members Have Closer Ties Than American Family Members; 2 = American Couples Are More Likely To Divorce Than Iranian; 3 = Jewish Family Members Have Stronger Ties In Iran Than In America; 4 = Iranian Parents Do Not Have As Much Authority In America As They Should; 5 = A Young Woman Should Live With Her Parents Until She Marries; 6 = A Young Man Should Live With Her Parents Until He Marries; 7 = It Is Acceptable For Iranian Jews To Marry Non-Iranian Jews; 8 = It Is Acceptable For Iranian Jews To Marry Non-Jews; 9 = It Is Better For An Iranian Mother To Be At Home Than At Work.

## **Chapter 5**

### **DISCUSSION**

#### **Cultural Education and Social Values**

The results from the "cultural education" and "social values" section illustrate that Iranian Jews demonstrate a high retention of Farsi and hold significant associations with other Iranian Jews. As reported in Table 2, the majority of participants stated that they were "well" or "very well" competent in speaking and understanding Farsi. The data is significant in that it implies the notion that Iranian Jews find their native language to be an important part of their identity. They are not at the acculturation/assimilation stage where their mother language disappears and the host language becomes primary. In the literature of other immigrant group's use of language, it is stated that language disappears over time. There are those who want to hold on and preserve it while others forget the language in order to assimilate at even a more rapid speed (Smithers, 1982).

A significant number of participants reported Farsi as the primary language spoken at home while growing up (See Table 3). It is important to note that for some of the participants Iran was where they grew up. The results also indicate that Farsi remains the primary language used in the home today. However, it should be noted that while Farsi is the primary language, English was also reported being spoken in home settings today (See Table 3). Again, the findings show that Farsi is an essential component of "being Iranian". Theories of assimilation pose an explanation of why Farsi would more naturally be spoken.



In Gordon's theory of acculturation, it states that in the first stage of cultural assimilation, members of the immigrant group learn the culture of the dominant group. This means learning the language of the host country, adopting new value systems or altering the spelling of the family surname as they move away from native customs (Massey, 1995). For some the theory does not apply and they persist on using Farsi as the primary language. For others it appears that Iranian Jews have slowly moved towards integrating the English language as a part of their lives inside the home environment. When asked about the language that was most spoken at home while growing up as well as today, one participant over the age of 50 said, "when my kids were young I spoke Farsi, but then they went to school and began learning English and that is all they wanted to speak. As they put it, it is embarrassing to speak Farsi. It got to the point that they would only respond in English." The same topic was discussed with a participant between the age of 20-35, this person stated, "We are in America now and we should speak English. I think it is important to speak and remember Farsi but English must be part of our lives." Although not yet ready to adopt English as the primary language it appears that the younger generations of Iranian Jews are becoming more integrated with American culture and as a result the use of Farsi may one day become secondary in how they define their identity.

The people with whom one associates socially may serve as an indicator factor of how individuals identify. An overwhelming number of participants said that most of their close friends are Iranian Jews (See Table 4). When asked what language is used among Iranian friends, the greatest number of participants reported English, while the rest were split equally between Farsi and English. The results may indicate that Iranian Jews

as with other minority groups may feel a greater sense of compatibility and comfort with people of similar characteristics such as ethnicity, culture, language, and values.

Greeley's ethnic group approach to assimilation confirms that "in private circles of primary group attachments immigrants prefer to associate with others like themselves" (Greeley, 1974). According to this approach those of like religion and ethnicity provide a group of people from which an individual may choose compatible people for intimate and trusting relationships (Greeley, 1974). Many theories suggest that time is the main indicator of acculturation and assimilation and that after a recent length of time it is inevitable for the minority group to adopt the culture of the host country. However, Hansen's law regarding ethnic resurgence in the third and later generations states;

...whenever any immigrant group reaches the third generation stage in its development, a spontaneous and almost irresistible impulse arises which forces the thought of many people of different professions, different points of view to interest themselves in that one factor which they have in common- the heritage of blood.

From the findings of the study, Iranian Jewish identity does not appear to be threatened by American culture and if this theory is true for the Iranian Jews of Los Angeles, then one may suggest that assimilation will not be a threat to third generation Iranian Jews, and instead it may encourage a reawakening of the Persian culture.

It is not that Iranian Jews do not want to integrate and assimilate with people outside of their community; there is simply no need to do so. Here, the author refers to

the notion that there are so many social outlets within the community that permit Iranians to retain close ties that it is not necessary for one to seek out friends from outside of the community. In the focus group discussions, many agreed that they felt comfortable making Non-Iranian or non-friends but that they did not have as much in common. On the other hand, one individual said, "Now that my kids are in school, I have become great friends with other non-Iranian moms. Our kids have play dates and we have adult dates, lunch, shopping, yoga... but we do not interact in the home with our husbands." It is human nature to associate with those who comprehend your lifestyle and what you value. One participant said, "I love having non-Iranian friends because I get to explore the non-Iranian in me. And sometimes there are things that my American friends do not understand and I need to talk to someone who does."

In a previous HUC thesis on Iranian Jews completed in 1988 the same question about social association was asked from 72 participants. 80% of participants reported that most of their friends were Iranian Jews. It is highly significant to note that the social relationships of Iranian Jews have maintained relatively the same in the last 17 years. A possible explanation that we might extract from this finding is relieved in Gordon's theory of acculturation where he discusses the steps towards full acculturation. In 1988 it was not surprising for Iranian Jews to mostly associate with other Iranian Jews considering their new immigrant status. Gordon would indicate that the community at that time was only in the first stage of its engagement with the dominant culture. His theory states that before an immigrant group fully reaches the second stage known as structural integration, the immigrant and host group must first form a level of comfort that he refers to as an acquaintance. The results of this study seem to indicate that Iranian

Jews are at the stage of creating acquaintances with the host community that may eventually with time lead them to build greater associations with people outside their own culture.

### Social Values

As discussed in an earlier section, a very significant indicator of an individual or group's acculturation process is the type and extent to which they profess and adhere to the new society's values. The results of this section will elucidate the attitudes of Iranian Jews in areas such as issues of family, marriage, intermarriage and the role of woman and men. In the behavior/values model of Szapocznik et al., the authors found that while behaviors of minorities will adjust rather quickly to meet survival needs, these same people's values tend to change much slower. However, the results seem to illustrate a different notion. It appears that the values of Iranian Jews are shifting from the traditional values towards the acceptance of the host country's values. However, as the results indicate that while values are changing in some cases, behavior seems to be changing at a slower pace. In the statements addressing the role of woman, issues of marriage and intermarriage, the results indicate that values have shifted in a more liberal direction. For example, in the statement, "A young woman should live with her parents until she gets married," the majority of respondents disagreed (See Table 5). When the same question was asked in the 1988 HUC study, a larger number of respondents agreed to the statement. It is important to note the change in perception of woman in the last 17 years. In an interview, a female participant in the 20-35 age cohort was asked about her beliefs in regards to moving out before she was married, she stated, "I strongly believe a

woman should not have to live at home until she is married... but what we think and what is accepted or allowed is different. I think even if my parents said okay, I would not believe them."

The notion that values have changed in some cases is also illustrated in the statement, "In my opinion, it is acceptable for Iranian Jews to marry non-Iranian Jews." The results show that a significant number of participants agreed with the statement (see Table 5). However, the researcher does not believe that the behaviors are changing in accordance with the values. This belief by the researcher is strongly tied to her observance of the community. A significant number of participants agree to a certain value but when it comes to actually putting the values into action, it is seldom found. For example, it is agreed that a women should not live at home until married. However, within the community one can not find a significant number of unmarried women who live outside of their parents' home. The values and behaviors toward intermarriage is another example. The results show that a great number of Iranian Jews agree that an Iranian Jew could marry a non-Iranian Jew, but how many Iranian Jews actually marry non-Iranians? The notion that behavior is changing slower than values is solely based on the perception and observance of the Iranian Jewish community by the researcher. Further research in exploring this idea would be significant.

When Iranian Jews first arrived to the United States (mainly in 1979-1988), the cohesion and closeness of families and the authority of parents were seen as threatened by the enticing and open American society. In the statements that addressed family values (Statement 1-3, See Table 5) the results confirmed the predominant Iranian values, that Iranian families have greater family ties and less divorce than American families.

This may indicate that the family values of Iranian Jews are significantly strong. Iranians may be comfortable enough to agree with American values but they have not yet reached the point where the American values are practiced in the home or community.

A reoccurring theme in acculturation models is time. In their model, Szapocznik et al., also refers to the length of time a person is exposed to the host culture, age and gender as functions of acculturation. However, the results indicate that there are very few differences by age, gender and year of arrival, indicating that this cross-section of Iranian Jews feel similarly about these issues. In some cases age was an important measure of acculturation patterns. There were differences between the opinions of participants ages 19-35 and those who agreed with predominately Iranian values. The findings may indicate that the participants have not been in the United States long enough to have gained sufficient exposure to the values of the host country. Iranians are still in an intermediate stage of acculturation and have not adopted the American culture. How will values change as the younger generation of Iranian Jews become parents? Will their children be the generation that experiences a new stage of acculturation?

#### Patterns of Practice

The results to these questions regarding organizational involvement and affiliation exhibit the types of agencies that Iranian Jews feel are important to give their time and money (Results, page 11). The findings also reveal that the "Young Leadership Divisions" of several parent organizations are particularly significant. Young adults are attempting to find their own voice within these larger groups. This finding is important in that it may indicate that these young organizations desire to be the future leaders of the

Iranian Jewish community. The ideas that these young adults find important, and the methods they use to implement their interests may be the direction of future organizations. One young adult responded to this notion by stating, "It can sometimes be tough to do what our generation thinks is important in the community, the reason we developed the young leadership division is so we can have the space to do what our generation needs." Since the main Iranian synagogue has also developed a "young leadership division", it may indicate that for some younger Iranian Jews the areas of culture and religion represent important points of connection.

The nature of the participants' Jewish observance and religious practices in Iran and in the United States were determined by responses to two similar lists of Jewish rituals and customs. When the results of the two lists were compared, Iranian Jews were more observant of religious rituals and customs in the United States than they were even in Iran. The results from these questions are significant because of the reported increase in practice. In an interview with one participant, he stated why this was the case for him. "In Iran we could only be Jews at home. Outside the home we were like everyone else. Not too many kosher markets or restaurants like you see here. Here we have more freedom, more availability." Living in a Muslim state prohibited Jews in practicing Judaism freely. Even with the establishment of Jewish schools and synagogues, Jews were always the minority. The religious lifestyle of Jews in Iran was also affected by the work week. While in the United States, the weekend starts on Friday afternoon and ends Sunday night, the weekend in Iran is Thursday and Friday, making Shabbat more difficult to observe. It must be noted that not all respondents lived in Iran, and those born outside could not answer the first list of questions.

The notion of religious freedom and practice requires further discussion. In Iran, Jews adhered to either a traditional religious lifestyle or to a lifestyle that could be identified as secular. In Iran, there was no denominational distinction, and as a result, Iranian Jews did not have much of a choice. It is only in the United States that Iranian Jews have the opportunity to be a part of a movement. This idea is a proposal that Iranian Jews are still grappling. Within the Iranian Jewish community there is a struggle between finding the denomination that aligns with traditional values and religious beliefs. Nessah Israel Synagogue and Sinai Temple were stated as synagogues and organizations in which participants were most active. Sinai Temple seems to have the qualities that Iranian Jews are searching for in a religious institution that is neither Iranian nor Orthodox. The different movements have also provided women with a new sense of religious engagement that was not offered to them in Iran. There is greater opportunity in the United States to incorporate Jewish practices and rituals inside and outside the home.

It is also important to note that in comparison to the 1988 thesis, religious practice has increased. The results illustrate a strong trend to continue the observance of Jewish rituals and customs. It is also important to note the length of time the majority of participants have lived in the United States. Since the period of immigration to Los Angeles (1979-1988), religious practice has increased. This seems to indicate that even after a significant period of time, participants still maintain and even increased their Jewish observance levels. The increase of observance may be due to several factors. As previously mentioned, Iranian Jews have greater freedom to practice Judaism and the opportunity to affiliate with different denominations. The commitment to engage in religious practices may represent an expression of their Iranian Jewish identity. A third



factor may be family togetherness. Celebrating holidays and engaging in rituals may bring cohesiveness to the family. Perhaps for all of these reasons Iranian Jews continue to expand their religious practices.

#### Pattern of Affiliation

The results from the questions on patterns of affiliation are relatively significant. Here one finds some insight on how Iranian Jews identify. The results suggest that out of “being Iranian, American and Jewish”, most participant found “being Jewish” as most important. This finding would indicate that while in the process of acculturation and assimilation, Iranian Jews may identify closer to “being Jewish” than Iranian or American. It may be possible to indicate that if Iranian Jews were to integrate into American culture and lose their sense of Iranian identity, they would still exhibit strong Jewish identity patterns and feel a part of the Jewish community.

#### Political Affiliation

The results from the questions on political affiliation revealed significant outcomes. A substantial number of Iranian Jews reported that they voted in the last presidential election, of those who voted, the significant majority voted for the Republican Party (See Table 8). This finding is important due to the nature of how Jews generally vote. Historically, Jews in the United States have been known to be affiliated with and vote for the Democratic Party. The Jewish voting patterns in presidential elections from 1916 through 2004 illustrate the notion that the Jewish vote is primarily cast for Democratic Candidates (Forman, 2001). These findings illustrate that a

considerable sub-group of Jews vote differently from the mainstream Jewish culture. Immigrant groups who have experienced oppression and come from a country of persecution tend to affiliate with the Republican Party. Since Iranian Jews immigrated from a country that still faces oppression, they are more inclined to support candidates that address and stand firmly for issues based on international and national security. One participant stated, "I voted for Bush because of his views on Israel." Bush's strong interest in Israel was a common reason that participants voted for his candidacy. A second participant said, "I voted Republican because I think they realize that terrorism exists and are willing to fight for it... since Iran is also dangerous, Bush can take care of it more than a Democrat can." The results also indicate that there are few differences among Iranians when comparing age, gender and year of arrival, indicating that a cross-section of Iranian Jews feel similarly about their political priorities. However, a significant number of younger participants 19-35 reported that they were affiliated and voted for the Democratic Party (See Table 11).

The results also show that a significant number of participants in the 20-35 age cohort are not voting (See Table 11). Although there is no statistical data to indicate why participants did not vote, it is an issue that must be addressed in future research.

## **Chapter 6**

### **LIMITATIONS**

Research studies, whether exploratory, descriptive or explanatory, have build-in shortcomings, obstacles and limitations. Such limitations are expected and should be discussed in order for future researchers to be aware of possible opportunities. The survey questionnaire and the sample population both represented areas with limitations in conducting this study.

#### *~ Survey Questionnaire*

After the data had been collected and analyzed, it came to the attention that it would have been helpful to the researcher to include several additional questions. Such questions could have been valuable in better understanding the identity patterns of the sample population. Since a very significant indicator of an individual or group's acculturation process is the type and extent to which they profess and adhere to the new society's values, it would be beneficial to incorporate questions directed toward integration. Questions related to moving out of one's home for college may serve as an example of this type of inquiry. Moving out might indicate a higher level of willingness to integrate into the host country's cultural norms. Since Iranian values focus so much on family cohesiveness which includes living with one's parents until marriage, moving out can be seen as a means of measuring conflicting social values.

In the section on patterns of affiliation, participants were asked to state the extent in which they were able to find ways to feel a part of the Iranian, American and Jewish community. In this section, the researcher was limited by not knowing *how* participants

feel a part of the Iranian, Non-Iranian and Jewish community. For example, an open-ended question could be included instructing the participants to respond to how they have felt part of the community, providing specific examples. If participants respond by saying "no at all" or "to minimal extent", then a follow-up question could be introduced asking to communicate what changes or additions would be needed in order for them to feel more engaged in the Iranian, American and Jewish community.

#### *~ Sample Population*

The sample size of the study was slightly limited. Since the primary research instrument was an online survey, it did not attract or appeal to the older, less computer literate and English proficient Iranian Jews. As a result, this older cohort could only participate in limited numbers. While other methods of distribution were used, including providing the survey in English and Farsi, a larger number of participants were in the 20-35 age cohort. The upside of using this approach is that responses are faster received and the response rate is generally higher than mail or phone surveys.

A second limitation of the sample population is the targeted audience. It is important to note that a substantial number of Iranian Jews who participated in the survey may have been affiliated with an organization or institution. Due to the distribution method of the surveys, affiliated individuals most likely took part in the study. As this research did not control for who would receive the e-mail survey, once it was forwarded to friends, family and participating organizations, the researcher can not be certain of the level of affiliation.

*~ Limited to Los Angeles*

This study is limited because it does not incorporate the participation of Iranian Jews outside of Los Angeles. The results of this study may have differed if Iranian Jews from varying cities and countries were surveyed.

*~ Time and Resources*

The time and resources of this study were limited. Since the study was also a requirement of a Master's program, the time in which to complete it was limited. There is minimal research previously conducted on Iranian Jews and as a result there is a lack of resources in which to continue from. The subject matter could have been further discussed with more time and resources.

*~ Selective Areas of Cross Referencing of Data*

Due to limited time, the researcher chose to focus on selective cross referencing and analysis of data. The study includes a wealth of information that could be further examined and cross tabulated in order to retrieve other significant findings.

## **Chapter 7**

### **CONCLUSION**

Iranian Jews are a significant and fast growing group within Los Angeles. Since the first mass of Iranian immigrants arrived to the United States during the Islamic Revolution in 1979, they have experienced different stages of acculturation and assimilation. Iranian Jewish identity patterns are complex. Three main identities, American, Iranian and Jewish, frame the community's view of itself. The purpose of this exploratory study is to provide a road map of the current acculturation process and what the future of the Iranian Jewish community entails. As mentioned earlier, such a study hopefully will be beneficial in providing valuable data and information regarding Iranian Jewry for both institutions within the Iranian community and the general Jewish community. The process and patterns of Iranian Jewish identity appears to have gradually shifted from its early stages of acculturation and assimilation to a more intermediate stage. The results seem to indicate that while acculturation and assimilation continues, it is not a threat to the Iranian Jewish community. The information obtained can be used as a case study to provide assistance in making comparisons for other immigrant and minority groups.

As an Iranian Jew, the researcher has personally experienced the tension that can arise by living in the mix of these three cultures, Iranian, American and Jewish. So while the results of the study may be used by institutions for many purposes, the author believes that it will help answer questions that Iranian Jews regardless of their generation have about the current acculturation process and the future of the community. Questions such as, will our grandchildren know Farsi? Will they identify as Persian, or they are just

grandchildren of Iranian decent? What will there be intermarriage rates with non-Iranians and with non-Jews? Is assimilation a threat to Iranian culture? These questions remain important because Persian heritage is important to the community. Iranian Jews today represent the oldest heritage of Jews in the world and it is imperative not to disconnect from that sense of identity. Just as Jewish continuity in general may be a concern, maintaining Iranian Jewish culture, customs and language is of paramount importance, for without it the a sense of peoplehood that is very important to Iranian Jews will be eliminated. Although there are no clear answers to these questions, the intent of this study has been to make community leaders and researchers aware of current patterns and trends regarding this community and to frame the opportunity for further research.

## **APPENDIX A**

### **Survey Cover Letter (English)**



Dear Participant,

Thank you for taking the time to complete this survey. My name is Ziba Golshan and I am a second year student in the University of Southern California-Hebrew Union College dual Master degree program in Jewish communal service and public administration.

As part of my studies, I have elected to write my Master's thesis on Iranian Jewry in Los Angeles. I believe that the findings will be especially important to the Iranian Jewish community in helping it to better understand the trends that will shape and influence this important segment of our Los Angeles community

Completing the following questionnaire will take you approximately 10 minutes. It would be very helpful if you could fill it out as soon as possible, no later than March 15, 2005.

The questionnaires are anonymous, and all answers will remain confidential and will be used only for quantitative analysis.

I am most appreciative of your willingness to be a part of this study. Thank you for taking the time to complete this survey instrument.

Should you have any questions or wish to participate in a focus group, please feel free to contact me at (310) 801-0371 or at [zgolshan@usc.edu](mailto:zgolshan@usc.edu).

Thank you again for you participation,

Ziba Golshan  
MPA/MAJCS  
USC/HUC

## **APPENDIX D**

### **Survey Questionnaire (Farsi)**

# Los Angeles Iranian Jewish Survey

## Background Information

1. Age: \_\_\_\_\_
2. Sex:            Male            Female
3. What is your country of citizenship?
  - A. U.S.A
  - B. Israel
  - C. Iran
  - D. Canada
  - E. Permanent Resident
  - F. Other
4. Where were you born?
  - A. U.S.A
  - B. Israel
  - C. Iran
  - D. Canada
  - E. Other \_\_\_\_\_
5. If not born in the U.S.A, what was the year of your departure from your country of birth?
  - A. Before 1970
  - B. 1970-1978
  - C. 1979-1988
  - D. 1989-1999
  - E. After 2000
6. What was the year of your arrival to the United States?
  - A. Before 1970
  - B. 1970-1978
  - C. 1979-1988
  - D. 1989-1999
  - E. After 2000

Next page

7. What do you consider the most important reason for which you moved to the United States?
- A. Seeking Refuge
  - B. Relatives
  - C. Education
  - D. Occupation
  - E. Marriage
  - F. Other (please specify) \_\_\_\_\_

### **Cultural Education**

8. Please indicate your level of competency in the following areas:

1. **Speaking Farsi**

- A. Not At All
- B. Not Well
- C. Well
- D. Very Well

2. **Reading Farsi**

- A. Not At All
- B. Not Well
- C. Well
- D. Very Well

3. **Writing Farsi**

- A. Not At All
- B. Not Well
- C. Well
- D. Very Well

4. **Understanding Farsi**

- A. Not At All
- B. Not Well
- C. Well
- D. Very Well

9. When you were growing up, what language was spoken most of the time in your home?

- A. English
- B. Farsi
- C. Hebrew
- D. English and Farsi equally
- E. Other( please specify) \_\_\_\_\_

Next page

**10. What language is mostly spoken in your home today?**

- A. English
- B. Farsi
- C. Hebrew
- D. English and Farsi equally
- E. Other (please specify) \_\_\_\_\_

**Social Relations**

**11. Most of your friends are?**

- A. Iranian Jews
- B. Iranian Non-Jews
- C. American Jews
- D. American Non-Jews
- E. Other (please specify) \_\_\_\_\_

**12. If you have Iranian friends, what language do you mostly speak with them?**

- A. English
- B. Farsi
- C. Both equally
- D. Other (please specify) \_\_\_\_\_

**13. How did you meet the people you consider to be your closest friends or see most often socially? ( If you have more than one answer, choose up to 2 answers that most apply)**

- A. School
- B. By marriage
- C. Relatives
- D. Neighborhood
- E. Country of birth
- F. Club or organizational membership
- G. Synagogue
- H. Through friends
- I. Other (Specify) \_\_\_\_\_

**Please indicate whether you Strongly Agree, Agree, Disagree or Strongly Disagree with the following statements:**

**14. Iranian family members have closer ties than American family members**

- A. Strongly Agree
- B. Agree
- C. Disagree
- D. Strongly Disagree

Next page

**27. For each of the following, please indicate whether you usually did this in your household in Iran: (Please circle all that apply)**

- A. Never lived in Iran
- B. Fast on Yom Kippur
- C. Fast on Tisha B'Av
- D. Fast on Tanait Esther(Purim)
- E. Have or attend a Passover Seder
- F. Eat Matzah instead of bread on Passover
- G. Attend Friday night Shabbat Dinner
- H. Recite the Kiddush on Friday night
- I. Light Shabbath candles on Friday night
- J. Have a Mezzuzah on the doors outside your home
- K. Use separate dishes for dairy and meat products
- L. Light Chanukah candles
- M. Refrain from handling money on Shabbath
- N. Eat non-Kosher food outside the home
- O. Eat only Kosher meat inside the home

**28. For each of the following, please indicate whether you usually do this in your household today: (Please circle all that apply)**

- A. Fast on Yom Kippur
- B. Fast on Tisha B'Av
- C. Fast on Tanait Esther(Purim)
- D. Have or attend a Passover Seder
- E. Eat Matzah instead of bread on Passover
- F. Attend Friday night Shabbat Dinner
- G. Light Shabbath candles on Friday night
- H. Have a Mezzuzah on the door outside your home
- I. Recite the Kiddush on Friday night
- J. Use separate dishes for dairy and meat products
- K. Light Chanukah candles
- L. Refrain from handling money on Shabbath
- M. Eat non-Kosher food outside the home
- N. Eat only Kosher meat inside the home

### **Pattern of Affiliation**

**29. To what extent is being Iranian important to you?**

- A. Not at all
- B. To minimal extent
- C. To some extent
- D. To a Significant extent
- E. To a great extent

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**30. To what extent is being Jewish important to you?**

- A. Not at all
- B. To minimal extent
- C. To some extent
- D. To a significant extent
- E. To a great extent

**31. To what extent is being American important to you?**

- A. Not at all
- B. To minimal extent
- C. To some extent
- D. To a significant extent
- E. To a great extent

**32. To what extent have you been able to find ways to feel part of the Iranian community?**

- A. Not at all
- B. To minimal extent
- C. To some extent
- D. To a significant extent
- E. To a great extent

**33. To what extent have you been able to find ways to feel part of the Non-Iranian community?**

- A. Not at all
- B. To minimal extent
- C. To some extent
- D. To a significant extent
- E. To a great extent

**34. To what extent have you been able to find ways to feel part of the Jewish community?**

- A. Not at all
- B. To minimal extent
- C. To some extent
- D. To a significant extent
- E. To a great extent

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### **Political Affiliation**

**35. Generally speaking, do you usually think of yourself as:**

- A. Republican
- B. Democrat
- C. Independent
- D. Green
- E. None of the above
- F. Other (please specify) \_\_\_\_\_

**36. Did you vote in the last Presidential election?**

- A. Yes
- B. No

**37. If yes, what party did you vote for?**

- A. Republican
- B. Democrat

\_\_\_\_\_ **DONE** \_\_\_\_\_

Thank you for taking the time to complete this survey!



## **APPENDIX C**

### **Survey Cover Letter (Farsi)**

دوست عزیز

از توجه و صرف وقت شما برای پر کردن این پرسشنامه سپاسگزاریم. نام من زیبا گلشن است و در دانشگاه کالیفرنای جنوبی - هیبرو یونیون کالج ( Hebreww Union College ) در دو رشته خدمات اجتماعی یهودی و مدیریت اجتماعی مشغول تحصیل هستم.

من تصمیم گرفته ام تا به عنوان بخشی از برنامه تحصیلی خود پایان نامه دکترای خود را در مورد جامعه ایرانیان یهودی لس آنجلس بنویسم. به اعتقاد من نتایج این تحقیق برای جامعه یهودیان ایرانی این شهر بی نهایت مفید خواهد بود زیرا به ایرانیان یهودی مقیم لس آنجلس کمک خواهد کرد تا جریانانی را که بر این بخش مهم جامعه لس آنجلس تاثیر می گذارند و به آن شکل می دهند بهتر درک کنند.

پر کردن این پرسشنامه بیش از ده دقیقه زمان نمی برد. اگر هر چه زود تر آن را پر کنید و پیش از پانزدهم ماه مارچ سال ۲۰۰۵ ( 3/15/2005 ) به من بازگردانید کمک بزرگی به من کرده اید.

احتیاجی نیست که نام خود را روی پرسشنامه بنویسید و اطلاعاتی که در آن می نویسید محرمانه خواهد ماند و فقط برای تحلیل کمی مورد استفاده قرار خواهد گرفت.

از اینکه در این پژوهش شرکت می کنید و برای پر کردن این پرسشنامه وقت صرف می کنید بی نهایت ممنونم و خود را وامدار شما می دانم.

اگر سوالاتی در این زمینه برای شما پیش آمد و یا میل داشتید در یک گروه کانونی به پرسش های دیگری پاسخ دهید لطفا از طریق ایمیل زیر با من تماس بگیرید. [zgolshan@usc.edu](mailto:zgolshan@usc.edu)

باتشکر قبلی

زیبا گلشن

MPA/MAJCS

USC/HUC

## **APPENDIX D**

### **Survey Questionnaire (Farsi)**

## پژوهشی در ایرانیان یهودی لس آنجلس

### پیشینه و سوابق

۱ - سن : -----

۲ - جنسیت :                      مرد                      زن

۳ - تابعیت

الف. آمریکا

ب. اسرائیل

ج. ایران

د. کانادا

ه. اقامت دائم ( گرین کارد )

و. غیره

۴ - محل تولد:

الف. آمریکا

ب. اسرائیل

ج. ایران

د. کانادا

ه. غیره

۵ - اگر متولد آمریکا نیستید در چه سالی از کشور خود خارج شدید

الف. قبل از سال ۱۹۷۰

ب. ۱۹۷۸ - ۱۹۷۰

ج. ۱۹۸۸ - ۱۹۷۹

د. ۱۹۹۹ - ۱۹۸۹

ه. پس از سال ۲۰۰۰

۶ - تاریخ ورود به آمریکا

الف . قبل از سال ۱۹۷۰

ب . ۱۹۷۸ - ۱۹۸۷

ج . ۱۹۸۸ - ۱۹۷۹

د . ۱۹۹۹ - ۱۹۸۹

ه . پس از سال ۲۰۰۰

۷ - مهم ترین دلیل مهاجرت شما به آمریکا چه بود؟

الف . پناهندگی

ب . فامیل و وابستگان

ج . تحصیل

د . شغل و کار

ه . ازدواج

و . غیره ( لطفا مشخص کنید ) \_\_\_\_\_

### زمینه آموزش های فرهنگی

۸ - لطفا میزان توانائی خود را در زمینه های زیر مشخص کنید

۱ - مکالمه فارسی

الف . به هیچوجه

ب . کمی

ج . خوب

د . بسیار خوب

۲ - خواندن فارسی

الف . به هیچوجه

ب . کمی

ج . خوب

د . بسیار خوب

۳- نوشتن فارسی

الف . به هیچوجه

ب . کمی

ج . خوب

د . بسیار خوب

۴- فهمیدن فارسی

الف . به هیچوجه

ب . کمی

ج . خوب

د . بسیار خوب

۹- در زمان کودکی در منزل به چه زبانی صحبت میکردند

الف . انگلیسی

ب . فارسی

ج . عبری

د . انگلیسی و فارسی

ه . غیره ( لطفا مشخص کنید ) -----

۱۰- در حال حاضر در منزل بیشتر به چه زبانی صحبت میکنید

الف . انگلیسی

ب . فارسی

ج . عبری

د . انگلیسی و فارسی

ه . غیره ( لطفا مشخص کنید ) -----

## روابط اجتماعی

۱۱ - دوستان شما بیشتر از چه کسانی هستند

الف . ایرانیان یهودی

ب . ایرانیان غیر یهودی

ج . امریکائی های یهودی

د . امریکائی های غیر یهودی

ه . سایرین ( لطفا مشخص کنید ) -----

۱۲ - با دوستان ایرانی خود اغلب به چه زبانی صحبت میکنید

الف . انگلیسی

ب . فارسی

ج . انگلیسی و فارسی به یک اندازه

د . غیره ( لطفا مشخص کنید ) -----

۱۳ - با دوستان نزدیک خود و یا کسانی که با آنها بیشتر معاشرت دارید چگونه آشنا شدید ( میتوانید دو پاسخ را انتخاب کنید )

الف . از مدرسه

ب . از طریق خانواده همسر

ج . از طریق فامیل و بستگان

د . از طریق همسایگان

ه . در کشور خودم

و . در کلوب یا باشگاه های اجتماعی

ز . در کنیسا

ح . از طریق دوستان

ط . غیره ( لطفا مشخص کنید ) -----

لطفا میزان موافقت خود را با اظهارات زیر مشخص کنید

۱۴- در مقایسه با اعضای خانواده های امریکائی، اعضای خانواده های ایرانی با یکدیگر نزدیکتر اند

الف . کاملاً موافقم

ب . موافقم

ج . مخالفم

د . کاملاً مخالفم

۱۵- زوج های امریکائی بیش از زوج های ایرانی طلاق میگیرند

الف . کاملاً موافقم

ب . موافقم

ج . مخالفم

د . کاملاً مخالفم

۱۶- روابط خانوادگی خانواده های یهودی در ایران نسبت به آمریکا محکمتر بود

الف . کاملاً موافقم

ب . موافقم

ج . مخالفم

د . کاملاً مخالفم

۱۷- در آمریکا والدین ایرانی کنترل و اقتدار کافی ندارند

الف . کاملاً موافقم

ب . موافقم

ج . مخالفم

د . کاملاً مخالفم



۱۸ - دخترها باید تا وقتی ازدواج نکرده اند با والدین خود زندگی کنند

الف . کاملاً موافقم

ب . موافقم

ج . مخالفم

د . کاملاً مخالفم

۱۹ - پسرها تا وقتی ازدواج نکرده اند باید با والدین خود زندگی کنند

الف . کاملاً موافقم

ب . موافقم

ج . مخالفم

د . کاملاً مخالفم

۲۰ - ازدواج یهودیان ایرانی با یهودیان غیر ایرانی اشکالی ندارد

الف . کاملاً موافقم

ب . موافقم

ج . مخالفم

د . کاملاً مخالفم

۲۱ - ازدواج یهودیان ایرانی با غیر یهودی ها اشکالی ندارد

الف . کاملاً موافقم

ب . موافقم

ج . مخالفم

د . کاملاً مخالفم

۲۲ - مادر ها بهتر است در خانه بمانند و کار نکنند

الف . کاملاً موافقم

ب . موافقم

ج . مخالفم

د . کاملاً مخالفم

۲۳ - اگر در ایران دموکراسی برقرار شود آیا به ایران بر میگردید؟

الف . بلی

ب . خیر

ج . راجع به این مطلب فکر میکنم

د . خیر

### نوع فعالیت

۳۴ - آیا در یک تشکیلات غیر انتفاعی و یا هر سازمان دیگری فعالیت میکنید

الف . بلی

ب . نه

۳۵ - اگر جواب شما مثبت است لطفاً ۱۰ سازمان را که در آنها فعالیت دارید نام ببرید

۱.

۲.

۳.

۴.

۵.

۶.

۷.

۸.

۹.

۱۰.

۲۶ - ظرف ۵ سال گذشته به کدام تشکیلات غیر انتفاعی و یا سازمانی بیشتر کمک کرده اید؟ ( میتوانید دو پاسخ را انتخاب کنید )

الف . سازمانهای یهودیان ایرانی

ب . سازمانهای ایرانیان غیر یهودی

ج . سازمانهای یهودیان آمریکائی

د . سازمانهای آمریکائی های غیر یهودی

ه . سازمانهای یهودی

و . سازمانهای غیر یهودی

ز . هیچکدام

ح . غیره ( لطفا مشخص کنید ) -----

۲۷ - آیا در خانواده خود در ایران اقدامات زیر را انجام میدادید ( لطفا دور جواب خود دایره بکشید )

الف . در ایران زندگی نکرده ام.

ب . یوم کیپور را روزه میگیرفتم

ج . تیشا باو را روزه میگیرفتم

د . روز پوریم را روزه میگیرفتم

ه . در مراسم passover seder شرکت کرده ام

و . در passover به جای نان، متزا خورده ام

ز . در مراسم شام شب شبات شرکت کرده ام

ح . در شب شبات کیدوش خوانده ام

ط . در شب شبات شمع روشن کرده ام

ی . روی در ورودی منزل مزوزا نصب کرده ام

ک. برای شیر و گوشت از ظرف های مجزا استفاده میکنم

ل . شمع چانوکا روشن میکنم

م . روز شبات معامله نمیکنم و پول همراه ندارم

ن . بیرون از خانه غذای غیر کاشر میخورم

ص. بیرون از خانه فقط غذای کاشر میخورم

۲۸ - آیا در خانواده در محل کنونی سگونت خود اقدامات زیر را انجام میدادید ( لطفاً دور جواب خود دایره بکشید)

- الف . در ایران زندگی نکرده ام.
- ب . یوم کیپور را روزه می‌گرفتم
- ج . تیشا باو را روزه می‌گرفتم
- د . روز پوریم را روزه می‌گرفتم
- ه . در مراسم passover seder شرکت کرده ام
- و . در passover به جای نان، متزا خورده ام
- ز . در مراسم شام شب شبات شرکت کرده ام
- ح . در شب شبات کیدوش خوانده ام
- ط . در شب شبات شمع روشن کرده ام
- ی . روی در ورودی منزل مزوزا نصب کرده ام
- ک . برای شیر و گوشت از ظرف های مجزا استفاده میکنم
- ل . شمع چانوکا روشن میکنم
- م . روز شبات معامله نمیکنم و پول همراه ندارم
- ن . بیرون از خانه غذای غیر کاشر میخورم
- ص . بیرون از خانه فقط غذای کاشر میخورم

### الگوی ارتباط و وابستگی

۲۹ - ایرانی بودن تا چه اندازه برای شما مهم است

- الف . اصلاً مهم نیست
- ب . کمترین اهمیت را دارد
- ج . تا حدودی مهم است
- د . تا حد زیادی مهم است
- ه . خیلی اهمیت دارد

۲۰- یهودی بودن تا چه اندازه برای شما مهم است

الف . اصلا مهم نیست

ب . کمترین اهمیت را دارد

ج . تا حدودی مهم است

د . تا حد زیادی مهم است

ه . خیلی اهمیت دارد

۲۱- آمریکائی بودن تا چه اندازه برای شما مهم است

الف . اصلا مهم نیست

ب . کمترین اهمیت را دارد

ج . تا حدودی مهم است

د . تا حد زیادی مهم است

ه . خیلی اهمیت دارد

۳۲- تا چه اندازه توانسته اید خود را جزئی از جامعه ایرانی بدانید

الف . اصلا نتوانسته ام

ب . کمترین اندازه

ج . تا حدودی .

د . تا حد زیادی مهم است

ه . خیلی زیاد

۳۳- تا چه اندازه توانسته اید خود را جزئی از جامعه غیر ایرانی بدانید

الف . اصلا نتوانسته ام

ب . کمترین اندازه

ج . تا حدودی .

د . تا حد زیادی مهم است

ه . خیلی زیاد

۳۴- تا چه اندازه توانسته اید خود را جزئی از جامعه یهودی بدانید

الف . اصلاً نتوانسته ام

ب . کمترین اندازه

ج . تا حدودی .

د . تا حد زیادی مهم است

ه . خیلی زیاد

### گرایش های سیاسی

۳۵- در مجموع به کدام جریان سیاسی نزدیکتر هستید

الف . جمهوری خواهان

ب . دموکرات ها

ج . مستقل ها

د . حزب سبز ها

ه . هیچکدام

و . احزاب دیگر ( لطفاً مشخص کنید ) -----

۳۶- آیا در انتخابات اخیر ریاست جمهوری رای دادید؟

الف . بلی

ب . خیر

۳۷- اگر رای داده اید به کدام حزب رای دادید؟

الف . جمهور خواهان

ب . دموکرات ها

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از همکاری شما بی نهایت سپاسگزاریم

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