HEBREW UNION COLLEGE - JEWISH INSTITUTE OF RELIGION
California School

UNIVERSITY OF SOUTHERN CALIFORNIA
School of Social Work

IN OUR FOOTSTEPS: ISRAELI MIGRATION TO THE U.S. AND LOS ANGELES

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by

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ABSTRACT

Pini Herman and David LaFontaine, "In Our Footsteps: Israeli Immigration to the U.S. and Los Angeles." This study explores Israeli migration and Jewish Identity Patterns in the U.S. and Los Angeles. The study's findings include: Demographic data - age, sex, ethnic, occupation, income, education and geographic distribution in the U.S.; residential patterns in Los Angeles; rates and patterns of immigration, emigration and naturalization; population estimates, Jewish identity data - Jewish organizational affiliation, giving, friendship patterns, religious observance, and education to children. Comparisons are made to Jewish populations in Los Angeles and Israel. Findings: there are approximately 100,000 Israelis in the U.S. and approximately 10,000 to 12,000 in Los Angeles. Israeli immigrants live where American Jews live and generally behave as Jewishly conscious American Jews do. They fit the common patterns found in other new immigrant groups. Recommendations for the improvement of interaction and communal services are made.

SUMMARY

Pini Herman and David LaFontaine, "In Our Footsteps: Israeli Immigration to the U.S. and Los Angeles."

This study explores Israeli migration and the Jewish Identity Patterns of Israeli migrants in the United States and Los Angeles. A three-pronged appraoch was used to obtain data: 1) Analysis of U.S. Immigration and Naturalization Service statistics of Israeli immigration and naturalization patterns and dmeographics of Israeli immigrants; 2) Demographic analysis of a sample of 910 Israeli-born naturalized in Los Angeles between 1975 and 1982; 3) Analysis of A Jewish Identity questionnaire mailed to a randomly selected sample of Israeli born naturalized immigrants living in Los Angeles.

The findings of the study reveal that the number of Israelis living in the U.S. and in Los Angeles is lower than previously published estimates. There are approximately 100,000 Israelis in the United States and approximately 10,000 - 12,000 living in Los Angeles. Israeli immigrants, nationwide and in Los Angeles, live in areas where American Jews are living. About one-third of the Isrealis who immigrate to America leave the U.S. A significant minority of Israeli immigrants are "birds of passage" moving back and forth between Israel and America, subject to the changing economic conditions in Israel. These "birds of passage" should be seen as potential links between the American and Israeli Jewish communities, acquiring and exchanging information beneficial to both communities.

Israelis in the study express a deep concern and commitment to Judaism. The majority are providing their children with a Jewish education at a level beyond that of American Jews. Both on an attitudinal and behavioral level, Israelis express a positive commitment to Jewish life. While the majority are not affiliated with American Jewish religious and communal institutions, it was found that overall, religiously their affiliation is higher than it was in Israel.

Recommendations are made to improve interaction and communal services for the Israeli immigrants.

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CHAPTER I

Introduction: In our Footsteps

Both authors are individuals who have spent time in Israel and at present are living in the United States. Both are married to native Israelis. This naturally led to considering the question as to our status and identity.

In the process of becoming acclimated to the environment of the U.S., the authors also had to become acclimated to being "quasi-Israelis" living outside of Israel. This led to pondering the whole complex issue of being an Israeli outside of Israel, the existence of the Israeli outside of Israel as a member of his own community and as a member of the larger community.

One of the first questions asked by the authors was how many Israelis there are and who they are. This curiosity was further encouraged by the inordinate amount of press coverage that the phenomenon of yerida received during the period of 1981-82. There seemed to be many Israelis around and their participation in the Jewish community did not seem to be in proportion to their perceived numbers in the community. The next question asked was

"why?". An attempt was made to elicit reliable sources of demographic information, but it was found that to a large extent this information did not exist.

In an attempt to study the question, Dr. Louis Shub and Rabbi David Gordis of the University of Judaism in Los Angeles created a dialogue among Israelis and between Israelis and American Jews living in Los Angeles. A short time later, the Los Angeles Jewish Federation-Council's Council on Jewish Life set up a Commission on Israelis, chaired by Herbert Glazer, and of which the authors are members.

The Commission on Israelis lent its support to a national study being undertaken by Professor Seymour Martin Lipset and Dr. Drora Kass for the American Jewish Committee. As part of that national study, the authors received funding for the field survey component of their study.

This study then is the result of the authors' interest and curiosity about Israelis in the U.S., and a result of the interest and concern shown by the Los Angeles Jewish community.

The demographic information is presented in the earlier chapters and the values, attitudes and Jewish identity components of this study are presented later. The authors feel that the demographic information creates a background which lends a greater understanding of the issues of Jewish identity raised in this study.

Chapter II presents an examination of the relevant historical, sociological, anthropological and social work literature for theoretical clues to the context and content of the phenomenon of Israeli migration and Jewish identity.

Chapter III describes the methodologies employed in obtaining the information presented later on.

In Chapters IV and V, the estimated actual number and geographical distribution of Israelis are discussed, while in Chapter VI, the demographic characteristics of age, sex, and occupation are discussed.

In Chapters VII and VIII, the naturalization patterns of Israelis and the settlement,migration and emigration patterns are reviewed and analyzed.

Chapter IX is a cursory demographic comparison of the Israeli-born immigrants with their Jewish oounterparts in the U.S. and Israel.

In Chapter X, the authors examine the residency patterns of Israelis living in Los Angeles and their sex and age distribution characteristics.

Chapter XI discusses the findings of the field study, which examined aspects of Jewish identity among Israeli immigrants respondents.

In Chapters XII and XIII, the authors analyze the findings of the demographics, the ecomapping (residency patterns) and the field survey, and discuss some of the implications of these findings.

CHAPTER II

Literature Review: Migration and Jewish Identity

Migration is a central theme of Jewish historical experience from the time of Abraham to this very day. Elazar[1] points out that we now find ourselves in the midst of a mass migration of Jews nearly parallel to that of European Jewry of a century ago in size and scope. The new migrants are now propelled by the positive attractions of the new locations -- France, the United States, the Sunbelt, rather than pushed by their countries or communities of origin. Though migration is central to the Jewish experience and much can be learned from examining the migration of Israelis to Los Angeles in the context of the general phenomena of migration.

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[1]Daniel J. Elazar, "Jews on the Move: The New Wave of Jewish Migration and its Implications for Organized Jewry," Journal of Jewish Communal Service, 58(4), Summer, 1982.

Migrant as Sojourner

Some migrants do not go abroad from their homeland to stay abroad. They are sojourners. Siu[2] feels that the sojourner's purpose is to do a job and do it in the shortest possible time and then return to their homeland. The hope and dream of the economic adventurer is, of course, to make a fortune and return home. He may not necessarily like his job and enjoy working at it. It is rather that he is fighting for social status at home.

> Although the sojourner plans to get through with the job in the shortest possible time, yet he soon finds himself in a dilemma as to whether to stay abroad or to return home. Naturally, this problem is related to success or failure of the job -- he would not like to return home without a sense of accomplishment and some sort of security. But his state is psychologically never achieved. In due time the sojourner becomes vague and uncertain about the termination of his sojourn because of the fact that he has already made some adjustments to his new environment and acquired an old-timer's attitudes. "You promised me to go abroad for only three years," complained the wife of a Chinese laundryman in a letter to him, "but you have stayed there nearly thirty years now."3

This description is strikingly familiar. A recent draft report from the Commission on Israelis of the Council on Jewish Life, a department of the Jewish Federation Council of Los Angeles, stated:

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[2]Paul C.P. Siu, "The Sojourner," American Journal of Sociology, 73, July 1952

[3]Ibid., p. 37-38

> Israelis often regard themselves as temporary sojourners within American society. Their inner view has been characterized by some as the "packed suitcase" syndrome. That is, they perceive themselves as always planning to return to Israel, while the reality is that, in most cases, few return.[4]

Elizur studies Israeli migrants living in the United States in 1973. He found that out of five people in his sample (N=372):

> ...regard their sojourn abroad as temporary and would like to return to Israel, but most of them have no immediate plans to carry out this wish within a definite period.[5]

The terms migration, emigration, remigration, and immigration vary and overlap in definition and usage and sometimes depending on the varied arbitrary criteria given by research, government, and political bodies, and of course, the migrant themselves.

Bogue[6] a demographer, sees migration mainly in terms of physical mobility. Migration, to him is a "change of residence involving movement between communities." When migration of persons is within a nation, it

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[4]Commission on Israelis, Report From The Commission On Israelis, (draft) unpublished, Council of Jewish Life, Jewish Federation-Council of Los Angeles, December 1982.

[5]Dov Elizur, "Attitudes and Intentions of Israelis Residing in the United States Towards Returning to Israel," International Migration Review, XI(1-2), 1973

[6]Donald J. Bogue, Principles of Demography, John Wiley and Sons, New York, 1969.

is internal migration and when people move between nations, it is international migration.

Philpott,[7] an anthropologist, introduces a political attitudinal element and writes of migration ideology whereas at one end of a continuum are those migrants whose total commitment and orientation are towards the "sending" society; at the other end are migrants whose total commitment and orientation are towards the "host" society. Philpott does not believe that any migrant group falls into either of the extreme positions, but rather has a tendency to one or another. External situational forces also act on the migrants and their migration ideology may be altered within the host society.

As hard as it is to arrive at an agreed upon definition of migration, it is infinitely more difficult to arrive at an agreement about what motivates people to migrate. This study will relate to migration through some of the theories which have been put forth and in no way try to analyze or build a model of the decisions that bring about emigration for the individual, though group trends may stand out.

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[7]Stuart B. Philpott, "The Implications of Migration for Sending Societies," in Robert F. Spencer ed. Migration and Anthropology, University Press, 1970.

Douglass[8] sees emigration as part of a wider question of physical mobility ploys, rather than as an isolated behavior. Each person must evaluate in terms of his personal motives, circumstances and aspirations which aspect of the physical mobility ploy he will choose and that are open to him. The decisions that are made, whether by one person or a group are so personal and complex that they almost defy attempts to discern obvious patterning by social scientists.

Bogue describes migration as an adjustment to economic and social change. He feels that a person tends to remain in the same community as long as his needs are satisfied and he is adjusted.[9] Eisenstadt[10] feels that every migratory movement is motivated by the migrant's feeling of some kind of insecurity and inadequacy in his original social setting.

Migration research begins with the premise that every departure for a new community is either a response to some impelling need that the person believes he cannot satisfy in his present residence, or flight from a situa-

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[8]W.A. Douglass, "Peasant Emigrants: Reactors or Actors?" in Robert F. Spencer ed., Migration and Anthropology, University of Washington Press, 1970.

[9]op. cit., Bogue, p. 753.

[10]S.N. Eisenstadt, The Absorption of Immigrants, Routledge and Kegan, London 1954.

tion that has become undesirable, unpleasant, or intolerable. Bogue calls these push and pull factors.[11] Push factors might be a decline in a national resource; loss of employment; oppressive or repressive discriminatory treatment; alienation; retreat because of catastrophe. Pull factors might be superior opportunities to earn a larger income; opportunities to obtain desired specialized education or training; preferable environment and living conditions; dependence on other migrants whose location influence move; lure of new or different activities, environments or people.[12]

The ability to take advantage of opportunities in the new setting[13] and intervening obstancles to overcome in reaching a new setting[14] must be taken into account. A person with transferable skills and no family can migrate with much greater ease than an unskilled person encumbered with a large family.

The above push-pull-obstacles model is highly situation oriented. In 1885 E.G. Ravenstein[15] published

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[11] op. cit., Bogue, p. 753

[12] Ibid., p. 754.

[13] Ibid.

[14] L.S. Everett, "A Theory of Migration," Demography 3, 1966.

[15] E.G. Ravenstein, "The Laws of Migration", Journal of the Royal Statistical Society, 48, June 1885.

the "Laws of Migration" in which he put down "general principles":

1. Migration and distance - most migrants go only short distances.
2. Migration by stages - persons living near large cities migrate when economic expansion occurs. The opportunities forsaken at home are filled by migrants from more remote parts of the hinterland.
3. Streams and counterstreams - to every stream of migration there is a counterstream, a re-emigration of immigrants.
4. Urban-rural differences in the propensity to migrate - urban populations are less migratory than are rural populations.
5. Predominance of females among short distance migrants.
6. Technology and migration - technologicaly development tend to promote greater rates of migration.
7. Dominance of the economic motive.[16]

When trying to discern a pattern to Israeli migration some researchers have created models which are based on elements of different and seemingly incompatible models.

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[16] op. cit., Bogue, p. 756.

Elizur and Elizur[17] in their study of Israeli migrants to the United States and France combine elements of Bogue's push-pull model[18] and Philpott's migration ideology continuum.[19] Elizurs' model classifies migrants along a continuum that ranges from voluntary to non-voluntary, such as shown in the following:

RANGE OF MIGRATION

VOLUNTARY				NON-VOLUNTARY
social and national idealism	looking for challenges	economic and employment considerations	persecution discrimination	natural disaster expulsion

The Elizurs feel that the decision to migrate is more easily reached by persons at the two extremes of this continuum because they are motivated by very strong forces; on the one end those that expel them from their previous home, the other by those that attract them to the new goal.[20]

This model is flawed in that it takes one end of Philpott's migration ideology continuum in which migrants whose commitment and orientation are towards the host

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[17] Dov Elizur and Mickey Elizur, The Long Way Back: Attitudes of Israelis Residing in the U.S. Towards Returning to Israel, The Israeli Institute of Applied Social Research, Jerusalem, 1974.

[18]

[19] op. cit., Philpott

[20] op. cit., Elizur, p.3

society[21] and combines it with Bogue's push-pull factors which were never meant to be used as values on a continuum, but rather as independent factors which might or might not be weighted equally as a casual factor for migration. The Elizurs gave ideology and catastrophe greater "weight", and by implication, greater justification and legitimacy than they gave to the middle values such as economic and employment considerations. These mid-range values have less weight and therefore by implication less justification and legitimacy. One might surmise from the model that to migrate for reasons of ideology is a much "weightier" and legitimate motive than those of a pecuniary nature. This also happens to be the stance of classical Zionism towards the motivations and phenomenon of yeridah (the emigration from Israel).

Eaton,[22] writing about the relationship of migration and social welfare, takes a more value-free approach. He sees migration as territorial therapy. He writes:

> In dealing with clients' problem, social workers can weigh the relative costs and benefits of three major support strategies: microsocial system intervention, microsocial system programming, and territorial therapy.[23]

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[21] op. cit., Philpott

[22] J.W. Eaton, Migration and Social Welfare, National Association of Social Workers, New York, 1971.

[23] Ibid. p. x

> ...migration is a significant strategy for the management of many individuals and group problems.[24] It allows people to try to organize their lives on a planful basis, free from the constraints with which they found it difficult to cope with in their prior social system.

Eaton offers a pardigm of social welfare of migration and residential movement:[25]

TERRITORIAL STANCE	THERAPEUTIC CONSEQUENCES	STRESSFULL CONSEQUENCES
MIGRATING	- Freedom from ascribed low status - Opportunity to achieve new status. - Optimum use of one's labor. - Freedom to follow new avenues of endeavor.	- High risk of loneliness and anomie. - Need to adjust to a strange environment. - Help may be unavailable in an emergency or must be purchased commercially.
REMAINING	- Continuity of ascribed status with support from a familiar environment. - Good knowledge of local conditions. - Continuity of primary group relationships and friendship ties with parents, relatives and neighbors of long standing.	- Limited opportunities to achieve new status. - Limited economic use of one's labor - Low rate of upward mobility. - High degree of social control in primary groups with strong ties -- parents, relatives and neighbors of long standing.

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[24] Eaton makes an interesting comparison between Theodore Herzl and Sigmund Freud as being proponents of different modes of therapy: "Theodore Herzl advocated territorial therapy as a major ideological component of his prescription for ending the persecuted and pariah status of the Jews, although he never used this particular concept. He lived and worked in the same Viennese milieu as did Sigmund Freud. Freud explored the psychodynamics of hatred, while Herzl addressed himself to sociological variables and theories called for different strategies to reduce the acting out of man's destructive impulses." (p. xii)

[25] Ibid., p. xiv

Once a course of territorial therapy is decided upon and undertaken, the migrant faces a new series of choices in the host country. Will he stay? How Long? Where will he live? Will he become an enfranchised citizen or not? How will he synthesize the new culture with the old?

Siu[26] writes that on the basis of common interests and cultural interests, the sojourner tends to associate with people of his own ethnic group and is very likely to live in a cultural enclave. The formation of a cultural colony reveals symbiotic segregation on one hand, and social isolation on the other hand.[27]

Siu found that whether the sojourner lives with or apart from the people of his own ethnic group, as long as his social life ties up with all sorts of activities in the ethnic colony, there is a tendency for forming in-group relationships. The tendency to live together follows naturally.

The ethnic colony does not always grow in one place. Siu found that segregation may take the form of scattering around an area and maintaining only a center

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[26] op. cit., Siu, p. 36

[27] The draft report of the Commission on Israelis (December 1983) states: "...Israelis in Los Angeles often tend to live within their enclave and resist contact with the various elements of the organized Jewish community.

or several centers of social activities. The center of activities is likely to be developed into a segregated colony if a large number of the same ethnic group can maintain themselves locally. The crucial factor, Siu found, is the industrial potentiality of the metropolis.

Not all Israeli migrants fit neatly into the description of the sojourner. Douglass[28] divides emigrants into three types: 1) permanent emigrants, 2) sojourners and, 3) birds of passage. The first two types have been dealt with. The last category, birds of passage, is an interesting addition.

The bird of passage is the emigrant who leads a dual life of resident and imigrant by flitting back and forth between his hometown and a foreign area. An example is a businessman or professional who may spend a good portion of his year or a period of years alternately in a foreign area and his hometown.

In a study of the characteristics and motivations Israeli emigrants who had returned to Israel, Toren[29] discovered that:

> The decision of the better educated and occupationally higher ranking return migrants is influenced to a great extent by the occupational and economic

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[28] op. cit., Douglass, p. 29

[29] Nina Toren, "Return to Zion: Characteristics and Motivations of Returning Emigrants," in E. Krausz ed., Studies of Israeli Society: Migration, Ethnicity and

> circumstances current in the home country; the returning Israelis maintain varied contacts with the country of origin (U.S.) and their stay is likely to be temporary. They constitute what may be called a transient elite group.

Toren found that the lower status remigrant to Israel was more inclined to perceive of his homecoming as the end of the journey. This remigrant to Israel maintains very little contact with the country of origin and his re-emigration options are limited. Toren feels that while this type of return migrant to Israel is inferior in terms of education and occupation, he is more likely not to leave Israel again.[30]

A large number of migrants to the U.S. become citizens while still a larger number do not, even though they are eligible for citizenship. Naturalization, the process of becoming a citizen, is a formal and purposive act. Hernandez[31] cites the lowest rates of naturalization for Mexican and Canadian immigrants to the U.S., 4% as compared to an average of 40% for all other U.S. immigrants. One of the reasons cited for this low naturalization rate is that many of these immigrants come to the U.S. with the dream of working temporarily and sooner or later returning

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Community, Transaction Books, New Brunswick, N.J., 1980.

[30]Ibid. p. 50

[31]Marita Hernandez, "Ties to Mexico: Citizenship--Latinos Resist Move", Los Angeles Times, January 5, 1983.

to their native country.[32]

Garcia[33] found that, among Mexican immigrants, low American identification and strong identification with being a foreigner is highly associated with non-naturalization. When members of this population did become naturalized, the majority cited greater accessibility to privileges and benefits such as employment and government programs as the reason for becoming a citizen.

Jasso and Rosenzweig[34] in a study of a 1971 cohort of permanent resident aliens[35] examined what became of these persons eight years later by checking their Immigration and Naturalization Service (INS) administrative files. In the geographical origin cell in which Israeli permanent resident aliens were counted, Asia (less the Philippines, Korea, China and India), 50% of the permanent resident aliens had emigrated from the U.S. and of those who were still in the U.S., 38% became

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[32]Ibid., p.3

[33]John A. Garcia, "Integration of Mexican Immigrants Into the U.S. Political System", U.S. Immigration Policy and the National Interest, (Appendix D). U.S.G.P.O., Washing D.C., 1980

[34]Guillermina Jasso and Mark R. Rosenzweig, "Estimating rates of Legal Immigrants Using Administrative and Survey Data", U.S. Immigration and The National Interest, (Appendix D), U.S.G.P.O., Washington D.C., 1980.

[35]Popularly known as "having a green card."

naturalized U.S. citizens. This has definite bearing on the case of the Israeli migrant, and though reliable data has not been available until recently, Israeli sociologists have attempted to deal with the factors of remigration to Israel.

Of the Israeli studies done on the subject of Yeridah, two dealt with the topic of remigration to Israel and factors which might enhance this. This is natural since the studies were funded by Israeli institutions concerned with the phenomena of unwanted emigration from Israel. Elizur and Elizur[36] concluded that Israelis living abroad for a long period (5 years) can be considered immigrants and should be treated accordingly (as non-Israeli immigrants) by the Israeli government. Toren[37], in a study of the Israeli government's incentive program aimed to promote the return of Israeli emigrants came to the conclusion that the program was ineffective. The remigration rate to Israel remained the same during the 1968-1970 incentive period and during the year after termination of the special provisions for the returnees, there was no decrease in the rate of remigration. Toren concluded that the efforts by the Israeli government should not be inves-

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[36] op. cit., Elizur and Elizur

[37] Nina Toren, "The Effect of Economic Incentives on Return Migration", International Migration Review, 8(3),1975.

ted in emigrants who live abroad for five years or more because the probability of their return is very low.

The phenomenon of migration is as old as recorded history and since the Jews have been recording history continuously for countless generations, ours is a history of the ebbs and flows of migration. The literature shows migration as a universal phenomenon and Israel is part of that universe. Israeli migration, on the surface, has many of the same characteristics and attributes of the migration of other peoples. What is naturally worrisome is that Israel is a small nation, and how much migration from it can it afford, if any at all?

HOW MANY?

Bachi[38] estimated that from 1922 to 1975 there were 371,000 Israeli emigrants living in countries outside of Israel. Kass and Lipset[39] quote estimates that vary between 300,000 to 500,000 Israeli emigrants. Of this number, they quote a U.S. government official's estimate that as of 1977 there were 300,000 Israelis in the U.S.

For Los Angeles, while numbers such as 100,000 and more have been raised in various discussions and forums,

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[38]Roberto Bachi, The Population of Israel, C.I.C.R.E.D. series, Hebrew University, Jerusalem, 1977.

[39]Drora Kass and Seymour M. Lipset, "Israelis in Exile", Commentary, 68(5), November 1979.

of the two quantitative studies done, Phillips estimates between 10,000 - 12,000 from the random digit dialing research technique utilized in the Los Angeles Jewish Population Survey.[40] Phil Blazer, producer and publisher of Hebrew language media, cited a commercially done viewer survey as having estimated 80,000 speakers of Hebrew in the Greater Los Angeles area.[41]

Ritterband in his study of the greater New York City area estimates that there are approximately 50,000 persons of Israeli birth and nationality living there.[42]

The estimated number of Israelis in the U.S. and Los Angeles varies widely and the subject needs clarification. Whether the numbers of Israelis are great or small is of minor or major consequence to the Jewish community in Los Angeles and Israel only if these numbers bear some cultural import to the Jewish community.

By definition, a community has, as a prerequisite, the ability to contain within a certain geographic area of

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[40]Bruce Phillips, Jewish Population Survey, unpublished mimeo, Jewish Federation-Council of Greater Los Angeles, 1980.

[41]Interview conducted at Israel Walk Festival, May, 1982.

[42]Paul Ritterband, telephone interview, March 23, 1983.

concern a minimal number of people who will be potential members of that community. But to live in the same geographical proximity is not enough. There must be a certain degree of inter-relatedness between these people. The members of a community must have some common characteristics that they share with one another in their perceptions of themselves. As citizens and residents of the country, state, county, and city in which they live, they share the laws and regulations of that domain, but this is the civil community in which they reside. For some this may suffice. The common characteristic that binds an individual to the Jewish community is not something that is readily available from the civil society that encompasses him, but rather the Jewish identity that he has developed from Jewish community life and commitments surrounding him in Israel and the U.S.

> Is there in the soul of the youth of Israel capacity and the need to share the feeling of a common destiny, the experience of kinship with the Jewish people?43

Even before the establishment of the state of Israel, Berl Kaznelson, one of the more revered leaders of

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[43]Berl Katznelson, "Youth and Jewish Fate," Molad, X, 1949.

the pre-state Yishuv (settlement), expressed a growing concern about the Jewish component in the identity of the youth of the country.

At one time, there were those who believed that Israelis were developing an identity totally divorced from their sense of Jewishness. Whereas it was felt that Israelis had developed in particular a strong Israeli identity, their Jewish identity was atrophying. Canaaism, in particular, is an ideology which argued in essence that Israelis must severe their ties with their Diaspora past and seek their roots among the peoples and civilizations which inhabited the land.

David Ben Gurion articulated a statist ideology, which stressed the Biblical as opposed to the diasporic roots of modern Israel. Both the aforementioned ideologies converged in an attitude of contempt for the non-Israeli Jew and non-Israeli Jewish culture.

Many concerned social scientists, both in America and in Israel, have responded to the expressions of concern about the "Jewishness" of Israelis by conducting empirical studies. These studies, most notably by Herman,[44] Liebman[45],

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[44]Simon Herman, Israelis and Jews: The Continuity of an Identity, (New York Random House, 1972)

[45]Charles S. Liebman, "The Present State of Jewish Identity in Israel and the United States", Forum, #2: 1977, p. 22-34.

and Guttman and Levy[46] have focused on the examination of Jewish identity and identification of selected samples of Israelis. Their findings and the findings of other research carried on regarding Jewish identity in America have serious implications for the study of Israelis who have migrated to America, and more specifically with regard to the behavior of Israelis who leave their homeland and take up residence in a new culture.

Jewish Identity and Identification

Webster's Dictionary defines "identity" as "the distinguishing character or personality of an individual."[47] Looking at identity from a psychosocial perspective, according to Erikson,

> ...the term identity points to an individual's like with the unique values fostered by a unique history of his people... it connotes both a personal sameness within oneself and a persistent sharing of some kind of some essential character with others.[48]

Freud also echoed Erikson thoughts when he wrote that "...identity is the individual's relatedness to the

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[46] Louis Guttman and Shlomit Levy, "Zionism and Jewishness of Israelis", Forum, Jerusalem, #1, 24,1976, p. 39-50

[47] Webster's New Collegiate Dictionary, Springfield, Mass. 1980

[48] Irving Brodsky, "Jewish Identity and Identification", Journal of Jewish Communal Service 44 (Spring 1968) p. 256

unique history of his people."[49]

What seems to be implied by both of these prominent thinkers in the field of psychology is that one cannot have an identity in a vacuum and that the society and culture into which we are born will shape those distinguishing characteristics of the individual. If one should sever his link with those values fostered by the surrounding culture, then it would seem that the personal sameness within oneself would be fractured until one is able to again find a way to share in and relate to the values of a new culture.

Consequently, for Israelis who leave their Israeli Jewish culture and arrive in a different American "Christian" culture, there are bound to be serious consequences for their identities.

If identity is the distinguishing character of an individual, influenced by the individual's link with a particular culture and/or people, then what is identification and why is it important to understand that concept?

Sauna suggests that identification occurs when

> ...one's identity becomes related to a group, in which his experiences and actions are profoundly affected by his relationship with the group and by his conceiving himself as part of it. [50]

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[49] John Slawson, "Jewish Identity in the United States", Journal of Jewish Communal Service 48 (Fall 1971), p.242

[50] Brodsky, "Jewish Identity and Identification", p. 255

According to Gordon Allport, identification is "the sense of emotional merging of oneself with others."[51] Brodsky defines identification as "...to associate oneself in feelings, interests and actions with others."[52] In otherwords, identification is acting on one's identity.

Why is this distinction important when examining the results of studies done on Jewish identity, in Israel and in America? In a review of those empirical studies of Jewish identity, certain variables have been created as indices of what constitutes identity. Himmelfarb believes that these studies have for the most part dealt with identification patterns and not with what being Jewish means to an individual in terms of self-definition. He supports the idea that studies of identification, rather than identity, are those most likely to yeild information about Jewish life and have implications for communal policy planning.[53]

While this may hold true for the study of Israelis in Israel and for the study of American Jews in America, the authors challenge the notion that studies of the iden-

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[51] Ibid., p. 257

[52] Ibid.

[53] Harold S. Himmelfarb, "The Study of American Jewish Identification: How It Is Defined, Measured, Obtained, Sustained and Lost." Journal for the Scientific Study of Religion, 1980, 19(1), p.50

tification patterns of Israelis in America will yield more information about Israeli Jewish life in America than would studies of identity, for Israelis will not have the same type of identification patterns as Americans and the indices used to measure will skew the validity of the results.

What is it therefore that constitutes Jewish identification and identity, both in Israel and in America?

From a religious point of view, according to Halacha, (Jewish religious law), a person is a Jew if he has been born to a Jewish mother or has undergone conversion to Judaism. However, this definition of who is a Jew, or what constitutes Jewishness, has been the subject of controversy. In 1963, in the Oswald Rufeison v The Minister of the Interior case, Israeli Supreme Court Justices struggled with the issue.

> Oswald Rufeison, known since his conversion as Brother Daniel, was the son of Polish Jewish parents, and was educated as a Jew. During the Nazi era, he found refuge from Nazi persecution in a convent where he ultimately converted to Christianity. Despite his conversion, he considered himself belonging to the Jewish people. After World War II, he came to Israel. Brother Daniel applied for Israeli citizenship under the Law of Return, as a Jew. (The Law of Return provides that Jews who move to Israel are automatically citizens of the State).54

Herman, Israelis and Jews: Continuity of an Identity, p. 91

In this particular case, the Israeli Supreme Court found:

> A Jew who has become a Christian is not called a Jew. A Jew, who by changing his religion, severs himself from the national past of his people, ceases therefore to be a Jew in the national sense to which the Law of Return was meant to give expression. He has denied his national past, and can no longer be fully integrated into the organized body of the Jewish community as such. 55

The Israeli Court decision offered some clarification, yet the definition of who is a Jew or what constitutes Jewishness is a continual source of controversy.

A more commonly used sociological definition is that,

> Jews are all those who consider themselves member of the Jewish religious-ethnic group and are so regarded by the rest of the people in the nation where they reside.56

For the purposes of defining identity, this implies that Jewish identity is the degree to which a person aligns himself with those who call themselves Jews and also the acceptance of being labeled by other Jews as a Jew. Herman, in his study, used the terms, "alignment" and "marking off" in discussing concepts relating to Israeli Jewish identity.

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[55] Ibid., p. 92

[56] Milton M. Gordon, Assimilation in American Life, (New York: Oxford University Press, 1964), p. 174

[57] Herman, Israelis and Jews

Herman defines his concepts of "alignment" and "marking off" in the following manner:

> Identity implies both sameness and uniqueness... a person who has a certain ethnic identity is aligned with members of a particular group and at the same time marked off from members of other groups.58

Herman discovered through his research that the majority of Israelis feel the necessity for a strong relationship with Diasporic Jewish communities and feel, "...what affects one Jew in one place affects Jews everywhere." This "alignment" with Jews is an important factor in the Jewish identity of Israelis. Herman sees the concept of "marking off" as crucial to understanding Jews outside of Israel. As a minority, Jews in the Diaspora are conscious of their difference from the dominant culture, and this process of "marking themselves off" from that dominant culture is an important factor in their Jewish identity.

Israelis who arrive in the United States, in order to successfully maintain the integrity of their Jewish identity, must readapt from "an alignment" orientation to a "marking off" orientation. But is it possible, have they been doing it, and what kinds of support systems are needed to help in that readjustment?

Based on the results of studies of Israeli Jewish

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[58]Herman, Israelis and Jews, p. 14

identity in America, what can be predicted about the malleability of Israeli Jewish identity in the United States? An examination of the more important studies might help in understanding the latter process.

Perhaps the most widely-known American Jewish community study is Sklare and Greenblum's classic two-volume work, Jewish Identity on the Suburban Frontier.[59] This 1958 study of 432 residents of Lakeville was designed to study Jewish life and learn about the level of Jewish identification of suburban residents.

Sklare and Greenblum developed nine indices of identification which are similar to those developed by Lazerwitz. These include: 1) Religious behavior; 2) Sacramentalism-pietism; 3) Jewish education; 4) Zionism-Israel; 5) Jewish organizational activity; 6) traditional beliefs; 7) Jewish friendships; 8) Jewish educational intentions for one's children; and 8) Jewishness of one's childhood home.

Sklare and Greenblum found a general decline in religious observance and that religious behavior correlated with other Jewish behavior. They also found that synagogue attendance and participation is a strong predictor of other behaviors. There was a strong correlation between support

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[59]Marshall Sklare and Joseph Greenblum, Jewish Identity on the Suburban Frontier (New York: Basic Books Inc., 1967)

of Israel and their level of involvement in a synagogue, Finally, Lakeville Jews were found to have more Jewish than non-Jewish friends.

An important contribution to the study of Jewish identity and identification is a scale for the measurement of Jewish identity and identification developed by Dr. Fred Massarik.[60] He saw the concept of Jewish identity as a pattern of external and internal forces, both positive and negative, that shape a person's Jewish identity. Massarik developed nine dimensions of Jewish identity: 1) Religious, 2) Cultural, 3) Defense, 4) Philanthropic, 5) Institutional, 6) Socio-Ethical, 7) Israel, 8) Socio-personal, 9) Peoplehood.

Another important study was one by Dr. Bernard Lazerwitz.[61] In 1967, Lazerwitz studies 1016 Cook County residents in Illinois, incuding 552 Jews and 464 Protestants. He explored religious identification among Jews and Protestants. He identified nine dimensions of Jewish identification which are similar to Massarik's: 1) Religious Behavior, 2) Jewish education, 3) Activities and contributions to organizations, 4) Type of ideology,

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[60]Fred Massarik, "Conceptualizing Jewish Identity," a paper based on a presentation at the Scholars Conference on Jewish Life, Brussels, Belgium, 12 January 1967, (Mimeographed)

[61]Bernard Lazerwitz, "Religious Identification and Its Ethnic Correlates", Social Forces, (December 1973), p. 204-220

5) Attitudes towards Israel, 6) Courtship patterns and friendships among Jews, 7) Jewish rearing of children, 8) Home background as a child, 9) Encounters with Anti-semitism. Lazerwitz found a high level of correlation between the childhood home background of a person, his level of religiosity and his Jewish identity. He also found a correlation between religious behavior and other kinds of involvement within the Jewish community.

In 1963, Goldstein and Goldscheider completed a study of 1500 Jewish families in the Greater Providence area. They had hoped to answer three questions. First, how the Jewish community differs demographically and behaviorally from the overall population. Second, what the impact of assimilation has been on the community in general. Third, how each of the three generations studies differ in terms of overall Jewish identification.[62]

They found an overall abandonment of traditional concepts of religiosity. They also found that suburban residents have a clear pattern of religious assimilation, in contrast to their urban counterparts. They argue that the "distinctive population characteristics of American Jews will diminish, yet Judaism will remain an identifiable,

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[62]Sidney Goldstein and Calvin Goldscheider, Jewish Americans: Three Generations in a Jewish Community, (Prentice Hall Inc., 1968)

separate entity."[63]

In comparing the results of studies of Jewish identity and identification in America and Israel, Jewish self-conception in both nations contains a mix of religious and ethnic national elements. While Americans stress a religious self-conception with a strong dose of ethnicity, Israelis seems to stress the national element of Jewishness.

One of the studies of Israeli Jewish identity was done by Liebman.[64] He found that Jewish identity, for the vast majority of Israelis encompassed something besides a religious identity:

> To most Israelis, religion is an aspect of Judaism, but does not provide basic content... most Israelis conceive of Jews as a nation... and the sense of Jewish responsibility they have as a nation for other Jews is, for many, the critical aspect of their Jewish identity.[65]

Similarly, in their study of the "Zionism and Jewishness of Israeli", Levy and Guttman found that most Israelis felt a strong bond with Jews everywhere.[66] The Israelis in their study identified to a strong degree with

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[63]Ibid., p. 240

[64]Charles S. Liebman, "The Present State of Jewish Identity in Israel and the United States," Forum, #2: 22-34, 1977

[65]Ibid., p. 30

[66]Levy and Guttman, "Zionism and Jewishness of Israelis"

the Jewish people and expressed the opinion that Israel would not be able to survive without a strong relationship with the Diaspora. The more religious a person saw himself to be, the higher he rated in terms of identification with the Jewish people and with the general concepts of Zionism.

The religiosity of an individual is a key factor in predicting the "strength" of an individual's Jewish identity and identification with the Jewish people. In his study of Israelis and Jews, Herman discovered that the religious population in his sample consistently rated the highest in terms of salience(importance) of Jewishness in identity; valence (attractiveness or repulsiveness) of Jewishness; and potency (the centrality of Jewishness in one's life).[67]

Perhaps his most important finding concerned the relationship between the two sub-identities of an Israeli, Israeliness and Jewishness:

> It follows that the relative potency or strength of the two sub-identities varies markedly among segments of Israel's population. There are Israeli Jews for whom the Jewish element is primary, and Jewish Israelis with whom the Israeli component is dominant. In the case of the former, it is in the Jewish context that the Israeliness finds meaning; in the case of the latter, their Jewishness is mainly a differentia-

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[67]Herman, Israelis and Jews

> ting feature within the Israeli context... in the majority Jewish society of Israel a large measure of overlap exists between the Jewish and Israeli sub-identities, and where this is so, they are mutually reinforcing. Where however they are separated and compartmentalized, the result is a weaker Jewishness and a less rooted Israeliness... the patriotic attachment which young Israelis have to their homeland is strengthened when it is given a Jewish perspective... an Israeliness divorced from Jewishness has dangers for a country which wishes to be a land of immigration and not of emigration.68

What do these findings imply for Israelis who migrate to America? Are they the "less-rooted Israelis", who have a weaker Jewishness and as a consequence a weaker Israeliness? How will Israelis express themselves in a country where Jewish identity is defined so heavily through religious identification and to a lesser extent, enthnicity (identification in terms of affiliation with religious institutions of one persuasion or another)? The Israeli Jew comes from a nation where religiosity is expressed in a private and public way (an Israeli doesn't have to remind himself that Succot has arrived while a mainstream American Jew will have to make a conscious effort to do so). What does he do in a country where he will be only publicly reminded about Christmas and Easter?

Does the researcher measure the Jewishness of Israelis by American standards or Israeli standards? Should

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68 Ibid., p. 203-205.

Israeli Jews be expected to identify in the same way as Americans? If they don't, does that mean they are less "Jewish"?

Summary

Many questions have been raised about the "Jewishness" of Israelis. Certain Israeli ideologies have negated the validity of Diaspora Judaism. Concerned social scientists, both in America and Israel, have attempted to define both Jewish identity and how Jews identify. They have studied what Jewish identity means for both American and Israeli Jews and have shown that there are areas which overlap and differ.

American Jews must consciously "mark themselves off" from the dominant non-Jewish culture as a means of affirming their Jewish identity. American Jews also stress a religious self-conception, with a strong dose of ethnicity. Israeli Jews stress a national self-conception and feel a strong relationship with Jews everywhere. This "alignment" with other Jews is a strong factor in their Jewish identity.

Understanding theories of American and Israeli Jewish identity should help understand how Israelis who migrate to America will behave and express themselves Jewishly. What kinds of adjustments are needed by Israelis in order to adjust to American Jewish life? Will

they sever themselves from Jewish life?

One of the goals of this thesis is to clarify the muddled picture of the life of Israeli immigrants. Part of that life is their Jewish sub-identity. It is hoped that the findings in this study will contribute to understanding these issues.

CHAPTER III

Methodology

One of the significant problems encountered by researchers of Israeli migration is a lack of access to a large portion of the Israeli migrant population. This problem is not unique to the study of Israeli migrants, it is common to all groups undertaking international migration to and from the United States. The United States Immigration and Naturalization Service only gathers the most perfunctory information on immigrants once they are residing in the U.S. and it makes public even less. Basically the problem lies in, 1) finding the immigrants, if they are still in the U.S. and, 2) knowing how many migrants have remigrated and have left the U.S.

In the case of the former, the researcher has to be creative in finding Israeli migrants since all INS records are confidential and in the case of the latter, there is the additional research problem that no exit

interview is undertaken to determine whether upon leaving the U.S. the migrant plans to return.

In addition, there is the problem of undocumented migration. In the case of Israelis, because of the lack of common borders, most entries into the U.S. are documented, but once a migrant overstays his visa, it is possible to "lose" him.

Because of these problems the research methodology that has been previously used in studying Israeli migrants in the U.S. has been of a qualitative nature. While these qualitative studies such as Sara Genstil's study of Israelis in Los Angeles[1], provided much interesting information through detailed indepth interviews, its purpose was limited and the subjects interviewed were taken from an accidental sample and therefore this raises problems of external validity.

To overcome the problem of access to Israeli immigrants, some researchers such as Elazur have resorted to "snowball sampling", the term used to apply to a variety of sampling procedures in which initial respondents are selected by a probablity sampling method, but in which additional respondents are then obtained from information provided by initial respondents.

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[1]Sara Genstil,"Israelis In Los Angeles," Hebrew Union College-JIR, Los Angeles, 1979, (unpublished Master's thesis).

Sudman[2] feels that snowball sampling is inadequate for demographic pruposes. The major sample bias resulting from snowball sampling is that a person who is known to more people has a higher probability of being mentioned than does the isolate, the person known only to a few others. An isolate may be a person with physical limitation such as being elderly or handicapped. A person whose lifestyle does not bring him into contact with others of the target group is less well known in that group and is likely to be an isolate who would be missed by the "snowball" sampling method.

The authors were especially interested in finding those Israeli immigrants who might be isolated from, and have little contact with the Jewish and Israeli immigrant community. In order to solve the problem of obtaining access to possible isolates, the authors utilized a sampling method which entailed gathering data from court records of the Federal District Court in Los Angeles. This method utilized a loophole in the law regarding the confidentiality of immigrants naturalization records in that when an immigrant petitions for naturalization to become a U.S. citizen, the petition becomes a record of

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[2]Seymour Sudman, Applied Sampling, Academic Press, New York, 1976

of the court and therefore a public document.[3] These petitions for naturalization are filed chronologically for all immigrants petitioning the Federal District Court in Los Angeles, and the number of immigrants is quite considerable. The culling of the Israeli immigrants who petitioned for naturalization from these court records was a tedious process, the authors having to go through hundreds of thousands of petitions to locate the sample.

Petitions for naturalization are filed by persons who are 18 years or older. The petition is admitted as evidence to the Federal District Court and is a public document filed in chronological order in the Office of the Clerk.[4]

The Petitions for Naturalization have information on the type of naturalization process; the petitioner's name, address and postal zip code, date of birth, place of birth and name change, if desired. On the Petitions for Naturalization filed circa 1976 and before, marital status, number of children (living), date of entry to the U.S. and present nationality are also listed. In addition, until this past year (1982) every petitioner for naturalization was obligated to bring two witnesses, U.S. citizens,

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[3] Immigration and Nationality Act, Statutes At Large, LXVI, sec. 339, e (1952).

[4] Ibid.

who could testify to the fact that the petitioner had resided in the U.S. for a certain period of time. The names and addresses of the two witnesses are also listed on the Petition for Naturalization.

This sampling frame has the disadvantage of having within it only persons who have been granted U.S. citizenship. Personal information pertaining to Israelis who are in earlier stages of the immigration process, or have decided not to opt for citizenship, is not available since "all registration and fingerprint records made (by the INS) shall be confidential."[5]

An additional disadvantage of the sample frame is that the petitions for naturalization from 1976 to date only list the birth place of the petitioner and not his nationality. This has the effect of including only Israeli-born immigrants in the sample. Over 300 immigrants born in Islamic and North African countries having Jewish names[6] were noted, but not used in the sample because it was not known for certain whether they had migrated to the U.S. by way of Israel. Picking out the Israeli immigrants of European birth posed even a greater problem since many

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[5] Ibid., sec. 222, f.

[6] Persons with Arabic names were not included in the sample, and most had Palestine listed as their place of birth.

of the Jewish names could belong to Soviet Jewish immigrants. For this reason our sample frame from 1976 to date consists only of sabras[7] and a small number of non-Israeli born immigrants from pre-1976 Petitions for Naturalization forms which did include information on nationality as being Israeli.

The sampling frame includes the first nine hundred and ten Jewish Israeli names from Petitions for Naturalization filed from January 1975 to December 1982 at the Los Angeles Federal District Court.

Analysis of Existing Statistical and Census Data

An additional source of data on Israeli immigration to the U.S. was obtained from the Annual Reports and Statistical Yearbooks of the Immigration and Naturalization Service. Tables pertaining to Israeli migration were compiled with data from 1950 tp 1979.[8] These tables give a picture of Israeli migration to the U.S. over a 29-year period as officially recorded by the U.S. immigration

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[7]A popular term for Jews born in Israel.

[8]U.S. Immigration and Naturalization Service, Annual Report 1950-1977 and Statistical Yearbook of the INS 1978-1979, Washington D.C.

authorities.

Some of these compiled tables have the advantage of allowing a comparison between Israeli-born and Israeli residents who were not born in Israel. The compiled tables are a rich source of demographic information and provide data relating to long and short term migrants. The data included are sex, age, occupation, place of residence and change in visa status to permanent residency.

The U.S. Immigration and Naturalization Statistics were compared by the authors with Israeli demographic statistics compiled by the Central Bureau of Statistics in Israel.[9] Some statistical cells and categories utilized by the Israeli Central Bureau of Statistics and the statistical department of the Immigration and Naturalization Service are not identical. Still, useful comparisons can be made in order to assess how the Israeli immigrant cohort to the U.S. compares with the general Jewish population of Israel.

Demographic comparisons are also made utilizing the Jewish Federation-Council of Los Angeles in 1980.[10]

United States Census data are also utilized to aid

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[9] Israel Central Bureau of Statistics, Society in Israel 1980: Statistical Highlights, Jerusalem 1980.

[10] Steven Huberman, Jewish Los Angeles: Metropolitan Region Planning Report, Planning and Budgeting Department, Jewish Federation-Council of Greater Los Angeles, 1981, (unpublished).

in ecological analysis of Israeli demographic patterns described later in this chapter.

In addition to demographic information, the authors wanted to obtain attitudinal and behavioral information that could only be obtained directly from respondents by using mail survey methods.

The methods chosen by the authors to obtain data directly from respondents was a mail survey utilizing Dillman's "Total Design Method"[11] in designing the questionnaire and a modified mailing schedule.

Decisions about the content of the questionnaire and the use of Hebrew as the language of the questionnaire were arrived at in conjunction with Dr. Drora Kass and Professor Seymour Martin Lipset who are presently engaged in a national survey of Israeli migrants in the U.S.[12]

Kass and Lipset made available their Jewish Identity Questionnaire which was utilized primarily as an instrument for telephone survey and was adapted by the authors for use as a mail survey questionnaire with major deletions for the sake of brevity and minor additions to include items of greater interest to the authors.

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[11]Don A. Dillman, Mail and Telephone Surveys: The Total Design Method.

[12]See Appendix A.

Representativeness of Samples

This study utilized data and arrived at findings which point towards representativeness of the sample.

The target population, Israeli Immigrants to the U.S. were the sampled population. This study had the luxury of being able to check the match between the target and the sampled population with regard to age, and the match was near perfect. The age parameters of the target population were available through the statistics compiled by the Immigration and Naturalization Service, as were the parameters of occupation and place of residence. While this study's focus is not on Israel, when the U.S. data was compared to Israeli Population Data, there was a logical fit and the parameters examined matched when demographic trends were taken into account.

This study had the opportunity to be cross validated with regard to Israeli immigrant population estimates by two recently completed Jewish Population field surveys. These surveys are discussed in Chapter IV.

The mail survey number of respondents was relatively small, but when compared to the National and Los Angeles sample, the respondents age distribution is similar and this points to the possibility of generalizability for the findings of the mail survey.

Organization of the Mail Survey

Two pre-test mailings of 100 were made at an interval of one month between each mailing to 200 randomly selected naturalized Israeli immigrants from the sampling frame. Of 910, each was sent a 16-page questionnaire booklet with a stamped return envelope; a week later a reminder follow-up postcard was sent to each person.[13]

Questionnaires sent to potential respondents who had moved and did not leave forwarding orders at the Post Office or whose forwarding orders had expired were returned by the Post Office. An attempt was made to contact those persons whose questionnaires were returned by the Post Office by contacting the witnesses of those potential respondents. The names of the witnesses were listed on the Petition for Naturalization of the potential respondents.

When witnesses could be contacted by telephone, most expressed willingness to aid in contacting the respondents either by giving the authors the respondents' new address or by passing on a message to the respondent to contact the authors or by agreeing to forward the questionnaire to the respondent. When witnesses were Israeli immigrants themselves, some expressed eagerness to be sent

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[13] See Appendix

a questionnaire that they could fill out themselves, but because of the random sampling method, only those in the sample were allowed to fill out questionnaires.

Several of the respondents called the authors to ask about the research project, and many respondents requested that a summary of results be sent to them and so indicated by writing their names and address on the return envelope.

The contact telephone number on the questionnaire was a home telephone number that was answered, for the most part, by a telephone answering maching which had an English and Hebrew recording and a 60-second message recording capability. Most telephone conversations were handled by the authors, who are conversant in Hebrew.

Approximately 30% of the questionnaires mailed out to respondents were returned by the Post Office because the respondents had moved and had left no forwarding address or the forwarding order had expired. The by-product of these returned questonnaires was additional data relating to the internal migration and residential stability of Israeli immigrants in Los Angeles.

Because of the relatively small number of respondents, the data obtained from the questionnaires will be used for descriptive rather than inferential purposes.

Ecological Analysis

The term "ecology" has its root in the Greek oikos meaning household and living place. Human ecology can be studied on several levels. This study, for reasons of limited time and resources, limited itself to the spatial and temporal relations[14] of Israeli immigrants. This was achieved by taking the addresses and year of naturalization of all 910 Israeli immigrants in the sample and placing them on a map of Greater Los Angeles.

Areas of high Israeli immigrant concentrations were compared with the results of the Jewish population survey.

Spatial relationships may not necessarily mean that there are other types of relationships existing, such as social and economic relationships, but it is a point of reference, especially when dealing with the whole population.

Knowledge of Israeli immigrant residential patterns is meaningful in itself to those agencies which utilize this type of data in their program planning.

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[14] James A. Quinn, Human Ecology, Englewood Cliffs, New Jersey, 1950.

Summary

Through the utlization of the three different sources of data, the authors are able to create three pictures of the Israeli migrant which aid in creating a clearer view of this group. The INS statistical tables aid in creating a demographic picture, the data from the Petitions for Naturalization enable the creation of an ecological map of Israeli naturalized immigrants in Los Angeles, the mail survey provided descriptive information about this population. The "three pronged approach" was found to be useful in creating one larger picture out of the complementary three smaller ones.

CHAPTER IV

How Many Israelis Are There In The U.S.?

Definition of Israeli in the U.S.

An Israeli is defined as any person having declared Israeli birth or nationality upon entering the U.S. For the purposes of this study, the American-born children of Israelis are not defined as Israeli. Russian Jewish immigrant entering the U.S. on Israeli passports are defined as being Israeli when the Immigration and Naturalization Service defines their "country or region of last permanent residence" as being Israel.

There are only two possibilities for an Israeli not to be listed in the two main categories of persons, immigrant and non-immigrant, that are used by the INS at the U.S. borders is those Israeli who hold previous dual U.S. citizenship or have physically slipped across the U.S. border uncaught by the U.S. Border Patrol. The latter possibility is probably extremely rare because of the lack of a common border between Israel and the U.S.

Estimates of Israeli Presence in the U.S.

Kass and Lipset cite an estimate of 300,000 Israelis living in the U.S.[1] The Executive Director of the Jewish Agency For Israel, Shmuel Lahis, issued a report on October 10, 1980 stating:

> The number of Israelis living at present in the United States is between 300,000 and 500,000. The main concentrations are: Greater New York Metropolitan Area (Queens, Brooklyn, Bronx) having 220,000 Israelis; and Los Angeles having 120,000 and the remainder scattered in various concentrations across the continental U.S.[2]

The Los Angeles Times had three separate articles between December 20 and 27, 1980 quoting estimates of "250,000 Israeli immigrants in New York City,"[3] "...350,000 Israelis living in the U.S.,"[4] and "400,000 Israelis living in the U.S."[5]

The authors' examination of the records of the

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[1]Drora Kass and Seymour Martin Lipset, "Israelis in Exile", Commentary, 68(5), November, 1979.

[2]Shmuel Lahis, "The Lahis Report", reprinted in Yisrael Shelanu, February 1, 1981, p. 20.

[3]Associated Press, "Ed and Teddy Show in Jerusalem: N.Y. Mayor Quips Way Around Israel", Los Angeles Times, December 27, 1980; p. 4.

[4]Maier Asher, "Young, Enterprising People Living Israel in Unprecedented Numbers", Los Angeles Times, December 20, 1980, p. 6.

[5]Dial Torgerson, "270,000 Israelis Reported Living Abroad: Emigration Increase Termed A Serious Problem for Jewish State", Los Angeles Times, December 24, 1980, p. 4.

records of all Israelis who had crossed the borders and entered the U.S. up to 1979, illustrates that it would take more than the accumulation of ten years of all Israelis who had entered the U.S. to arrive at the 500,000 estimated Israelis cited above. The following table illustrates this.

TABLE 4.1

ISRAELI IMMIGRANTS AND NON-IMMIGRANTS ENTERING THE U.S. BY YEAR OF ENTRY

Year	All Israeli Immigrants	All Israeli Non-Immigrants	Cummulative Total
1979	4304	56310	60614
1978	4460	70663	135737
1977	4446	59551	199734
1976	6404	53618	259756
1975	3509	51093	314358
1974	1998	42230	358586
1973	2879	37098	398563
1972	2995	33379	434937
1971	2308	30950	468195
1970	3169	27099	498463

Source: INS Annual Reports 1970-1977
INS Statistical Yearbooks 1978-79

The above table counts a person entering the U.S. as many times as he enters over the years, so the actual number of years to accumulate 500,000 different Israelis would probably take much longer than ten years.

The table reveals that if 500,000 Israelis did stay, approximately 400,000 of the hypothetical non-immigrant

Israelis would have to violate the conditions of the entry visa to the U.S. by overstaying their maximum time limit. This seems quite improbable as does a scenario where all 300,000 Israelis who entered during the 1975-79 period stayed, of whom 200,000 would probably be in violation of their non-immigrant U.S. visas.

The non-immigrant Israelis admitted to the U.S. include tourists, students, diplomats, business people, and all others not entering the U.S. as immigrants or permanent resident aliens. Over ninety percent of this non-immigrant group is comprised of "temporary visitors", that is, tourists and persons passing through the U.S. in transit. If there is a sizeable body of Israelis who have overstayed or violated the conditions of their visas, it must come from this group. The authors suggest most tourists leave the U.S. after a period of visiting and sightseeing, and even those who overstay their visa will rarely do so for more than 2-4 years.

Utilizing the 1979 figure in the INS Statistical Yearbook, a total of 56,310 non-immigrant Israelis were admitted to the U.S. Our upper limit estimate of non-immigrant visa Israeli presence in the U.S. is 25,000. This was arrived at by multiplying 6,000 non-immigrant Israelis (10 + percent of the total) by four years.

The upper limit estimate of Israeli naturalized or permanent resident aliens who could be in the U.S. (pro-

viding all those entering since 1948 are alive and have not left the U.S.) is 155,781 persons. This number was arrived at by adding:[6]

1)	All Israeli immigrants admitted to the U.S. 1951-1979	89,891
2)	Estimated Israeli immigrants admitted to the U.S. 1948-1950	2,904
3)	Estimated Israeli immigrants admitted to the U.S. 1980-1982	23,241
4)	Estimated all Israeli non-immigrant visa holders adjusted to permanent resident alien status 1948-1982	39,745
	IMMIGRANT AND PERM. RES. TOTAL	155,781

When the estimated upper limit total of non-immigrant Israelis present in the U.S., 25,000 is added, the upper limit estimate for all Israelis present in the U.S. is 180,781.

Israeli Emigration From the U.S.

Jasso and Rosenzweig, utilizing their access to the INS personal records of a 1971 cohort of immigrants admitted to the U.S., and non-immigrants adjusted to permanent residence in the U.S., arrived at estimates of rates of emigration from the U.S. of persons who were

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[6]See Appendix B.

eligible for eventual citizenship.[7]

The estimated rate of emigration of the Asia cell, in which Israel was located, in Jasso and Rosenzweig's study, ranges from 41.2 to 52.6 percent. This study was of only the 1971 cohort which was followed over an eight year period. At the end of that eight year period, Jasso and Rosenzweig found in their probability sample (N=3758) of all immigrants and permanent residents that eighteen Israelis (born and/or country or region of last allegiance) had remained in the U.S. and of these, nine had become naturalized U.S. citizens. This 50% naturalization rate has a standard error of .12 because of the smallness of the sample.

By comparing Jasso and Rosenzweig's naturalization rate, which was controlled for emigration, to the 26.2 naturalization rate the authors arrived at for the 1971 Israeli-born cohort, utilizing the INS statistical tables (which do not take into account emigration), 48% emigration rate for Israelis in the 1971 cohort is estimated.

The 48% estimated emigration rate from the U.S. applies only to the 1971 Israeli-born cohort (who comprised 75% of that year's immigrants from Israel).

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[7]Guillermina Jasso and Mark Rosenzweig, "Estimating the Emigration Rate of Legal Immigrants Using Administrative and Survey Data: The 1971 Cohort of Immigrants to the U.S.", Demography, Vol. 19, 1982.

Warren and Peck estimated the emigration rate of all immigrants in the U.S. by comparing the Census enumerated population of immigrants admitted to the U.S. with INS data. They found a 33% emigration rate, which should be approached cautiously since Census data do not include immigration status.[8]

In order to arrive at an estimated figure of Israelis present in the U.S. after emigration from the U.S. has had its effect, the 33% and 47% estimated emigration rates were taken as the lower and upper limits of emigration and multiplied by the estimated number of all Israeli immigrants and permanent residents admitted to the U.S. since 1948 to 1982 (155,781). The upper limit estimate of Israelis eligible for U.S. citizenship in the U.S. is 104,374 and the lower limit estimate is that there are 82,564 Israelis of this category in the U.S.

When the estimated total of non-immigrant Israelis present in the U.S. (25,000) is added to the higher estimate of all Israeli immigrants present in the U.S., the higher estimate of all Israelis present in the U.S. is 129,374.

Sixteen thousand, seven hundred and fifty is the estimated total of non-immigrant Israelis present in the

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[8]Robert Warren and Jennifer Marks Peck, "Foreign Born Emigration From the U.S. 1960 to 1970", Demography, Vol. 17, 1980.

U.S. when the 25,000 figure is adjusted for 33% emigration. This figure is added to the lower estimate of Israelis living in the U.S. (82,564) resulting in the lower estimate of Israelis present in the U.S. at 99,314.

TABLE 4.2

ESTIMATED ISRAELI PRESENCE IN THE U.S. 1948-1982 ADJUSTED FOR EMIGRATION*

Unadjusted For Emigration	Adjusted for 33% Emigration	Adjusted for 47% Emigration
180,781	129,374	99,314

* Not adjusted for mortality

This estimated Israeli presence range of 100-130 thousand, when controlled for geographic distribution has been validated in two demographic field surveys studying the Jews of Los Angeles and the Jews of New York. Phillip's study of Los Angeles Jews[9] and Ritterband's[10] study of New York Jews utilized random sampling methods of respondents in the field, while this study utilized archival materials for its population estimates of Israelis residing in the U.S.

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[9]Interview with Bruce Phillips, April 5, 1983.

[10]Interview with Paul Ritterband, March 23, 1983.

CHAPTER V

The Geographical Distribution of Israelis in the United States

The geographical distribution of Israelis in the U.S. can be estimated fairly accurately by utilizing the alien address reporting program and statistical records of the Immigration and Naturalization Service, for place of residence of naturalized persons whose country of former allegiance was Israel.

The Immigration and Naturalization Service conducted, until 1980, an alien address program under which all aliens who were in the U.S. on the first day of January had to notify the INS within thirty days of their current addresses. The Immigration and Naturalization Act of 1952 provided penalties of fines of not more than $200, imprisonment for not more than 30 days, and the possibility of deportation if non-registration was not "reasonably excusable or not willful.

The obligation of reporting falls on immigrant as well as non-immigrant aliens and only ceases upon

leaving the U.S. or upon naturalization to U.S. citizenship.[1] The INS statistics for the alien address program are by state.

The INS statistical tables of naturalized Israelis are broken down by state, rural area, and city. Therefore, it is possible to estimate, as we have done with several states and the cities of New York and Los Angeles.

Over 70% of Israelis living in the U.S. live in three states; New York, California, and New Jersey. The majority of all Israelis,approaching half of the total, live in New York state.

The authors, utilizing the above data, found that within New York state, 85% of Israeli migrants there live in the Greater New York Metropolitan area. In California, 65% of Israeli migrants live in the Greater Los Angeles area. The following table illustrates the above findings:

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[1]Frank L. Auerbach, The Immigration and Nationality Act: A summary of Its Principal Provisions, Common Council for American Unity, New York, 1952.

TABLE 5.1

ISRAELI PERMANENT RESIDENTS AND NATURALIZED ISRAELI BORN BY PLACE OF RESIDENCE IN THE U.S.

	% CALIFORNIA			% NEW YORK			% NEW JERSEY		
	Perm Residents	Naturalized	Average	Perm. Residents	Naturalized	Average	Perm. Residence	Naturalized	Average
1979	14.2	18.1	16.2	47.7		47.7	4.9		4.9
1978	16.5	23.9	20.4	46.8	37.0	41.9	5.8	8.5	7.2
1977	15.0	14.5	14.8	47.6	51.7	49.7	5.8	8.1	7.0
1976	15.0	11.5	13.4	49.3	59.3	54.3	5.6	5.2	5.4
1975	14.7	11.6	13.2	50.8	59.8	55.3	5.2	5.5	5.4
1974	14.4	13.3	13.9	52.6	53.9	53.3	5.3	6.1	5.7
1974-79	15.0	15.5	15.3	49.1	52.3	50.3	5.4	6.7	6.0
1968-73	14.5			56.6			5.0		
1962-67	11.8			64.0			5.0		
1959-61	10.6			58.8			5.2		

(Estimated % of Israelis in Greater L.A. area
= 65% x 15.3 = 10.0)

(Estimated % of Israelis in Metropolitan N.Y. area
= 85% x 50.3 = 42.8)

Source: INS Annual Reports 1974-1977
INS Statistical Yearbooks 1978-1979

It is possible to see an internal migration from New York to California, though only half of New York's loss of Israelis seems to be moving to California. The rest are moving to other states, especially Florida, Illinois, and Pennsylvania.

In 1978, the drop in Israelis in New York and gain in California is quite sharp. This probably resulted in an influx of permanent resident aliens "birds of passage", who have been living outside the U.S., (probably in Israel) and within the U.S. Those "birds of passage" permanent resident aliens who left the U.S. and are now returning to the U.S. and choosing California at a 1.5 - 2.0 percent higher rate than the first time migrants.

Israelis living within the U.S. seemed to migrate away from New York. The 10-13% gain in Israeli naturalized citizens in California seems to be New York's 10-13% loss in Israeli naturalized citizens. The deteriorating economic conditions in Israel in 1978 may have resulted in a change in emigration plans from the U.S. to an internal migration of Israelis who are naturalized from New York to California.

This trend is confirmed in 1979 with a 74% increase in Israeli permanent resident aliens in the U.S., while the increase in non-immigrant aliens in the U.S. was 61%; there was only an 8% increase in the number of Israeli-born immigrants admitted to the U.S. that same year, and

a 17% increase in number of Israeli born adjusting non-immigrants to immigrant status.

In short, it appears that Israeli migration is increasingly finding its way to California, for both first time migrants and for internal U.S. migrants from Israel.

The following table in this study estimates where over 85% of the Israelis live in the U.S.

TABLE 5.2

ESTIMATED ISRAELI IMMIGRANT AND AMERICAN JEWISH POPULATION BY MAJOR STATES AND CITIES FOR 1982

	% American Jewish Population	% Israeli Immigrant Population	ESTIMATED ISRAELI IMMIGRANT POPULATION Unadjusted for Emigration	Adjusted for 33% Emigration	Adjusted for 47% Emigration
TOTAL	100	100	180,781	129,374	99,314
States					
New York	36.1	50.3	90,932	65,075	49,954
California	12.7	15.3	27,659	19,794	15,195
New Jersey	7.4	6.0	10,846	7,762	5,959
Illinois	4.5	4.2	7,595	5,434	4,171
Florida	7.9	3.7	6,815	4,786	3,675
Pennsylvania	7.0	3.5	6,327	4,528	3,476
Ohio	2.4	2.1	3,796	2,717	2,086
Texas	1.2	1.5	2,711	1,941	1,490
Other	20.8	13.4	24,225	17,336	13,308
Greater Metropolitan Area					
New York	33.7	42.8	77,373	55,372	42,506
Los Angeles	8.5	10.0	18,078	12,937	9,931

Source: INS Annual Reports 1951-1977
INS Statistical Yearbooks 1978-1979
American Jewish Yearbook 1982

CHAPTER VI

The Characteristics of Israeli Migration to the United States

This chapter will relate to migration in all of the usages of the term, from that of the visitor sojourner to the naturalized Israeli American immigrant. Data are drawn from the Annual Reports and the Satistical Yearbooks of the Immigration and Naturalization Service of the Department of Justice. These data pertained to Israelis in two forms; by country of birth and/or by country or region of last residence. The two forms of data presented enhance the description of certain characteristics of Israeli migration and detract from the description of others because of missing data.

Because the "Quota System" under the Immigration Act of 1924 determines quotas through birth, a greater emphasis is placed on birth in the tables which the INS publishes in its statistical publications.[1] (For this

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[1]Frank L. Auerbach, The Immigration and Nationality Act: A Summary of Its Principal Provisions, Common Council for American Unity, New York 1952.

reason and because Israeli-born migrants were of special interest to the authors and were more accessible for study, this study will deal mainly with the Israeli-born migrants).

Being an Israeli-born migrant does not automatically mean that Israel was the migrant's country of last residence. In 1972 among non-immigrants admitted to the U.S., Israeli-born outnumbered Israeli residents by over one percent. This was brought about by a large influx of returning Israeli-born resident aliens (green card holders) who had been living in perhaps a third country or Israel, but had not declared it upon their return to the U.S.[2] It is thus possible that some Israeli migrants to the U.S. arrive indirectly from Israel, perhaps living a considerable amount of time in a third country to which migration is easier, before migrating to the U.S. In this manner, a non-Israeli born Jew, e.g. Soviet Jewish emigrant may utilize Israel as a safe haven country before migrating to the U.S.

The study of the non Israeli-born migrant is infinitely more complex than that of the Israeli-born migrant because minimally migration to the U.S. is the non-Israeli-born migrant's second international migration.

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[2]See Appendix Table

Since 1966, Israeli-born migrants have constituted over 50% of immigrants from Israel admitted to the U.S. In 1978, the share of Israeli-born immigrants reached 73% and this trend will probably continue since the proportion of Israeli-born in Israel is increasing in relation to foreign-born Israelis, and the aging population of foreign born Israelis has less of a tendency to emigrate.[3] A second strong indicator of this trend is the high proportion of Israeli-born among non-immigrants from Israel admitted to the U.S., rising from 53% to 83% in 1979.[4]

The rate of immigration by Israel-born has increased, as has their proportion in the total emigration from Israel to the U.S. as this table illustrates:

TABLE 6.1

AVERAGE YEARLY NUMBER OF ISRAELI BORN IMMIGRANTS, RATE OF INCREASE AND PERCENTAGE OF TOTAL ISRAELI MIGRATION

	average yearly number of Israeli-born	% increase from previous period	%Israeli-born among total # of Israeli immigrants
1974-79	2,920	67.2	69.0
1968-73	1,962	56.8	63.8
1962-67	1,115	-24.0	55.3
1956-61	1,446	444.0	-

Source: INS Annual Report 1950-1977
INS Statistical Yearbooks 1978-79

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[3] See Appendix Table

[4] Ibid.

The Israeli-born immigrant group consists of 55.1% males to 44.9% females during the 10-year period between 1970 and 1979. Thomas, in her study of migration differentials, found that whether males or females migrate more to a certain region depends on the relative opportunities for either sex in that region. There is a tendency, however, for single women to cover shorter distances than men when migrating, possible because in most countries the pursuance of a career, which may necessitate long-distance migration, is still considered less important for women than for men.

Thomas also found that there is a great preponderance of adolescents and young adults among migrants. When migrants were married, Thomas found that married couples without children, or with only very young children migrate much more than do couples with older children .[5]

With regard to the age of Israeli-born immigrants, the predominant age group since the early 1960's is the 20 to 29 year old cohort. The age group which is underrepresented in light of Thomas' findings is adolescents. This is logical in light of the military obligations that this age group fulfills in Israel.

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[5]Dorothy S. Thomas, Research Memorandum on Migration Differentials, New York Social Science Research Council, New York, 1938.

TABLE 6.2

ISRAELI-BORN IMMIGRANTS BY PERIOD OF IMMIGRATION AND AGE
(percent)

	0-5 yrs.	5-9 yrs.	10-19 yrs.	20-29 yrs.	30-39 yrs.	40-49 yrs.	50-59 yrs.	60-69 yrs.	70 yrs.
1974-79	11.0	10.6	11.9	40.6	16.5	5.4	2.1	0.9	0.3
1968-73	10.1	9.7	15.1	39.4	18.1	4.9	1.2	1.0	0.2
1962-67	12.0	15.4	25.3	30.4	12.6	2.1	1.3	0.5	0.1
1958-61	18.3	33.8	23.5	14.7	6.4	1.8	1.2	0.3	0.1

Source: INS Annual Reports 1958-1977
INS Statistical Yearbooks 1978-1979

It is evident that the median age of the Israeli born migrant to the U.S. has been increasing. During the 1958-61 period, over 75% of the Israeli-born immigrants were 19 years or younger, while in the 1974-79 period, over 66% were 20 years or older. This highlights a changing migrating with their families to that of a migration of independent young adults.

There is a relatively large group of Israeli-born children who came to the U.S. before 1967, who probably speak Hebrew and because of their relatively young age are well acculturated and socialized to America. In 1983, their ages would range from 16 to 45. It is highly likely that a large proportion of the parents of this group are not Israeli-born, but from the U.S., Europe, North Africa and the Middle East and other countries.

After 1967 Israeli-born immigrants tended to be older. This person grew up in Israel, passed through the

educational system, and served in the Israeli Defence Forces with the likelihood of having participated in one or two wars.

Occupation and Labor-Force Participation

This group of imigrants is for the most part a highly trained and skilled group. Of the Israeli-born immigrants participating in the labor force, approximately half have occupations which require academic training.

Participation in the U.S. labor force by Israeli-born immigrants for the period 1970-79 is 44.5% at time of admission to the U.S. This may mean that 55.5% of Israeli-born immigrants may be elderly, children, housewives, students, etc., who are dependent on others for support until they enter the labor force. This might indicate migration in family units whereas a migration of largely single independent persons would point to a higher level of labor force participation.

A comparison of vocations and labor force participation between Israelis naturalized in 1978 and 1979, of which 87% are Israeli-born, and Israeli-born immigrants admitted between 1970 and 1979 enables the reader to follow changes which took place during the period from entry as an immigrant to that of approximately 6 to 10 years later when the immigrant becomes a naturalized American citizen.

TABLE 6.3

ISRAELI BORN IMMIGRANTS AND NATURALIZED ISRAELIS
BY OCCUPATION AND LABOR FORCE PARTICIPATION

	% Israeli-born immigrants 1970-79	% Israelis Naturalized 1978-79*	% change
Labor force participation	44.5	65.4	+44
OCCUPATIONS			
Professional, technical and kindred workers	40.0	33.5	-16.2
Managers and Administrators	9.9	22.5	+127.3
Sales Workers	4.1	7.7	+ 87.8
Clerical Workers	12.7	9.0	- 29.1
Skilled workers, including industry, building and transport	23.9	19.9	- 16.7
Laborers, unskilled workers and household	2.4	1.9	- 20.9
Agricultural workers, including farmers	1.5	-	-100.0
Service workers	5.2	5.6	+ 7.7
TOTAL	100	100	100

(*87 percent of whom were Israeli-born).

Source: INS Annual Report 1970-1977
INS Statistical Yearbooks 1978-1979

The labor force participation among Israeli naturalized citizens has gone up sharply. This probably reflects the entry of women and children who have matured in the period between immigration and naturalization, and

students entering into the labor force.

The entry of this larger group into the labor force makes itself felt most strongly in the managers/administrators cohort. This is the vocational classification which includes small business owners, such as contractors retail store owners, etc.

Overall, the Israeli-born immigrant group is highly trained and skilled. There is movement away from blue-collar occupations to white collar and service professions. Seventy three percent of naturalized Israelis are in white collar occupations as compared to 67% of Israeli-born immigrants at the time of admission to the U.S. Among the blue-collar worker categories, Israeli-born immigrant and naturalized Israelis, skilled workers comprise 72% of this group.

The basically urban nature of Israeli immigration to the U.S. is reflected in the total disappearance of farming and agricultural work as a vocation in the naturalized group.

CHAPTER VII

Naturalization to U.S. Citizenship

Rates of Naturalization

Jasso and Rosenzweig found a 50% naturalization rate among Israelis. These were immigrants and permanent resident aliens admitted to the U.S. in 1971 and remained in the U.S. through 1979 (n=8; standard error = .12)[1]

By adding the total number of Israeli-born immigrants and total of Israeli-born non-immigrants adjusted to permanent resident alien, entering in a specific year and dividing by it the total number of persons naturalized who had entered the U.S. that year, the rate of naturalization (unadjusted for emigration from the U.S.) is found.

$$\text{Year Y Naturalization rate (unadjusted for emigration from U.S.)} = \frac{\text{Immigrants admitted Year Y} + \text{Non-immigrants Adjusted to Perm. Resident Alien Year Y}}{\text{Total Naturalized who were admitted Year Y}}$$

[1]Telephone interview of Guillermina Jasso on February 9, 1983

The following table states the naturalization rate along with the percentage of Israeli-born immigrants of all Israeli immigrants to the U.S. for each year of entry.

TABLE 7.1

RATES OF NATURALIZATION OF ISRAELI-BORN IMMIGRANTS AND THEIR PROPORTION AMONG ALL ISRAELI IMMIGRANTS TO THE U.S. BY YEAR OF ENTRY TO THE U.S. (UNADJUSTED FOR EMIGRATION FROM THE U.S.)

Year Entered	Total Adjus. to Perm.Res.	Total immigrants	Immigrants + Adjus. to Perm.Res.	Total Naturalized	Rate of naturalization (percent Naturalized)	% Israeli-born of all immigrants
1971	1111	1739	2850	746	26.2	75.3
1970	983	1980	2963	811	27.3	62.4
1969	940	2049	2989	933	31.2	54.8
1968	967	1989	2956	951	32.2	53.6
1967	1114	1481	2545	906	35.6	57.7
1966	853	939	1792	711	39.7	50.8
1965	584	882	1466	582	39.7	44.0

Source: INS Annual Report 1965-1977
INS Statistical Yearbooks 1978-1979

There is a negative relationship between naturalization to U.S. citizenship and the percentage of Israeli-borns among the total yearly cohorts of all Israeli immigrants to the U.S. That is to say, the higher the rate of Israeli-born immigrants, the lower the naturalization rate tends to be.

This may be a result of a greater emigration from the U.S. by Israeli-born immigrants or a greater hesitancy on their part to become naturalized.

Of those who stayed in the U.S. and received U.S. citizenship during the 1974-1979 period, 80% did so within 8 years of entry into the U.S., but as a group they took a longer time to naturalize than did those Israeli-born immigrants who entered in the 1957 - 1967 period. Israeli-borns are naturalizing at a progressively lower rate and are taking longer to become U.S. citizens than in previous years.

Naturalization by Marriage or by being the child of a U.S. Citizen

In order to apply for a petition for naturalization an immigrant or permanent resident alien usually must reside in the U.S. five years after entry to the country. A few exceptions exist. The spouse of a U.S. citizen may apply after a period of residence of three years in the U.S. and the children of U.S. citizens under the age of 18 years

TABLE 7.2

ISRAELI BORN NATURALIZED TO U.S. CITIZENSHIP BY YEARS OF NATURALIZATION AND NUMBER OF YEARS SINCE ENTRY, IN COUMMULATIVE PERCENTAGES

Naturalized	year	1 yr.	2 yrs.	3 yrs.	4 yrs.	5 yrs.	6 yrs.	7 yrs.	8 yrs.	9 yrs.	10 yrs.	11 yrs.	12 yrs.	13 yrs.
1974-79	.03	0.2	0.6	1.8	9.7	19.2	48.3	69.3	79.7	85.2	89.3	91.6	93.5	100.0
1968-73	.03	0.4	0.6	2.1	12.9	21.0	50.2	65.9	74.7	81.4	86.1	90.3	93.5	100.0
1962-67	0.1	0.2	0.4	3.0	14.0	24.7	67.6	85.1	91.6	94.4	95.9	96.8	97.4	100.0
1957-61	0.2	1.2	1.7	6.6	41.0	43.9	72.8	85.0	89.1	91.8	94.1	96.0	98.4	100.0

Source: INS Annual Report 1957-1977
INS Statistical Yearbook 1978-1979

old may apply for a Petition for Naturalization with no residency requirement.[2]

By examining the rate of the length of time in the U.S. before naturalization, it is possible to estimate the rate of naturalization by marriage and by being the child of a U.S. citizen.

TABLE 7.3

PERCENT ISRAELI-BORN NATURALIZED BY YEARS OF NATURALIZATION AND BY NUMBER OF YEARS SINCE ENTRY TO THE U.S.

Years	Average Naturalized Yearly	(Children) 3 yrs. or less since U.S. Entry	(Spouses) 4 yrs. to 5 yrs. since U.S. Entry	(All other immigrants) 6 yrs. and over since U.S. Entry	Total
'64-'79	755	2.2	18.4	79.4	100.0
'57-'63	255	5.8	34.2	60.0	100.0

Source: INS Annual Report 1957-1977
INS Statistical Yearbooks 1978-1979

The proportion of Israeli-born migrants married to U.S. citizens at time of immigration has decreased since 1964 and it has kept steadily at the lower level in the intervening 16 years to 1979. This has held true for the migration of Israeli-born children also.

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[2]Frank Auerbach, The Immigration and Nationality Act: A Summary of its Principal Provisions, Common Council For American Unity, New York, 1953.

CHAPTER VIII

Birds of Passage

If the emigration rates of 33-47% are accurate, there are between fifty one and seventy three thousand Israelis who are permanent resident aliens or naturalized citizens of the U.S. who do not reside in the U.S. and have most probably returned to Israel. This group contains those whom Douglass calls "Birds of Passage". These are the persons who lead a dual life of resident and immigrant, flitting back and forth between hometown and foreign area.[1]

In the period 1972-79, an average of 6,964 returning aliens were admitted with the highest year being 1978, with 10,202 Israeli permanent resident aliens being readmitted to the U.S. The number of Israeli permanent resident aliens reporting to the INS Alien Address Program

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[1]William A. Douglass, "Peasant Emigrants: Re-Actors or Actors?" in Robert F. Spencer ed., Migration and Anthropology, University of Washington Press.

in 1979 was larger by 12,596 than the previous year. This was the sharpest rise in 16 years and coincided with a major shift in Israeli domestic economic policy which included the ending of foreign currency controls and the beginning of triple digit inflation.

This large influx of Israeli permanent resident aliens was not accompanied by a corresponding rise in Israeli immigrants and Israeli non-immigrants adjusting their status to permanent resident aliens. The increases in immigrant and permanent resident status were very modest in 1978 and decreased to the 1977 level in 1979.[2]

This seems to point to the phenomenon of a steadily and slowly rising remigration rate to the U.S. of the Israelis who had already migrated once or more to the U.S. The sharp flunctuation in the Israeli presence in the U.S. seems to be influenced by a fluctuation in the Israeli economy and is expressed in the form of remigration to the U.S. of those who are returning to the U.S., or not leaving it as they might have originally planned to.

This group corresponds with the group which Nina Toren studied in Israel, "the transient elite, 80% of whom had returned to Israel from the U.S."[3]

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[2]See Appendix

[3]Nina Toren, "Return to Zion: Characteristics and Motivations of Returning Emigrants," in E. Krautz ed., Studies of Israeli Society: Migration, Ethnicity and

Toren noted the tendency of this group to maintain contacts in the U.S. and be influenced greately by occupational and economic circumstance. This finding is quite in character when the fact that 50% of the occupations of Israeli-born immigrants to the U.S. are classified as professional, technical and kindred workers, managers and administrators. The fact that these highly trained persons do return to Israel in relatively large numbers when economic opportunity presents itself signifies a self-regulating economic mechanism of people removing themselves from the Israeli labor force by utilizing "territorial therapy". If and when they return to Israel, many are more knowledgeable, better trained, and are in a position to bring in a greater amount of material and informational resources to Israel.

The American Jewish community benefits from these Israeli "Birds of Passage" to the degree they become involved in Jewish communal activities. They tend to bridge between and inform about Israel and may be a vital non-official link between Israel and American Jewry.

Aside from being highly trained and mobile, "the transient elite" might be viewed as a resource in drawing

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Community, Transaction Books, New Brunswick, New Jersey, 1980.

together the Jewish communities of Israel and America and increasing understanding and cooperation between the two communities.

CHAPTER IX

Israeli Immigrants to the U.S. in the Context of the Los Angeles Jewish Community and Jewish Israeli Society

The Israeli immigrant to the U.S., as a group, is not different in composition to Jewish Israeli society as a whole with regard to age and vocations.

Age

The following table illustrates the age differentials between the Israeli immigrant cohort of 1979 and Los Angeles Jews and the Israeli Jewish population.

The present trend of immigration to the U.S. and the demographic trend of a higher Jewish birth rate in Israel may continue in the future. Coupled with the phenomenon of a decreasing American Jewish birth rate, an aging population, the slowly aging and diminishing American Jewish community can expect a significantly greater proportional presence of Israelis for at least the next 20 years.

TABLE 9.1

ISRAELI BORN IMMIGRANTS TO U.S. 1979 AND JEWISH POPULATION OF L.A. 1980 AND ISRAELI JEWISH POPULATION 1978, BY AGE

Age	Jews in Israel 1978	Israeli-born Immigrants to U.S. in 1979	Los Angeles Jewish Population 1980
under 5 yrs.	11.5	8.1	4.4
5 - 9 yrs.	10.3	9.3	5.5
10-19 yrs.	16.9	11.5	13.5
20-29 yrs.	17.9	41.5	16.6
30-39 yrs.	11.9	17.5	17.3
40-49 yrs.	9.5	6.6	12.1
50-59 yrs.	9.2	3.0	14.3
60 yrs. and over	12.9	2.4	16.4
Total	100.0	100.0	100.0

Source: INS Statistical Yearbook 1979: Israel Central Bureau of Statistics, Society in Israel, 1980: Jewish Federation Council of Greater Los Angeles Planning and Budgeting Department. The Jews of Los Angeles, 1980.

The number of Israeli immigrants over 50 years old, just over 5% of all Israeli immigrants, is quite small when viewed in the context of American Jewish and Israeli society. Their group might be comprised of parents joining their children's families. The significance of their group is that its members should have savings, pensions, and other means of support in the U.S. since their future work careers are relatively short or already over. Their group of pre-elderly and elderly Israeli immigrants might be a

TABLE 9.2

ISRAELI-BORN IMMIGRANTS TO THE U.S. ALL JEWISH ISRAELI-BORNS, ALL JEWISH ISRAELIS IN 1978 AND LOS ANGELES JEWS IN 1980 BY MAJOR OCCUPATION GROUP

Occupation Group	Jews living in L.A. Females	Jews living in L.A. Males	Israeli-born Immigrants to the U.S.	Jewish Israeli-born in Israel	All Jews in Israel
Professional, Technical & Kindred	31.8	34.2	34.1	28.5	22.9
Managers & Administrators	15.9	24.0	15.7	4.1	4.2
Sales Workers	10.2	21.4	6.3	5.5	7.7
Clerical Workers	31.5	2.4	13.2	22.9	19.3
Skilled Workers	6.3	11.2	20.3	22.1	25.1
Laborers & Unskilled	3.9	6.8	2.4	2.3	4.2
Agricultural Workers	*	*	1.4	6.4	5.2
Service Workers	*	*	6.1	8.3	11.4
Total	100.0	100.0	100.0	100.0	100.0

(* included in the Laborers and unskilled group)

Source: INS Statistical Yearbook 1978
Israel Central Bureau of Statistics, Society in Israel 1980, J.F.-C., L.A. The Jews of Los Angeles, 1980

population at risk in times of general economic crisis.

Occupations

The Israeli immigrants as a group are disproportionately highly trained when compared to Jewish Israeli society. They are also very similar in their level of occupational training when compared with the occupational distribution of the American Jews of Los Angeles.

The picture created by the comparison of the Israeli-born immigrants with Israeli Jews might signify a "brain drain" if looked at only in terms of a static picture. A different perspective can be obtained when the evidence of "backflow" emigration from the U.S. by Israeli immigrants is considered. This phenomenon might point, in fact, to a net "brain gain" by Israel in terms of receiving return migrants who are more highly trained in techniques and technologies not yet developed in Israel.

A question does remain. Does the similarity of the proportions of professionals between the Israeli-born immigrant group and the male Jewish American group reflect an ecology of the U.S. job market for professionals which affect both groups similarly?

The managers and administrators occupational group of Israeli-born immigrants are migrating at almost four times their proportion in Jewish Israeli society and approaching the levels found among Jews in Los Angeles.

This group includes entrepeneurs, small businessmen, etc. This immigrant group may be replacing and replenishing the manpower and businesses which one serviced the Jewish community but are not being replaced or kept open by the American Jewish children of the entrepeneurs, who in turn are entering the professions and corporate managerial occupations rather than staying to work in the family business.

The less highly trained persons, such as service workers, are represented to a lesser degree among the Israeli-born immigrants than their proportion in Israel. These workers are the highly visible workers since they work in settings such as auto repair, housepainting, remodeling, construction, taxi driving and other highly visible public and semi-public places. The approximately 70% of Israeli-born immigrants to the U.S. who are white collar workers are much less visible, unless one enters the business in which they are employed or own.

CHAPTER X

Ecological Mapping of Los Angeles Naturalized Israeli-born Immigrants

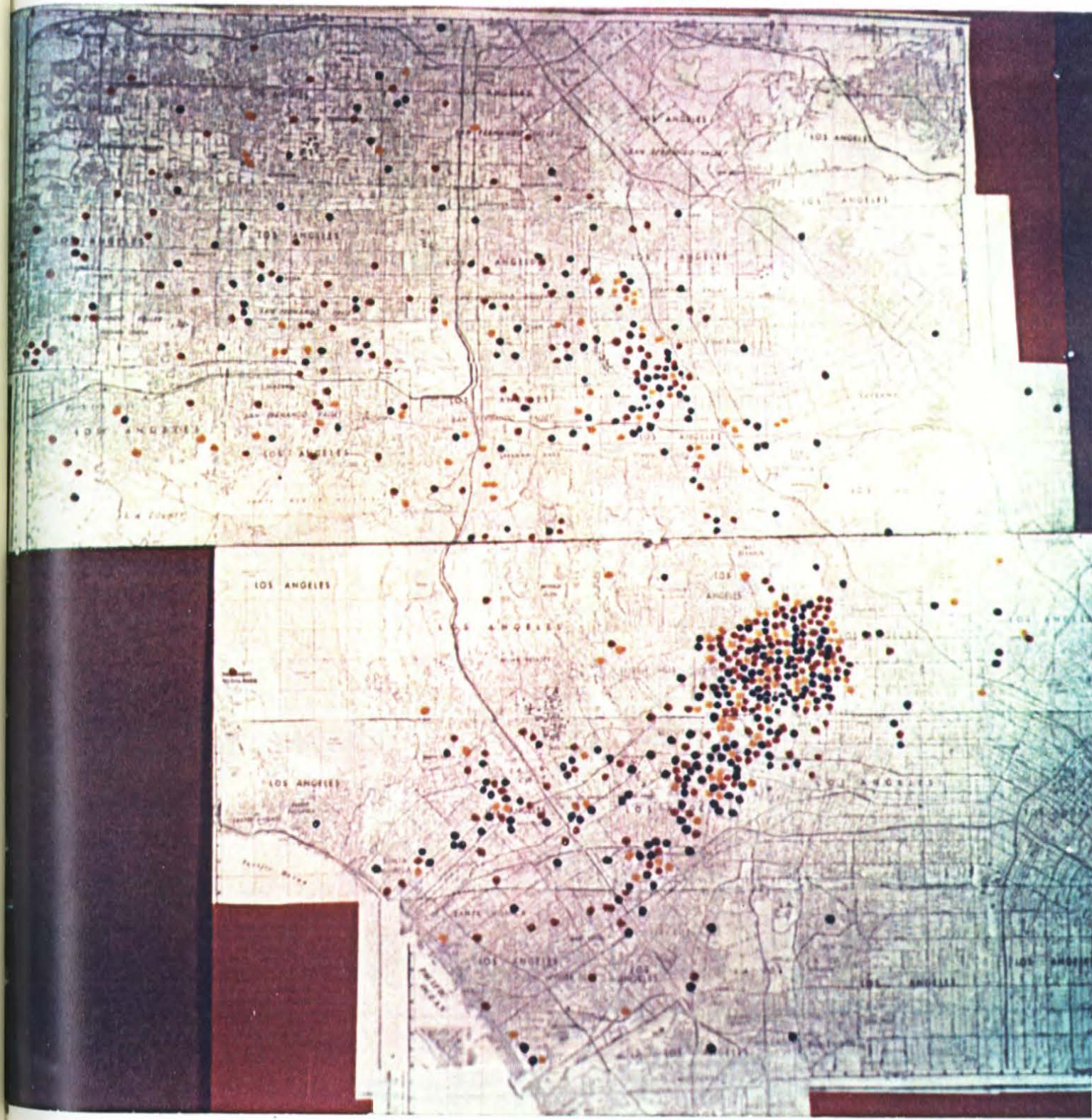
Petitions for Naturalization of Israeli-born immigrants, available at the Los Angeles Federal District Courthouse, provided the authors with a rich source of demographic data regarding the Israeli born immigrants living in the Greater Los Angeles area. Information provided by the Petitions for Naturalization included residence at the time of naturalization, age, sex, country of birth, and year of naturalization. This data enabled the authors to undertake an ecological mapping of this population.

Ecological mapping indicates where the greatest concentration of this population is within the Greater Los Angeles area (including Los Angeles and Orange counties); the shifting residency patterns of this immigrant community; how old they are and their gender and the correlation between these variables and residence; and how this particular sub-community within the general Los Angeles Jewish community compares with the general Jewish

LEGEND

YEAR NATURALIZED	COLOR
1982	Green
1981	Purple
1980	Red
1979	Orange
1978	Blue
1977	Yellow
1976	Black
1975	Brown

Each dot represents one household of Naturalized Israeli-borns



LEGEND

YEAR NATURALIZED	COLOR
1982	Green
1981	Purple
1980	Red
1979	Orange
1978	Blue
1977	Yellow
1976	Black
1975	Brown

Each dot represents one household of Naturalized Israeli-borns

community in terms of residence. This type of information is very useful to planners interested in developing services for the Israeli immigration population.

The first step the authors took in the ecological mapping process was to pinpoint every household from the sample of 910 Israeli-born immigrants naturalized between 1975 and 1982 on a Thomas Brothers Map of Los Angeles and Orange Counties. The number of households is less than the total number of respondents in the sample (910) because husbands and wives who applied for naturalization and were living at the same address were counted as one household, as were children or other individuals with the same name living at the same address; Israeli-born immigrants applying for naturalization who were living outside of Los Angeles and Orange Counties (in such areas as Ventura and Oxnard, Mission Viejo and San Juan Capistrano) were not included in the pinpointing of households on the map.

Different colored dots were used to represent a household; the different colors drepresent a different year of naturalization.

Where In The Greater Los Angeles Area Do The Naturalized Israeli-Born Immigrants Live?

As is shown by the map and by a further examination of the total sample of 910, Israelis in Los Angeles are

clustered in two main areas - the Eastern San Fernando Valley and the Fairfax-Hollywood area. In order to facilitate a comparison with the general Jewish population of Los Angeles, the authors examined the clusters according to the "regions" defined by the Los Angeles Jewish Federation-Council. In those terms, the overwhelming majority of our sample lives in two Federation-Council defined regions: the Metro region and the San Fernando Valley region. The proportion of our sample living in these two regions is approximately 85% of the total sample of 910.

The number of Israeli-born naturalized immigrants living in the other three regions and in Orange County is relatively small, therefore those living in these areas were collapsed into one category of "other areas". Respondents in our sample live in such dispersed areas as the "Canyon Country", north of the San Fernando Valley; Lagune Beach in southern Orange County; Thousand Oaks and Camarillo; and Claremont.

Thus while most of the Israelis in the sample are living in areas of high Jewish population density, a small number of Israelis have chosen to live in areas of low Jewish population density.

The following table illustrates the percentage of the sample living in the two regions and other areas.

TABLE 10.1

JEWISH POPULATION OF L.A. AND NATURALIZED ISRAELI BORN RESIDENTS OF L.A. BY LOS ANGELES JEWISH FEDERATION COUNCIL GEOGRAPHICAL REGIONS

Region	Naturalized Israeli-born (n=910)	All L.A. Jews (n=503, 214)
Metro	49.7	33.6
San Fernando Valley	35.0	41.0
Other Regions	15.3	25.4
TOTAL	100.0	100.0

This analysis indicates one strong fact - for whatever reasons, the Israelis live where other Jews are living in Los Angeles. While there still may be a social distance between Israelis and American Jews, the evidence would indicate that there isn't a physical distance.

The authors compared the residential analysis of Israeli-born immigrants with the results of the 1980 Population Survey conducted by the Los Angeles Federation-Council. While the bulk of the sample are living in those regions inhabited by most Jews in Los Angeles, there is a slightly lower proportion of naturalized Israeli-born immigrants in the San Fernando Valley regions, as compared

to the total Jewish population and a higher proportion of the sample is in the Metro region as compared to the proportion of the general Jewish population living in that region.

Where Do Israelis Live Within The Regions of the L.A. Jewish Federation-Council?

In their Jewish population survey of Los Angeles, the Jewish Federation-Council sub-divided each region into community areas. Using the community areas within each region defined by the Jewish Federation-Council, the authors have examined where, within the two main regions, Israelis in the sample are living.

In the San Fernando Valley, the largest cluster is in the East Valley community-area (North Hollywood, Studio City, Burbank, Sun Valley); and the next highest proportion is living in the South Central community area (Encino, Tarzana, Sherman Oaks). A further examination of these data by year of naturalization indicates that the naturalized Israelis living in the West Valley are more recently naturalized, while the East Valley has a higher proportion of residents who naturalized in the mid-seventies. This would indicate a developing trend of Israelis settling in the West Valley in growing numbers, although there is no noticeable droff-off in the numbers settling in the East Valley. The following table illus-

trates in greater detail the sample's residential patterns in the San Fernando Valley region.

TABLE 10.2

Israeli-born Naturalized Immigrants, in the San Fernando Valley, By Community Area

Community Area	Naturalized Israeli-born (n=319)
West Valley	13.7%
Central Valley	16.9%
North Valley	12.2%
East Valley	37.9%
South Valley	19.1%
TOTAL	100.0%

The Metro Region

A similar examination of the residential patterns of the sample living in the Metro region reveals that the overwhelming majority are living in the community area of Beverly-Fairfax, while lesser clusters are located in the Beverlywood and the Pico-Robertson areas.

The Shifting Residential Patterns of Naturalized Israeli-born Immigrants

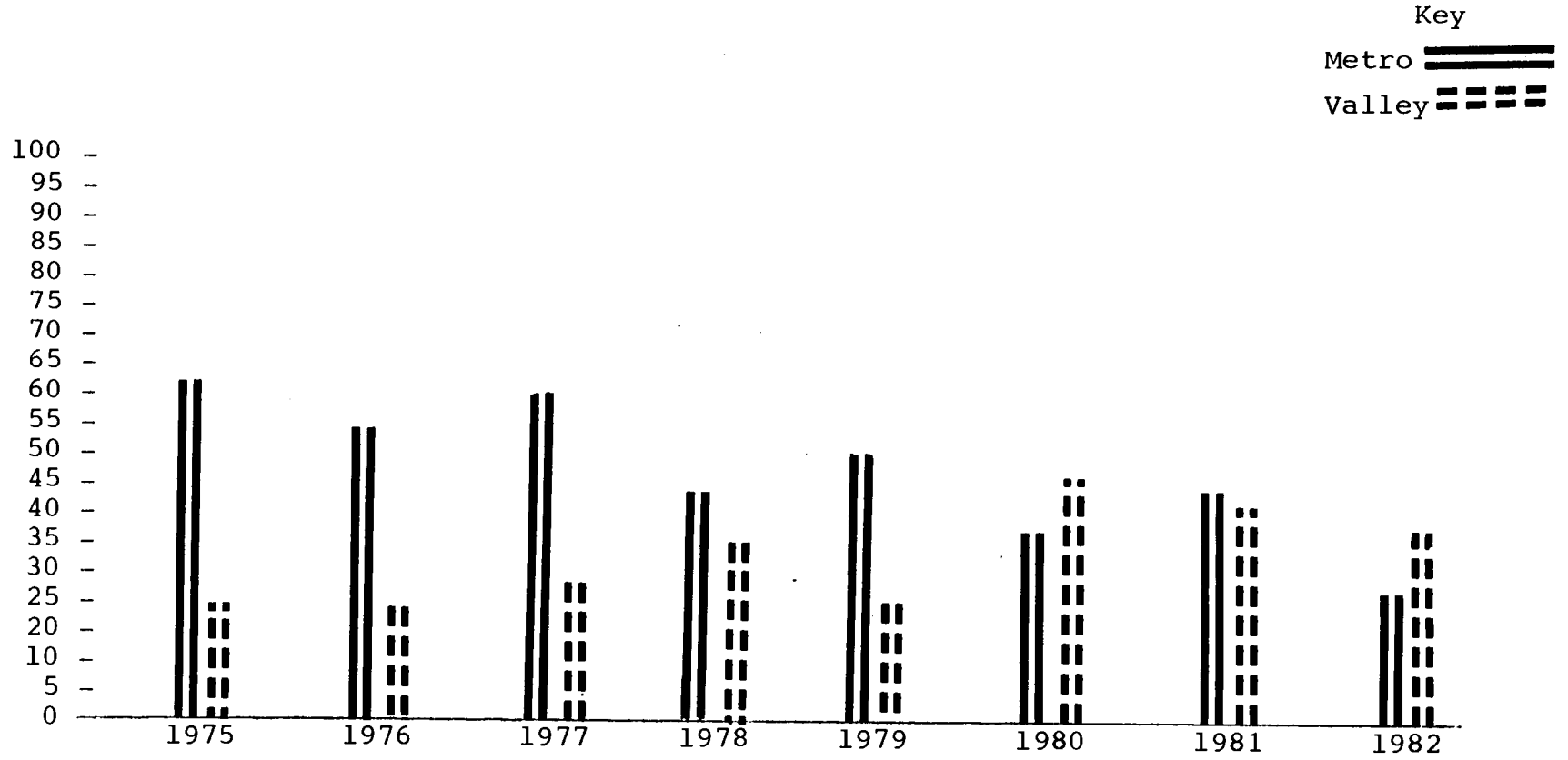
The authors undertook an analysis of the residential patterns of the sample according to the year of

naturalization, those Israeli-born immigrants who were natuaralized between mid-1975 and mid-1982.

The results indicate that in the mid-1970's at the time of naturalization, Israelis were living preponderately in the Metro region. In 1975, 63% of the sample naturalized were in the Metro and the figure stayed between 50-60% until 1978. Then a slow, but steady, shift occurred, with more naturalized Israeli living in the San Fernando Valley while the figure for the Metro region dropped. In 1980 a greater proportion of those naturalized were living in the San Fernando Valley than in the Metro Region.

TABLE 10.3

Residential Patterns of Israeli-born Immigrants By Region and by Year of Naturalization



How Old Are They and Where Do They Live

The authors also examined the age breakdown in the two main regions for any significant tendencies vis a vis age cohorts and a particular region. A greater proportion of the sample who are between the age of 20 and 29 years old are living in the Valley, while the Valley figure for those in the age category 30 and 39 years old is lower. In the Metro region, the two age categories share about the same proportion of the sample. This indicates that there is a slight trend for younger naturalized Israelis to be living in the Valley, while the older Israelis have a tendency to live in the Metro region.

Summary of the Ecological Mapping of Los Angeles Israeli-Born Naturalized Immigrants

For Jewish social planners concerned about the Israeli community in Los Angeles, the analysis can be helpful in determining where and what types of services may be needed. Generally speaking, the naturalized Israeli-born immigrants are living in two areas, the Metro region and the San Fernando Valley. Lately there is a tendency for this population to settle in the West San Fernando Valley, as well as the entire Valley. There is also a strong tendency for males in their twenties and early thirties to settle in the Valley.

CHAPTER XI

Description of Naturalized Israeli-born Immigrants Based on Mail Survey

Methodology

Two hundred questionnaires were mailed to randomly selected Israeli-born naturalized immigrants who had been naturalized to U.S. citizenship in Los Angeles between January 1976 and October 1982, a total of 910 persons. Sixty questionnaires out of the 200 were returned by the Postal Service as undeliverable for lack of a forwarding address, of these ten were remailed after the new addresses were obtained through witnesses listed on the Petition for Naturalization. One hundred and fifty questionnaires were presumably delivered to the homes of respondents. Forty questionnaires were completed and mailed back by the respondents making the return rate (40/150) 26.6 percent.

The value of this mail survey is descriptive, through a number of the findings point to external validity when compared to national Israeli immigrant data elicited from INS statistical tables.

Age

The ages of the Israeli-born petitioners for naturalization are representative of Israeli-born immigrants nationally. A comparison can be made by controlling for Israeli-born immigrants admitted during the years 1974 - 1979 under 20 years old (33.5%) and adding ten years to each age category to compensate for the time it takes to reach the stage of naturalization. By controlling for the under 20 years olds, it is possible to take into account the children who automatically receive citizenship through the naturalization of their parents and do not petition for naturalization themselves.

TABLE 11.1

ISRAELI-BORN NATURALIZED IN L.A. 1976-82, ISRAELI-BORN NATURALIZED MAIL SURVEY RESPONDENTS, ISRAELI-BORN IMMIGRANTS ADMITTED TO U.S. 1974 - 1979, BY AGE

	Israeli-born Naturalized in L.A.		Mail Survey Respondents		All Israeli-born Imm. 1974-79 20+ yrs. Adj. (+33.5% + 10 yrs.	Actual
Age	(n)	%	(n)	%		%
-20 yrs	(8)	1.0	-	-		33.5
20-29	(111)	13.9	(5)	12.8	14.6	40.6
30-39	(430)	53.9	(28)	71.8	53.4	16.5
40-49	(174)	21.8	(5)	12.8	22.0	5.4
50-59	(45)	5.6	-	-	7.2	2.1
60 +	(20)	2.5	(1)	2.5	2.8	1.2
Not given	(112)		(1)			
Total	(910)	100.0	(40)	100.0	100.0	100.0

Source: INS Annual Reports 1974-1977
INS Statistical Yearbook 1978-1979

The above table indicates a similar age distribution of the Los Angeles sample to that of the national sample. The respondents to the mail survey questionnaires seem to be roughly representative of the two larger age distributions . The response of the 40 years old and above should have been 30% and it was only half that. This might reflect a lesser degree of willingness of older Israeli-borns to complete questionnaires.

Gender

There are more Israeli immigrant males than females by a ratio of 55% to 45% nationally. In Los Angeles, the ratio is still higher. Sixty one percent of the Los Angeles sample is male and 39% is female. Regionally, this relationship holds true for the Metro and San Fernando Valley geographical regions. The higher proportions of males in Los Angeles may be cause of the long distance from Los Angeles to New York, the first port-of-entry for most Israelis. This is in line with Ravenstein's "principles of migration" which hold that females tend to migrate shorter distances.[1]

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[1]E.G. Ravenstein, "The Laws of Migration", Journal of the Royal Statistical Society, 48, June, 1885.

Occupation

The occupational distribution of the mail survey respondent is compared to all Israelis naturalized in the U.S. in Fiscal Years 1978 and 1979.

TABLE 11.2

NATURALIZED ISRAELIS 1978-79, NATURALIZED ISRAELI L.A. RESPONDENTS, BY OCCUPATION

Occupation Group	L.A. Respondents	All Israelis Naturalized 1978-79
Professional, Technical and Kindred	37.5	33.5
Managers and Administrators	28.1	22.0
Sales Workers	12.5	7.7
Clerical Workers	6.2	9.0
Other Workers (Blue Collar)	15.6	27.4
Total	100.0	100.0

Source: INS Statistical Yearbooks 1978-79

The Los Angeles respondents seem to be more highly trained than the national sample of all Israelis naturalized in 1978 and 1979.

Education

TABLE 11.3

EDUCATIONAL LEVEL OF THE NATURALIZED ISRAELI-BORN RESPONDENTS AND THEIR SPOUSES

Educational Level	Respondents (n=40)	Spouses* (n=35)
Elementary	7.5	5.7
High School, Partial	7.5	8.6
Completed High School	17.5	20.0
BA/BSC, partial	25.0	11.4
BA/BSC, completed	20.0	31.4
MA/MSC	15.0	8.6
Ph.D.	5.0	8.6
Other (M.D., etc.)	2.5	5.7
No Response/Single	-	(5)
Total	100.0	100.0

*includes 13 Israelis, 13 American Jews, 6 European and South American Jews, and 3 non-Jews

Educationally 85% of the respondents have completed high school and 67% have at least some academic training with 42.5 completing their B.A. degree.

Combined Household Earnings

The combined household earnings of the respondents reflect their age and level of education with approximately 85% earning over $20,000 a year. If economic reasons are

a primary motive for migration, perhaps those persons who do not succeed economically leave Los Angeles and do not become naturalized as did this group of respondents.

TABLE 11.4

ISRAELI-BORN NATURALIZED RESPONDENTS BY COMBINED HOUSEHOLD INCOME

Income	Households (n=40)
Less than $10,000	5.0
$10,000 - $14,999	7.5
$15,000 - $19,999	5.0
$20,000 - $24,999	12.5
$25,000 - $29,999	2.5
$30,000 - $39,999	12.5
$40,000 - $49,999	17.5
$50,000 - $74,999	15.0
Above $75,000	17.5
Refusals	5.0
Total	100.0

TABLE 11.5

ISRAELI-BORN NATURALIZED RESPONDENTS COMBINED HOUSEHOLD INCOME COMPARED TO TOTAL JEWISH POPULATIONS IN L.A.

Income	Israeli Respondents	L.A.Jewish Population
Less than $10,000	5.0	16.3
$10,000 - $19,999	12.5	16.6
$20,000 - $29,999	15.0	16.2
$30,000 - $39,999	12.5	9.9
$40,000 - $49,000	17.5	5.9
Above $50,000	32.5	14.3
Refusals	5.0	19.3
Total	100.0	100.0

Source: L.A. J.F.C. Jewish Los Angeles, 1980

Length Of Time In The U.S.

TABLE 11.6

ISRAELI-BORN NATURALIZED RESPONDENTS
BY NUMBER OF YEARS IN THE UNITED STATES

Number of Years	% Respondents (n=40)
1 - 5 years	-
6 - 10 years	40.0
11 - 15 years	45.0
15 - 20 years	15.0
Total	100.0

Ethnic, Family and Marital Status

The ethnic background of 57.5% of the respondents is Ashkenazi, 37.5% are of Sephardic background and 2% are of a mixture of both.

The respondents' family structure in the U.S. are for the most part two generational, consisting of parents and children with the grandparents remaining in Israel.

TABLE 11.7

NATURALIZED ISRAELI-BORN RESPONDENTS HAVING LIVING RELATIVES BY COUNTRY

Living Relation	% In Israel	% In the U.S.
Parents	75.0	12.5
Brothers/Sisters	70.0	33.0
Children	-	42.5
Distant Relatives	42.5	45.0

TABLE 11.8

ISRAELI-BORN NATURALIZED RESPONDENTS BY MARITAL STATUS

Marital Status	% Respondents (n=40)
Married	80.0
Living with partner	5.0
Divorced	5.0
Widow/er	-
Single	10.0
Total	100.0

Of the Respondents who are married, 48.6% are married to Israelis, 35.1% are married to American Jews, 8.1% to Jews from Europe and South America and 8.1% are marred to non-Jews.

Jewish Identity and Identification

Those responding tend to express their Jewishness in a private manner, while maintaining that being a Jew is still a very, if not the most important, part of their life.

The majority of the respondents consistently engage in two Jewish activities: fasting on Yom Kippur and lighting candles during Channukah. Lighting sabbath candles and attending synagogue on Holidays are Jewish activities that many Israelis also perform.

TABLE 11.9

NATURALIZED ISRAELI-BORN RESPONDENTS FEELINGS ABOUT THE PERSONAL IMPORTANCE OF BEING JEWISH

Response	% Respondents (n=40)
One of the most important things in my life	37.5
Very important	47.5
Somewhat important	12.5
Marginally important	-
Meaningless	2.5
Total	100.0

TABLE 11.10

NATURALIZED ISRAELI-BORN RESPONDENTS OBSERVANCE OF JEWISH CUSTOMS IN ISRAEL AND THE U.S.

	% Lighting Shabbat Candles		% Lighting Channukah Candles		% Attending Synagogue on Holidays		% Attending Synagogue on Shabbat		% Fasting on Yom Kippur	
Frequency	U.S.	Isr.	U.S.	Isr.	U.S.	Isr.	U.S.	Isr.	U.S.	Isr.
Always	30.0	30.0	75.0	72.5	22.5	27.5	-	2.5	60.0	57.5
Sometimes	22.5	20.0	15.0	17.5	40.0	25.0	15.0	17.5	12.5	7.5
Seldom	32.5	22.5	10.0	5.0	20.0	27.5	30.0	22.5	12.5	5.0
Never	15.0	27.5	-	5.0	17.5	20.0	55.0	57.5	15.0	30.0
Total	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0

The above table points to a changing self reported Jewish observance behavior of the respondents. There is a 12.5% shift among persons who never lit Sabbath candles in Israel to lighting the Sabbath candles on a more frequent basis. The shift to an increase in the "seldom" and

"sometimes" category from "never" is seen also for the Jewish observance behaviors of lighting Chanukkah candles, attending synagogue on holidays and Shabbat and fasting on Yom Kippur (The Day of Atonement). It seems that those respondents who were less observant of Jewish religious customs in Israel increase their observance in the U.S. and those who were more observant in Israel remain observant, except in synagogue attendance which decreases in the U.S.

Seventy three percent of the respondents do not belong to a synagogue. Forty five percent stated that they would join a synagogue if the fees were waived. One response seems to point to the problem: "It seems to be really ridiculous to pay for membership in a synagogue. This is not acceptable in Israel."

Contact, Knowledge and Expectations of Local Jewish Organizations

Fifty eight percent of the respondents are familiar with or have had occasion to have contact with different Jewish agencies in the Los Angeles Jewish Community which they believe to be part of the Los Angeles Jewish Federation-Council. Of these respondents, 30% identified Jewish education, 26% identified fighting anti-semitism, and 35% identified supporting Israel as the major task of the Jewish Federation-Council. When asked to identify those types of services which would be most beneficial to Israelis, the respondents most frequently

chose after-school activities and summer camp for children, frameworks for the gathering of Israelis and the opportunity for meeting with American Jews.

Jewish Giving

TABLE 11.11

NATURALIZED ISRAELI-BORN RESPONDENTS STATEMENTS OF CONTRIBUTING TO U.J.A., ISRAEL BONDS OR TO ANY OTHER JEWISH INSTITUTIONS AND ORGANIZATIONS IN THE U.S. AND ISRAEL

Contribute	U.J.A.	Israeli Bonds	Other Jewish/ Israeli Orgs.
Yes	25.0	12.5	35.0
No, would like to, but don't have means	10.0	12.5	15.0
No	65.0	75.0	50.0
Total	100.0	100.0	100.0

The respondents had a 10% higher giving involvement in Israeli related charitable organizations such as the Technion and Magen David Adom (the Israeli equivalent of the Red Cross).

Jewish Education

Sixty one percent of the respondents are or have been parents of school aged children who are living or have lived with them in the U.S. Fifty percent of these parents sent their children to Jewish day schools and 50% send their children to public schools. Sixty three percent of

the children of naturalized Israelis who go to public school are also enrolled in a Sunday school. Overall 82% of the parents are giving their child some type of Jewish education. This compares favorably with L.A. Jewish community where only 42% of children age 6-13 years old and 19% of children older than 13 years old are receiving a Jewish education.[2]

Jewish Social Interaction

While it appears that the connections between the respondents and formal Jewish organizations are not strong, the respondents do appear to be creating friendship networks with American Jews. Although 38% of the respondents stated that their two best friends were both Israelis, 50% of the respondents had at least one American Jew as their best friend.

TABLE 11.12

NATURALIZED ISRAELI-BORN RESPONDENTS
STATEMENTS OF TWO BEST FRIENDS

Two Best Friends	Respondents (n=40)
Both American Jews	7.5
American Jew and Israeli Jew	32.5
American Jew and non-Jew	10.0
Both Israeli Jews	37.5
Israeli and non-Jew	10.0
Both non-Jew	2.5
Total	100.0

[2] Los Angeles Jewish Community Survey: Overview for Regional Planning, prepared by Dr. Bruce Phillips, 1980, p.13

Summary

Forty naturalized Israeli-born immigrants responded to a mail questionnaire. The results indicate that the majority are engaged in white collar professions, earn a relatively good income. Most are married to Jews and and the majority of these respondents have children, most of whom are being educated in a Jewish day school or Sunday schools. The parents are looking for additional Jewish activities for their children.

The majority of respondents do not belong to synagogues or other types of American Jewish organizations, though a quarter of the respondents claim to contribute to the major American Jewish charities and still a higher percentage claim to contribute to Israel-based charities.

Most of the respondents engage in Jewish activities at home, such as fasting on Yom Kippur and lighting Chanukkah candles. Synagogue attendance is low, but some respondents who never went in Israel have started to attend synagogue infrequently in the U.S.

The large majority of the respondents feel that being Jewish is very important or one of the most important thing in their lives.

CHAPTER XII

Findings

Demographic

The number of Israelis living in the United States is much lower than previously estimated. There are approximately 100-120,000 Israelis living in the U.S.

Eventually an estimated two-thirds of the Israelis who migrate to the U.S. stay in the U.S. while approximately one-third emigrate from the U.S. This latter group most likely returns to Israel; they are the group which has the greatest mobility in terms of migration, and for whom it is no problem to return to America at a later time.

This group of Israeli migrants and re-migrant Israelis who are permanent resident aliens (in possession of green cards) or are even naturalized U.S. citizens, are the "birds of passage ", moving back and forth between Israel and America, responding to the economic push and pull of Israel and the U.S.

Who Are They?

Israeli immigrants to the United States are comprised of three groups:

1. Israeli nationals not born in Israel;
2. Israelis born in Israel who migrated to the U.S. at a younger age, usually having non-Israeli born parents of Israeli nationality;
3. Israelis born in Israel who migrated after education and military service in Israel.

In the past 17 years, Israeli-borns have constituted a majority of the migrants from Israel admitted to the U.S. The number of non-Israeli born immigrants has gone down sharply, as this population group in Israel ages and its total share of the Israeli population dwindles. For all intents and purposes, recent Israeli immigrants are for the most part Israeli-born.

One phenomenon in the flow of migration from Israel to the U.S. is the changing age composition of the immigrant groups, a reflection of Israeli society as a whole. As the proportion of Israeli born in Israel increases, and they become young adults, they are a greater proportion of those who migrate. This reflects Thomas' findings that the only generalization about migration that can be definitely made is that concerning age; there is a great preponderance of young adults among

immigrants.[1]

Among the Israeli migrants, there is a higher proportion of males than females. This reflects Ravenstein's[2] and Thomas'[3] findings that females usually migrate shorter distances than men. It is possible that men migrate in greater numbers over long distances than women, because it may be more socially acceptable pursuing careers which necessitate long distance migrations, an option which seems to be somewhat less feasible and socially accepted for women.

The findings of the field survey support the conclusion that the majority of Israeli immigrants are married, and the majority of those marrieds have children. If children do migrate, they migrate at a younger age. This reflects Thomas' findings that if married couples do migrate, they are couples without children or with very young children. Childless and married couples and those with young children migrate more than couples with older children.[4]

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[1]Dorothy T. Thomas, Research Memorandum on Migration Differentials, New York, Social Service Research Council, 1938.

[2]E. G. Ravenstein, "The Laws of Migration", Journal of the Royal Statistical Society, 48, June, 1885.

[3]Dorothy T. Thomas, Research Memorandum on Migration Differentials, Social Service Research Council, New York, 1938

[4]Ibid.

This phenomenon creates a situation where there are families with children who may be born in Israel and/or in America. While there are indications that the majority of married Israeli couples are both Israelis, there is evidence that many Israelis marry American Jews. There is little evidence to indicate that Israelis are marrying non-Jews in significant numbers.

The majority of the children of Israeli immigrants are receiving a Jewish education. These children are either attending Jewish day schools or "Sunday School". When comparing immigrants' children to the children of the general American Jewish community, Israeli children are disproportionately represented in the American Jewish education system. This may be a function of Jewish identity and also demographic since Israeli immigrants have a higher proportion of children than American Jews.

Israeli immigrant families in America are two-generational, in that the majority of the grandparents remain in Israel, as do uncles and aunts.

The vast majority of Israeli immigrants are engaged in white collar professions, ranging from a high proportion of professionals and technical kindred workers to clerical workers. "Entrepeneurs" are also well represented among the labor force. When comparing the above vocations to the Israeli labor force, Israeli immigrants are disproportionately represented by the professions

listed above. This would indicate that there is somewhat of a brain drain, from Israel to the U.S. However, it should be noted that the "birds of passage" and returning emigrants to Israel are bringing with them skills and information gained and honed in the U.S. This might offset the "brain drain".

The Israeli immigrant "entrepeneurs" are in all likelihood stepping into the niches being vacated by an aging group of American Jewish enterpeneurs whose professional and managerial occupations oriented children are not replacing them.

Israeli immigrants have high labor force participation when compared to general American society. One result of this phenomenon is a high degree of affluence, as reflected in income and area of residence. In Los Angeles, many Israelis are living in areas traditionally abodes of the affluent, while evidence gained from the field survey shows that the majority of the Israeli-born naturalized respondents have fairly high incomes.

Where Do They Live?

Israelis live where American Jews live. Eighty five percent of all Israelis living in the U.S. are concentrated in five states with large Jewish populations. Sixty-eight percent of the Israeli migrants are living in two cities,

New York and Los Angeles. Some of the Israeli population of New York is migrating slowly to the "Sun Belt" area, in particular Los Angeles. Population estimates of Israeli migrants are validated by survey conducted by Phillips[5] and Ritterband[6]. Within Los Angeles, Israelis are living in two large enclaves, where the majority of Los Angeles Jewry is also living. There is evidence that Israelis in Los Angeles are moving to new areas of Jewish population growth, in the Western and Eastern San Fernando Valley areas of Los Angeles.

This residential and mobility phenomenon reflects Siu's findings that:

> ... on the basis of common interests and cultural interests, the sojourner immigrant tends to associate with people of his own ethnic group and is very likely to live in a cultural enclave.[7]

It seems to be a more accurate description that Israelis are living in Jewish geographical enclaves, but maintain their own cultural enclave within these residential enclaves. This enclave phenomenon would also explain why many Americans perceive more Israelis than are actually

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[5]Bruce Phillips, Interview, April 4, 1983.

[6]Paul Ritterband, Telephone Interview, March 23, 1983

[7]Paul C.P. Siu, "The Sojourner", American Journal of Sociology, 73, July 1952.

present. If one lives in a neighborhood where a lot of Hebrew is spoken, a misperception regarding numbers develops.

Many of those who do stay could be classified as Siu's "sojourners", in that they are planning to return to the homeland after making their fortune, but never seem to actualize those plans.[8] Evidence from the field survey shows that most of the sample of naturalized Israelis want and plan to return to Israel, but continue living here.

Jewish Identity and Identification

Sklare, Greenblum and Lazerwitz in their studies of Jewish identity developed indices for measuring "Jewish identity". How do Israeli immigrant respondents rate "Jewishly" when using these yardsticks that were developed for American Jewish identity?

1) Religious behavior: Naturalized Israeli-born immigrants respondents for the most part, don't affiliate with American forms of Judaism. They rarely attend Shabbat services and find occasion only during important holidays to go to synagogue. Most do not belong to synagogues, many object to the idea of paying for membership. However a majority consistently engage in home-related religious customs, such as lighting candles on Shabbat, lighting candles during Chanukkah and

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[8] Ibid.

fasting on Yom Kippur. In fact, there is a slight tendency to be more observant in America than in Israel. Like committed American Jews, the Israeli immigrants adopt "the marking off" state of mind which Herman describes. Living in a non-Jewish society, they tend to be more conscious and conscientious about being Jewish. This conscious manifestation of their commitment to Judaism is reinforced by a majority stating that Judaism for them is very important or one of the most important things in their life.

2) The Israeli respondents further demonstrate their commitment to Judaism through their strong concern for the Jewishness of their children. Most are giving their children a Jewish education, surpassing even their American Jewish counterparts. Most would like to see their children involved also in afterschool Jewish-sponsored activities and Jewish summer camps. A reflection of this concern is that the Israelis, when asked to identify one of the important functions of the Jewish Federation-Council of Los Angeles, selected "providing for Jewish education".

3) Activities and contributions to organizations: The study shows that among the Israeli respondents, there is a low level of involvement with Jewish

organizations and a medium level of familiarity with different types of services offered by American Jewish communal agencies. Although three-fourth of the Israeli respondents do not contribute to the major Jewish welfare organizations, that one-fourth might be contributors compares favorably with the percentage of American Jews who contribute to Jewish welfare funds. Perhaps this low level of affiliation with the organized community can be attributed to several factors; an Israeli cultural disdain for joining organizations, a lack of understanding of how the American Jewish community is organized, and an immigrant's time commitment and concern for finacially making it, as opposed to investing time volunteering for American Jewish organizations. For whatever reason, lack of concern for Judaism and the Jewish people doesn't seem to apply to the Israeli migrant respondents in the field survey.

4) Courtship patterns and friendships among Jews: As previously noted, the Israelis marry other Jews, be they Israelis or American Jews. While there has been a conception that Israelis resist contacts with the American Jewish community, and in fact do not affiliate with Jewish organizations, they do establish fiendships with American Jews. A majority

of the respondents stated that they have at least one American Jew as a close friend. The impermeable boundary between Israelis and American Jews perhaps isn't as impermeable as had been previously thought.

5) Home background as a child: Most of the Israeli immigrant respondents are native born to Israel. They have received Israeli Jewish educations and have grown up in a Jewish society. While the majority of Israelis in the field survey clearly did not define themselves as Orthodox and observant to a high degree, either when in Israel or in America, there does seem to be a complementary relationship between being Israeli and being Jewish.

6) Although Israeli immigrants have left Israel, they still tend to look to Israel as an important factor in their lives. The sojourners plan to return to the homeland, and in fact, many do return for visits. Those who contribute, tend to contribute to Israeli-oriented welfare bodies, such as Haddasah, Israel War Veterans, universities in Israel, and the Red Shield of David (Israeli version of the Red Cross); Israeli immigrant respondents saw support of Israel as one of the principal functions of the local Jewish Federation.

A finding of this study regarding the Jewish identity and identification patterns of Israeli immigrants is that in the important areas of measuring one's Jewish identity and identification, Israelis can be viewed as committed and concerned Jews. Perhaps they don't always identify in the same ways as many committed American Jews do, but the authors believe it is not useful to judge them by yardsticks that are used to measure American Jewish identity and affiliation.

CHAPTER XIII

Implications of Findings

This chapter will focus on the implications of the findings of this study for the American Jewish community.

There is an implication in overestimating the number of Israelis. This creates a false impression among American Jewry, through the mass media, about migration patterns from Israel. The reality is that there has been a steady flow of migration from Israel to America, a natural phenomenon experienced by other countries,and a phenomenon that will continue. However the community is not being overrrun by 300-500,000 Israelis, but is experiencing instead the ebb and flow of migration, which will probably continue at the same rate.

One hundred thousand immigrants is a more manageable "problem" than hundreds of thousands. It's easier to consider investing scarce resources in dealing with this more manageable group of migrants. Disproportionate

energies should not be spent in reacting in such a negative manner to what is basically a natural phenomenon.

Further, a significant proportion of Israeli migrants leave the U.S. and return to Israel, and perhaps will even return to the U.S. a second time. These "birds of passage" should be seen in a positive light. Attempts should be made to capitalize on this oscillating phenomenon and turn it into an advantage by increasing understanding, (through these "birds of passage"), between the Israeli and American communities. The "birds of passage" can serve as boundary spanners, translating and transmitting information between the two communities.

Instead of viewing the "two-direction movement" as a brain drain for Israel, this movement might be viewed as a brain exchange, which can only benefit both communities. It would be highly advantageous for the local Jewish community to invest in projects in Israel that can be shepharded by these highly skilled professionals who return to Israel.

The Israelis who become naturalized and stay in the United States seem for the most part to be fairly affluent. They are also very conscious of and committed to Judaism. The local community should take advantage of this by embarking on a vigorous outreach effort to the Israeli community. The study shows that the Israelis are somewhat at odds with the denominational form of Judaism

in America. Logic would indicate that the communal institution most appropriate to reach out to the Israelis is the Jewish Community Center. Besides offering a non-religious but still Jewish value-imbued environment, which Israelis might feel more comfortable with, the Center is the only American Jewish institution successfully transplanted on a wide spread scale to Israel; some Israelis are bound to be familiar with the Jewish Community Center concept.

The community should approach Israelis with the attitude that while here, one should become involved and contribute to strengthening the Jewish community and benefit from what the community has to offer. One many go back to Israel, but it's still worth being involved.

One dilemma that the children of Israelis might have to face is a dual identity - are they Israelis or Americans? Children of immigrants are apt to reject the culture of their migrant parents. The children of Israelis also might confront a rejecting attitude on the part of the host American Jewish community. The community can help confront this potential dilemma by enabling programs like the Tsofim (Scouts) to exist, where the children of Israelis have the opportunity to have a positive Israel-related experience. At the same time, communal institutions should take note of the fact there are Israeli children participating in their activities. These children might have special needs which might require activi-

ties geared to their need to have both a positive Israel-oriented and a positive Jewish oriented experience.

As has been noted in the findings, it is likely that Israeli children will be disproportionately represented within the Jewish educational system in Los Angeles, and it should be expected that enrollment in religious schools will reflect this. The authors would suggest that curriculum planners be conscious of this phenomenon when considering activities and suitable subject matter.

Israeli immigrants can also be a valuable resource for those who are curious about Israel or are considering aliyah. It might be beneficial to arrange meetings between aliyah hopefuls and immigrants to help gain a better picture of life in Israel and establish personal contacts with these Israelis who have friends and relatives living in Israel. American Jewish institutions should be concerned about the preparedness of some Israelis who are considering moving to America, but have no realistic picture of what life is like or how the Jewish community functions. Israelis who have already migrated to the U.S. can perhaps be recruited by American Jewish communal institutions, such as the Jewish Centers, and through appearances at Israeli community centers and schools, provide their brethren in Israel with accurate information about life in America and life in the American Jewish community. This might serve as a self-screening process for those potential migrants

who are ill-equipped to migrate.

The flow of migration seems to be little influenced by the various tactics and incentives, formal and informal, that have been attempted in Israel and the American Jewish community. Perhaps education and openess might create a migration experience that is less traumatic, more realistic for all who are inevitably involved.

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REVISED TIMETABLE
10/8/82

Week of:

9-24-82 Receive commitments of specific support for the production of mail survey:

1) questionnaire booklet
2) cover letter
3) envelopes (outer and return)
4) follow-up letter
5) follow-up postcards
6) certified letters
7) postage
8) address typing and labels

9-27-82 Receive questionaire items for Lipset & Kass and input from the Council On Jewish Life Commission on Israelis.

Negotiate for the use of letterhead (H.U.C.)

Write cover letter

Write follow-up postcard

Write follow-up letter

10-18-82 Develop complete questionnaire and get approved

Intensify Lit search

10-25-82 Write complete questionaire

Get questionaire format print ready

Get questionnaire final format approved

Return and outer envelopes printed and addressed

Postcards printed and addressed

11-1-82 Print Questionnaires

Collate, fold, staple questionnaire booklet

Stuff and stamp envelopes and return envelopes

11-8-82 MAIL OUT QUESTIONNAIRES

11-15-82 MAIL FOLLOW-UP POSTCARDS

Complete Lit review

11-22-82 Start address search on letter returned by post office

START PREPARATION OF MAIN MAILING IF RECEIVED OVER 30 RESPONSES TO PRETEST MAILING

12-6-82 Main mailing to go out

12-13-82 Followup postcards to go out

12-20-82	Match respondents with list
	Prepare addresses and followup letters with questionnaires and return envelopes
1-10-83	MAIL FOLLOW-UP QUESTIONNAIRES
	Write coding book
	Start coding returned questionnaires
	Keypunch coding sheets
3-14-82	Computer runs
	Data Analysis

ORIGINAL TIMETABLE

Week of:

9-24-82 Receive commitments of specific support for the production of mail survey:

1) questionnaire booklet
2) cover letter
3) envelopes (outer and return)
4) follow-up letter
5) follow-up postcards
6) certified letters
7) postage
8) address typing and labels

9-27-82 Receive questionaire items for Lipset & Kass and input from the Council On Jewish Life Commission on Israelis.

Negotiate for the use of letterhead (H.U.C.)

Write cover letter

Write follow-up postcard

Write follow-up letter

10-4-82 Develop complete questionnaire and get approved

Intensify Lit search

10-11-82 Write complete questionaire

Get questionaire format print ready

Get questionnaire final format approved

Return and outer envelopes printed and addressed

Postcards printed and addressed

10-18-82 Print Questionnaires

Collate, fold, staple questionnaire booklet

Stuff and stamp envelopes and return envelopes

11-1-82 MAIL OUT QUESTIONNAIRES

11-8-82 MAIL FOLLOW-UP POSTCARDS

11-15-82 Complete Lit review

Start address search on letter returned by post office

START PREPARING LARGE MAILING IF PRETEST IS SUCCESSFUL (OVER 30% RETURN RATE)

11-22-82	Match respondents with list
	Prepare addresses and followup letters with questionnaires and return envelopes
11-24-82	MAIL FOLLOW-UP QUESTIONNAIRES
1-10-83	Send certified mail follow-ups
	Write coding book
	Start coding returned questionnaires
	Keypunch coding sheets
3-14-82	Computer runs
	Data Analysis

The American Jewish Committee

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MEMORANDUM

To: Pini Herman
David LaFontaine

From: Drora Kass
Seymour Martin Lipset

Subject: COOPERATION AGREEMENT FOR RESEARCH ON ISRAELIS IN LOS ANGELES

Date: October 7, 1982

This is to confirm our agreement with you regarding research to be done by you on Israelis in Los Angeles who have applied for U.S. citizenship.

A. Herman and LaFontaine will

1. Provide the list of 1,000 Israelis who have applied for U.S. citizenship.

2. Provide first letter, post card and follow-up letter.

3. Fold and mail out questionnaires.

4. Provide the initial $500 cash outlay plus any other cash outlays over and above the $1,000 provided by Kass and Lipset. The additional cash outlay will not exceed $250 P.L. DL

5. Search for the correct addresses of letters returned by the post-office.

6. Analyze computer output of questionnaire findings.

7. Make available to Kass and Lipset all raw data, analyses and other related materials. Kass and Lipset will also be given the names of people on the list who did not respond to the questionnaire.

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B. Kass and Lipset will

1. Make available their Jewish Identity Questionnaire.

2. Translate into Hebrew, letters, post-card and the questionnaire itself.

3. Have questionnaire, letters and post-cards typed.

4. Have addresses typed.

5. Make arrangements with the Jewish Federation of Los Angeles to print 1,600 questionnaires.

6. Provide up to $1,000 for mailing costs, typing, etc.

7. Code and punch data into computer.

C. Both parties have also agreed that

1. All materials sent out by Herman and LaFontaine are subject to approval by Kass and Lipset.

2. Any and all materials, including the list of Israelis who have applied for U.S. citizenship are to be used only by the two parties for this research and not to be given to any other individual or organization prior to completion of research by Kass and Lipset.

3. They will adhere to an agreed-upon time schedule.

4. Kass and Lipset will acknowledge the assistance of Herman and LaFontaine should they use any of the materials provided by them.

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The above agreement is contingent upon the successful outcome of a pretest involving the distribution of questionnaires to a sub-sample of 100 persons drawn at random from the list of 1,000 names. Kass and Lipset undertake to cover the costs of this pretest whose purpose is to assess the potential response rate. It is agreed that further distribution of the questionnaire to the remaining 900 names on the list will only be warranted if at least 30 percent of the sub-sample respond (after receiving the questionnaire and a follow-up post-card). Should the return be less than 30 percent, Herman and LaFontaine will make their list of 1,000 names available to Kass and Lipset and both parties will adhere to clause C. 2 of this agreement.

Agreed,

Drora Kass S. M. Lipset Pini Herman David LaFontaine

Drora Kass Seymour Martin Lipset Pini Herman David LaFontaine

APPENDIX A
MAIL SURVEY

TRANSLATION OF SURVEY COVER LETTER

As you know, thousands of Israelis are living in the United States. There has always been an interest in the absorption of different ethnic groups in American society, and many books and studies have been written on this subject. The Israeli community, a significant percentage of the Jewish community in the United Sates is a meaning factor and we have to understand and know its opinions and mood.

We are requesting you to take part in the first national survey of its kind about Israelis in the United States, in which we are attempting to examine the opinions of Israelis in different areas. This is an independent study and is not being funded by any bodies or institutions. The results will be used for the understanding of the life of Israelis in America. In addition, the findings in Southern California will be a base of knowledge for Jewish organizations interested in developing special services for Israelis living in the area.

Your name was selected from a random sample of new American citizens of Israeli origin living in Southern California. Since the number of people selected is small, we are placing great importance on your opinions and reactions as representative of the larger Israeli community.

The questionnaire is anonymous and its confidentiality is secure. The number on the body of the questionnaire is for mailing purposes only, to enable us to erase your name from the list the moment the questionnaire is returned to us. Your name will not appear on the questionnaire and will not be passed on to anyone else.

We hope that you understand the importance of this questionnaire. We would appreciate if you can fill out the questionnaire in full and send it to us soon. If you want to receive a summary of the results of this study, please write on the envelope (and not on the questionnaire) "Please send copy of results", in addition to your name and address. If you have any questions, we will be happy to answer them. Our telephone number is: _____

With our thanks

Pini Herman
Project Director

TRANSLATION OF SURVEY QUESTIONNAIRE

Read carefully each question and circle the number next to the appropriate answer. Be certain to mark one answer only, unless you are instructed otherwise.

1) Are your closest neighbors mainly:
   1. Jews
   2. Israelis
   3. Israelis and Jews
   4. Jews and non-Jews
   5. Non-Jews
   6. I don't know

2) Religiously, what do you consider yourself today? How did you see yourself in Israel? What were your parents? (Circle the appropriate answer in each column)

	In America	In Israel	Parents
Orthodox	1	1	1
Conservative	2	2	2
Reform	3	3	3
Traditional	4	4	4
Secular	5	5	5
Atheist	6	6	6
Other (specify)	7	7	7

3) How often do you engage in the following customs in the U.S., and how often did you do so in Israel? (Circle the appropriate number for each and every custom)

A. In the U.S.

	Always	Sometimes	Seldom	Never
Lighting Sabbath Candles	1	2	3	4
Lighting Channukah Candles	1	2	3	4
Attending Synagogue During Holidays	1	2	3	4
Attending Synagogue During the Sabbath	1	2	3	4
Fasting on Yom Kippur	1	2	3	4

B. In Israel

	Always	Sometimes	Seldom	Never
Lighting Sabbath Candles	1	2	3	4
Lighting Channukah Candles	1	2	3	4
Attending Synagogue During Holidays	1	2	3	4
Attending Synagogue During the Sabbath	1	2	3	4
Fasting on Yom Kippur	1	2	3	4

4) Do you now, or did you in Israel, keep a kosher household?

a) In the U.S.	b) In Israel
1. yes	1. yes
2. no, but I don't eat pork	2. no, but I don't eat pork
3. no	3. no

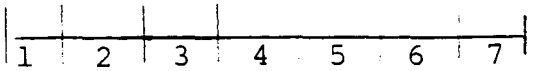
5) Are you a dues-paying member of a synagogue?

1. yes
2. no

if not, why?

1. There is no synagogue in my neighborhood
2. I would join if given a free membership
3. Another reason

6) Below is a rating scale, one end of which appears the word "Israeli", and at the other end appears the word "Jewish". Indicate your position with an "X" in the appropriate box on the scale. If the "X" is closer to "Israel", that means you feel yourself to be more "Israeli" than "Jewish". To the extent that the "X" is closer to "Jewish", that means you feel yourself more "Jewish".

Israeli  Jewish

7) Do you feel that you belong to American society?

1. Very much
2. To a certain degree
3. Not at all

8) Are your two closest friends: (circle the appropriate number for each friend)

	Friend A	Friend B
American Jew	1	1
Israeli	2	2
American non-Jew	3	3
Other	4	4

9) How, if at all, have your views about Judaism in in America changed since coming here?

1. More positive
2. No change
3. More negative
4. I don't know

10) Are you a member, or affiliated with Jewish or Israeli organizations/groups?

1. Yes
2. No

If yes, specify for each instance the name of the group/organization and the degree of your involvement by circling the appropriate number in the table/

Name of Organization	Employed	Hold an Office	Active Member	Passive Member
_____	1	2	3	4

11) How important to you is Judaism?

1. Meaningless
2. Marginally important
3. Somewhat
4. Very
5. One of the most important things in my life

12) In your opinion, how do the majority of American Jews look at Israelis living in the U.S.?

1. Very positively
2. Positively
3. As equals
4. Negatively
5. Very negatively

13) Do you see yourself, mainly as:

1. Israeli
2. American-Israeli
3. American
4. Jewish
5. Other
6. I don't know

14) How often do you read books, magazines, newspapers about Israeli/Jewish topics? (Circle the appropriate number for each type of periodical/newspaper)

	Always	Sometimes	Seldom	Never
Israeli/Jewish books	1	2	3	4
Jewish newspapers/ magazines	1	2	3	4
Israeli newspapers/ magazines published in Israel (such as Maariv)	1	2	3	4
Israeli newspapers/ magazines published in America (such as Hamvaker)	1	2	3	4

15) Do you contribute to U.J.A., Bonds, or other Jewish institutions or organizations in America or Israel? (Circle the appropriate number in the

table, for each of the following bodies)

		Yes	I would, but I don't have the means	No
a.	U.J.A.	1	2	3
b.	Bonds	1	2	3
c.	Other Jewish institutions in the U.S. or Israel	1	2	3

16) Do you know about the Jewish Federation in Los Angeles?

1. yes
2. no

If yes, what in your opinion is the principal function?

1. Fundraising
2. Community relations
3. Support of Israel
4. Organizing social activities
5. Jewish education
6. Resettlement of Jewish immigrants
7. Fighting anti-semitism
8. Other

17) Read the following list of services offered by different community organizations and answer the questions,

1. Family and personal counseling
2. Vocational training and job search
3. Scholarships for education
4. Sports
5. Afterschool activities for children
6. Summer camps for children
7. Get-together frameworks for Israelis
8. Opportunities for meeting American Jews
9. Legal advice
10. Hebrew Free Loan

17A) What is the degree of your familiarity with these services?

1. not at all

2. Familiar to certain degree
3. Very familiar, but no direct contact
4. Have had contact and used the service(s)

If yes, how did you hear about them?

1. Through friends in Israel
2. Through Israeli friends here
3. Through American Jewish friends
4. Through the general media
5. Through the Jewish media
6. Meetings
7. Another way

17B) Were you already helped by one of these services?

1. Yes
2. No

If yes, circle the numbers of the services you were helped by.

1 2 3 4 5 6 7 8 9 10

17C) Which of the services do you think you would be helped by in the future?

1 2 3 4 5 6 7 8 9 10

17D) Would you be more prepared to use these services in the future if they were offered in Hebrew?

1. Yes
2. No

If yes, circle the number next to the appropriate answer.

1. I could be helped by them only if they were were offered in Hebrew
2. I would assume that I could be helped by them if they were offered in Hebrew
3. The language makes no difference to me
4. I would not use them in any instance

17E) What is the most important service that the Jewish community in Los Angeles can provide for Israelis living in this area? (circle the number for the most important service

1 2 3 4 5 6 7 8 9 10

18) Do you think of yourself as a "yored" (perjorative term for Israeli immigrant)?

1. Yes
2. No

19) What is your marital status?

1. Married
2. Living with someone
3. Divorced
4. Widow/er
5. Single

20) Is your spouse:

1. Israeli
2. American Jew
3. Other (specify) _____

21) Would you marry a non-Jew?

1. Yes
2. No
3. I don't know

22) Where do you see your home?

1. In Israel
2. In America
3. In another country
4. I don't know

23) Do you, or did you have, school age children (4-18) living with you in the U.S.?

1. Yes
2. No

If yes, go on to the next question.
If no, skip to question 29.

24) Since arriving in the U.S., what type of school did your children attend/do your children attend? Please mark for every child the kind of school in which he/she studied, at each level of his/her learning, by listing the appropriate number for

the kind of school he/she studied in (for example, if he/she studied in a public school, list 1, etc.)

1. Public school
2. Non-Jewish private school
3. Jewish day school
4. Other school

In the instance that you have more than three children, fill in the table for the three eldest children)

	Elementary school	Junior school	Senior high
Oldest child			
Second child			
Third child			

25A) In the instance that your child aren't learning/ didn't learn in a Jewish day school, do they or did they go to Sunday school?

1. Yes
2. No

25B) If your children don't learn in a Jewish day day school, what is the principal consideration for sending them to another school?

1. Economic reasons
2. There isn't/wasn't a day school in the environs
3. I don't see the need for religious school
4. In religious school, there is too strong an emphasis on torah study
5. The children don't want to study in a religious school

26) Are your children members of "Maccabbi" or "Tsofim"?

	Yes	No
Maccabbi	1	2
Tsofim	1	2

27) What language do you speak with your children?

1. Mainly Hebrew
2. Mainly English

3. The two languages in an equal degree
4. In a different language

28) What is your children's level of knowledge of Hebrew?
(Please specify for each child according to the order of their birth, from eldest to youngest. In the instance that you have more than three children, please fill in the table for the three eldest children by circling the appropriate number in the table)

	Well	Reasonably Well	Understands only	Not at all
Oldest child	1	2	3	4
Second child	1	2	3	4
Third child	1	2	3	4

29) Do you see yourself as a Zionist?

1. Yes
2. No
3. I don't know

30) Do you own your own home in Israel?

1. Yes
2. No

30B) Do you own your own home in the U.S.?

1. Yes
2. No

31) Generally speaking, do you feel happier here than in Israel?

1. Much more
2. To a certain degree
3. Equally happy
4. Less slightly
5. Much less
6. I don't know

32) What is your age?_____

33) What is your sex? _____

34) Country of birth (Circle the appropriate number)

	Israel	U.S.	another country (specify)
Yours	1	2	3 _____
Your spouse	1	2	3 _____
Your father	1	2	3_____
Your mother	1	2	3_____

35) If you weren't born in Israel, when did you make aliyah?_____

36) Where were your children born? (Mark the number of children born in each country in the appropriate box)

Israel	America	Another country
_____	_____	_____

37) What are your highest levels of education that you and your spouse have achieved?

	elementary	high school partial	high school complete	BA/BSC partial
Yourself	1	2	3	4
Your spouse				

	BA/BSC full	MA/MSC	Ph.D.	Other
Yourself	5	6	7	8
Your spouse				

38) If you have an academic degree, where did you receive it?

	Israel	U.S.	Another Country
a) BA/BSC	1	2	3
b) MA/MSC	1	2	3
c) Ph.D.	1	2	3
d) Other	1	2	3

39) What is your spouse's occupation?_____

40) What is your spouse's present job?_____

41) What is/was your parent's occupation?
Father_____ Mother _____

42) What was your last job in Israel? _____

43) What was your first job in the U.S.? _____

44) In your first job, were your employers or supervisor Israeli?

1. Yes
2. No

45) What was your previous job prior to the present one in the U.S.?_____

46) What is your present occupation?_____

47) In your present job, are you:

1. Independent
2. Employed by others
3. Unemployed
4. Housewife
5. Other

48) What is your level of satisfaction with your current job?

1. Very satisfied
2. Satisfied to a certain degree
3. Somewhat dissatisfied
4. Very dissatisfied

49) In another five years, do you think you will be employed in the same field?

1. Yes
2. No
3. I don't know

50) Are you of Ashkenazi , Sephardic or North African background?

1. Ashkenazi
2. Sephardic/North African
3. Mixed

51) In which year did you first arrive for an extended period in the U.S.?_____

52) If, since your arrival in the U.S., you were more than a year in another country, how many years have you been in the U.S. for the present period of time?_____

53) How many years have you been here, in total?____

54) What was your principal goal in coming to America?

1. Study
2. Professional opportunities
3. Improve economic situation
4. Distance myself from the situation in Israel
5. Curiosity
6. Tourism
7. Visit family/friends
8. Business
9. Following spouse
10. Other

55) What is your yearly family income?

1. less than $10,000
2. $10,000 - $14,999
3. $15,000 - $19,999
4. $20,000 - $24,999
5. $25,000 - $29,999
6. $30,000 - $39,999
7. $40,000 - $49,999
8. $50,000 - $74,999
9. above $75,000

56) Do you want to go back to Israel?

1. Yes
2. No
3. I don't know

57) Do you plan to return to Israel?

1. Yes
2. No
3. I don't know

58) Does your spouse want to be in Israel?

1. Yes
2. No
3. I don't know
4. I don't have a spouse

59) Do you have relatives in America or Israel?

	Parents	Siblings	Children	Distant Relatives	No relatives
a) In Israel	1	2	3	4	5
b) In America	1	2	3	4	5

60) Since coming to America, how many times have you visited Israel?

1. Not once
2. Once
3. 2-3 times
4. 4-6 times
5. more than 6 times

61) When did you last visit Israel?

1. In the last 6 months
2. More than 6 months ago, but less than a year
3. More than a year ago, but less than two years
4. More than two years ago, but less than 4 years ago
5. More than 4 years ago

If you have any remarks or additional ideas related to the subject of this questionnaire, please list them on the last page.

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שלום רב לך,

כפי שידוע לך בודאי, חיים בארה"ב כיום אלפי ישראלים. מאז ומתמיד היתה התעניינות בקליטתן של קבוצות אתניות שונות בחברה האמריקאית, וספרים ומחקרים רבים נכתבו בנושא זה. הקהילה הישראלית, המהווה אחוז משמעותי מהקהילה היהודית בארה"ב, הינה גורם בעל משקל, ויש להכיר ולהבין את דעותיה והלך רוחה.

אנו מבקשים ממך ליטול חלק במחקר ארצי ראשון מסוגו על ישראלים בארה"ב, בו אנו מנסים לבדוק דעותיהם של ישראלים בנושאים שונים. מחקר זה הוא עצמאי ואינו ממומן ע"י גופים או מוסדות ממלכתיים. תוצאותיו ישמשו להבנת חיי הישראלים באמריקה. בנוסף לכך, הממצאים בדרום קליפורניה יהוו בסיס מידע לגופים יהודיים המעוניינים לפתח ולטפח שרותים מיוחדים לישראלים באזור זה.

שמך נבחר מתוך מדגם מקרי של אזרחים אמריקאים חדשים ממוצא ישראלי החיים בדרום קליפורניה. מאחר ומספר האנשים שנבחרו הוא קטן, אנו מייחסים חשיבות רבה לדעותיך ותגובותיך כמייצגות צבור ישראלי רחב יותר.

השאלון הוא אנונימי וסודיותו מובטחת. המספר על גוף השאלון הוא למטרות משלוח בלבד (על מנת שנוכל למחוק אותך מהרשימה ברגע ששאלונך יוחזר אלינו). שמך לא יופיע על השאלון ולא יועבר לכל גורם שהוא.

אנו מקוים שהנך מבין את חשיבות המחקר. נודה לך אם תמלא את השאלון במלואו ותשלחו אלינו בהקדם.

אם ברצונך לקבל סיכום של תוצאות המחקר, אנא כתוב על המעטפה (ולא בגוף השאלון) "נא לשלוח עותק סיכום תוצאות" בצרוף שם וכתובת מלאה. במידה ותתעוררנה שאלות, נשמח לענות עליהן. מס' הטלפון שלנו הוא: (213).

בתודה ובברכה,

פיני הרמן

פיני הרמן
מנהל הפרויקט

קרא/י בעיון כל שאלה ושאלה וסמן/י עיגול סביב המספר ליד התשובה המתאימה. הקפד/הקפידי לסמן תשובה אחת בלבד אלא אם כן מצוין אחרת.

1 1) האם שכניך הקרובים הם בעיקר:

1. יהודים
2. ישראלים
3. ישראלים ויהודים
4. יהודים ולא יהודים
5. לא יהודים
6. איננני יודע/ת

2) מבחינה דתית, כיצד את/ה רואה את עצמך כיום? כיצד ראית את עצמך בארץ? מה (היו) הוריך? (סמן עיגול סביב המספר המתאים בכל טור)

	כאן באמריקה (a)	בארץ (b)	מה (היו) הוריך? (c)	234
אורתודוכסי/ת	1	1	1	
קונסרבטיבי/ת	2	2	2	
רפורמי/ת	3	3	3	
מסורתי/ת	4	4	4	
חילוני/ת	5	5	5	
אתאיסטי/ת	6	6	6	
אחר (נא לציין)____	7	7	7	

3) באיזו תדירות את/ה מקיים/ת את המנהגים הבאים בארה"ב ובאיזו תדירות קיימת אותם בארץ? (סמן עיגול סביב המספר המתאים לגבי כל מנהג ומנהג)

	ב א ר ה " ב (a)				ב א ר צ (b)				
	בקביעות	לפעמים	לעיתים רחוקות	לעולם לא	בקביעות	לפעמים	לעיתים רחוקות	לעולם לא	
הדלקת נרות שבת	1	2	3	4	1	2	3	4	56
הדלקת נרות חנוכה	1	2	3	4	1	2	3	4	78
הליכה לבית הכנסת בחגים	1	2	3	4	1	2	3	4	910
הליכה לבית הכנסת בשבת	1	2	3	4	1	2	3	4	1112
צום ביום הכפורים	1	2	3	4	1	2	3	4	1314

4) האם שמרת בארץ, והאם את/ה שומר/ת כיום, בארה"ב, על דיני כשרות בביתך?

15 16

בארה"ב (a)	בארץ (b)
1. כן	1. כן
2. לא, אך אינני אוכל/ת חזיר	2. לא, אך לא אכלתי חזיר
3. בכלל לא	3. בכלל לא

17 5) האם את/ה חבר/ה משלם/ת מיסים בבית-הכנסת?

1. כן
2. לא

18 ← אם לא, מדוע?

1. אין בית כנסת באזור מגורי
2. הייתי מצטרף לו ניתנה לי חברות חינם
3. סיבה אחרת

19 6) להלן סולם הערכה שבקצהו האחד מופיעה המלה "ישראלי/ת" ובקצהו השני המלה "יהודי/ה". סמן את עמדתך ע"י סימון X בתא המתאים של הסולם. אם ה-X קרוב יותר ל"ישראלי/ת", פירוש הדבר שאת/ה מרגיש/ה עצמך יותר "ישראלי/ת" מ"יהודי/ה". אם ה-X קרוב יותר ל"יהודי/ה", פירוש הדבר שאת/ה מרגיש/ה עצמך יותר "יהודי/ה".

יהודי/ה _____/_____/_____/_____/_____/_____/_____/ ישראלי/ת
1 2 3 4 5 6 7

20 7) האם את/ה חש/ה עצמך שייך/ת לחברה האמריקאית?

1. במידה רבה
2. במידה מסוימת
3. בכלל לא

8) האם שני חבריך הקרובים ביותר הם:
(סמן עיגול סביב המספר המתאים לגבי כל חבר)

21 22

	חבר א' (a)	חבר ב' (b)
יהודי/ה אמריקאי/ת	1	1
ישראלי/ת	2	2
אמריקאי/ת לא יהודי/ה	3	3
אחר	4	4

23 9) כיצד, אם בכלל השתנתה השקפתך לגבי יהדות ארה"ב מאז בואך לכאן?

1. חיובית יותר
2. אין שינוי
3. שלילית יותר
4. אינני יודע/ת

24 10) האם את/ה חבר/ה ב- או קשור/ה לארגונים/קבוצות ישראליים או יהודיים?

1. כן
2. לא

← אם כן, ציין בכל מקרה את שם הארגון/הקבוצה ומידת השתתפותך ע"י סימון עיגול סביב המספר המתאים בטבלה.
במקרה שאתה מעורה ביותר מ-3 ארגונים, אנא ציין את השלשה שאתה חש להם קרבה יתרה.

	שם הארגון	מועסק	נושא/ת תפקיד	חבר פעיל/ה	חבר סביל/ה
25	_____	1	2	3	4
26	_____	1	2	3	4
27	_____	1	2	3	4

28 11) עד כמה חשובה לך יהדותך?

1. בלתי זשמעותית
2. שולית
3. במידת מה
4. מאד
5. אחד הדברים החשובים ביותר בחיי

29 12) כיצד, לדעתך, מביטים רוב יהודי ארה"ב על ישראלים החיים באמריקה?

1. בחיוב גמור
2. בחיוב
3. בשוויון נפש
4. בשלילה
5. בשלילה מוחלטת

30 13) האם את/ה רואה את עצמך בעיקר:

1. כישראלי/ת
2. כישראלי/ת אמריקאי/ת
3. כאמריקאי/ת
4. כיהודי/ה
5. אחר
6. אינני יודע/ת

14) באיזו תדירות את/ה קורא/ת ספרים, עתונים, כתבי עת, על נושאים ישראליים/יהודיים? (סמן עיגול סביב המספר המתאים לגבי כל סוג עתונות/ספרות)

		בקביעות	לפעמים	לעיתים רחוקות	לעולם לא
31	a. ספרים יהודיים/ישראליים	1	2	3	4
32	b. עתונים וכתבי-עת יהודיים	1	2	3	4
33	c. עתונים וכתבי-עת ישראלים היוצאים לאור בארץ (כמו "מעריב")	1	2	3	4
34	d. עתונים וכתבי עת ישראליים היוצאים לאור בארה"ב (כמו "המבקר")	1	2	3	4

15) האם את/ה תורם/ת למגבית המאוחדת (UJA), לבונדס ו/או למוסדות או ארגונים יהודיים אחרים בארה"ב או בארץ? (סמן עיגול סביב המספר המתאים בטבלה, לגבי כל אחד מהגופים הבאים)

		כן	הייתי רוצה אך אין לי אמצעים לכך	לא
35	a. המגבית המאוחדת - (UJA)	1	2	3
36	b. בונדס	1	2	3
37	c. מוסדות או ארגונים יהודיים אחרים באדה"ב או בארץ. (פרט/י).....	1	2	3

16) האם ידוע לך על הפדרציה היהודית של אזור לוס אנג'לס? 38

1. כן
2. לא

אם כן: 39

מהו לדעתך, תפקידה העיקרי?

1. איסוף תרומות
1. קשרים עם הקהילה הרחבה (הכוונה ללא-יהודית)
3. תמיכה בישראל
4. ארגון מפגשים חברתיים
5. חינוך יהודי
6. עזרה למתיישבים יהודיים, חדשים במקום
7. מאבק באנטישמיות
8. אחר

17) קרא/י את הרשימה הבאה של שרותים הניתנים ע"י ארגונים קהילתיים שונים וענה/עני על השאלות a-e בהמשך:

1. יעוץ אישי ומשפחתי
2. הכשרה מקצועית ועזרה במציאת תעסוקה
3. מלגות לחינוך
4. ספורט
5. פעילויות חוץ לימודיות לילדים
6. מחנות קיץ לילדים
7. מסגרות התכנסות לישראלים
8. הזדמנות למפגש עם יהודים אמריקאים
9. יעוץ משפטי
10. גמ"ח (הלוואות ללא ריבית) Hebrew Free Loan Society

a) מה מידת ההיכרות שלך עם המוסדות והשרותים האלה? 40

1. בכלל לא
2. מכיר במידה מסוימת
3. מכיר היטב, אבל לא היה לי מגע ישיר
4. היה לי מגע ישיר והשתמשתי בו

41 אם כן, כיצד שמעת עליהם?

1. באמצעות חברים בארץ
2. באמצעות חברים ישראלים כאן
3. באמצעות חברים יהודים-אמריקאים
4. באמצעות כלי התקשורת הכלליים
5. באמצעות כלי התקשורת היהודיים
6. במפגשים
7. בדרך אחרת

42 b) האם נעזרת כבר באחד מהשרותים האלה?

1. כן
2. לא

← אם כן, סמן/י עיגול/ים סביב המספר/ים המתאים/ים לשרות/ים שבהם נעזרת. (עיין היטב ברשימת השרותים בעמוד הקודם ושים/י לב שהנך מסמן/ת את המספר המתאים)

43-53

1 2 3 4 5 6 7 8 9 10

54-64 c) באיזה מהשרותים עשוי אתה להעזר בעתיד? (סמן/י עיגול/ים סביב המספר/ים המתאים/ים לשרות/ים שבהם השתמשת).

1 2 3 4 5 6 7 8 9 10

65 d) האם היית נכון יותר להשתמש בשירותים אלה, אילו ניתנו בעברית?

1. כן
2. לא

66 ← אם כן, סמן עיגול סביב המספר ליד התשובה המתאימה:

1. הייתי נעזר בהם רק אילו ניתנו בעברית
2. יש להניח שהייתי נעזר בהם אילו ניתנו בעברית
3. השפה אינה משנה לגבי
4. לא הייתי משתמש בהם בכל מקרה

67 e) מהו לדעתך השרות החשוב ביותר שרצוי שהקהילה היהודית בלוס-אנג'לס תספק לישראלים החיים באזור? (סמן/י עיגול סביב המספר המתאים לשרות החשוב ביותר)

1 2 3 4 5 6 7 8 9 10

68 18) האם את/ה חושב/ת את עצמך ליורד/ת?

1. כן
2. לא

69 19) מה מצבך המשפחתי?

1. נשוי/נשואה
2. חי/ה עם בן/בת זוג
3. גרוש/ה
4. אלמן/ה
5. רווק/ה

70 20) האם בן זוגך הוא (היה):

1. ישראלי/ת
2. יהודי/ה אמריקאי/ת
3. אחר (פרט/י) _____

71 21) האם היית מתחתן/ת עם לא יהודי/ה? המתאימה)

1. כן
2. לא
3. אינני יודע/ת

72 22) היכן את/ה רואה את ביתך?

1. בישראל
2. בארה"ב
3. בארץ אחרת
4. אינני יודע/ת

73 23) האם יש לך, או היו לך, ילדים בגיל בית-הספר (4-18) שגרים או גרו אתך בארה"ב?

1. כן ← אם כן, אנא עבור/עברי לשאלה הבאה.
2. לא ← אם לא, אנא עבור/עברי לשא'ה מס' 29.

24) מאז בואך לארה"ב, באיזה סוג בית-ספר למדו/לומדים ילדיך?
אנא ציין/י לגבי כל ילד את סוג ביה"ס בו למד בכל אחד משלבי לימודיו ע"י רישום המספר התואם לסוג ביה"ס בו למד (לדוגמא: אם למד בפאבליק סקול, רשום 1 וכו'.)

1. פאבליק סקול
2. בית-ספר פדטי לא יהודי
3. בית-ספר יומי יהודי
4. בית-ספר אחר

(במידה ויש לך יותר מ-3 ילדים, אנא מלא/י את הטבלה לגבי שלושת המבוגרים ביותר)

	(a) בי"ס יסודי א'-ו'	(b) בי"ס תיכון ז-ט Junior High	(c) בי"ס תיכון י-י"ב Senior High
747576 ילד בכור			
777879 ילד שני			
808182 ילד שלישי			

83 25a) במידה וילדיך אינם לומדים (או לא למדו) בבי"ס יומי יהודי, האם הם הולכים (הלכו) לבית ספר של יום ראשון (Sunday School)?

1. כן
2. לא

84 25b) אם ילדיך אינם לומדים בבית-ספר יומי יהודי, מה היה השיקול העיקרי שהניע אותך לשלחם לבית-ספר אחר?

1. סיבות כלכליות
2. אין (לא היה) בית ספר יהודי בסביבתנו
3. אינני דוגל/ת בקיום בתי ספר דתיים (Parochial)
4. בבתי ספר יהודיים יש דגש חזק מדי על לימודי קודש
5. הילדים לא רצו ללמוד בבית ספר יהודי

85 26) האם ילדיך חברים ב"מכבי" או ב"צופים"?

	כן	לא
מכבי	1	2
צופים	1	2

86 27) באיזו שפה את/ה מדבר/ת עם ילדיך?

1. בעיקר בעברית
2. בעיקר באנגלית
3. בשתי השפות במידה שווה
4. בשפה אחרת

28) מהי מידת ידיעת העברית של ילדיך? (אנא פרט/י לגבי כל ילד וילד לפי סדר לידתם מהבכור לצעיר. במידה ויש לך יותר מ-3 ילדים, אנא מלא/י את הטבלה לגבי שלושת המבוגרים ביותר ע"י סימון עיגול סביב המספרים המתאימים בטבלה.)

		היטב	במידה סבירה	מבינים בלבד	בכלל לא
87 a)	ילד בכור	1	2	3	4
88 b)	ילד שני	1	2	3	4
89 c)	ילד שלישי	1	2	3	4

90 29) האם את/ה רואה את עצמך כציוני/ת?

1. כן
2. לא
3. אינני יודע/ת

91 30a) האם את/ה בעל/ת דירה/בית בארץ?

1. כן
2. לא

92 30b) האם את/ה בעל/ת דירה/בית בארה"ב?

1. כן
2. לא

93 32) באופן כללי, האם את/ה חש/ה מאושר/ת כאן יותר משחשת בארץ?

1. הרבה יותר
2. במידת מה
3. במידה שווה
4. פחות במעט
5. הרבה פחות
6. אינני יודע/ת

94-95 32) הגיל שלך? מה _____

96 33) המין: מה שלך? 1. זכר 2. נקבה

97 34) ארץ הלידה: (סמן עיגול סביב המספרים המתאימים)

		ישראל	ארה"ב	ארץ אחרת (פרט/י)
97	a) שלך	1	2	3 _____
98	b) של בן/בת זוגך	1	2	3 _____
99	c) של אביך	1	2	3 _____
100	d) של אמך	1	2	3 _____

101-102 35) אם לא נולדת בישראל, באיזה גיל עלית לארץ? _____

36) היכן נולדו ילדיך? (סמן את מס' הילדים שנולדו בכל ארץ במרובע המתאים)

103-105

(a) ישראל	(b) ארה"ב	(c) ארץ אחרת
☐	☐	☐

37) רמת ההשכלה הגבוהה ביותר שהושגה על ידך וע"י בת/בן זוגך?
(סמן עיגול סביב המספרים המתאימים בטבלה)

		יסודי	תיכון חלקי	תיכון מלא	BA/BSC חלקי	BA/BSC מלא	MA/MSC	PhD	אחר (פרט/י)
106	a) על ידך	1	2	3	4	5	6	7	8
107	b) ע"י בן/בת זוגך	1	2	3	4	5	6	7	8

38) אם הינך בעל תואר אקדמאי, היכן קיבלת אותו?

			ישראל	ארה"ב	ארץ אחרת
108	a) ב.א.	BA/BSC	1	2	3
109	b) מ.א.	MA/MSC	1	2	3
110	c) דוקטורט	PhD	1	2	3
111	d) אחר		1	2	3

112 39) מהו מקצוע בח/בן זוגך? _____

113 40) מהו העיסוק הנוכחי של בח/בן זוגך? _____

114 41) מהו (או היה) עיסוק הוריך? האב _____ האם _____
115

116 42) מה היתה תעסוקתך האחרונה בישראל? _____

117 43) מה היתה תעסוקתך הראשונה בארה"ב? _____

118 44) בתעסוקה ראשונה זו, האם היה לך מעסיק או מפקח ישראלי?

1. כן
2. לא

119 45) מה היתה תעסוקתך לפני הנוכחית בארה"ב? _____

120 46) מהו מקצוען כיום? _____

121 47) בתעסוקתך הנוכחית האם אתה:

1. עצמאי/ת
2. מועסק/ת ע"י אחרים
3. מובטל/ת
4. עקרת בית
5. אחר

122 48) מהי מידת שביעות רצונך מעבודתך?

1. מרוצה מאד
2. מרוצה במידת מה
3. לא מרוצה במקצת
4. מאד לא מרוצה

123 49) האם את/ה חושב/ת שבעוד 5 שנים תעסוק/תעסקי באותו תחום?

1. כן
2. לא
3. איננני יודע/ת

124 50) האם את/ה ממוצא אשכנזי או ספרדי או מעדות המזרח?

1. אשכנזי
2. ספרדי/ עדות המזרח
3. מעורב

125-126 51) באיזו שנה הגעת לראשונה לשהות ממושכת בארה"ב _____

127-128 52) כמה שנים את/ה נמצא/ת כאן בסה"כ? _____

129 130 53) אם חיית, מאז בואך לארה"ב לראשונה יותר משנה בארץ אחרת, ציין/י כמה שנים את/ה נמצא/ת כאן בשהות הנוכחית_____

131 54) מה היתה המטרה העיקרית שבגללה באת לארה"ב?

1. לימודים
2. אפשרויות מקצועיות
3. לשפר את המצב הכלכלי
4. להתרחק מהמצב בארץ
5. מתוך סקרנות
6. לתיירות
7. לבקר משפחה/חברים
8. לרגל עסקים
9. בעקבות בת/בן זוג
10. אחר

132 55) מהי ההכנסה השנתית הכוללת של משפחתך?

1. פחות מ- $10,000
2. $10,000 - 14,999
3. $15,000 - 19,999
4. $20,000 - 24,999
5. $25,000 - 29,999
6. $30,000 - 39,999
7. $40,000 - 49,999
8. $50,000 - 74,999
9. מעל - $75,000

133 56) האם את/ה רוצה לחזור לארץ?

1. כן
2. לא
3. איננני יודע/ת

134 57) האם את/ה מתכוון/ת לחזור לארץ?

1. כן
2. לא
3. איננני יודע/ת

135 58) האם בן/בת זוגך רוצה לחיות בארץ?

1. כן
2. לא
3. איננני יודע/ת
4. אין לי בן/בת זוג

59) האם יש לך קרובים בארץ ובארה"ב?

		הורים	אחים/אחיות	ילדים	משפחה רחוקה	אין קרובים
136-140	a) בארץ	1	2	3	4	5
141-145	b) בארה"ב	1	2	3	4	5

146 60) מאז בואך לארה"ב, כמה פעמים בקרת בארץ?

1. אף לא פעם אחת
2. פעם אחת
3. 2-3 פעמים
4. 4-6 פעמים
5. יותר מ-6 פעמים

147 61) מתי ביקרת בארץ לאחרונה?

1. ב-6 החודשים האחרונים
2. לפני יותר מ-6 חודשים אך פחות משנה אחת
3. לפני יותר משנה אחת אך פחות משנתיים
4. לפני יותר משנתיים אך פחות מ-4 שנים
5. לפני יותר מ-4 שנים

אם יש לך הערות או רעיונות נוספים בנושאים שעסק בהם השאלון, נא רשום/רשמי אותם בעמוד זה:

REMINDER POSTCARD

שלום רב!

לפני כשבוע, נשלח אליך שאלון אודות ישראלים בדרום קליפורניה. שמך נבחר מתוך מדגם מקרי של אזרחים אמריקאיים חדשים ממוצא ישראלי. במידה ומלאת כבר את השאלון ושלחת אותו אלינו, קבל נא את תודתי. אם עדיין לא עשית זאת, אנא מלא אותו עוד היום.

השאלונים נשלחו לקבוצה קטנה, אך מייצגת, של ישראלים ומשום כך אנו מייחסים חשיבות רבה לדעותיך ותשובותיך, כמייצגות את הצבור הישראלי החי באזור.

במקרה שהשאלון לא הגיע לידך, אנא התקשר אלינו ונשלח לך מיד שאלון נוסף. מס' הטלפון הוא: (213)

בתודה ובברכה

פיני הרמן

מנהל הפרויקט

TRANSLATION OF REMINDER POSTCARD

Greetings,

A week ago a questionnaire concerning Israelis in Southern California was sent to you. Your name was chosen from a random sample of new American citizens of Israeli origin. If you have already filled out the questionnaire and sent it to us, please accept my thanks. If you still haven't done so, please fill out the questionnaire today.

The questionnaires were sent to a small, but representative group, of Israelis and therefore your views and answers are of great importance to us as being representative of the Israeli public who are living in the area.

In case the questionnaire did not reach you, please call us and we will immediately send you another questionnaire. The telephone number is:_____

With our thanks,

Pini Herman
Project Director

APPENDIX B
TABLES

I. TABLE B-1

Estimated Upper Limit of Israelis Residing or Present in the U.S. in 1982 (Unadjusted For Emigration From U.S. and Morality)

Year	All Israeli Immigrants Admitted to U.S.	(Israeli-born Immigrants Admitted to U.S.	Israeli-born Adjusted to Permanent Res.
1979	4304	3093	1459
1978	4460	3276	1697
1977	4446	3008	1414
1976	6406	3827	1436
1975	3509	2125	1003
1974	2891	1998	1066
1973	2879	1917	1109
1972	2995	2099	1250
1971	2308	1739	889
1970	3169	1980	1006
1969	3739	2049	851
1968	3706	1989	993
1967	2565	1481	667
1966	1846	939	404
1965	2002	882	509
1964	2320	940	304
1963	3466	1325	235
1962	3015	1127	149
1961	3774	1318	159
1960	4478	1608	224
1959	5335	2057	135
1958	4788	1681	100*
1957	2600	1275	100*
1956	2175	857	100*
1955	1525	471	100*
1954	1778	515	100*
1953	1344	421	50*
1952	1100*	206	50*
1951	968	261	50*
Total	89891[a]	(46464)**	17609[h]
1950	968*		50*
1949	968*		50*
1948	968*		50*
	2904*[b]		150*[c]

* Estimated

** Israeli-born immigrants counted in all Israel immigrants

Source: INS Annual Reports 1951-1977
INS Statistical Yearbooks 1978-1979

II.

Estimate of All Israeli Immigrants 1980-82

(Utilizing the 1979 immigration total of 4303 as the base and increasing it by 80% estimated increase from 1979.)

3 (years) x 4303	=	12912
	+	
1219 x 80%	=	10329
Total		23241*[d]

Estimate of All Israeli Non-immigrants Adjusting to Permanent Resident 1951-82

(Utilizing the 1979 Adjusted to perm res. of 1459 as the base for 1980-82 and the total of Israeli-borns as the estimate for Non-Israeli-born Israelis)

3 (years) x 1459	=	4377
2 x 17609[h]	=	35218
Total		39595*[e]

Total Israeli Non-immigrant Entries to U.S. 1979

Total entries	56310 x 10% ≈ 6000 x 4 (years) ≈ 25000*[f]
Returning Perm. Res.	7687
Total	48623

Estimated Total Israelis Admitted to U.S. As Immigrants or Permanent Resident Aliens From 1948-1982 (Upper Limit)

	89891[a]
	2904*[b]
	150*[c]
	23241*[d]
	39595*[e]
Total	155,781*

II. cont'd

Estimated Total of All Israelis Present in the U.S. Including Non-immigrants (students, tourists, business-people, etc.) 1982 (Upper Limit)

	155,581*[f]
	25,000*[f]
Total	180,781*

*Estimated

UNITED STATES DEPARTMENT OF COMMERCE
Bureau of the Census
Washington, D.C. 20233

May 19, 1983

Mr. Pini Herman

Los Angeles, California 90046

Dear Mr. Herman:

In response to your telephone request, I am sending copies of the papers "Estimates of Illegal Aliens from Mexico Counted in the 1980 United States Census" by Robert Warren and Jeffrey S. Passel and "Estimating Emigration from the United States -- A Review of Data and Methods" by Jeffrey S. Passel and Jennifer Marks (Peck).

The following figures correspond to the figures shown in table 3 of the Warren-Passel paper and are subject to the same limitations.

Estimates of Illegal Aliens Born in Israel Counted
in the 1980 U.S. Census
(in thousands)

Period of entry	Modified census count	Adjusted I-53 count	Illegal aliens (difference)
Entered since 1960, total	45	22	23
Entered 1975-80	24	14	10
Entered 1970-74	10	5	5
Entered 1960-69	11	2	9
Entered before 1960	4	4	--

If you use these figures please cite both the Warren-Passel paper and this communication as the source.

If you have any further questions, please call me at (301) 763-5590.

Sincerely,

Jeffrey S. Passel
Supervisory Statistician
Population Analysis Staff
Bureau of the Census

Enclosures

TABLE B-2

ISRAELI BORN IMMIGRANTS ADMITTED TO U.S. BY MAJOR OCCUPATION GROUPS

Year	Number Admitted	Professional Technical & Kindred Workers	Managers & Administrators Except Farm	Sales Workers	Clerical & Kindred Workers	Craftsman & Kindred Workers	Operatives Except Transport	Transport Equipment Operators	Laborers Except Farm	Farmer & Farm Managers	Farm Laborers & Farm Foremen	Service Workers Except Priv. Households	Private Households	Housewives, Children & Others with no Occupation Received
1979	3,093	447	215	68	186	193	64	41	24	11	26	75	3	1,740
1978	3,276	467	213	87	181	186	68	27	26	1	20	84	8	1,908
1977	3,008	419	180	67	162	87	58	25	32	4	14	78	7	1,775
1976	2,982	444	112	44	162	171	64	22	22	10	11	61	5	1,854
1975	2,125	341	71	30	101	160	51	20	21	4	20	48	7	1,251
1974	1,998	362	83	35	98	211	48	18	15	-	16	39	7	1,066
1973	1,917	392	82	39	117	152	60		16	1	14	47	4	993
1972	2,099	422	74	39	119	192	80		15	-	14	69	9	1,066
1971	1,739	394	58	25	103	150	60		16	-	2	40	9	882
1970	1,980	440	41	24	132	178	46		11	4	2	28	8	1,066

Source: INS Annual Report 1976-1977
INS Statistical Yearbook 1978-1979

TABLE B-3

PERSONS NATURALIZED BY COUNTRY OR REGION OF FORMER ALLEGIANCE AND MAJOR OCCUPATION GROUP

Year	TOTAL	Professional Technical & Kindred Workers	Managers & Administrator Except Farm	Sales Workers	Clerical & Kindred Workers	Craftsman & Kindred Workers	Operatives Except Transport	Transport Equipment Operators	Laborers Except Farm	Farmers & Farm Managers	Farm Laborers and Farm Foremen	SRVC Workers Except Pvt. Households	Private Household Workers	Housewives, Children & Others with no
1979	1,280	259	204	60	73	103	51	21	13	-	2	49	2	443
1978	1,419	350	201	80	91	116	49	20	19	-	1	48	2	442

Source: INS Annual Reports
INS Statistical Yearbooks 1978-1979

TABLE B-4

ISRAELI - NATIONALS WHO REPORTED UNDER THE ALIEN ADDRESS PROGRAM BY SELECTED STATES OF RESIDENCE AND YEAR

Year	Grand Total	Total Perm Res.	Ariz.	Calif.	Conn.	Fla.	Hawaii	Ill.	Md.	Mass.	Mich.	N.J.	N.Y.	Ohio	Penn.	Puerto Rico	Texas	Virg.	Wash.	All Other Perm. Res.	Other Than Perm. Res.
1979	39,044	29,581	96	4,201	264	1,335	11	1,324	583	708	695	1,442	14,121	725	1,148	6	547	112	139	2,124	9,473
1978	22,758	16,985	49	2,798	212	760	14	710	737	347	467	992	7,947	327	503	14	310	86	50	1,026	5,773
1977	23,176	18,354	57	2,757	190	792	12	724	414	482	487	1,065	8,739	386	519	30	354	128	68	1,150	4,822
1976	21,801	16,763	45	2,558	189	604	11	659	359	427	446	940	8,258	367	489	17	243	83	65	1,003	5,038
1975	21,899	16,619	53	2,438	207	546	6	598	366	438	400	863	8,437	412	487	28	221	78	57	984	5,280
1974	20,284	15,762	-	2,266	225	260	-	569	-	507	377	843	8,288	370	501	-	192	-	-	1,364	4,522
1973	22,210	17,437	-	2,759	222	412	-	622	-	326	383	923	9,190	422	547	-	174	-	-	1,457	4,773
1972	21,956	16,861	-	2,689	161	325	-	578	-	451	441	939	8,813	443	594	-	201	-	-	1,226	5,095
1971	22,742	17,103	-	2,552	250	293	-	553	-	398	403	773	9,640	424	512	-	165	-	-	1,140	5,639
1970	25,416	18,325	-	2,525	222	267	-	471	-	470	339	877	10,704	463	552	-	145	-	-	1,290	7,091
1969	23,028	17,119	-	2,322	185	190	-	448	-	458	369	831	9,994	440	560	-	118	-	-	1,164	5,909
1968	22,595	16,892	-	2,213	227	172	-	465	-	388	340	786	10,359	462	495	-	111	-	-	874	5,703
1967	20,743	15,655	-	1,953	232	164	-	276	-	361	298	704	9,831	-	393	-	87	-	-	1,356	5,088
1966	-	16,745	-	2,332	-	146	-	216	-	335	249	754	10,691	434	403	-	70	-	-	1,115	-
1965		18,415	-	2,250	-	138	-	218	-	471	290	918	11,763	438	661	-	89	-	-	1.179	-
1964		18,755	-	2,255	-	149	-	408	-	313	263	984	11,958	495	477	-	74	-	-	1,379	-
1963		23,066	-	2,013	-	147	-	708	-	345	314	1,198	15,695	479	605	-	96	-	-	1,466	-
1962		19,993	-	2,276	-	157	-	825	-	352	288	1,116	12,374	581	534	-	115	-	-	1,375	-
1961		22,172	-	2,436	-	199	-	685	-	497	437	1,160	13,728	655	593	-	150	-	-	1,596	
1960 *		8,475	-	1,101	-	-	-	220	-	237	242	423	4,627	271	310	-	77	-	-	967	
1959		16,667	-	1,340	-	-	-	494	-	388	634	892	10,039	559	526	-	117	-	-	1,678	

(Israel not recorded in 1958 and earlier)

*By country or region of Birth

Source: INS Annual Report 1959-1977
INS Statistical Yearbook 1978 -1979

TABLE B-5

ISRAELI BORN IMMIGRANTS TO U.S. BY SEX AND AGE

	Total Number of Immigrants	% Male	Total Female	% Under 5yrs. old Male	% Under 5yrs. old Female	% 5-9 yrs. old Male	% 5-9 yrs. old Female	% 10-19yrs.old Male	% 10-19yrs.old Female	% 20-29yrs.old Male	% 20-29yrs.old Female	% 30-39yrs.old Male	% 30-39yrs.old Female	% 40-49yrs. old Male	% 40-49yrs. old Female	% 50-59yrs. old Male	% 50-59yrs. old Female	% 60 + yrs. Male	% 60 + yrs. Female
1979	3,093	54.0	46.0	8.1	8.1	9.0	9.6	11.0	11.9	43.0	40.1	17.5	17.6	6.5	6.6	2.7	3.3	2.5	2.2
1978	3,276	51.9	48.1	9.4	9.9	10.5	10.4	12.1	11.8	40.1	37.7	17.0	18.2	6.8	7.3	2.5	3.3	1.2	1.0
1977	3,008	55.4	44.6	9.7	10.0	10.7	13.1	12.1	16.0	39.4	34.5	18.4	17.6	6.3	5.8	1.8	2.0	1.2	1.6
1976	2,982	54.7	45.3	12.1	13.8	11.7	12.7	12.9	17.0	40.4	33.5	16.0	14.4	3.9	5.7	1.9	2.0	0.8	1.1
1975	2,125	55.4	44.6	13.8	16.6	8.8	11.1	12.0	12.6	42.0	37.3	16.5	14.7	4.5	4.8	1.6	2.0	0.4	1.0
1974	1,998	56.9	43.1	8.1	12.0	7.1	8.0	9.1	13.4	52.0	44.4	16.4	14.4	4.3	4.7	0.9	1.7	1.2	1.3
1973	1,917	57.8	42.2	8.5	11.0	6.4	8.0	8.2	12.9	53.4	43.9	16.0	15.2	4.5	5.6	1.1	1.5	1.3	1.9
1972	2,099	55.7	44.3	7.3	10.1	7.4	8.5	11.2	14.5	47.0	41.3	18.2	16.5	5.8	5.1	1.7	1.5	1.1	1.9
1971	1,739	54.5	45.5	7.6	9.1	9.1	11.0	10.5	12.9	42.3	41.9	21.6	17.6	6.0	4.8	1.2	1.5	1.2	1.3
1970	1.980	55.1	44.4	10.6	9.0	10.6	11.0	13.1	20.1	37.9	36.9	20.1	15.6	5.6	5.0	1.0	1.1	0.7	1.1
1969	2,049	53.7	47.3	13.2	11.4	11.6	12.2	16.8	23.3	31.3	30.9	18.9	16.9	6.2	3.0	1.0	1.3	0.8	1.0
1968	1,989	51.8	48.9	11.6	10.7	12.6	12.2	17.6	22.4	29.9	33.5	22.0	16.3	3.8	3.4	0.8	0.5	1.0	1.1
1967	1,481	50.2	49.8	11.4	11.5	11.8	12.6	16.1	19.2	32.4	34.6	23.0	16.8	3.5	3.0	0.6	1.6	0.9	0.7
1966	939	54.5	45.4	11.9	10.1	9.2	14.6	18.2	24.4	36.3	33.7	19.7	11.2	2.5	3.3	1.3	1.6	0.8	0.9
1965	882	51.6	48.4	11.2	12.8	13.4	11.7	24.6	29.0	31.9	32.3	14.1	11.0	2.4	1.9	1.5	1.4	0.9	0.5
1964	940	52.5	47.5	9.7	11.4	15.8	16.6	30.2	30.7	32.5	27.7	9.5	8.7	0.4	2.2	1.4	1.8	0.4	0.9
1963	1,325	51.9	48.1	14.6	12.2	20.3	16.9	24.6	31.6	27.1	27.3	10.9	9.3	1.3	0.8	0.6	1.6	0.7	0.3
1962	1,127	50.0	50.0	14.2	13.6	23.3	23.6	27.2	29.5	24.7	25.1	7.3	8.4	1.8	1.5	0.9	1.3	0.7	0.4
1961	1,318	51.1	48.9	15.8	15.7	31.5	29.6	26.9	27.3	15.0	18.9	7.6	5.1	1.5	1.7	1.3	1.2	0.5	0.5
1960	1,608	49.7	50.3	18.2	16.3	33.0	33.1	24.4	22.9	14.1	17.6	6.1	6.8	2.0	1.6	1.3	1.2	0.9	0.5
1959	2,057	51.8	48.2	18.9	18.2	37.7	34.8	21.5	22.5	11.4	15.4	6.2	5.3	2.4	2.1	1.3	1.2	0.7	0.5
1958	1,681	49.3	50.7	21.0	22.4	35.6	33.8	21.7	21.0	11.7	14.1	7.3	6.6	1.5	1.3	1.0	0.8	0.2	0.1

Source: INS Annual Report 1958-1977
INS Statistical Yearbook 1978-1979

TABLE B-6

ISRAELI BORN ADJUSTED TO PERMANENT RESIDENT STATUS IN THE UNITED STATES UNDER SECTION 245 IMMIGRATION AND NATIONALITY ACT, BY STATUS AT ENTRY AND COUNTRY OR REGION OF BIRTH

Year	Total Adjusted	Foreign Government Officials	Temp. visitors for business	Temp. visitors for pleasure	Transit Aliens	Treaty Traders & Investors	Students	Spouses & Children of Students	Int'l Representatives	Temp. Workers & Trainees	Reps. of Foreign Info Media	Exchange Visitors	Spouses & Children of Exchange Visitors	Nato Officials	U.S. Citizenship claimed	Parolees	All Others
1979	1,459	47	41	930	5	14	232	36	4	21	-	21	55	-	-	27	26
1978	1,697	28	34	1,067	4	13	274	63	4	12	-	38	57	-	-	50	53
1977	1,414	9	22	925	-	33	188	46	-	9	-	50	67	-	-	26	39
1976	1,436	11	20	1,008	-	11	213	43	4	12	-	32	46	-	-	19	17
1975	1,003	30	12	642	-	9	169	38	-	9	-	24	39	-	-	6	25
1974	1,066	9	14	695	-	6	217	25	1	14	-	28	33	-	-	16	8
1973	1,109	16	13	707	2	14	226	32	2	13	-	30	31	-	-	13	10
1972	1,250	13	15	768	1	10	236	59	1	8	-	41	65	-	-	21	12
1971	889	9	8	552	5	11	178	37	-	13	-	27	34	-	-	11	4
1970	1,006	13	14	662	2	8	192	63	3	15	-	11	16	-	-	6	1
1969	851	7	10	605	1	4	155	44	3	6	1	11	3	-	-	1	-
1968	993	10	13	648	1	7	189	81	2	11	-	11	13	-	-	5	2
1967	667	10	6	386	1	-	180	41	-	10	-	16	5	-	-	12	-
1966	404	8	6	219	-	3	113	13	1	6	-	9	6	-	-	17	3

SOURCE: INS ANNUAL REPORT 1966- 1977
INS STATISTICAL YEARBOOK 1978-1979

TABLE B-7
PERSONS BORN IN ISRAEL NATURALIZED
AND NUMBER OF YEARS SINCE ENTRY TO THE U.S.

Year	Total	same year	1 yr.	2 yrs.	3 yrs.	4 yrs.	5 yrs.	6 yrs.	7 yrs.	8 yrs.	9 yrs.	10 yrs.	11 yrs.	12 yrs.	13 yrs
1979	1,166	1	-	5	23	92	106	329	229	100	76	59	39	34	73
1978	1,178	-	5	4	9	87	134	334	221	122	80	72	28	17	65
1977	1,034	-	1	1	15	88	134	298	183	94	60	41	19	16	84
1976	1,105	-	1	5	11	77	83	268	236	136	59	39	17	13	70
1975	998	-	1	2	4	83	83	305	237	108	44	27	21	19	64
1974	888	1	4	7	11	70	61	286	201	87	34	25	20	19	62
1973	829	1	6	3	10	89	60	288	118	54	38	39	23	31	69
1972	698	1	2	2	7	63	75	216	89	47	42	33	29	30	62
1971	708	-	-	3	10	80	66	168	121	61	59	36	29	25	50
1970	572	-	6	-	11	78	35	141	78	63	42	27	25	26	40
1969	608	-	1	1	10	60	40	174	114	57	48	22	40	10	31
1968	573	-	2	-	11	58	48	188	103	60	36	30	18	10	9
1967	538	-	-	-	19	60	49	168	124	42	31	12	10	5	14
1966	539	1	3	-	13	67	37	193	110	59	25	11	5	3	12
1965	533	-	-	2	9	62	30	243	107	41	10	10	5	2	12
1964	530	2	2	-	10	46	61	276	72	26	12	8	2	2	11
1963	465	1	2	3	13	50	78	196	79	16	7	2	1	2	15
1962	350	-	-	-	11	39	50	177	37	14	2	4	4	3	9
1961	243	-	-	2	5	57	45	61	40	15	4	2	4	1	7
1960	237	1	2	-	11	53	26	88	22	12	9	3	7	-	3
1959	185	-	1	2	9	54	21	54	24	2	5	9	2	1	1
1958	151	1	1	1	10	37	15	51	11	6	←				18
1957	155	-	5	-	10	35	21	30	23	←					31

Source: INS Annual Report 1957-1977
INS Statistical Yearbook 1978 - 1979

TABLE B-8

NON-IMMIGRANT ISRAELI BORN AND ISRAELI PERMANENT RESIDENTS ADMITTED BY CLASS (Data Exclude Border Crossers, Crewmen, and Insular Travellers. and Others Entering with Multiple Entry Documents are only Counted on First Admission)

YEAR	Number Admitted	Foreign Govern. Officials	Temp. Visitors for Business	Temp. Visitors for Pleasure	Transit Aliens	Treaty Traders & Invs.	Students	Spouses & child. of stud.	Int'l. Reps.	Temp. Wkrs. and Trainees	Spouses and children of Temp. Wkrs. and trainees	Repts. of Foreign Media	Exchange Visitors	Spouses & Children of exch. visitors	Fiances of U.S. citizens	Children of fiances of U.S. citizens	Intra Co. Transferees	Children & Spouses of Intra Co.	Nato Offic	Returning Resident Aliens
1979B	47,084	935	5,129	29,229	913	523	617	145	390	181	117	90	593	520	44		54	31	-	7 ,573
1979R	56,310	1,124	7,788	41,800	1,281	832	692	167	434	234	138	138	769	627	72	2	60	38	-	114
1978B	62,565	1,488	4,284	37,940	1,008	895	1,241	287	250	258	197	60	1,094	1,240	89	2	90	71	2	10,069
1978R	70,663	1,863	8,806	51,254	1,707	1,207	1,412	314	361	401	362	93	1,487	1,450	112	1	91	69	2	133
1977B	57,063	1,187	6,529	34,220	758	816	1,221	325	204	236	245	40	978	1,396	65	3	54	65	-	8,721
1977R	59,551	1,397	8,441	41,963	826	1,088	1,470	362	284	303	270	59	1,294	1,585	86	3	45	60	-	15
1976B	20,342	529	1,248	12,346	218	524	589	181	77	102	124	15	360	875	24	1	21	35	-	3,073
1976R	53,618	1,501	7,706	38,207	757	848	1,236	310	241	265	200	81	899	1,121	87	4	55	77	1	22
1975B	45,609	950	4,307	29,441	676	467	1,001	206	154	276	124	47	586	863	67	-	38	116	-	6,236
1975R	51,093	1,156	6,426	37,408	792	684	1,233	300	220	468	141	64	839	1,003	98	3	56	120	1	81
1974B	39,936	882	3,872	23,367	648	536	1,284	313	159	220	142	29	591	742	69	1	21	12	-	7,048
1974R	42,230	1,074	5,333	29,051	709	769	2,276	359	228	308	153	53	846	885	94	2	32	15	-	43
1973B	35,966	762	3,033	20,851	645	610	1,002	292	112	354	140	23	470	663	50	2	13	25	-	6,919
1973R	37,088	984	4,506	25,974	739	886	1,206	329	166	453	164	46	708	763	74	2	31	44	-	23
1972B	33,379	920	2,930	19,161	760	549	1,158	250	125	305	203	32	690	620	39	3	15	13	-	5,606
1972R	32,874	1,101	4,136	22,175	705	815	1,278	264	179	358	222	49	801	661	57	3	24	13	-	33
1971B	28,379	742	2,627	18,459	889	560	1,025	234	109	348	193	45	467	544	28	1	9	7		2,092
1971R	30,950	970	3,693	20,930	933	783	1,206	266	144	397	204	67	607	611	38	1	7	10		82
1970B	24,215	865	1,724	14,615	975	337	1,088	252	86	246	21	25	456	438	-	1	1	-		3,085
1970R	27,099	1,385	2,124	17,740	1,127	541	1,230	287	151	310	22	49	608	504	-	1	-	-	-	20
1969B	22,961	880	1,772	13,463	993	279	946	251	84	212		25	400	502					-	3,154
1969R	25,129	1,325	2,920	16,090	1,351	446	1,076	289	132	293		39	587	568					-	13
1968B	19,684	525	1,253	12,272	1,573	265	722	194	104	474		30	391	477					-	1,404
1968R	25,500	925	2,457	16,332	2,286	462	893	236	175	511		53	570	570					-	30
1967D	12,191	317	677	8,564	604	180	552	178	84	62		18	199	337					-	419
1967R	17,887	631	1,668	12,325	899	384	725	215	124	93		36	371	411					-	5
1966B	9,128	360	444	5,388	186	161	515	187	57	84		17	211	292					2	1,224
1966R	16,443	665	1,622	11,742	243	299	621	210	104	132		37	387	367					-	14
1965B	11,704	356	708	7,693	186	162	525	132	51	153		14	227	310					-	1,187
1965R	16,658	691	1,418	12,309	210	261	562	154	80	213		30	353	364					-	13
1964B	10,067	442	673	6,394	159	135	481	113	70	64		19	210	177					-	1,130
1964R	14,130	718	1,204	10,225	186	245	552	126	106	111		26	332	283						16
1963B	8,626	337	655	5,110	312	118	461	88	41	96		10	197	263						938
1963R	11,914	588	1,137	8,057	436	218	522	95	75	122		22	232	307						3
1962B	7,316	315	563	4,408	292	87	427	35	25	81		14	194	78						797
1962R	10,341	549	1,122	6,875	416	175	492	38	48	107		35	385	90						9
1961B	6,246	257	687	3,530	352	76	383		46	103		17	160							635
1961R	8,759	475	1,285	5,320	442	148	456		58	217		37	313							8
1960B	5,373	190	571	3,077	352	51	351		20	134		6	156							465
1960R	6,967	363	950	4,122	499	96	396		30	185		17	301							8
1959B	3,819	181	368	2,247	231	21	271		35	54		10	132							269
1959R	5,620	347	709	3,400	324	67	337		53	95		24	257							7
1958B	3,583	258	414	1,883	321	25	265		32	39		19	232							95
1958R	5,240	375	734	1,884	443	35	309		37	69		24	315							14
1957B	2,407	103	359	1,369	272	12	152		21	24		4	77							14
1957R	4,108	217	676	2,243	508	27	199		32	40		5	150							11
1956B	1,928	133	247	1,068	150	15	150		12	16		-	69							68
1956R	3,602	296	564	2,006	249	32	180		26	96		4	145							4

TABLE B-9

ISRAELI IMMIGRANTS ADMITTED BY CLASSES UNDER U.S. IMMIGRATION LAWS AND COUNTRY OR REGION OF LAST PERMANENT RESIDENCE AND COUNTRY OF ORIGIN OR BIRTH BY YEAR OF ADMISSION TO THE U.S.

Year Admitted	Number Admitted	Immigrants Subject to Numerical Limitations	IMMIGRANTS EXEMPT FROM NUMBERCAL LIMITATIONS					
			Total	Parents of U.S. Citizens	Wives of U.S. Citizens	Husbands of U.S. Citizens	Children of U.S. Citizens	Special Acts of Congress
1980B	3,517*							
1980R								
1979B	3,090	1,923	1,170	76	379	527	89	169
1979R	4,304	2,693	1,611	178	541	691	91	195
1978B	3,276	2,079	1,197	55	470	444	130	146
1978R	4,460	2,810	1,650	142	659	612	125	175
1977B	3,008	2,117	891	44	255	399	104	138
1977R	4,446	3,143	1,303	132	371	573	103	193
1976B	3,827	2,678	1,149	46	325	483	137	199
1976R	6,404	4,675	1,729	151	491	726	134	306
1975B	2,125	1,510	615	20	176	259	51	146
1975R	3,509	2,530	979	80	281	414	56	215
1974B	1,998	1,381	617	15	185	268	40	144
1974R	2,891	1,899	992	76	297	436	42	195
1973B	1,917	1,260	657	27	197	331	30	97
1973R	2,879	1,825	1,054	66	308	534	39	157
1972B	2,099	1,542	557	22	176	275	35	72
1972R	2,995	2,059	936	62	263	507	31	114
1971B	1,739	1,287	452	27	142	232	25	39
1971R	2,308	1,613	695	66	216	342	35	57
1970B	1,980	1,563	417	16	134	186	39	47
1970R	3,169	2,405	764	96	250	312	56	52
1969B	2,049	1,724	325	11	124	135	34	22
1969R	3,739	3,090	649	93	243	239	45	29
1968B	1,989	1,526	146	174	57	34	-	32
1968R	3,706	2,867	245	277	69	59	38	29
1967B	1,481	1,163	123	112	29	-	15	26
1967R	2,565	1,917	215	230	31	34	17	45
1966B	939	655	82	134	22	-	25	14
1966R	1,846	1,335	144	215	26	37	23	20
1965B	882	571	122	28	-	37	6	19
1965R	2,002	1,521	195	30	38	17	7	17
1964B	940	616	132	30	-	20	7	41
1964R	2,320	1,775	226	32	52	14	9	52
1963B	1,325	865	110	31	-	20	5	184
1963R	3,466	2,748	190	29	70	16	5	204
1962B	1,127	805	78	31	-	25	6	189
1962R	3,015	2,384	156	34	80	21	6	148
1961B	1,318	1,063	255		78	76	17	84
1961R	3,774	3,340	434		158	143	23	110
1960B	1,608	1,275	333		100	72	32	129
1960R	4,478	3,909	569		224	139	42	164
1959B	2,057	1,624	433		84	63	23	263
1959R	5,335	4,666	669		205	173	30	261
1958B	1,681	1,283	398		70	61	21	246
1958R	4,788	3,996	792		139	127	21	511
1957B	1,275	778	497		51	54	39	359
1957R	2,600	2,223	377		143	139	30	65
1956B	857	507	350		52	55	23	118
1956R	2,175	1,799	376		139	162	30	41
1955B	471	339	132		44	43	22	23
1955R	1,525	1,267	258		101	117	20	20
1954B	515	391	124		42	44	25	13
1954R	1,778	1,545	233		68	119	21	25
1953B	421	320	101		48	17	11	25
1953R	1,344	1,199	245		56	47	11	31

Source: INS Annual Report 1957-1977
INS Statistical Yearbook 1978-1979

* Interview with Stephen Schroffel, Chief, Statistical Analysis Branch, Immigration and Naturalization Service

(B = Israeli Born; R = Israel is country of last permanent residence)