

Highlights of the CJF 1990 National Jewish Population Survey



A Publication of the
Council of Jewish Federations
in association with the
Mandell Berman Institute-North American Jewish Data Bank
The Graduate School & University Center, CUNY

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Introduction to the CJF 1990 National Jewish Population Survey

In 1988, the Council of Jewish Federations (CJF) agreed to conduct a National Jewish Population Survey (NJPS) during 1990. This followed an initial recommendation of the October 1987 World Conference on Jewish Demography in Jerusalem which was endorsed by the Council's National Technical Advisory Committee on Jewish Population Studies (NTAC).

The Council of Jewish Federations is the continental association of 189 Jewish Federations, the central community organizations which serve nearly 800 localities in the United States and Canada. Federations in turn work with constituent agencies and the voluntary sector to enhance the social welfare of the Jewish community in areas such as aging, youth services, education and refugee resettlement. Established in 1932, CJF helps strengthen the work and the impact of Jewish Federations by developing programs to meet changing needs, providing an exchange of successful community experiences, establishing guidelines for fund raising and operations and engaging in joint planning and action on common purposes dealing with local, regional and international needs.

A National Jewish Population Study was conducted by CJF in 1970-71. Significant changes have taken place since then in the social, demographic and religious structure of the American Jewish community which demonstrated the need for a new study. Furthermore, although approximately 60 communities have conducted local Jewish population studies since 1970, their scope and consistency vary considerably and generally do not cover smaller communities or rural areas.*

Following the recommendation of the NTAC, CJF commissioned ICR Survey Research Group of Media, PA, to undertake a national sample survey of 2,500 households drawn from a qualified universe of households containing at least

one person identified as currently or previously Jewish. This sample was to be obtained by random digit dialed (RDD) telephone interviews. The main, final stage of the data collection was timed to occur in 1990 following the U.S. Census, thereby insuring maximum comparability between the Jewish survey data and census statistics. The interviewing period (late spring and early summer) is a time when most college students can be reached in their families residences and other dwelling places that are more permanent than dormitories. The interviewing period is also commensurate with the time that most sunbelt part year residents are in their more permanent homes.

For approximately one year preceding the survey, beginning in April 1989, ICR conducted Stage I of the National Jewish Population Survey (NJPS). This entailed incorporating a series of four screening questions into its twice weekly general market Excel telephone surveys to obtain a random sample to determine Jewish qualification and recruitment of households. The four screening questions in Stage I were asked in the following order:

- 1. What is your religion?
If not Jewish, then . . .**
- 2. Do you or anyone else in the household consider themselves Jewish? If no, then . . .**
- 3. Were you or anyone else in the household raised Jewish?
If no, then . . .**
- 4. Do you or anyone else in the household have a Jewish parent?**

This screening stage of the survey obtained information on the religious preference of 125,813 randomly selected adult Americans and the Jewish qualification of their households. It was determined initially that 5,146 households

contained at least one person who qualified as "Jewish" or Jewishly affiliated as determined by the screening questions. During Stage II, the inventory stage, attempts were made to re-contact households to re-qualify potential respondents and solicit participation in the 1990 NJPS. During this procedure, a number of potential respondents dropped out of the survey sample due to changes in household composition or to disqualification upon further review.

Stage III, the final interviewing stage of the survey, yielded a total of 2,441 completed interviews with qualified respondents. The statistics reported here are drawn from these households. Through a process of scientific weighting procedures, utilizing all 125,813 Stage I interviews, the sample of Jewish households represents about 3.2 million American households nationally.

The survey interviews collected information about every member of the household. Thus, the study was able to ascertain important personal information about 6,514 persons in the surveyed households. Appropriate weighting procedures indicate that the number of persons in the surveyed households represents about 8.1 million individual Americans, a number of whom are not themselves Jewish, reflecting the mixed composition of the households in the Jewish sample.

During the interviews, a vast array of information was collected, only a fraction of which can be presented in this profile report. Since the information is derived from respondents, the data reflect a subjectivity factor on two levels. Firstly, respondents applied their own interpretation to the questions and secondly, they replied in terms which were personally meaningful. Readers must be aware that respondents fit themselves into constructs and categories in terms of their own understanding, experience and environment, rather than the official ideology of movements and organizations. This is

* For further information on the rationale for the 1990 NJPS, see Sidney Goldstein and Steven Huberman, *A Handle on the Future - The Potential of the 1990 Survey for American Jewry*, New York, North American Jewish Data Bank Reprint Series #4, 1988.

particularly true of questions dealing with attitudes and practices which are inevitably more ambiguous than demographic characteristics such as age or place of residence.

One must also accept the fact that in the United States, religion and ethnicity are voluntary expressions of identity. Americans are at liberty to construct identities and practices as they desire or require. Consequently many people exhibit inconsistencies in their behavior with respect to normative expectations. Neither the full complexity of the situation nor the underlying rationale for such behavior can be found in this abridged overview. For that, the reader will have to await later in-depth analyses and especially the series of monograph volumes to be published by the State University of New York Press in the coming years. The 20 thematic volumes in this planned series will explore in exacting detail the basic patterns and the explanations for them. Some of the subjects to be covered in the series include philanthropy, geography, education, labor, social stratification, household structure, Jewish identity, intermarriage, denominational change, fertility, women, the elderly, adolescents, children and social service needs. This publication can only provide a superficial preview of the much larger picture. However, the evidence presented indicates quite clearly that American Jews in 1990 are not a monolithic entity. The dynamics of social change are both the rationale and the theme for this research report.

An objective assessment of behaviors and attitudes among a diverse population obviously requires that, to be fair to both respondents and interested parties, researchers report the findings for different types of Jews and households separately, rather than merely providing overall rates and totals. For example, the NTAC believed it would be inappropriate to include in a single measure of Jewish religious behavior those persons who do not currently follow Judaism in a statistic along with those who do adhere to Judaism. On the other hand, it is important to know which

traditional religious rituals have been transformed into secular or ethnic ceremonies by non-religious Jews. The results are reported separately for different groups depending upon the respondents' perceptions of their own Jewishness.

Considerable attention and thought has been given to judging the logic and relevance of the data and the unit of analysis used. Therefore, in using this report it is very important for readers to clearly note the definitions of the type and size of the sub-population which accompany each of the charts and tables, and also whether the sub-population encompasses males or females, all persons, or just adults. Also it would be misleading to overstate the precision and accuracy in the estimation procedures (see methodological appendix). Numbers are rounded to the nearest 5,000 or 10,000, and even 100,000 for large totals. Thus, not all columns add up precisely, and some percentages are rounded causing totals to equal 99 or 101 percent. In the interest of space, some data are only provided in the narrative and do not appear in tables or charts.

Two final points need to be stressed:

- 1) The data presented relate to a cross-sectional view, a still frame photograph taken in the late Spring and Summer of 1990. Neither the attitudes and behaviors, nor the identities of the population, are static. Individuals and households are constantly moving in and out of the categories. The evidence suggests that very little is fixed in the dynamic community formed by contemporary American Jews.
- 2) The findings are based on a sample of the total population. They are, therefore, subject not only to errors arising from respondents providing wrong information but also to errors associated with the use of a sample to represent the entire universe of American Jewry. The Methodological Appendix at the end of this report discusses these issues and indicates the magnitude of the sampling errors associated with the data presented.

The People

Jewish Identity Constructs

It was the plan of this study to spread the widest possible net and provide an opportunity for as many people as possible to reveal whatever was Jewish about their identity, even if they did not currently consider themselves Jewish. This study does not therefore arrogate to itself the ultimate definition of who or what is a Jew nor the setting of permanent boundaries to the American Jewish community; it merely recorded and collated answers given by the public. No respondent was asked to document any claim or answer.

The four points of possible qualification in the screener were supplemented in the main questionnaire by questions on 1) each individual's current religion, 2) religion raised, and 3) religion at birth. The data produced the Jewish identity constructs shown in Table 1. It must be emphasized that it is possible to create alternative typologies from these data so that other analysts, if they wish, can create a "Jewish population" in keeping with their particular ideology or purpose e.g. a Halakhic population. The typologies reflect a principal feature of Jewishness, namely that it is an amalgam of ethnicity and religion, and the fact that America allows for choice about one's religio-ethnic identity.

BJR: Born Jews: Religion Judaism

Persons who were born Jewish and reported their current religion as Jewish, clearly belonged in the survey. They constitute the largest component of the population. The other five categories of Jewishness which relate to only one of the two dimensions of Jewishness, either ethnic or religious, present definitional problems at the conceptual and individual or practical levels.

JBC: Jews By Choice

This category comprises persons who are currently Jewish but were born Gentile. Within this group 70 percent have formally converted to Judaism, while 30 percent report that they practice Judaism though they have not undergone a formal conversion, at least as yet. Since we rely upon self-reporting, and no consensus exists among the religious denominations as to the acceptability of these "conversions," the neutral term, Jew by Choice has been adopted for the entire group. Children comprise only 10,000 of these persons.

JBR: Jews By Religion

Persons who were born Jewish and reported their current religion as Jewish (BJR) and Jews by Choice (JBC) collectively make up this group.

JNR: Born Jews With No Religion

Included are persons who identify as Jewish when asked but reported "none," "agnostic," or "atheist" to a question on their current religion. They are commonly referred to as "secular Jews".

Together, the above three categories total just over 5.5 million people, which we call the Core Jewish Population, our major focus in this report. The 1970 NJPS estimate for the Core Jewish Population was 5.4 million persons.

JCO: Born/Raised Jewish, Converted Out

This group comprises adults who report that at one time, they were Jewish by religion, but they have rejected Judaism and currently follow a religion other than Judaism. They are a diverse group, most of whom were the children of mixed marriages and are currently Christian. It must be remembered that the whole process is subjective. No precise definition was provided as to what being "born Jewish" or "raised Jewish" meant. Nevertheless, what they have in common is a decision to reject Judaism and follow a religion other than Judaism.

JOR: Adults of Jewish Parentage With Other Current Religion

This group consists of adult respondents who qualify for inclusion by reporting Jewish parentage or descent, but were raised from birth in a religion other than Judaism. For instance, they may report a Jewish mother, but also that they were raised as Roman Catholics and report that this is their current religion. Nevertheless, many consider themselves Jewish by ethnicity or background. Frequently the children of mixed marriages, they report an almost even balance of Jewish fathers and mothers.

JCOR: Children Under 18 Being Raised With Other Current Religion

This group is much larger in size than either the JCO or JOR. It consists of children under eighteen years of age, who have a "qualified Jew" as a parent (or step-parent in a few cases) but are being raised in a religion other than Judaism. The vast majority are currently Christians of various denominations. Among these children, over 40 percent have a parent in the categories BJR or JNR who is in an inter-faith marriage. However, the majority are children of JCO or JOR parents and have one Jewish (BJR) grandparent. Obviously, none of this group has yet had the same opportunity as the adult JCO or JOR group members to identify themselves positively as Jews (by ethnicity) or to reject this identity option. Nor have they had much exposure to Judaism.

GA: Gentile Adults

Any adult who was not and had never been identified as Jewish by religion or ethnic origin was defined a Gentile. No Gentile adults were interviewed as respondents to the survey except in two cases where the only qualified Jewish person residing in the household was a child. However, basic socio-demographic information on each Gentile member of a household was obtained as part of the

household roster and such information is presented below where relevant to the understanding or completion of the picture for the Jewish population.

Aggregate Groups

It must be remembered that all these Jewish identities emerged from a common process. All of the people enumerated participated in the survey voluntarily, and the data exist as a result of their cooperation with the interview. This participation in the National Jewish Population Survey is a practical manifestation of their Jewish identification. Nevertheless, it was believed that a conceptual distinction should be recognized between two types of Jewish populations; a core Jewish population and a penumbra or peripheral population. These aggregates and their estimated population sizes are provided in Chart 2.

CJP: Core Jewish Population

The Core Jewish Population (CJP) is an aggregate which reports no non-Judaic religious loyalty. It is comprised of three identities: those who currently report their adherence to Judaism, both Born Jews and Jews by Choice (BJR, JBC), as well as those Born Jews without a current religion (JNR). This population is the one which most Jewish communal agencies seek as their clientele. This population can be subdivided when necessary into the Judaic population (JBR), i.e., currently of Jewish religion, and the secular Jews with no religion (JNR).

Jewish Descent Population

This group, which has Jewish ancestry, includes all the Core population except those born Gentiles (JBC), plus the three identity groups of Jewish descent or extraction which lie beyond the Core where persons currently follow another religion, i.e., JCO, JOR and JCOR.

Jewish Identity Constructs - 1990 National Jewish Population Survey

CHART 1
Jewishly Identified Population - 6,840,000

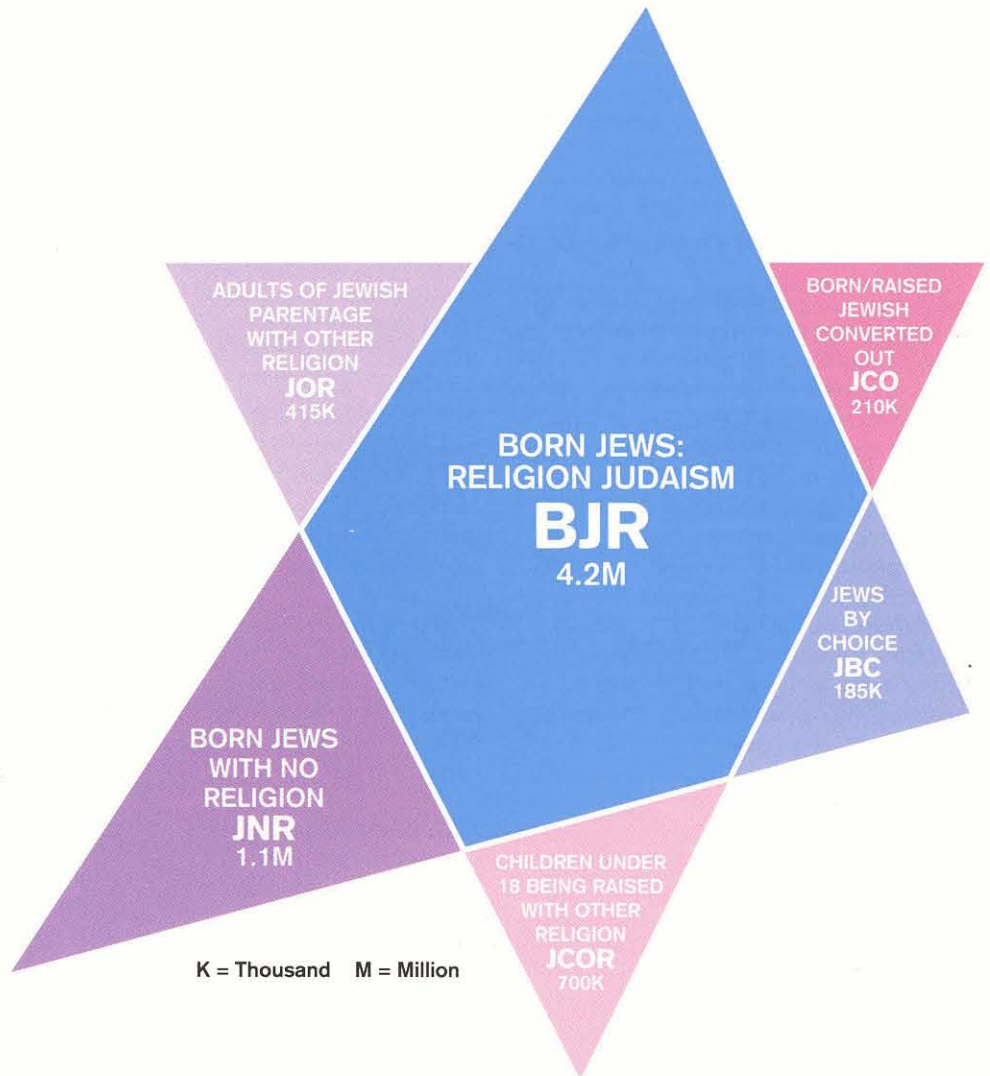


CHART 2
Core Jewish Population (CJP) - 5.5 Million

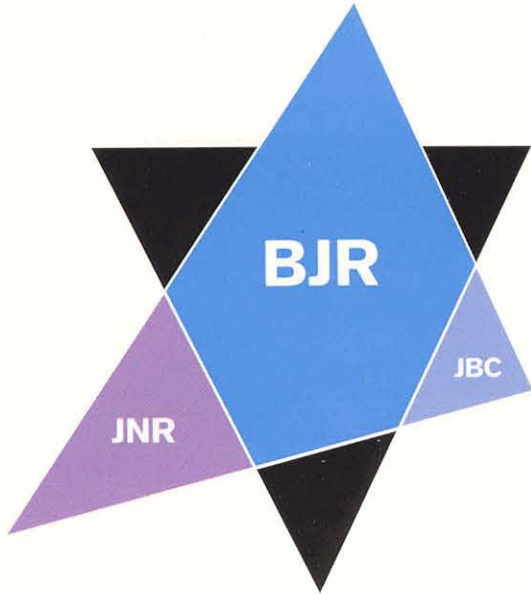


CHART 3
Jews by Religion (JBR) - 4.4 Million
 (Includes 100,000 institutional and unenumerated persons)



CHART 4
Jewish Descent Population - 6.6 Million

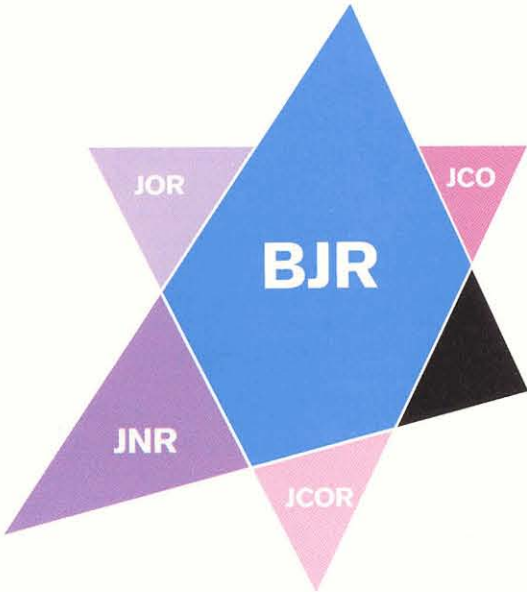
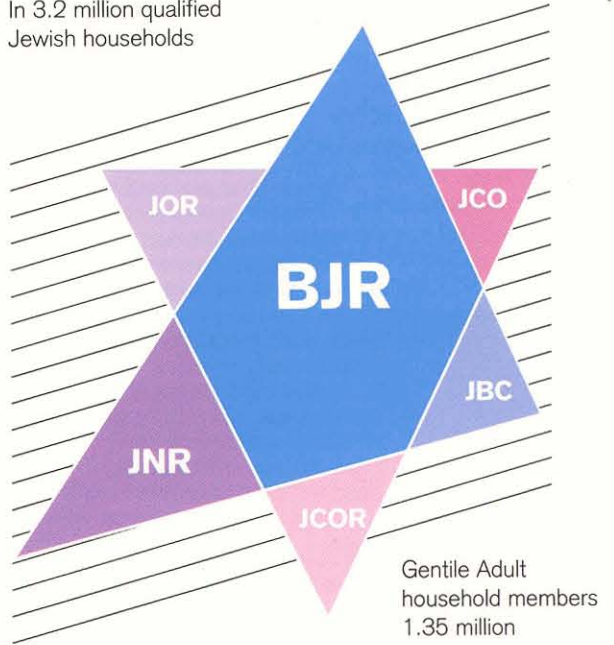


CHART 5
Total Population - 8.2 Million
 In 3.2 million qualified Jewish households



The Total Population

The estimated total population of American Jewry in 1990 is presented in Table 1. The numbers are derived from extrapolating the survey findings using appropriate scientific weighting to the national level (see Methodological Appendix for details). The total population includes all 8.1 million persons currently residing in the 3.2 million households where some identify themselves either ethnically or religiously as Jewish. As Table 1 shows, it includes a considerable proportion (16 percent) of unqualified persons (Gentiles), as well as those who qualify by having some kind of Jewish identity.

The Unenumerated Population

In addition to the survey, a thorough investigation was carried out to estimate the population which our sampling methodology might have overlooked, i.e., those not residing in private households or without access to a telephone. It is estimated around 80,000 Jewish persons residing in institutions such as nursing homes, hospitals or prisons as well as the homeless were missed. In addition, based upon CJF data, approximately 20,000 Jewish immigrants arrived from the Soviet Union after the screening stage was initiated, and were thus unable to be included in the selection procedure for this survey. These 100,000 Jewish individuals have been included in the gross national totals in Table 1 and in Charts 1-6, but are necessarily excluded from results which rely on the survey questions.

TABLE 1
U.S. Jewish Population 1990

JEWISH IDENTITY CATEGORY		Number	Percent of Jewishly Identified Population	Percent of Total Population in Qualified Households
BJR	Born Jews: Religion Judaism	4,210,000*	62	51
JBC	Jews by Choice - Converts	185,000	3	2
JBR	(Jews by Religion)(BJR & JBC)	(4,395,000)	(65)	(53)
JNR	Born Jews with No Religion (secular)	1,120,000	16	14
CJP	CORE JEWISH POPULATION (BJR, JBC, & JNR)	5,515,000	(81)	(67)
JCO	Born/Raised Jewish, Converted Out	210,000	3	3
JOR	Adults of Jewish Parentage with Other Current Religion	415,000	6	5
JCOR	Children Under 18 Being Raised with Other Current Religion	700,000	10	9
	Total Jewish Ethnic or Religious Preference	6,840,000	100	84
GA	Gentile Adults Living with Total Jewish Population	1,350,000		16
	Total Jewish Population in 3.2 Million Qualified Jewish Households	8,200,000		100

* Includes 100,000 institutionalized and unenumerated persons

The Age and Sex Structure - Population Pyramids

Six population pyramids are presented in this section. Charts 6-8 and 11 indicate populations by hundred thousands, and each is visually comparable.

Inflows and outflows from the Core Jewish Population are presented in Charts 9 and 10 indicating populations by thousands. The scales are different from the other four, but since the same scale is used for both, visual comparisons are again possible.

The Total Population (Chart 6)

This population includes all 8.1 million persons in the surveyed households. It excludes the institutional and un-enumerated population for whom detailed 5-year age and sex breakdowns are unavailable. The total population is well balanced by sex; 49.4 percent is male. It is also a comparatively young population for two reasons. Firstly, it excludes around 70,000 institutionalized elderly persons. Secondly, it includes a large number of persons who are young adult Gentiles living with Jews. Therefore, the top of the pyramid includes the Jewish grandparents of the children at the bottom but not the Gentile grandparents of children with mixed backgrounds. While 20.4 percent of the total population is under age 15, 13.7 percent is age 65 and over. The comparative figures for the total U.S. population are 21.6 percent under age 15 and 12.6 percent age 65 and over. For the U.S. White population this is respectively 20.6 percent and 13.5 percent.

The Core Jewish Population (CJP) (Chart 7)

This smaller population results when the Gentiles (GA) and persons of Jewish descent but currently following another religion (JCO, JOR, JCOR) are removed. A balanced sex ratio is maintained (49.6 percent male), but a considerably older population structure is evident. The subtraction of the Gentile and religiously

CHART 6

Age by Sex: Total Population in All Households
(In thousands)

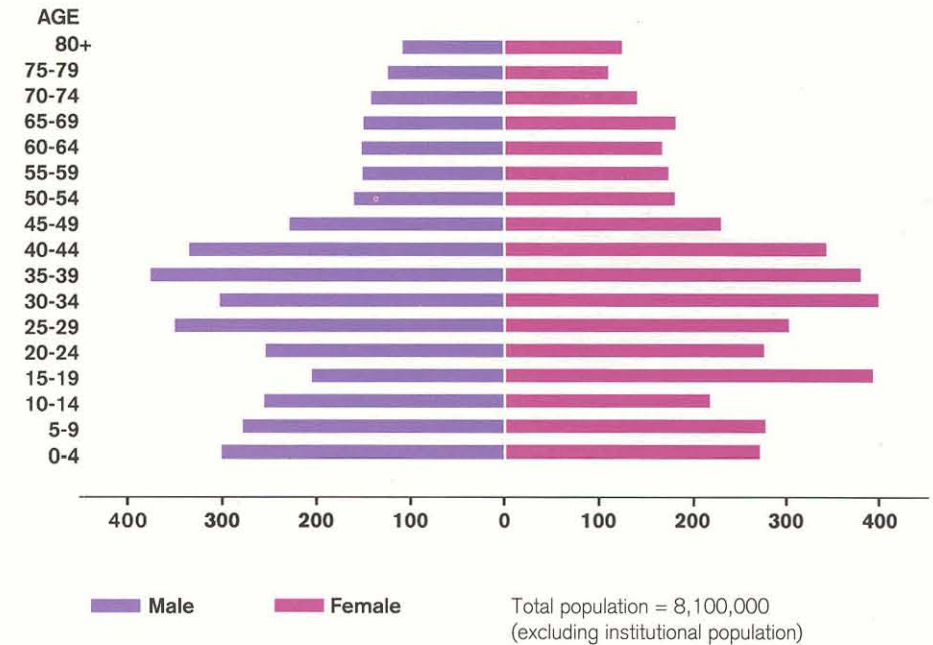
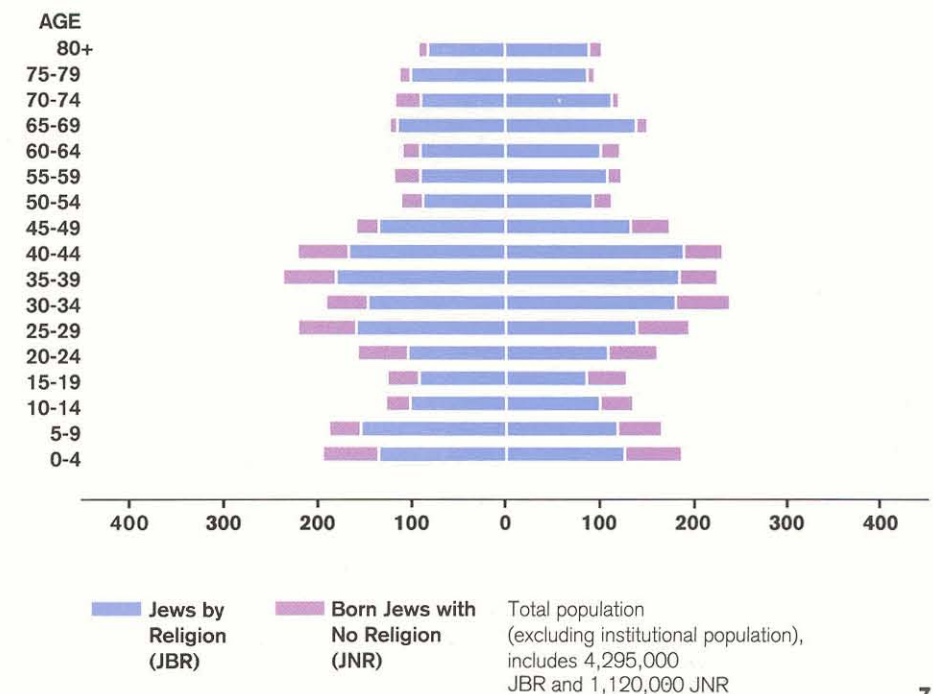


CHART 7

Age by Sex: The Core Jewish Population
(In thousands)



assimilated groups has larger effects at the base of the pyramid, among younger persons, than among older persons at the top.

When the Jews by Religion (JBR) and the secular Jews (JNR) are compared in this pyramid, it is clear that the JNR category contain a larger proportion of the younger age groups. Jews By Religion (JBR) have a relatively old age structure.

Of the Core Jewish population, 18.9 percent is under age 15 years while 15.3 percent is aged 65 and over. When the institutionalized elderly, most of whom are female are added, this elderly population rises to constitute 16.5 percent of the total Core Jewish population of 5.5 million persons. When compared to the total U.S. population age distribution the Core Jewish population contains proportionately nearly one-third more elderly persons.

Jewish Descent/Other Current Religion (Chart 8)

Composed of the JCO, JOR and JCOR populations, this group is comprised of the losses from assimilation out of the Core Jewish Population over the past two or three generations. It is obvious that the pace of such losses has increased in recent years as evidenced by the larger proportions in the younger age groups.

Jews By Choice (JBC) (Chart 9)

This population pyramid shows a clear bias towards females aged 30-50. Two-thirds of the Jews By Choice are females. This pattern clearly results from the conversion of many women upon their marriage to a Jew. Surprisingly, few conversions of children are evident considering the relatively high levels of adoption and remarriage in the Core Jewish population. The overall low numbers of converts to Judaism is also an important finding. Moreover, as of 1990, 30 percent of the Jews By Choice have not been formally converted to Judaism.

CHART 8

Age by Sex: Jewish Descent with Other Current Religion

(In thousands)

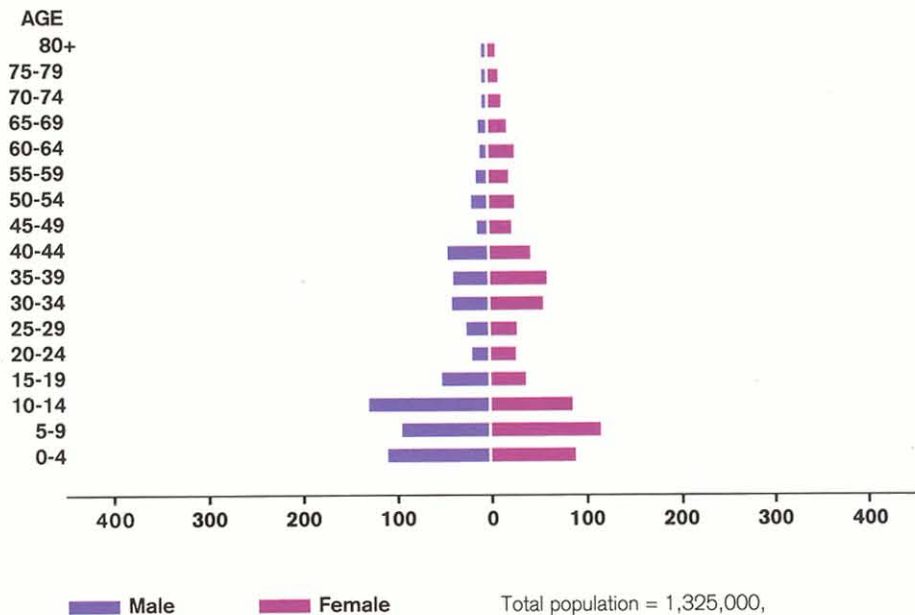
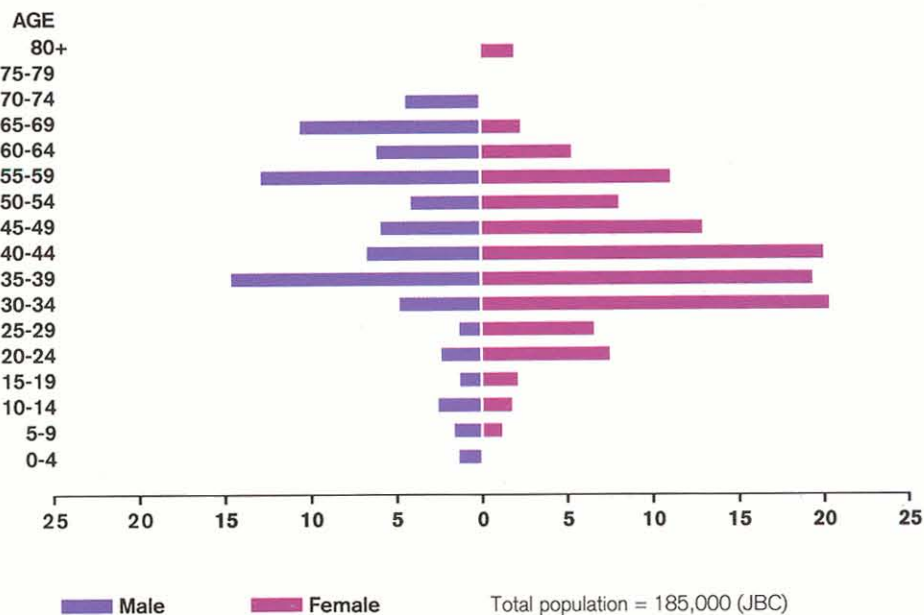


CHART 9

Age by Sex: Jews by Choice and Converts to Judaism (JBC)

(In thousands)



Adult Converts Out Of Judaism (JCO) (Chart 10)

This population pyramid is directly comparable in scale to Chart 9. It is composed of persons who were either born or raised as Jews but have chosen to practice another religion. A majority are the offspring of intermarriages. Around a quarter were raised as Christians, possibly in mixed faith or syncretic households. Again, the sex ratio is heavily skewed towards women.

However, this population is a little older than that of Jews By Choice, which suggests the movement of converts in and out of Judaism has recently become more balanced. The overall picture on movement into and out of Judaism appears to consist disproportionately of an exchange of females between the Core Jewish and the Gentile populations of the United States.

Gentile Adult Population (GA) (Chart 11)

This population is mainly composed of the spouses of the Core Jewish and Jewish Descent/Other Religion populations. Again, the quickening pace of assimilation is evident in the shape of the pyramid, pointing to more younger adults reflecting the nature of this population. Interestingly, for those under age 45 no strong sex bias is evident suggesting that intermarriage now occurs equally among Jewish males and females. Among those age 45, and over there are somewhat more males.

CHART 10

Age by Sex: Adult Converts Out of Judaism (JCO) - Born or Raised Jewish
(In thousands)

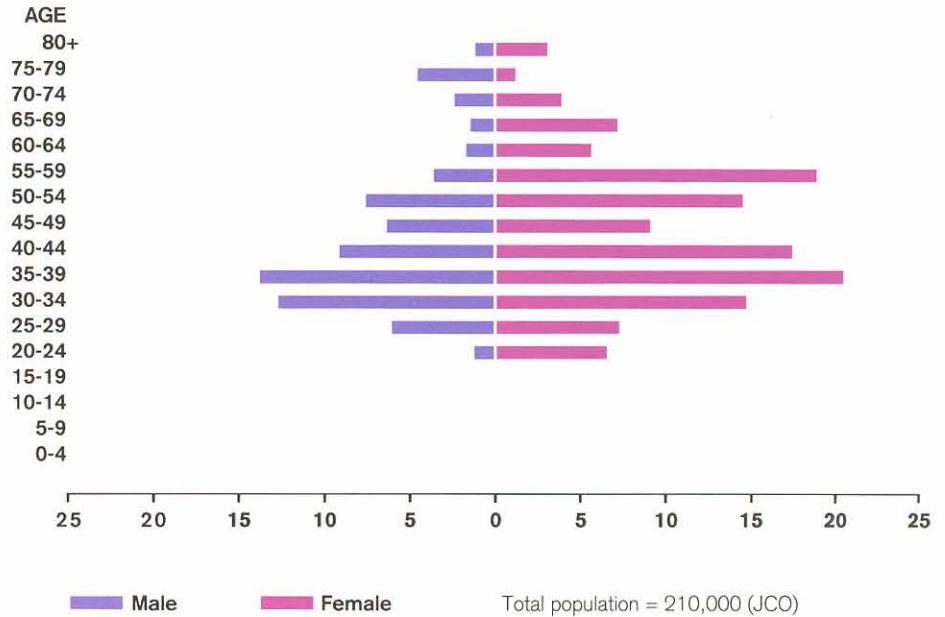
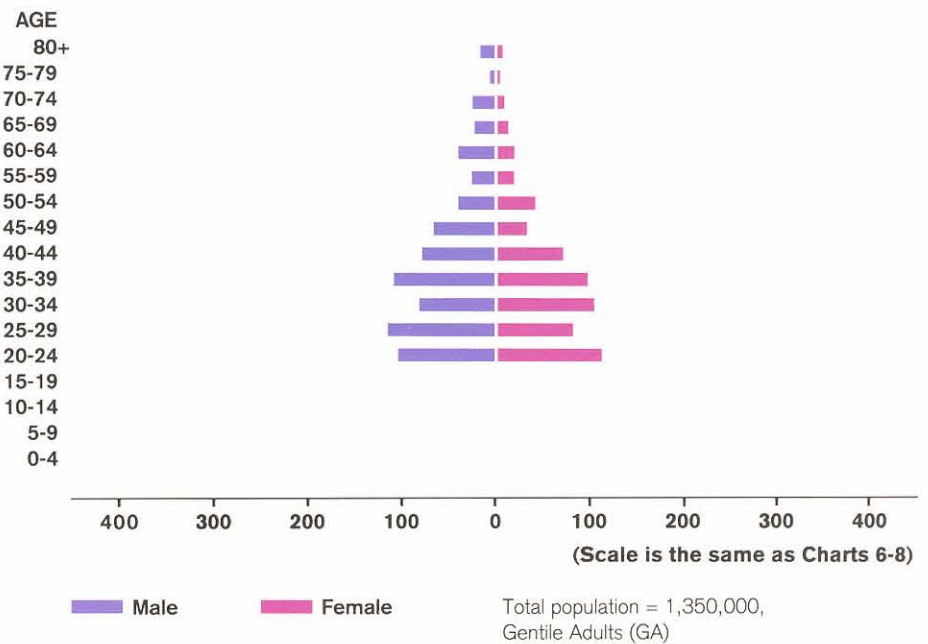


CHART 11

Age by Sex: Gentile Adult Population (GA) Living in Households with Qualified Jews
(In thousands)



The Origins of the Population

By birthplace, the survey population is overwhelmingly American born. Nine of ten (91.8 percent) of the Total Population and a very similar proportion (90.6 percent) of the Core Jewish Population were born in the United States.

The Americanization of the population, was measured by the number of each respondent's grandparents born in the United States. A clear inter-generational pattern of assimilation is suggested. The data in Table 2 show a clear trend (from the top left to the bottom right) which attests to an increasing remoteness from Judaism with each successive generation a family is resident in America. Whereas only 11 percent of Jews by Religion (JBR) had all four grandparents born in the U.S. and as many as 68 percent had all born abroad, almost half (46 percent) of the JOR group had all of their grandparents born in the U.S. and only one fifth had none born in this country.

In terms of race, 3.5 percent of all qualified respondents stated they were Black, and 3.0 percent stated they were of Hispanic origin. The respective rates for the Core Jewish Population were 2.4 percent Black and 1.9 percent Hispanic. Despite some confusion over terminology, when asked their Jewish ethnicity, 47.6 percent of all qualified adults identified as being of Ashkenazi origin, and 8.1 percent identified themselves as of Sephardi origin. The remaining 44.3 percent provided a variety of answers including a large proportion who did not know their ethnicity.

Education

The American Jewish population has a remarkably high level of educational achievement (Tables 3A and 3B). The Core Jewish Population shows very high proportions of college graduates and a declining gender gap in education.

TABLE 2
Number of Grandparents Born in the U.S. by Jewish Identity

JEWISH IDENTITY	PERCENT DISTRIBUTION			Total
	None	1 - 3	All 4	
JBR	68	21	11	100
JNR	38	47	15	100
JCO	30	38	32	100
JOR	20	34	46	100

TABLE 3A
Highest Level of Education of Males by Age and Jewish Identity
(Total = 2,450,000)

JEWISH IDENTITY	PERCENT DISTRIBUTION					Total Percent
	Less Than High School	High School Graduate	Some College	College Graduate	Post-Graduate	
JBR						
25 - 44	2.0	8.7	15.6	34.9	38.7	100.0
45 - 64	3.0	13.8	16.8	29.5	36.9	100.0
65+	16.1	33.2	18.6	17.8	14.3	100.0
TOTAL	6.1	16.8	16.8	18.8	31.6	100.0
JNR						
25 - 44	5.3	9.7	25.9	25.8	33.3	100.0
45 - 64	5.9	6.4	19.3	22.0	46.5	100.0
65+	7.1	39.0	17.8	19.3	16.9	100.0
TOTAL	5.7	12.4	23.2	24.0	34.8	100.0
JCO						
TOTAL*	2.1	31.0	21.0	26.5	19.4	100.0
JOR						
TOTAL*	13.1	26.5	21.9	15.7	22.9	100.0
GA						
25 - 44	5.0	36.2	20.1	25.5	13.2	100.0
45 - 64	10.4	40.8	13.5	20.3	14.9	100.0
65+	50.6	25.2	7.8	10.9	5.4	100.0
TOTAL	10.9	36.4	17.1	22.7	12.9	100.0
U.S. White Population** 25+	22.4	35.6	17.5	13.2	11.3	100.0

* Too few in sample for age breakdown

** Source: U.S. Census: Report P20 No. 428, Table 1, Years of School Completed by Persons 15 Years Old and Over by Age, Sex, Race and Hispanic Origin: March 1987

Proximity to the Core influences secular educational attainment. Among males an across the board educational gap exists in the percentage with college or higher education that widens as one goes from the Core Jewish Population on one hand to the Gentiles on the other.

Among females, the educational gap between the Core Jewish Population and the assimilated Jewish groups is even wider than among males. Jewish women who converted out of Judaism (JCO) show markedly lower educational attainment. Judging by the age differences, the educational attainment of the Gentile females married to Jews has increased in recent years narrowing the gap with Jewish women. The fertility implications of these educational patterns are described later.

TABLE 3B

Highest Level of Education of Females by Age and Jewish Identity
(Total = 2,600,000)

PERCENT DISTRIBUTION

JEWISH IDENTITY	Less Than High School	High School Graduate	Some College	College Graduate	Post-Graduate	Total Percent
JBR						
25 - 44	2.6	11.6	18.9	29.6	37.3	100.0
45 - 64	5.5	27.6	22.1	24.0	20.8	100.0
65+	8.7	47.1	22.4	14.9	6.9	100.0
TOTAL	5.1	25.8	20.8	24.0	24.4	100.0
JNR						
25 - 44	5.4	15.4	21.0	28.7	29.6	100.0
45 - 64	7.9	28.2	13.2	20.6	30.0	100.0
65+	31.6	18.4	27.2	13.1	9.2	100.0
TOTAL	8.6	19.6	19.2	24.8	27.8	100.0
JCO						
TOTAL*	17.0	26.9	37.3	8.5	10.0	100.0
JOR						
TOTAL*	19.0	29.1	27.0	13.0	11.9	100.0
GA						
25 - 44	7.8	21.1	22.6	30.5	18.0	100.0
45 - 64	11.8	48.4	9.9	17.7	12.3	100.0
65+	23.5	47.9	15.7	7.3	5.6	100.0
TOTAL	10.2	30.7	18.6	25.1	15.4	100.0
U.S. White Population**						
25+	23.0	42.6	17.3	10.8	6.3	100.0

* Too few in sample for age breakdown

** Source: U.S. Census: Report P20 No. 428, Table 1, *Years of School Completed by Persons 15 Years Old and Over by Age, Sex, Race and Hispanic Origin: March 1987*

JEWISH IDENTITY CATEGORY	
BJR	Born Jews: Religion Judaism
JBC	Jews by Choice - Converts
JBR	Jews by Religion (BJR & JBC)
JNR	Born Jews with No Religion (secular)
CJP	CORE JEWISH POPULATION (BJR, JBC & JNR)
JCO	Born/Raised Jewish, Converted Out
JOR	Adults of Jewish Parentage with Other Current Religion
JCOR	Children Under 18 Being Raised with Other Current Religion
GA	Gentile Adults Living with Total Jewish Population

Employment

The total currently employed work force in Jewish households numbers 3,875,000 persons. This is an average of 1.2 employed persons per household, with more than 1.5 million two-earner households. As one might expect, Jewish identity has little effect on employment status. The age structure of the identity groups is a more important factor. Since JNR Jews are younger than JBR Jews and are more likely to be single, a greater proportion are students and employed females.

Employed persons on the average work 40 hours per week. Part-time workers (under twenty hours) constitute 15 percent of the work force, while 13 percent work more than 50 hours per week.

This population is largely a salaried one, primarily working in the private sector (Table 4). Only 16 percent are self-employed, and only 3 percent work in a family business.

Rates of unemployment seem close to the national average of 5 percent for the summer of 1990. As one would expect, the employment rate for men is somewhat higher than for women. Over 70 percent of all adult males and just over half of all adult women are currently employed, (Table 5). Again reflecting their older age, the JBR population has the largest proportion of retirees, about 20 percent for men and 17 percent for women. Because the status of a retiree may apply to any person who ever worked, the percentage of women reporting this status is only slightly less than that of men across all categories of Jewishness. Just under 10 percent of the total adult population are currently students and about 20 percent of adult women consider their status to be that of homemaker.

TABLE 4
Distribution of Employed Persons Among Total Adults by Type of Economic Organization

PERCENT DISTRIBUTION	
Private Sector	70
Non-Profit Sector	9
Government/Public Sector	15
Other	6
Total Percent	100

JEWISH IDENTITY CATEGORY	
BJR	Born Jews: Religion Judaism
JBC	Jews by Choice - Converts
JBR	Jews by Religion (BJR & JBC)
JNR	Born Jews with No Religion (secular)
CORE JEWISH POPULATION (BJR, JBC & JNR)	
JCO	Born/Raised Jewish, Converted Out
JOR	Adults of Jewish Parentage with Other Current Religion
JCOR	Children Under 18 Being Raised with Other Current Religion
GA	Gentile Adults Living with Total Jewish Population

TABLE 5
Employment Status by Sex and Jewish Identity
(Percent Distribution)

	All Adult Males (Total = 2,960,000)				
	JBR	JNR	JCO	JOR	GA
Employed	68	73	82	71	78
Unemployed	3	5	4	3	3
Homemaker	0	0	0	0	0
Student	7	12	3	6	7
Retired	20	9	9	16	11
Disabled	2	1	3	3	2
Total Percent	100	100	100	100	100

	All Adult Females (Total = 3,145,000)				
	JBR	JNR	JCO	JOR	GA
Employed	53	64	55	53	61
Unemployed	2	4	1	6	3
Homemaker	18	13	21	15	20
Student	7	11	11	10	10
Retired	17	7	9	13	7
Disabled	2	2	4	3	1
Total Percent	100	100	100	100	100

Marriage

Current Marital Status

Chart 12 presents a snapshot view of the current adult (over age 18) population's marital status by Jewish identity. Few cases of current teenage marriage were found by the survey. The chart shows that a larger proportion of the JBR population is married than is true of the JNR population. This difference might be expected given the relative youthfulness of the JNR group.

The Gentile Population (GA) contains the highest proportion of married persons, since the only Gentiles included in the survey are currently living in a household with a qualified Jewish person. Hence, Gentiles also have a low proportion of divorced persons. Unmarried Gentiles are largely housemates or roommates of young Jews, though some are cohabiting with Jews. The small proportion of Gentile widows mostly consist of the parents of Gentiles or Jews by Choice, who are living with their son or daughter and their Jewish partner.

Intermarriage Patterns

We have observed that the majority of the adult population is currently married. The choice of current marriage partner is one of the contributing reasons for the heterogeneous nature of the 8.2 million Total Population. One way to assess intermarriage is to note the identification of the current marriage partner of anyone who was born Jewish and is now married, irrespective of their present Jewish identity. This population numbers 2.6 million.

Chart 13 shows that 68 percent of all currently married Born Jews (1.7 million) are married to someone who was also born Jewish. It should be remembered that this includes people from 18 to over 80 years of age. Four percent (105,000) are married to a Jew by Choice while 28 percent (739,000) are married to a Gentile. This last figure includes Born Jews (160,000) who converted to another religion (JCO).

CHART 12
Marital Status and Jewish Identity of Adults
(Percent Distribution)

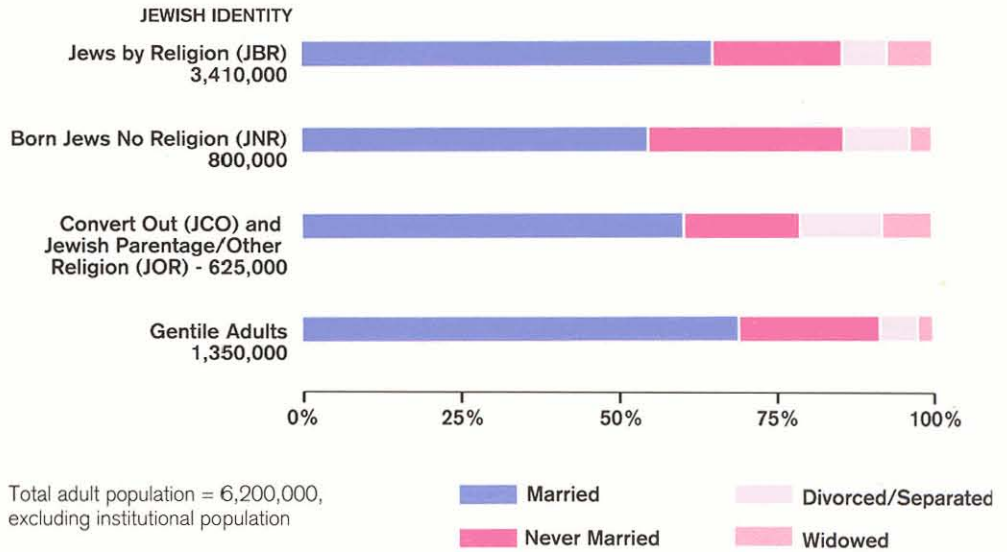


CHART 13
Present Identity of Spouse of Currently Married Jews by Birth (BJR, JNR, and JCO)

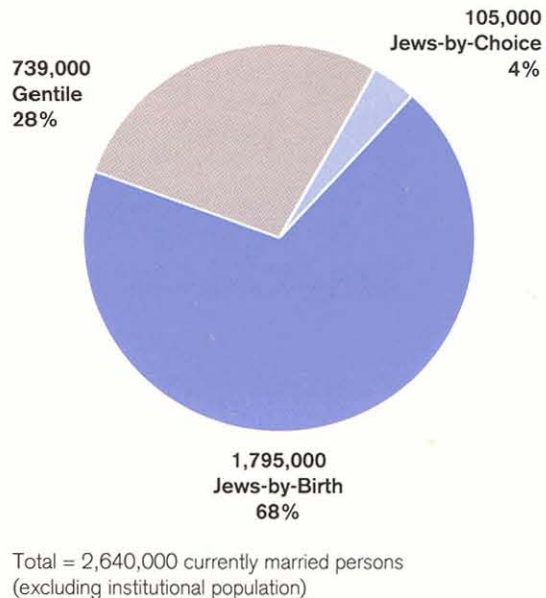
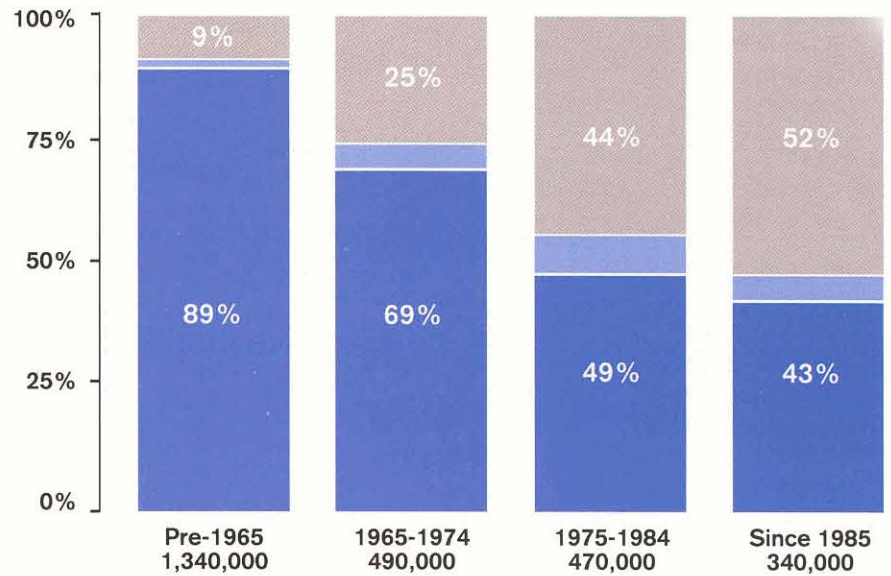


Chart 14 indicates that the choice of marriage partners has changed dramatically over the past few decades. In recent years just over half of Born Jews who married, at any age, whether for the first time or not, chose a spouse who was born a Gentile and has remained so, while less than 5 percent of these marriages include a non-Jewish partner who became a Jew by Choice (JBC). As a result, since 1985 twice as many mixed couples (Born Jew with Gentile spouse) have been created as Jewish couples (Jewish, with Jewish spouse). This picture also tends to underestimate the total frequency because it does not include currently Born Jews divorced or separated from an intermarriage, nor Jew-Gentile unmarried couple relationships and living arrangements.

CHART 14
Present Identity of Spouse for Jews by Birth by Year of Marriage



JEWISH IDENTITY CATEGORY	
BJR	Born Jews: Religion Judaism
JBC	Jews by Choice - Converts
JBR	Jews by Religion (BJR & JBC)
JNR	Born Jews with No Religion (secular)
CJP	CORE JEWISH POPULATION (BJR, JBC & JNR)
JCO	Born/Raised Jewish, Converted Out
JOR	Adults of Jewish Parentage with Other Current Religion
JCOR	Children Under 18 Being Raised with Other Current Religion
GA	Gentile Adults Living with Total Jewish Population

■ Jew by Birth ■ Gentile (GA)
■ Jew by Choice (JBC)

Total = 2,640,000
 currently married persons
 (excluding institutional population)

The Next Generation

Fertility

Table 6 presents the average number of children born to women classified by age and Jewish identity. It shows that the Core Jewish Population (JBR and JNR) has had low fertility over most of the past 40 years. By the end of childbearing years at age 45, Jewish women in the Core Population exceeded population replacement levels (2.1 children) only among those who became mothers at the height of the baby boom and are now in the age cohort 55-64.

The assimilated Jewish women (JCO and JOR), who exhibited higher fertility than Core Jewish women in the past, maintain this pattern among the cohorts currently in the reproductive ages. The difference is particularly wide in the 25-34 year age cohort. On the other hand, among the cohorts of mothers of fertile age, the Gentile women married to Jews have rates almost identical to the Core Jewish women. Core Jewish women and younger Gentiles married to Jews delay childbearing until their late 20s and seem to continue it into their 30s.

Jewish Identity of Children Under Age 18

The total population contains 1.9 million children. However, as Table 7 indicates, only 62 percent are in the Core population. Just under half of all children in the surveyed households are currently being raised with Judaism as their religion, and another 16 percent qualify as secular Jews.

Table 8 provides statistics for children under age one. It shows a similar pattern to that for all ages in terms of the children's Jewish identity.

The pattern of Jewish identity for children whose parents are intermarried (currently of different religions) is crucial for the future composition and size of the Jewish population given the current high rate of intermarriage. The 440,000 households with a Core Jewish and a Gentile adult

TABLE 6

Fertility - Children Ever Born Per Woman by Age and Jewish Identity

AGE	JBR	JNR	JCO	JOR	GA	U.S. White Population
18 - 24	.12	.33	.85	.23	.19	.35*
25 - 34	.87	.77	1.62	1.38	.96	1.29*
35 - 44	1.57	1.43	1.75	1.90	1.50	2.00*
45 - 54	2.01	1.94	2.09	2.70	2.43	2.54**
55 - 64	2.43	2.30	2.79	3.05	3.05	2.92**
65+	1.86	1.79	2.42	2.36	3.05	2.39**

* Source: U.S. Census: Report P20 No. 436, Table 1 *Distribution of Women and Average Number of Children Ever Born, by Race, Age and Marital Status in 1988*

** Source: U.S. Census: Table 270 *Children Ever Born and Marital Status of Women by Age, Race and Spanish Origin: 1980* (extrapolated to 1990)

TABLE 7

Current Jewish Identity of Total Population Under Age 18

JEWISH IDENTITY	Number of Children	Percent Distribution
JBR	859,000	46
JNR	307,000	16
(Core Jews)	(1,166,000)	(62)
JCOR	701,000	38
Total	1,867,000	100

contain 770,000 children. Table 9 shows how the children in these households are being raised with respect to religious identification. The "other religion" category includes children being raised as Protestants or Catholics as well as combinations of various types of religions, including syncretic Judaism.

We can only assume the vast majority of children in mixed households are the children of the adults there. The religious identities of the children require in-depth analysis to ascertain how factors such as the gender of the Jewish parent, divorce and remarriage, common law relationships and age of the child affect the situation. Only 28 percent of these children are reported as being raised Jewish. Some 41 percent are being raised in a non-Jewish religion. The current pattern probably means that there will be net losses to the Core Jewish population in the next generation. One key factor is whether the 31 percent of children being raised with no religion can be attracted in large numbers to their Jewish identity option. Although not included in the tables, the findings indicate that 99 percent of the children of Jews by Choice married to Born Jews are currently being raised as Jews.

Few additions to the Core Jewish Population can be expected from assimilated Jewish (JCO, JOR) - Gentile couples, most of whom are currently religiously homogeneous Christian households. In these households, 84 percent of the children are being raised in Other Religions and 16 percent without a religion.

Adoption

The data suggest that there are about 60,000 adopted children under age 18 in the Total Population, representing over 3 percent of all the children. About a

quarter are overseas adoptions, with children being born in places such as Korea and Latin America. Adoptees are much less likely to be raised without a religion than the biological children in this population. Only 8 percent are being raised without a religion, 44 percent in other religions, while 48 percent are being raised in the Jewish religion. However, very few adoptees appear to have been formally converted to Judaism.

Over 5 percent of all respondents (165,000 couples) reported that they had at one time sought assistance with adoption. Such a level of interest in adoption is not surprising among a population that

delays marriage and childbearing. Moreover when asked about future childbearing intentions, 13 percent of the couples who intend to have a child over the next 3 years said that they were considering adoption.

Stepchildren

Reflecting the changing patterns of marriage and household composition, 350,000 children in the Total Population have a stepparent, and 265,000 remarried parents have children under 18 years from a previous marriage. Of these parents, 46 percent have sole custody and 18 percent have joint custody of their children.

TABLE 8
Current Jewish Identity of Children Under Age 1
(Born 1989 -1990)

JEWISH IDENTITY	Number of Infants	Percent Distribution
JBR	52,000	44
JNR	26,000	22
(Core Jews)	(78,000)	(66)
JCOR	40,000	34
Total	118,000	100

TABLE 9
Current Religious Identity of Children Under Age 18
Living in Mixed Households (Core Jewish & Gentile Adult)
(Total Number of Mixed Households with Children = 440,000)

	Number of Children	Percent Distribution
Child Being Raised Jewish	214,000	27.8
Child Being Raised No Religion	237,000	30.8
Child Being Raised Other Religion	319,000	41.4
Total Children	770,000	100.0

Households

Household Types

An estimated 3,186,000 households are represented in this survey. The various Jewish identities among the population have been categorized into one of three household types. These types and their number are presented in Chart 15. Entirely Jewish households are composed entirely of Core Jews i.e. BJR, JBC, JNR persons. Mixed households are defined as being composed of a Core Jew and a Gentile. Households with No Core Jews are composed of JCO and JOR Jews living alone or with Gentiles. It is important to note that the logic of these definitions implies that there cannot be any one-person Mixed households. The Core Jewish population is distributed across the household types as follows: 72 percent are found in Entirely Jewish households, 26 percent in Mixed households. Not included in Chart 15 are the approximately 2 percent of Core Jews living in institutions.

Mixed households are largely comprised of inter-married inter-faith couples, with or without children, but they include a certain number of cases of unrelated Gentiles, roommates, caretakers and relatives living with Core Jews. Of these Mixed households, 440,000 contain children under age 18.

Household Size

Entirely Jewish households averaged only 2.2 persons, compared to 2.7 persons for those with no Core Jews and 3.2 for mixed households. The national average household size according to the 1990 U.S. Census was 2.63 persons. Chart 16 shows that Entirely Jewish households tend to decline as a proportion of each category as household size increases. The smaller size of the Entirely Jewish households is evidenced by comparison with households containing No Core Jews or even with

Mixed households for units of two or more persons. Household size reflects in some part the age structure of the population. For instance, Core Jews are a larger proportion of two person, often empty-nest households, than they are of younger

families such as five person households. The deviation of a slightly higher proportion of the largest category of households which are Entirely Jewish is due to a relatively small number of very large Orthodox households.

CHART 15
Household Type of Jewishly-Identified Households

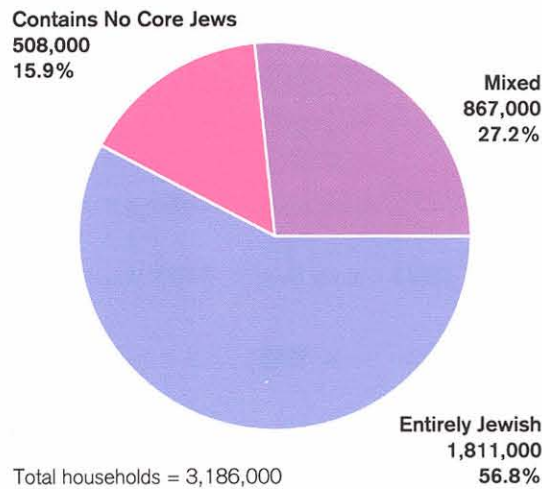
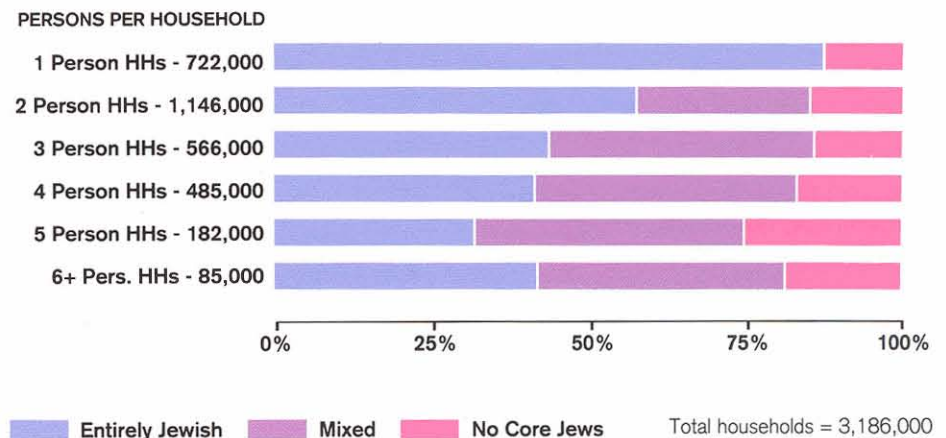


CHART 16
Size of Household by Household Type
(Percent Distribution)



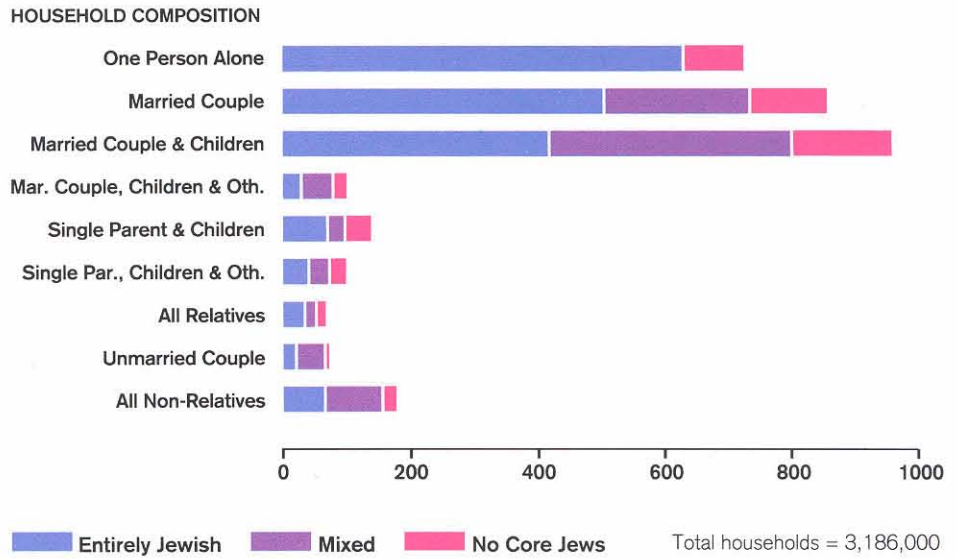
Household Composition

The data in Chart 17 are necessarily very general since proper portrayal of household composition would require over 30 categories of households to be delineated according to the size, type and relationships among the members. Nevertheless, a quick overview of the numbers of each type of household composition is possible. Among Core Jews, 11 percent of individuals live alone. Of these about half have never married, one-third are widowed, and one-fifth are divorced or separated. Core Jewish couples living by themselves are more numerous than Core Jewish couples with children. In the single parent category the child can be of any age, even an adult. The “Others” associated with couples and single parents in Chart 17 consists of any other type of relative, or a non-relative such as an “au pair”, boarder, foster child, roommate, caretaker or foreign exchange student.

The term “Unmarried Couples” in Chart 17 covers any type of non-married “significant other” relationships including gay couples. Such households are 2.3 percent of the total. The All Non-Relatives category which comprises 5.5 percent of the total covers households which may contain some of those in the aforementioned categories but most commonly roommates or housemates.

Most significant, the proportion of traditional Jewish families is small. Of all households, 16 percent are composed of a married couple, both of whom are Core Jews and only 14 percent contain a Core Jewish married couple with children. By contrast 13 percent contain an interfaith couple with children. Such Mixed households seem to be the fastest growing household type. The most common type of household found in the survey was a Core Jewish person living alone. Over 19 percent of the households were of this type. Among households containing a Core Jew, 17 percent are comprised of a Core Jewish Married couple with children.

CHART 17
Household Composition and Household Type
 (In Thousands)



Household Income

Experience in local Federation sponsored surveys of Jews has shown that upwards of 30 percent of households refuse to answer questions on income. The NJPS was more successful in its coverage and 87 percent of all households provided a figure for 1989 household income. These data for the 3.2 million households are presented in Chart 18. The median annual income is \$39,000. In making comparisons by household types we must keep in mind that, by definition, single person households cannot be mixed. Within this constraint, it is clear that the assimilated population (No Core Jews) has lower incomes than Core Jews.

Annual income statistics are not always an accurate reflection of personal economic circumstances, especially for retired persons and students. The main interest in their use is to identify the polarities, the **poor and the wealthy**, the potential recipients and potential providers of communal welfare and social services.

If we define low income one-person households as those with incomes below \$12,500, then 19 percent of the Core Jewish households, or 100,000 persons, are low income. If we use \$7,500 as the poverty line, then 50,000 persons are below this level. Among Core Jews living alone 6 percent have annual incomes of over \$80,000.

If we define low income multi-person households as those with incomes under \$20,000, then 130,000 or 14 percent of Entirely Jewish households and 10 percent of Mixed households are low income. Chart 19 shows again that among multi-person households, the assimilated households have significantly lower average incomes than the other two types. How income is related to household type status is open for further investigation. Multi-person Entirely Jewish and Mixed households have similar median incomes. The Entirely Jewish households have a bi-modal pattern whereas the Mixed households have a more normal curve.

CHART 18

1989 Household Income by Household Type (Percent Distribution)

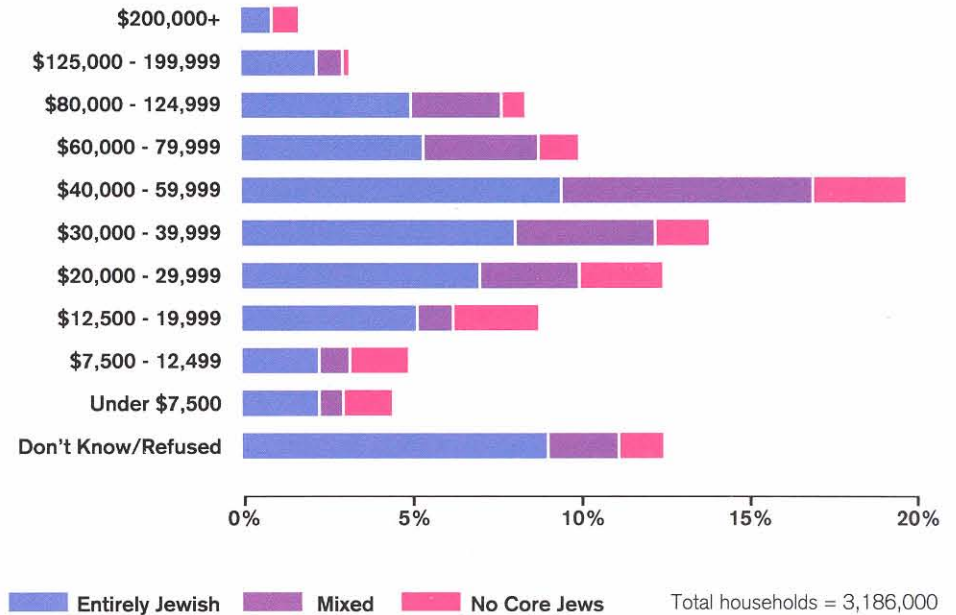
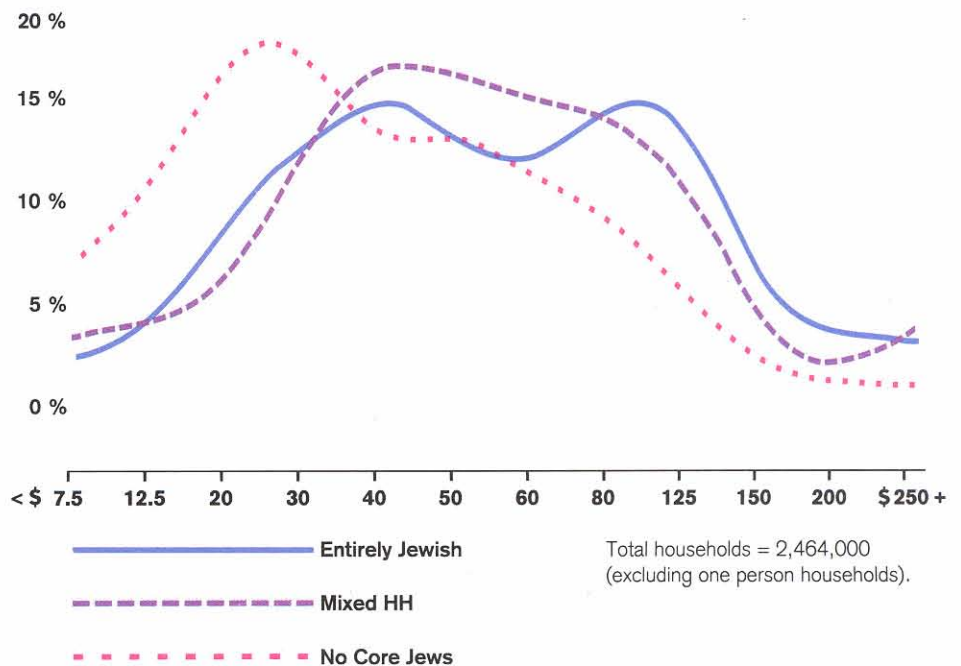


CHART 19

Distribution of 1989 Household Income by Household Type for Multi-Person Households

(Income in thousand dollars)



Households

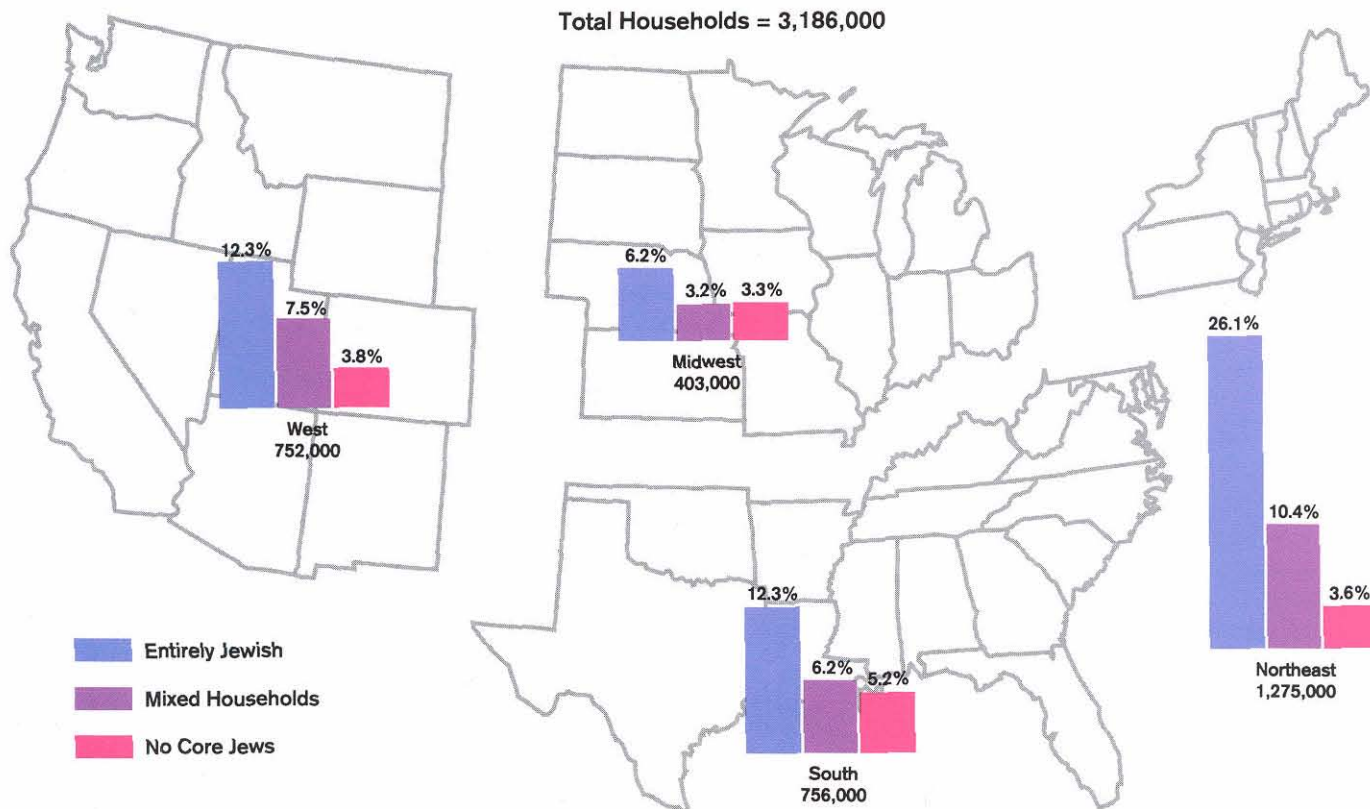
Given the sample size, this survey cannot present reliable figures on the geographic distribution of the population for units smaller than the four U.S. Census Regions; the Northeast, the South, the Midwest and the West.* Map 1 shows that the Northeast Census Region has the largest number of households and the largest proportion of Entirely Jewish households. By contrast, the Midwest has both the smallest number of households, and the smallest proportion of Entirely Jewish households. The South and West are both large

regions covering a variety of geographic areas and Jewish communities. In the aggregate, the number of households and distribution by household type are quite similar although the South has proportionately more households with No Core Jews and the West has the largest proportion of Mixed households.

* Respondents resident in Alaska and Hawaii were included in the Survey even though the maps do not show these states.

MAP 1

Distribution of Households by Region of Residence and Household Type
(Total Percent = 100.0)



Population

Map 2A shows how the total population is distributed in terms of the four census regions and the four identity constructs. The greatest concentration is in the Northeast while the Midwest has the smallest population. The largest segment of the population, comprising one-quarter of the total, are Jews by Religion residing in the Northeast. Though the South

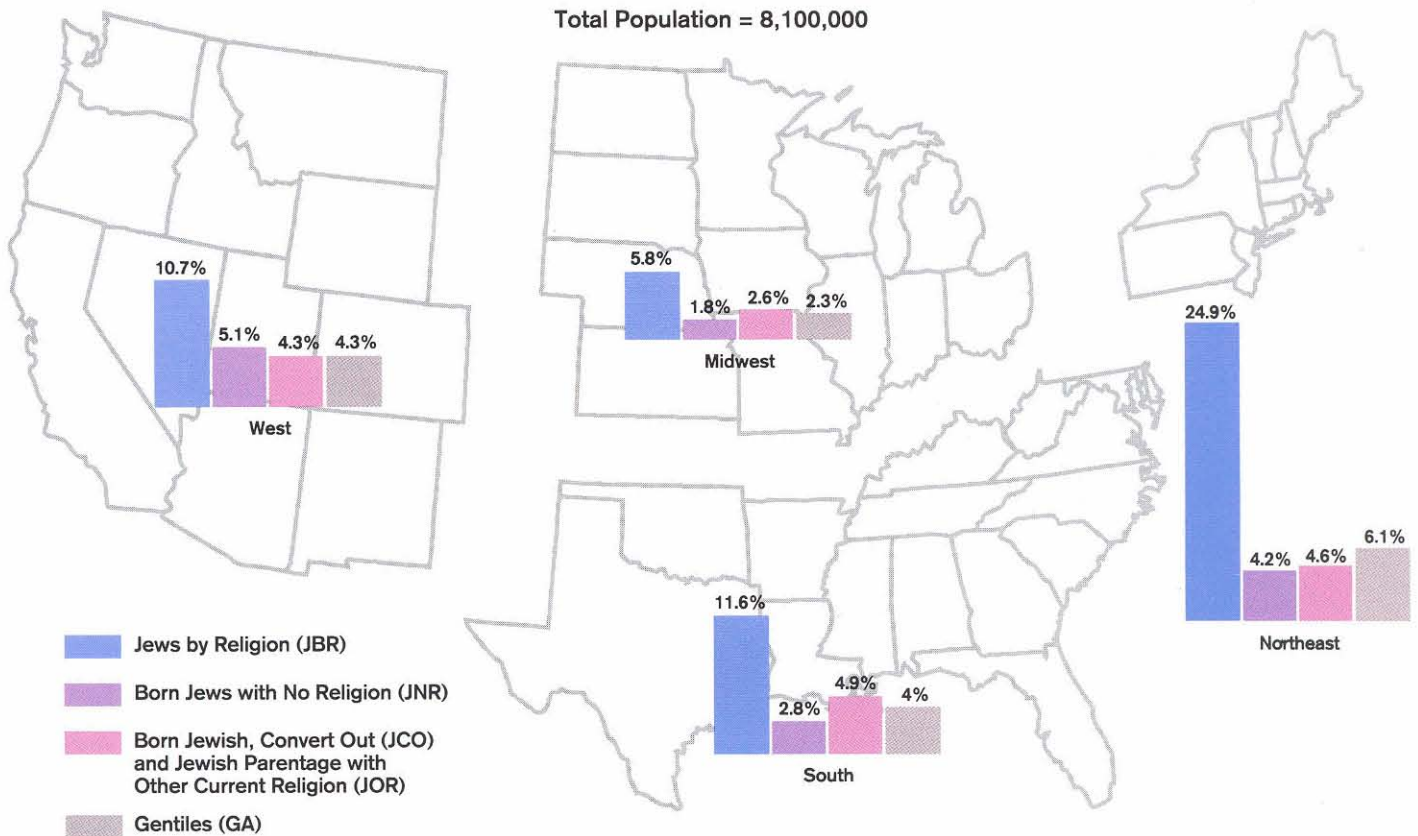
contains more Jews by Religion than the West, it has fewer Core Jews since a plurality of Jews with No Religion is found in the West.

The regional distribution of the Core Jewish population, displayed on Maps 2A and 3B, indicates that this population is clearly skewed towards the Northeast.

The ratio of JBRs to JNRs in the Core Jewish Population varies across the regions from 6:1 in the Northeast to 2:1 in the West.

MAP 2A

Distribution of All Household Members by Region and Jewish Identity
(Total Percent = 100.0)



Foreign Born

The data on immigration (Table 10) reveal that the half million Jewish immigrants tend to settle everywhere except in the Midwest. Immigrants from the Western Hemisphere (Canada and Latin America) show a distinct preference for the Sunbelt. Israelis and Jews from the Soviet Union, most of whom arrived in recent decades and comprise 45 percent of the Jewish immigrant population have an almost identical pattern of bi-coastal settlement.

TABLE 10

Regional Distribution of Foreign Born Among Core Jewish Population by Place of Origin (Percent Distribution)

PLACE OF ORIGIN (in thousands)	REGION OF U.S.				Total
	Northeast	Midwest	South	West	
Canada (45)	16	13	30	41	100
Latin America (40)	25	5	50	20	100
Western Europe (80)	51	4	24	21	100
USSR (160)	43	7	13	37	100
Other Eastern Europe (70)	67	9	16	8	100
Israel (65)	45	2	19	33	100
Rest of World (45)	42	6	25	27	100
Total Foreign Born (505)	40	6	26	28	100
Total Core Jews	44	11	22	23	100

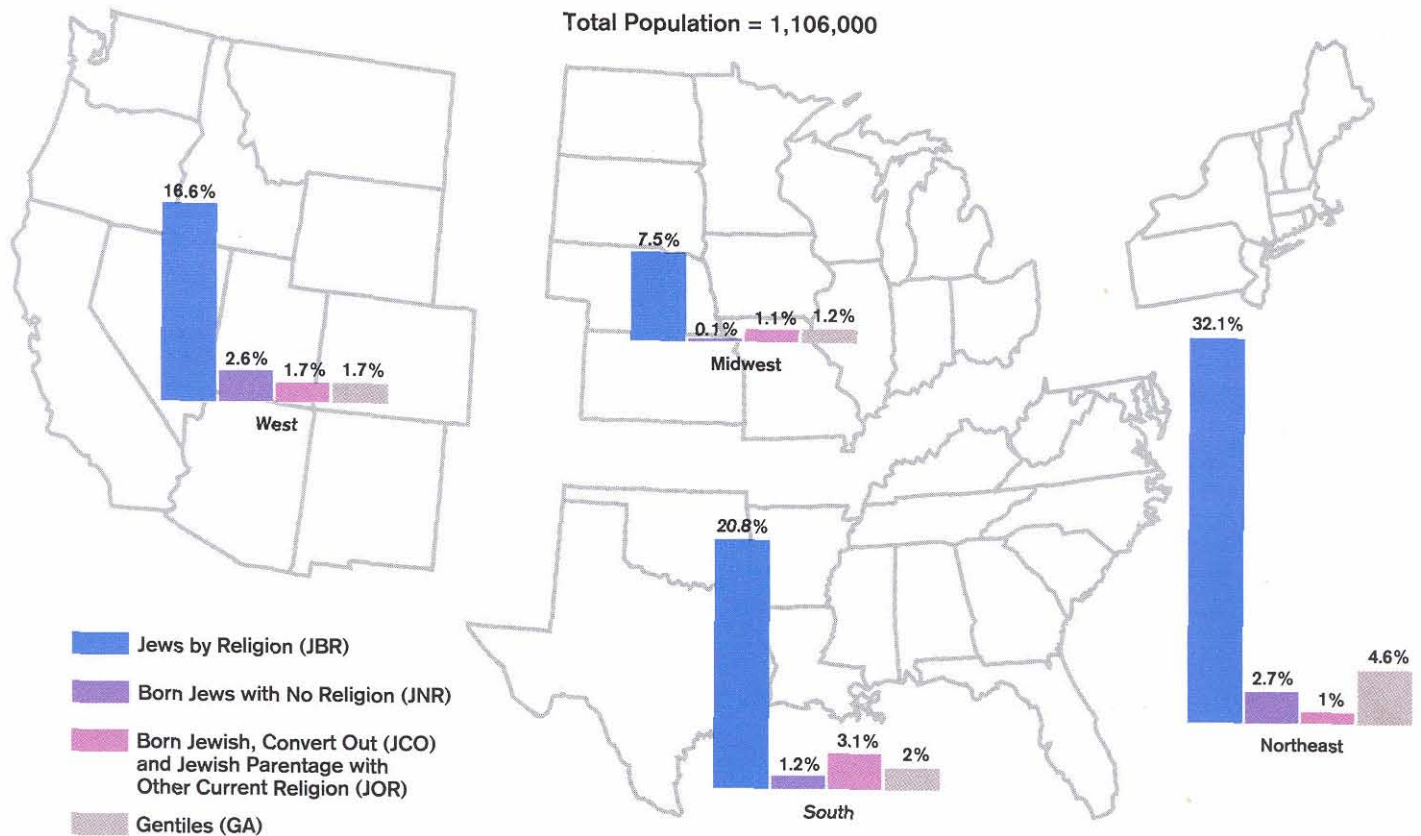
The Elderly

The distribution of the 1.1 million elderly persons (age 65 and over) in the Total Population is shown in Map 2B. This pattern reflects in part the retirement of elderly in the Sunbelt. The higher level of assimilation in the Midwest and South is

suggested by the higher proportion of aged JCO and JOR persons in those regions compared to the Northeast and the West. A tendency exists for elderly Western Jews to have a secular Jewish identity i.e., be JNR.

MAP 2B

Distribution of the Household Members Age 65 and Over by Region and Jewish Identity
(Total Percent = 100.0)



Migration Patterns

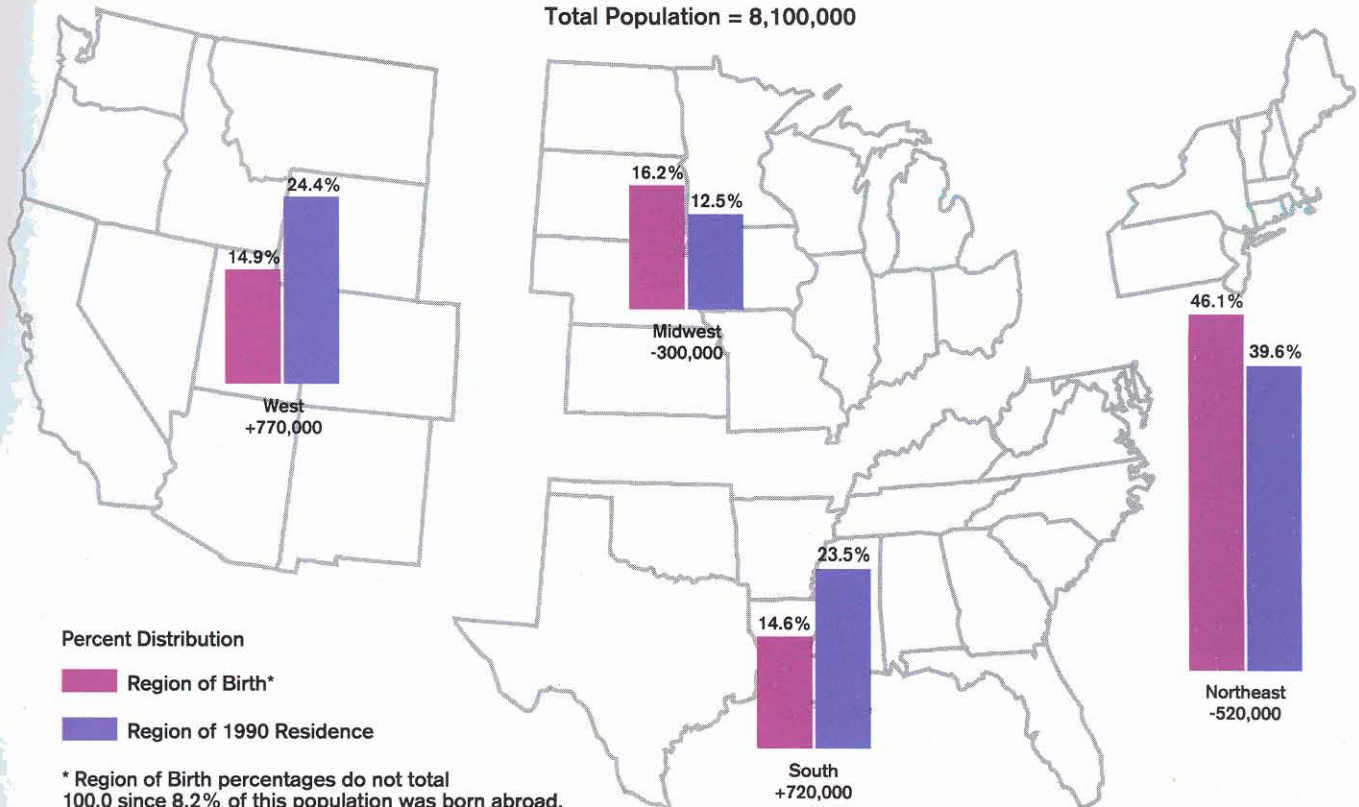
We have seen that the Northeast is the focal region for Judaism. Yet, the data on migration shown on Map 3A, make it clear that the net population movement has been away from the Northeast and Midwest to the South and West.

Immigration from abroad has tended to reinforce the Jewish population rise in the West and has also somewhat offset declines in the Northeast.

MAP 3A

Regional Redistribution of the Total Population (Total Percent = 100.0)

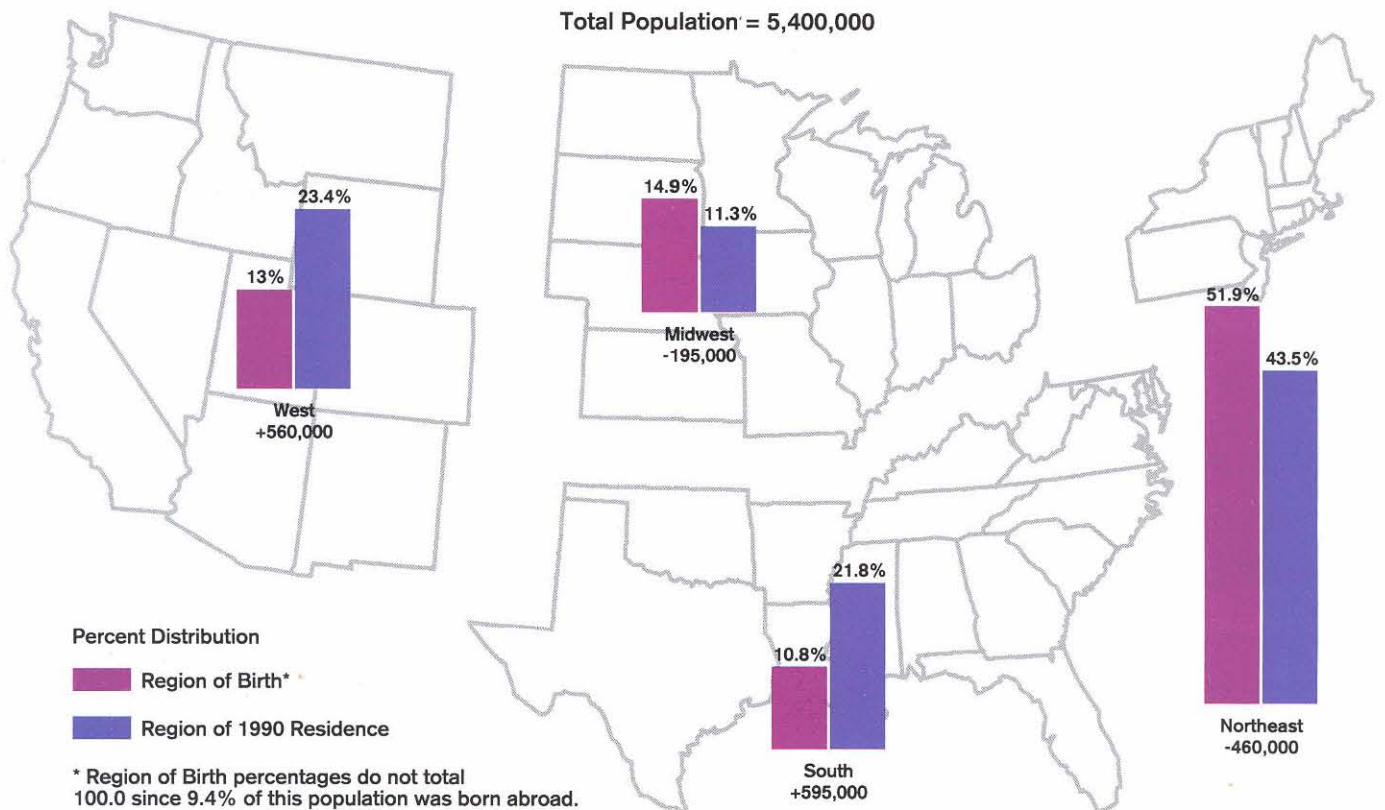
Total Population = 8,100,000



Net losses in the Northeast have particularly affected the Core Jewish population (Map 3B). However, this loss has been somewhat offset by immigration from abroad. It is interesting to note that inter-regional migration has been relatively greater among the Core Jewish population

than the Total Population. The figures on net lifetime migration (Map 3B) show that the South and West have about doubled their proportion of the Core Jewish population while the Midwest has lost one-quarter of the Core Jews born there.

MAP 3B
Regional Redistribution of the Core Jewish Population
 (Total Percent = 100.0)



Residential Movement

Table 11 shows a mobile population. Nearly half the population changed their residence in the past six years, and less than 10 percent of Jewish adults live in the same home as 25 years ago.

Change in residence from May, 1985, to the summer of 1990 yields greater detail on the nature of residential movement.

As displayed on Table 12, the majority of moves were within the same state. However, nearly 700,000 adults changed their state of residence between 1985 and 1990. International movement from a different country is composed of both recent immigrants and of students and persons who were returning from studying or working abroad.

TABLE 11
**Year Moved into Current Residence
for Total Adult Population**
(Total = 6,200,000 Persons)

	PERCENT DISTRIBUTION
Always Lived There	2.1
Before 1965	8.6
1965 - 1969	5.3
1970 - 1974	9.6
1975 - 1979	11.8
1980 - 1984	14.6
1985 - 1990	46.6
Total Percent	100.0

TABLE 12
**Type of Change of Residence of
Those Who Moved Since May 1985**
(Total = 2,700,000 Adults)

CHANGED RESIDENCE	PERCENT DISTRIBUTION
Within Same City	50.0
From Other City, Same State	24.6
From Different State	23.5
From Different Country	1.9
Total Percent	100.0

Attitudes

The extent to which the various groups of Jewish respondents serve to delineate real constituencies needs to be tested. The areas of consensus and differentiation among the various types should be of great interest to any organization or person working with or dealing with the Jewish community. To assess the meaning of being Jewish to respondents, seven questions on attitudes were asked (Tables 13 through 19).

The first set (Table 13) is an attempt to assess respondents' views of the basis for Jewish identification in America. Four separate criteria were offered for defining a Jew in America -- being a member of a religious, ethnic, cultural and nationality group. The answers were not mutually exclusive, and respondents could cite more than one criterion.

Being Jewish as defined by cultural group membership is the clear preference of three of the four identity groups. Definition in terms of ethnic group was the second highest and was cited more frequently than the religious concept by every Jewish identity group. Surprisingly, nationality was especially often cited by assimilated Jews (JCO and JOR).

The low level of positive support for the religious group concept among Core Jews is noteworthy; a majority of Jews by Religion (JBR) do not consider themselves Jews primarily because they are members of a religious group. Further analysis shows that less than 5 percent of all respondents consider being Jewish solely in terms of being a member of a religious group, whereas 90 percent define being Jewish as being a member of a cultural or ethnic group.

TABLES 13 - 19
Attitudes of Adult Respondents by Jewish Identity

TABLE 13
When you think of what it means to be a Jew in America would you say that it means being a member of

- (a) a religious group?
- (b) an ethnic group?
- (c) a cultural group?
- (d) a nationality?

JEWISH IDENTITY	PERCENT REPORTING			
	Religious Group	Ethnic Group	Cultural Group	Nationality
JBR	49	57	70	42
JNR	35	68	80	38
JCO	56	58	67	55
JOR	40	54	56	55

TABLE 14
How important would you say being Jewish is in your life?

JEWISH IDENTITY	PERCENT DISTRIBUTION					Total Percent	Total Reporting Important
	Very Important	Somewhat Important	Not Very Important	Not Important	Don't Know		
JBR	52	35	9	3	1	100	87
JNR	6	33	36	23	2	100	39
JCO	11	35	16	26	12	100	46
JOR	14	25	14	44	3	100	39

JEWISH IDENTITY CATEGORY	
BJR	Born Jews: Religion Judaism
JBC	Jews by Choice - Converts
JBR	Jews by Religion (BJR & JBC)
JNR	Born Jews with No Religion (secular)
CJP	CORE JEWISH POPULATION (BJR, JBC & JNR)
JCO	Born/Raised Jewish, Converted Out
JOR	Adults of Jewish Parentage with Other Current Religion
JCOR	Children Under 18 Being Raised with Other Current Religion
GA	Gentile Adults Living with Total Jewish Population

The JNR group is the most ideologically consistent with the vast majority clearly rejecting the religious group concept and the largest proportion designating ethnic criteria. By contrast, the high percentage of the JCO group who regard Jews as a religious group seems somewhat inconsistent with their own status. However, their decision to change religions may explain their strong tendency to regard Jews as a religious group.

When asked how important being Jewish was in their lives, not surprisingly, the great majority of the JBR group indicated important (Table 14). The lowest percentages citing important were the JNRs and JORs, while almost half of the JCOs did so despite their professing adherence to another religion. In Table 15, which reports on emotional attachment to Israel, a similar pattern of greatest attachment among the JBR population is evident.

Overall the question on intermarriage elicited a low level of opposition to this phenomenon. As Table 16 indicates, although the opposition to intermarriage is greatest amongst the JBRs, even a third of them would support such a marriage and another 46 percent would accept it. These results suggest that across all types a general acceptance of intermarriage has developed coinciding with the rapid rise in the incidence of intermarriage in recent years.

Table 17 reveals a high proportion regarding the problem of anti-Semitism as serious. In this area, consensus is obtained across all types of Jewish identity. Two-thirds or more of the Jews in each group agreed that anti-Semitism constitutes a serious problem in the U.S. today, but this view was strongest amongst the JBRs.

TABLE 15
How emotionally attached are you to Israel?

JEWISH IDENTITY	PERCENT DISTRIBUTION					Total Percent	Total Reporting Attached
	Extremely Attached	Very Attached	Somewhat Attached	Not Attached			
JBR	13	23	47	17	100	83	
JNR	2	6	39	53	100	47	
JCO	5	6	35	54	100	46	
JOR	8	7	25	60	100	40	

TABLE 16
Hypothetically, if your child were considering marrying a non-Jewish person, would you: strongly support, support, accept or be neutral, oppose or strongly oppose the marriage?

JEWISH IDENTITY	PERCENT DISTRIBUTION					Total Percent	Total Reporting Opposed
	Strongly Support	Support	Accept	Oppose	Strongly Oppose		
JBR	11	22	46	13	9	100	22
JNR	21	24	51	2	2	100	4
JCO	19	30	45	3	3	100	6
JOR	16	24	56	2	2	100	3

TABLE 17
Do you agree or disagree that anti-Semitism is a serious problem in the U.S. today?

JEWISH IDENTITY	PERCENT DISTRIBUTION					Total Percent	Total Reporting Agree
	Strongly Agree	Somewhat Agree	Somewhat Disagree	Strongly Disagree	Don't Know		
JBR	51	32	12	2	3	100	83
JNR	47	29	13	4	7	100	76
JCO	36	30	14	10	10	100	66
JOR	43	29	9	14	5	100	72

Political liberalism has long been seen as an identifying characteristic of American Jews. This fact is confirmed by the results shown on Table 18. The evidence shows that the JNR are more liberal than the JBR. However, politics largely unite the two elements of the Core Jews. It is noteworthy that the assimilated Jews are less liberal than the Core Jews, and are more likely to be conservative in political outlook.

The liberal outlook of Core Jews is paralleled by their views of the origin and significance of the Torah (Table 19). Again the JNR are the most liberal, but the JBRs are not much less likely to be liberal. In contrast the largely Christian JOR and especially the JCO are theologically more conservative.

Taken together, the various questions on attitudes indicate that, although the JNR population has in many ways assimilated into mainstream America, it retains historical American Jewish attitudes even while it rejects traditional Jewish values. Thus, in many social and political attitudes, the JNR population is distinct from the JCO and JOR groups.

TABLE 18
On a political scale, do you consider yourself generally...

JEWISH IDENTITY	PERCENT DISTRIBUTION						Total Percent	Total Liberal	Total Conservative
	Very Liberal	Liberal	Middle of the Road	Conservative	Very Conservative	Don't Know			
JBR	9	34	33	17	2	4	100	43	19
JNR	18	39	24	12	1	6	100	57	13
JCO	14	20	30	21	5	9	100	34	26
JOR	9	29	25	27	9	2	100	38	36

TABLE 19
Which of the following statements comes closest to describing your feelings about the Torah or Bible?

	PERCENT DISTRIBUTION			
	JBR	JNR	JCO	JOR
The Torah is the actual word of God	13	10	30	22
The Torah is the inspired word of God but not everything should be taken literally word for word	38	19	32	36
The Torah is an ancient book of history and moral precepts recorded by man	45	63	34	42
Cannot choose/ Don't know	4	8	4	0
Total Percent	100	100	100	100

JEWISH IDENTITY CATEGORY	
BJR	Born Jews: Religion Judaism
JBC	Jews by Choice - Converts
JBR	Jews by Religion (BJR & JBC)
JNR	Born Jews with No Religion (secular)
CJP CORE JEWISH POPULATION (BJR, JBC & JNR)	
JCO	Born/Raised Jewish, Converted Out
JOR	Adults of Jewish Parentage with Other Current Religion
JCOR	Children Under 18 Being Raised with Other Current Religion
GA	Gentile Adults Living with Total Jewish Population

Jewish Education

Adults

Jewish education is often considered to be the key mechanism for identity formation and socialization into Judaism. In this profile report, only a few basic statistics can be reported; they cover type of exposure to any type of formal Jewish education and are displayed in Table 20. The survey did not measure the quality of Jewish education.

A total of 3,350,000 of the surveyed population are estimated to have received some Jewish education at some time. Table 20 shows how the exposure varies by sex and Jewish identity among adults. In every group fewer women than men received a religious education. Many more of the JBR adults had parents who were more likely to give their children some Jewish education than the parents of JNR adults. A substantial minority of the JCO group (more than the JNRs) and an even smaller percentage of the JOR group had some Jewish education. Bar Mitzvah ceremonies seem perhaps to be a better predictor of adult Jewish identity than receipt of Jewish education. Bat Mitzvah statistics are not included in Table 20 because such ceremonies are a relatively recent phenomenon and used to be largely absent among the Orthodox. Examination of Bat Mitzvah data produces irregular patterns and few valid conclusions.

Though more Jewish males than females obtain some exposure to any type of Jewish education, Table 21 shows that once they enter the Jewish educational system the sex bias largely vanishes. The statistics record the expansion of the Jewish educational network in recent decades since younger adults, both male and female, have received more years of formal Jewish education than older adults. Most of the recent gains for Jewish education have been among those with more than 10 years of schooling. This reflects the greater availability of day school Jewish education as the century has progressed. For instance, the data show that over one-quarter of Jewish women under 45 years of age, who have received any type of Jewish education, have received it in a day school (10 or more years).

Children

Analysis of the current coverage of Jewish education shows that around 400,000 children were in the system in 1990. About one-third of these were in day schools. This finding is supported by existing

administrative data reported by the Jewish Educational Service of North America (JESNA). There appears to have been some recent growth in the number of students probably due to a rise in the absolute number of children in the Jewish population.

TABLE 20
Jewish Education by Jewish Identity

JEWISH IDENTITY	PERCENTAGES OF ADULTS WHO RECEIVED SOME JEWISH EDUCATION		
	Males	Females	Percentage of Males Who Became Bar Mitzvah
JBR	78	62	85
JNR	28	20	36
JCO	35	25	24
JOR	11	10	0

TABLE 21
Number of Years of Formal Jewish Education by Age and Sex, for Core Jewish Adults with Some Jewish Education
(Total Population = 2,820,000)

YEARS OF JEWISH EDUCATION	Males Age 18-44 (n=845,000)	Males Age 45 and Over (n=710,000)	Females Age 18-44 (n=725,000)	Females Age 45 and Over (n=540,000)
1 or less	5	10	10	12
2	6	9	7	10
3	9	10	9	10
4	13	13	8	12
5	15	14	12	9
6	10	8	9	8
7	10	8	7	7
8	7	8	8	10
9	3	2	4	2
10-14	18	15	24	18
15 or more	4	3	2	2
Median Years of Jewish Education	6.2	4.6	5.5	4.7

Jewish Denominations

Tables 21-26 display the current denomination that respondents report for themselves or their households. These answers reflect the respondents' own assessment of their beliefs and behaviors. Many answered differently for themselves than for their household as a whole. Where a combination of denominations was provided, the two were allocated proportionately. The denomination in which someone was raised is even more subjective in terms of recall or categorization. For many persons, it depended on the time period to which they considered the term "raised" applied. The current levels of Orthodoxy may have been somewhat under-reported as terms unfamiliar to some interviewers such as the names of Hasidic sects may have been recorded as miscellaneous, traditional, or Just Jewish.

Despite these reservations, some distinct patterns can be observed. Comparisons of Tables 22 and 23 show a general trend of movement away from traditional Judaism. While one-quarter of the BJR group was raised in Orthodox households, only 7 percent report themselves as Orthodox now. Minimal differences characterize the percent of BJR persons raised and currently Conservative (about 38 percent) but far more are currently Reform (42 percent) than were raised as such (28 percent). Among those recorded as JNR, much larger percentages reported being raised in some other religion and compared to BJRs, far fewer had Orthodox, Conservative or Reform backgrounds. The evidence in Table 24 shows that nearly 90 percent of those now Orthodox were raised as such, thus indicating any movement toward Orthodoxy is relatively small. In contrast to the Orthodox, the Conservative and Reform drew heavily from one or both of the major denominations; one-third of the Conservatives were raised as Orthodox and one-quarter of the Reform as Conservatives with an additional 12 percent having been raised Orthodox. While those who are currently Reconstructionist originate from all backgrounds, the greatest proportion (47 percent) are from Conservative backgrounds.

TABLE 22

Current Jewish Denominational Preferences of Adult Jews by Religion (JBR)

	BJR	JBC
Orthodox	6.6	7.2
Conservative	37.8	31.3
Reform	42.4	48.9
Reconstructionist	1.4	0.6
Just Jewish	5.4	3.9
Non-Participating	1.3	0.0
Something Else	4.0	8.2
Don't Know	1.4	0.0
Total Percent	100.0	100.0
Total Population	3,250,000	175,000

TABLE 23

Denomination Raised by Current Jewish Identity

	BJR	JNR	JCO
Orthodox	25.0	5.4	6.0
Conservative	37.9	18.7	19.4
Reform	28.1	19.1	9.5
Reconstructionist	0.4	0.1	0.0
Just Jewish	3.5	6.7	0.0
Secular	1.1	9.9	2.1
Non-Participating	1.0	1.1	0.0
Something Else Jewish	0.4	1.0	0.0
Christian	0.2	4.8	26.3
Some Other Religion	0.6	23.0	30.8
Don't Know	1.7	10.1	5.9
Total Percent	100.0	100.0	100.0
Total Population	3,250,000	750,000	210,000

TABLE 24

Denominational Background - Current Denominational Preference By Denomination Raised For Born Jews: Religion Judaism (BJR)

(Total = 3,250,000 Adults)

DENOMINATION RAISED	CURRENT DENOMINATION							
	Orthodox	Conservative	Reform	Recon- structionist	Just Jewish	Non- Participating	Something Else*	Dont Know
Orthodox	88.4	31.6	12.0	19.1	16.6	14.8	11.8	28.0
Conservative	5.1	60.8	26.1	47.2	24.8	12.5	19.5	29.3
Reform	0.4	4.4	57.9	15.5	13.9	12.5	26.0	9.0
Reconstructionist	0	0	0.3	18.1	0	0	0	0
Just Jewish	4.4	1.0	1.2	0	42.2	3.8	0	0
Non-Participating	0	0	0	0	0	56.4	7.9	0
Something Else*	1.7	1.7	2.2	0	0	0	17.3	0
Don't Know	0	0.4	0.4	0	2.5	0	17.6	33.7
Total	100.0	100.0	100.0	100.0	100.0	100.0	100.0	100.0

* **Something Else** includes: Secular, None, Agnostic, Atheistic, Jewish and Other Religion, Some Other Religion, Christian, Messianic, Traditional and miscellaneous other Jewish.

TABLE 25

Current Jewish Denominational Preference of Households (Percent Distribution)

	Number	Percent
Orthodox	135,000	6.8
Conservative	806,000	40.4
Reform	827,000	41.4
Reconstructionist	33,000	1.6
Traditional	63,000	3.2
Just Jewish	104,000	5.2
Miscellaneous Jewish	29,000	1.4
Total Households with a Jewish Denominational Preference	1,996,000	100.0

JEWISH IDENTITY CATEGORY

BJR	Born Jews: Religion Judaism
JBC	Jews by Choice - Converts
JBR	Jews by Religion (BJR & JBC)
JNR	Born Jews with No Religion (secular)
CJP	CORE JEWISH POPULATION (BJR, JBC & JNR)
JCO	Born/Raised Jewish, Converted Out
JOR	Adults of Jewish Parentage with Other Current Religion
JCOR	Children Under 18 Being Raised with Other Current Religion
GA	Gentile Adults Living with Total Jewish Population

Those who converted out of Judaism (Table 23) have less traditional backgrounds, with a significant portion reporting Mixed Jewish and Some Other Religion as their background denomination.

Table 25 shows that the overall household distribution by denomination varies little from that of individual respondents. However, Table 26 shows considerable variation among the multi-person households according to whether they are Entirely Jewish or Mixed Households with

the latter being four times less likely to be Orthodox or Conservative. The term “some other religion,” beyond the choices offered, surprisingly appears to be favored by many respondents. In most cases, it seems to be either a mixture of Jewish and another religion or simply a Christian religion but rarely Buddhist or some other non-Christian religion. Unfortunately, we cannot provide further information at this time as to what the answer implies or why it was chosen over a specific denomination.

TABLE 26

Denominational Preference of Multi-Person Households by Household Type
(Percent Distribution)

	Entirely Jewish	Mixed Jewish and Gentile
Orthodox	7.4	0.1
Conservative	34.4	10.3
Reform	36.2	18.7
Reconstructionist	1.1	1.1
Traditional	0.5	0.0
Just Jewish	4.6	2.6
Miscellaneous Jewish	0.6	1.6
Mixed Jewish and Others	1.3	17.1
Christian*	0.8	8.6
Some Other Religion	4.3	19.2
No Religion	2.8	7.6
Don't Know	3.2	8.5
No Answer/Refused	2.8	4.6
Total	100.0	100.0
Total Households	1,190,000	867,000

* Includes Messianic Jews

Jewish and Civic Attachments and Practices of Individuals

The religious practices of individual respondents follow the patterns predicted by their Jewish identity, attitudes, and Jewish education (Table 27). The JNR group exhibits behaviors more like the assimilated than like the JBR. Only the family and friendship patterns and ties with Israel really differentiate the JNR from the JCO and JOR groups. While about 60 percent of the JBR population fasts on Yom Kippur, only around 10 percent of the JNR, JCO or JOR groups observe this ritual. The data on synagogue/temple attendance on High Holidays follows a similar pattern. Weekly attendance is noteworthy for the JBR group, but only at the level of 11 percent. Similarly, roughly a third of the JBR population has visited Israel, while only about 10 percent of the JNR or JCO groups have done so. As with travel to Israel, similar percentages report having close family or friends in Israel for each Jewish identity category except for the JNR group whose social ties to Israel are relatively stronger.

In three key indicators of Jewish social network ties, the JBR group understandably has the greatest Jewish social affinity. Nearly half of the JBRs have “all” or “mostly all” Jewish friends while 28 percent subscribe to a Jewish periodical and 21 percent volunteered for a Jewish organization in 1989. Except for 12 percent of the JNR group reporting mostly Jewish friends, in the other measures of Jewish social ties, the JNRs as well as the JCO and JOR groups reported percent ages of 10 percent or less.

It is important to state that respondents represent adults in all age groups, not just middle aged heads of households. The replies incorporate those aged 18 to 25 and those over age 75, each of whom, though for differing reasons, may not have the ability or opportunity to engage in some of these behaviors. For example, a young adult may not have the funds to afford a visit to Israel; a sick elderly person may be physically unable to do volunteer work. More detailed analyses in the monograph series will undertake comparisons by age and other key background variables.

Civic Involvement

The figures on civic involvement indicate that although the Core Jewish population are slightly more likely to be registered voters, such civic behavior is fairly uniform across Jewish identity groupings. By contrast, JBRs show the lowest level of volunteer work for secular organizations (39 percent) followed by JNRs. Slightly higher levels (close to 50 percent) characterized the JCOs and JORs.

TABLE 27
Jewish and Civic Attachments and Practices of Adult Respondents by Jewish Identity

	PERCENT REPORTING			
	JBR	JNR	JCO	JOR
PERSONAL RELIGIOUS PRACTICE				
Fast on Yom Kippur	61	10	8	13
Attend Synagogue on High Holidays	59	12	7	8
Attend Synagogue Weekly	11	1	2	0
ISRAEL TIES				
Visited Israel	31	11	11	3
Have Close Family or Friends in Israel	35	20	9	6
JEWISH SOCIAL TIES				
Most/All Friends Jewish	45	12	3	5
Subscribe to Jewish Periodical	28	5	9	6
Volunteer for Jewish Organization in 1989	21	5	10	2
CIVIC INVOLVEMENT				
Registered Voter	89	84	78	80
Volunteer for Secular Organization in 1989	39	43	53	47

Jewish and Civic Attachments and Practices of Households

One can hypothesize that some Jewish family traditions can be carried on even though the household may practice another religion or no religion at all. Therefore, inconsistencies are understandable and some rituals often manage to transcend departure from the Jewish religion.

In Table 28, the percentages reporting Jewish and civic practices are provided separately for the three household types. The last column is the aggregated total number of households of all three types, out of a possible 3.2 million that report the particular behavior. Among households reporting specific practices, the highest levels of Jewish practices are reported by the Entirely Jewish Households. Mixed Households obviously take an intermediate position. The assimilated households report a residual level of Jewish practices that may surprise some observers. For example, 62 percent of Mixed Households and 25 percent of households with No Core Jews attend a Passover seder. A slightly smaller percentage in each of the household types light Hanukkah candles.

The answers on philanthropy equate well with the actual number of donors reported by Jewish organizations. The Jewish Federation gifts, which are reported separately, are also included in the figures for Jewish charity as a whole. The levels of secular giving should not be measured against national statistics because the question specifically excluded religious giving, the paramount form of charitable gifts nationally. If all types of giving are combined, the proportion rises to about 80 percent of households.

While 62 percent of Entirely Jewish households contributed to a Jewish charity in 1989, somewhat fewer (45 percent) gave specifically to the Jewish Federation or UJA. For the Mixed households, the percentages for each type of Jewish giving was less than half that of the Entirely Jewish households. Only a small number, 13 percent and 4 percent respectively of the households with No Core Jews gave to Jewish causes.

Civic Involvement

Regarding secular charity, the proportion of givers was not as disparate across the household types. Roughly two-thirds of those households that were either Entirely Jewish or Mixed contributed, while just over half of the households with no Core Jews gave to secular causes. Levels of political contributions again exhibit the uniformity of public involvement, which characterizes this population irrespective of differences in Jewish identity.

TABLE 28
Jewish and Civic Attachments and Practices by Household Type

	PERCENTAGE OF HOUSEHOLDS			
	Entirely Jewish 1,811,000	Mixed Jewish-Gentile 867,000	No Core Jews 508,000	Aggregate Total # of Households Involved 3,186,000
Attend Passover Seder*	86	62	25	2,200,000
Never Have Xmas Tree	82	20	13	1,630,000
Light Hanukkah Candles	77	59	17	2,000,000
Contributed to Jewish Charity in 1989	62	28	13	1,410,000
Contributed to Federation/UJA Campaign in 1989	45	12	4	910,000
Sabbath Candles*	44	19	13	1,000,000
Current Synagogue Membership	41	13	2	860,000
Celebrate Yom Ha'atzmaut	18	6	5	410,000
Kosher Meat all the Time	17	3	3	350,000
Contributed to Secular Charity in 1989	67	66	54	2,020,000
Contributed to Political Campaign in 1988-90	36	35	33	1,123,000

*Sometimes, Usually, Always

Synagogue Affiliation

Synagogue affiliation is the most widespread form of formal Jewish connection, but it characterized only 41 percent of the Entirely Jewish Households. As Table 29 shows, it varies across the household types in the expected direction. The question was quite specific, and it reports only current dues paying households.

In general, data not shown here indicate that affiliated households with an average of 2.5 Jews per household are larger than all Entirely Jewish households which have an average of 2.2 Jews per household. This suggests a life cycle pattern of membership, a well-known feature of synagogue affiliation. Young families with children are more likely than others to be current members. The data shows that about half the JBR population lives in affiliated households.

The distribution of the 860,000 households reporting synagogue membership across the denominations (Table 29) shows that the Reform plurality, which was evident in denominational preferences (Table 22) does not translate directly into affiliation. By contrast, the Orthodox are more successful in affiliating their potential constituency. The information on household synagogue affiliation includes Entirely Jewish as well as Mixed households. Tabulations of the average total household size and the average number of Core Jews in the households indicate that households reporting “other” or “don’t know/refused” contain the highest proportion of members who are not Core Jews. The “Other” category includes some large Hasidic households which suggests the real number of affiliated Orthodox totals over 400,000 persons. However, Conservative affiliation followed by Reform still outnumbers Orthodox; 41 percent of all affiliated individuals belong to Conservative and 35 percent to Reform temples compared to around 20 percent who belong to Orthodox synagogues.

TABLE 29
Households with Current Synagogue/Temple Affiliation

DENOMINATION OF SYNAGOGUE	Number of Households	Percent Distribution	Average Number of Persons in Household	Average Number of Core Jews in Household	Total Number of Core Jews
Orthodox	136,000	16	2.7	2.6	355,000
Conservative	371,000	43	2.6	2.4	890,000
Reform	303,000	35	2.7	2.5	760,000
Reconstructionist	21,000	2	2.6	2.4	50,000
Other	14,000	2	5.6	5.1	70,000
Don't Know/Refused	16,000	2	2.6	1.5	25,000
Total	860,000	100	2.7	2.5	2,150,000

Methodological Appendix

Sample Selection

The telephone numbers selected for the NJPS were based on random digit dialing (RDD), and are a probability sample of all possible telephone numbers in the U.S. The sampling procedure utilized a single-stage sample of telephone numbers within known residential working banks (the first two digits of the four-digit suffix - 212-555-XXxx). Telephone exchanges were strictly ordered by census geographic variables (i.e., Division, Metro/Non-Metro, Central City/Suburban, etc.) creating a sample frame with fine implicit geographic stratification. This procedure provides samples that are unbiased and in which all telephone numbers have the same chance of selection. Since the random digit aspect allows for the inclusion of unlisted and unpublished numbers, it protects the samples from "listing bias" -- the unrepresentativeness of telephone samples that can occur if the distinctive households whose telephone numbers are unlisted and unpublished are excluded from the sample. The RDD sample is referred to as the "screening sample." It consists of 125,813 households that were asked whether any household member was Jewish. All qualified Jewish households were followed up with requests for the detailed interviews.

It should be noted that data were collected only for the civilian population living in households. No information was obtained for the institutional and other non-household population. The survey thus excluded those in prisons, hospitals, nursing homes, hotels, religious institutions, and in military barracks. Estimates of the number of Jews in such places were added to the survey results for the estimate of the total number of Jews in the U.S. However, their characteristics are not reflected in the breakdowns of the totals by age, sex, etc.

Weighting Procedures

After the survey information was collected and processed, each respondent was assigned a weight. When the weights are used in tabulations of the survey data, the results will automatically provide estimates of the U.S. population in each category shown in the tabulations.

The weighting method insured that key demographic characteristics of the adult population of the total weighted sample of the 125,813 responding households matched the most current estimates of these demographic characteristics produced by the Census Bureau. The weighting procedure automatically adjusted for noncooperating households, as well as for those who were not at home when the interviewer telephoned and for households who did not have telephones or had multiple lines.

Accuracy of Data

Nonsampling Errors

All population surveys are subject to the possibility of errors arising from sampling, nonresponse, and respondents providing the wrong information, and the NJPS is no exception. The response rate to the initial screener interview, used to identify potential Jewish households, was approximately 50 percent. This is lower than most surveys concerned about quality strive to achieve. (The response rate was essentially caused by the contractor's need for each set of sample cases assigned for interview to be completed in a few days. This made followup of most not-at-homes impractical.) The concern over the effect of nonresponse on the statistics is not so much on the size of the nonresponse since this is adjusted for in the weighting, but on the possibility that nonrespondents are different from respondents. Variations in response rates by geography, age, sex, race, and educational attainment were adjusted for in the weighting. This still left the possibility that Jews and non-Jews responded at different rates.

To test whether this occurred at an important level, the telephone numbers of approximately 10,000 completed interviews and for about 10,000 non-respondents were matched against telephone listings to obtain the household names, and the percentage of each group having distinctive Jewish names was calculated. The percentage for the completed cases was 1.38 percent and for the non-respondents was 1.29. The difference

between the two is well within the bounds of sampling error. Although distinctive Jewish names account for a minority of all Jews, this test does provide strong support for the view that nonresponse did not have an important impact on the reliability of the count of the Jewish population.

In regard to errors in reporting whether a person is Jewish, previous studies indicate that the errors are in the direction of understating the count of the Jewish population, although the size of the understatement does not seem to be very large. A particular concern in the NJPS was the fairly large number of cases where respondents in households reporting the presence of one or more Jews in the screening operation, reversed themselves in the detailed interview. Of all households reported as having Jews in the screener, 18 percent were reported as non-qualified in the detailed interview. There was a possibility that this was hidden form of refusal, rather than errors in the original classification of the households or changes in household membership.

A test similar to the one on refusals was carried out for the nonqualified households. The telephone numbers for the 5,146 households who were reported as Jewish in the screening interview were matched against telephone listings, and those with distinctive Jewish names (DJN) were identified. In households that reported themselves as Jewish in the detailed interviews, 16.8 percent had DJN's. The rates were slightly smaller for refusals (13.9 percent) and for those who could not be contacted (10.9 percent). However, the percentage was only 2.9 percent for households who were reported as not Jewish in the detailed interview. It is, of course, possible that DJN households are less reticent than others in acknowledging to a telephone interviewer the fact they are Jewish, but the evidence is that underreporting did occur, but not to a very serious extent. An adjustment in the weights of about 8 percent was made to account for the unreported Jews in the estimates of the total number of Jews. Since questionnaire information was not obtained for them, the

statistics on characteristics of Jews may be subject to small biases if the Jewish non-qualifiers are very different from those who responded.

As mentioned earlier, other studies have reported that there is some understatement of reporting of Jewish heritage in interviews surveys. No adjustments for this were made since firm data on the size of the understatement does not exist. As a result, the estimate of the size of the Jewish population is probably somewhat on the low side.

Sampling Variability

All sample surveys are subject to sampling error arising from the fact that the results may differ from what would have been obtained if the whole population had been interviewed. The size of the sampling error of an estimate depends on the number of interviews and the sample design. For estimates of the number of Jewish households, the sample size is 125,813 screened households. As a result, it is very likely (the chances are about 95 percent) that the number of Jewish households is within a range of plus or minus 3 percent around the estimate shown in this report. For estimates of the Jewish population, the range is slightly higher since sampling variability will affect both the estimate of the number of Jewish households and of the average number of Jews in those households. The 95 percent range is plus or minus 3.5 percent. These ranges are the limits within which the results of repeated sampling in the same time period could be expected to vary 95 percent of the time, assuming the same sampling procedure, the same interviewers, and the same questionnaire.

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

in the sample households. For the first two of these types of statistics, the sample size is the number of households, or 2,441. For items obtained for all household members, the sample size is 6,514. The standard errors of percentages applying to the entire Jewish population can be approximated by

$$\sqrt{p(1-p)/n}$$

where p is the estimated percentage and n is the sample size, that is, either 2,441 or 6,514, depending on the type of statistic. For percentages of segments of the Jewish population (e.g., females, Jews by Choice, persons 65 years and over, etc.) the standard error is approximately

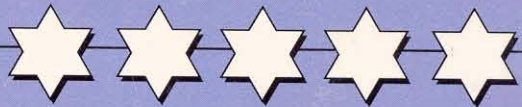
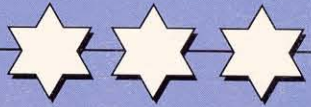
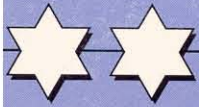
$$\sqrt{p(1-p) \cdot Rn}$$

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

Some examples of the size of the sampling errors may be illuminating. When percentages of all Jewish households are calculated, the relevant value of n is 2,441. The largest standard error occurs for the 50 percent statistic. The maximum standard error for statistics on all households is then equal to 1 percent. The 95 percent range includes 2 standard errors, or 2 percent. The 50 percent statistics can then be interpreted as a range from 48 to 52 percent. Analyses of subgroups of households will have higher standard errors, for example, when a 20 percent segment of the population is being studied (e.g., Jewish households in the West) the maximum standard error will be about 2.3 percent, and the 95 percent range on a 50 percent item will be plus or minus 4.6 percent.

Similarly, the maximum standard error for population statistics for which data were collected for all household members, is ordinarily about 0.6 percent. The 95 percent confidence limits are plus or minus 1.2 percent. However, it should be noted that when the statistics are on items for which household members are likely to have similar characteristics (e.g., the percentage of Jews who belong to Conservative congregations), the appropriate

sample size may be closer to number of households. Such items may be more appropriately considered household than population characteristics from the point of view of calculation of sampling errors.



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