

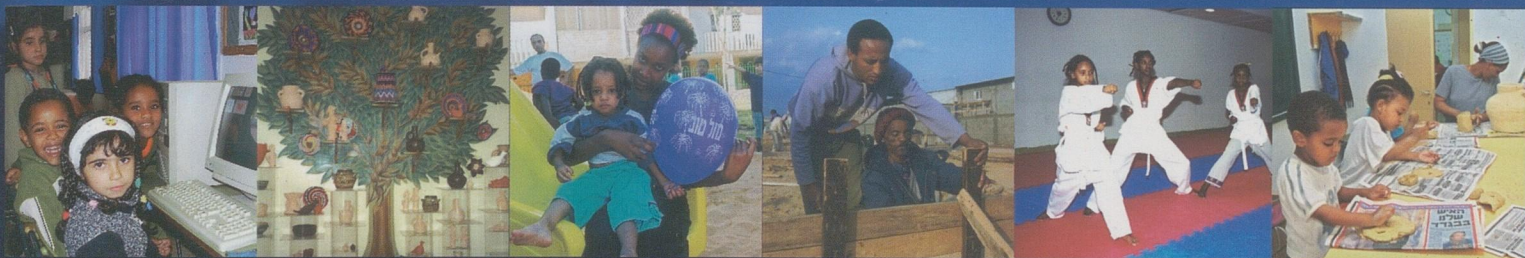


Myers-JDC-Brookdale Institute



State of Israel
Ministry of Immigrant Absorption

Selected Findings from Surveys of Ethiopian Immigrants in Eight Cities The Neighborhood Centers Project



Judith King Ravit Efrati Noga Netzer

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SELECTED FINDINGS FROM SURVEYS

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Institute

Research Program on Ethiopian Immigrants

Neighborhood Centers for Ethiopian Immigrants

The Myers-JDC-Brookdale Institute, established in 1974, is now the leading center for applied research in the fields of health and social services in Israel. A series of surveys of the Ethiopian population, initiated by the Ministry of Immigrant Absorption and conducted by the Institute at neighborhood centers in eight cities, is part of the Institute's multi-year research program on the Ethiopian community. The principal goal of this program is to promote the successful integration of Ethiopian citizens into Israeli society. As part of the program, the Institute has studied key issues such as integration into places of permanent residence; patterns of integration into employment; patterns of integration into formal and informal education; and scholastic achievement. This program is contributing to both the design of government policy and the development by public and voluntary agencies of innovative programs to promote the Ethiopian immigrant community. In 2001, the Institute published an integrative review of the Ethiopian immigrants' integration during the 1990s, which examined the policy and programs implemented for this population, as well as salient issues for the future.

Between 2000 and 2002, neighborhood centers for Ethiopian immigrants were established in ten cities by the Ministry of Immigrant Absorption and the respective local authorities, as mandated by a government decision of November 16, 1999. The centers were established in Afula, Hadera, Netanya, Lod, Ramla, Rehovot, Yavne, Ashdod, Kiryat Gat, and Kiryat Malakhi.

The principal goal of the neighborhood centers project is to intensify and accelerate the integration of Ethiopian immigrants into their permanent places of residence. It does so by increasing the effectiveness of services for immigrants, pooling resources, and maintaining the transparency of the agencies promoting the immigrants' integration. It is also a strategic goal of the project to involve Ethiopian immigrants and their representatives in determining their fate and promoting their integration into Israeli society.

The comprehensive information collected through the Institute's current surveys is available to all those involved in helping to integrate Ethiopian immigrants.



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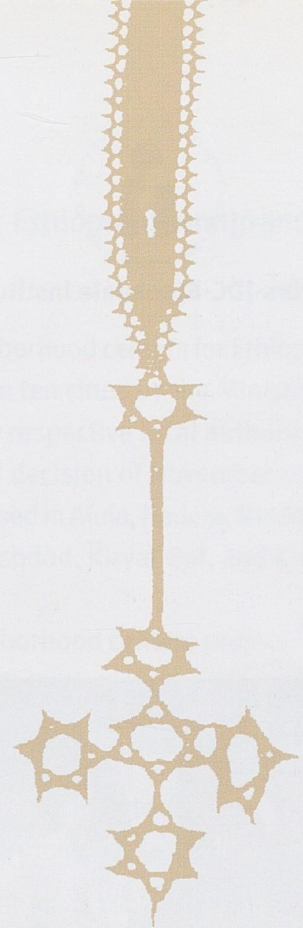
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The purpose of this study was to explore the experiences of African American parents of children with emotional and behavioral disorders (EBD) in public schools. The study was conducted in a random sample of 250 families, 50 from each of the four field sites in which African American parents are concentrated.

Participants were recruited through a variety of methods:

1. Direct contact with parents through a community-based organization.

2. Direct contact with parents through a church-based organization.

3. Direct contact with parents through a school-based organization.

4. Direct contact with parents through a community-based organization.

5. Direct contact with parents through a church-based organization.

6. Direct contact with parents through a school-based organization.

7. Direct contact with parents through a community-based organization.

8. Direct contact with parents through a church-based organization.

9. Direct contact with parents through a school-based organization.

10. Direct contact with parents through a community-based organization.

11. Direct contact with parents through a church-based organization.

12. Direct contact with parents through a school-based organization.

13. Direct contact with parents through a community-based organization.

14. Direct contact with parents through a church-based organization.

15. Direct contact with parents through a school-based organization.



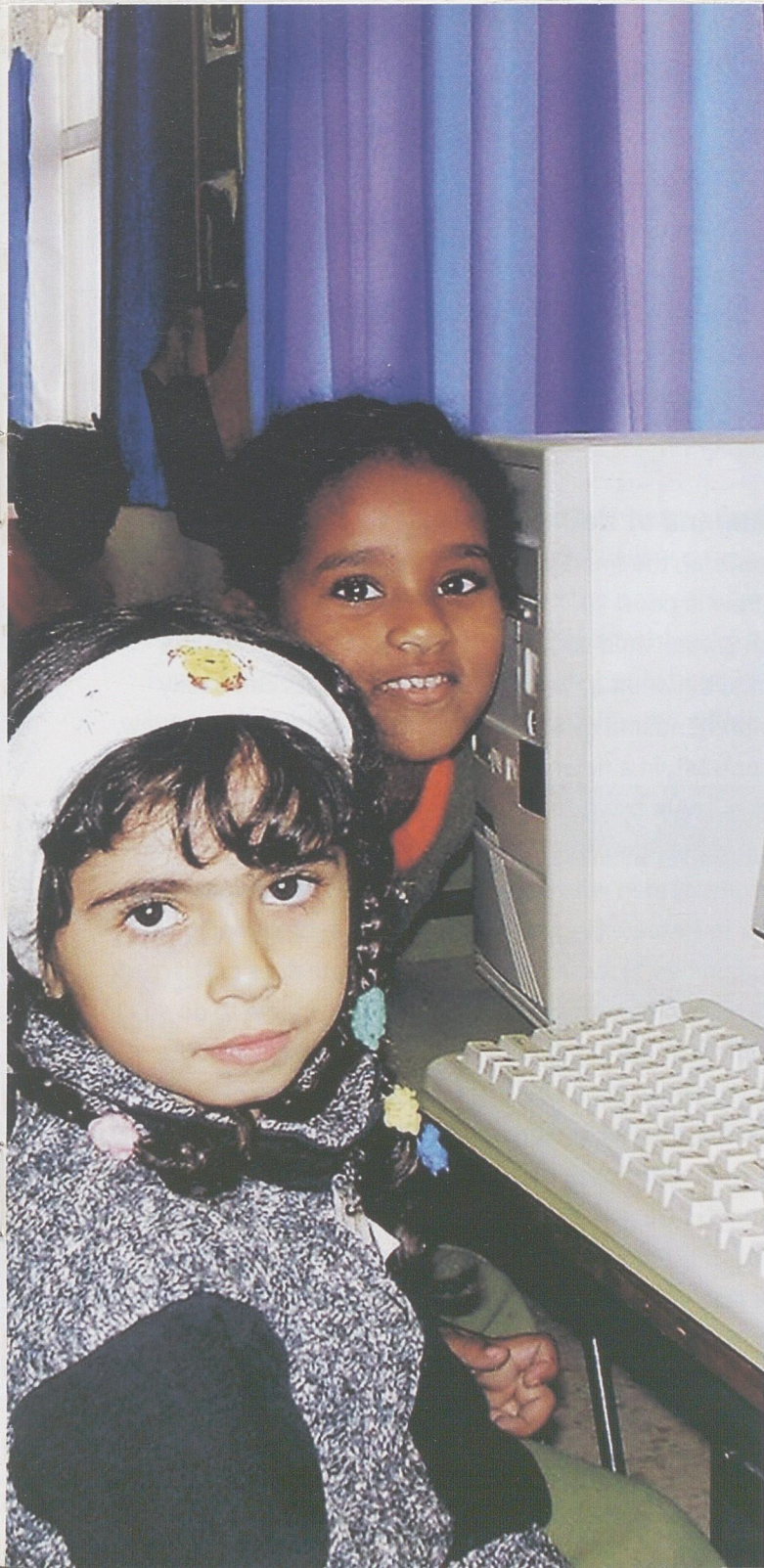
Foreword

Between 2000 and 2002, the Ministry of Immigrant Absorption, in cooperation with local authorities, established "neighborhood centers" in ten cities in Israel, in neighborhoods with a large concentration of Ethiopian immigrant residents. Surveys were conducted in eight of these ten cities, covering all of the Ethiopian immigrant households in the relevant neighborhoods; through the surveys, data were gathered on various aspects of life. The findings provide input for planning local intervention programs, and can also be used as a basis for planning national policy, including the Ethiopian National Plan.

The data were gathered between August 2000 and July 2003 through face-to-face interviews with Ethiopian families, conducted in either Amharic or Hebrew, depending on the family's preference. The following were the eight cities: Netanya (the Dora-Azorim neighborhood); Rehovot (Kiryat Moshe); Hadera (the Pe'er, Elrom, and Ovdim neighborhoods); Yavne¹; Afula (Afula Illit and Young Afula); Ramla (the Ben Gurion, Tzahal, and Vilna neighborhoods, and adjacent streets); Ashdod (Quarters C, F, and H); and Lod (the entire city). In all, information was collected on 2,956 households inhabited by 14,968 individuals, 7,673 of whom were children under age 18.

This brochure presents the main trends identified in key areas of life regarding the Ethiopian immigrant communities in these eight cities. The data are based on the reports of parents, supplemented by information from older children, when necessary.

¹ In Yavne the survey was conducted on a random sample of 120 families, 30 from each of the four neighborhoods in which Ethiopian immigrants are concentrated.



1. A Typology of the Survey Communities, by Length of Time in Israel of the Head of the Family

- ▶ **Established communities:** 50% of the adults (age 18 and over) in Afula, 36% of those in Hadera, and 31% of those in Ramla have been in Israel for more than 15 years. None of these communities have residents who arrived in Israel within the past five years.
- ▶ **New communities:** Only 7% of the adults in Rehovot, 21% of those in Netanya, and 17% of those in Ashdod have been in Israel for more than 15 years. In contrast, about 25% of those in Rehovot and Netanya and 36% of those in Ashdod have been in Israel for up to five years only.
- ▶ **A transitional community:** None of the adults in Yavne arrived as recently as within the past five years, yet 74% of them have been in Israel for between six and ten years only.
- ▶ **A diverse community:** 33% of the adults in Lod have been in Israel for more than 15 years, while 30% of them have been in Israel for only five years or less.

Some of the findings are presented as a comparison between established and new communities of immigrants, while for others, a range is presented.

2. Socio-demographic Characteristics of Families and Individuals

- ▶ Ethiopian families are large, with an average of between 4.4 and 6.2 members.
- ▶ 20%-45% of the families comprise seven or more members.
- ▶ 17%-28% of the families are single-parent families.

- ▶ Single-parent families account for 20%-33% of all families with children.
- ▶ Children under age 18 account for between 47% and 55% of the Ethiopian community.
- ▶ Elderly (age 65 and over) comprise between 4% and 7% of the Ethiopian community.

3. Command of Hebrew

- ▶ In general, the immigrants' self-assessed command of Hebrew is poor.
- ▶ In an established community such as Hadera, Afula, or Ramla, between 47% and 60% of the adults can easily comprehend and conduct a simple conversation in Hebrew. In contrast, in a newer community such as Rehovot, only 36% of them can do so, while as many as 30% of them are incapable of doing so (Table 1).
- ▶ The rate of men who can easily read and write a simple letter in Hebrew is greater in the more established communities. However, even there, the rate does not exceed 45%, with between 35% and 44% being unable to do so at all. In effect, no significant difference was found in the reading and writing skills of Ethiopian immigrant men in the more established and newer communities.
- ▶ The women in some cities (Hadera, Afula, and Yavne) have comprehension and conversation skills commensurate with those of the men. The women in the remaining cities are less proficient in these skills than the men.
- ▶ The women in all of the cities are less proficient in reading and writing Hebrew than are the men. In an established community such as Hadera, about 45% of the women can easily comprehend and conduct a simple conversation,

although only about 20% of them can easily read or write a simple letter. Similarly, while 60% of the women in Afula can easily speak and comprehend Hebrew, only about 30% of them can read or write. In a newer community such as Rehovot, only 25% of the women can comprehend a conversation or converse fluently, and only about 15% of them can read or write.

- ▶ The immigrants' command of Hebrew improves the longer they are in Israel (Figures 1a and 1b). However, the extent of improvement depends in part on the person's age at immigration. People under the age of 45 who have been in Israel for more than ten years have not only been in Israel longer than have their peers who immigrated within the

past five years, but also arrived in Israel when they were younger and better able to rapidly learn a new language. Consequently, the language skills of immigrants under age 45 improve over time to a greater extent than do those of immigrants ages 45-64, and certainly than do those of immigrants age 65 or over.

- ▶ The immigrants in all of the cities are aware of the limitations imposed on them by insufficient knowledge of Hebrew. They express a desire to learn Hebrew, preferring afternoon or evening courses. Women who are mothers of young children express a preference for Hebrew courses that are held in the morning, on condition that child care can be arranged.

Table 1: The Ability to Perform Various Tasks in Hebrew (Age 20 and Over)

	Men		Women	
	Easily	Not at all	Easily	Not at all
Hadera				
Comprehend a simple conversation	50	21	46	22
Conduct a simple conversation	47	24	44	28
Read a simple letter	30	43	22	50
Write a simple letter	27	44	17	60
Understand the news on TV or radio	38	29	35	36
Present oneself in a job interview	39	32	36	60
Rehovot				
Comprehend a simple conversation	36	28	27	38
Conduct a simple conversation	35	31	25	43
Read a simple letter	25	46	17	65
Write a simple letter	27	53	13	68
Understand the news on TV or radio	37	37	28	50
Present oneself in a job interview	36	38	26	50

Figure 1a: The Rate of Young Men (Up to Age 44) Who Can Easily Perform Various Tasks in Hebrew, by Length of Time in Israel (Netanya)

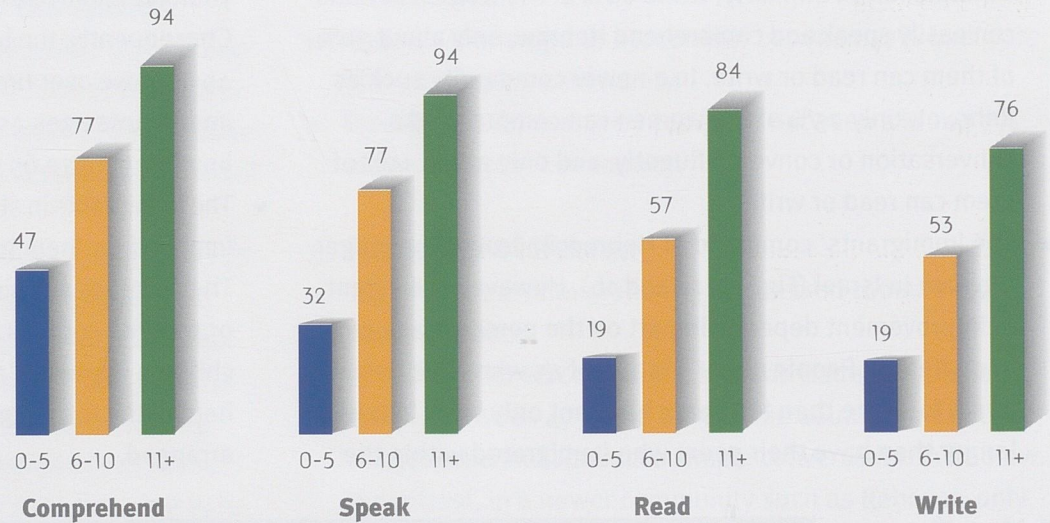
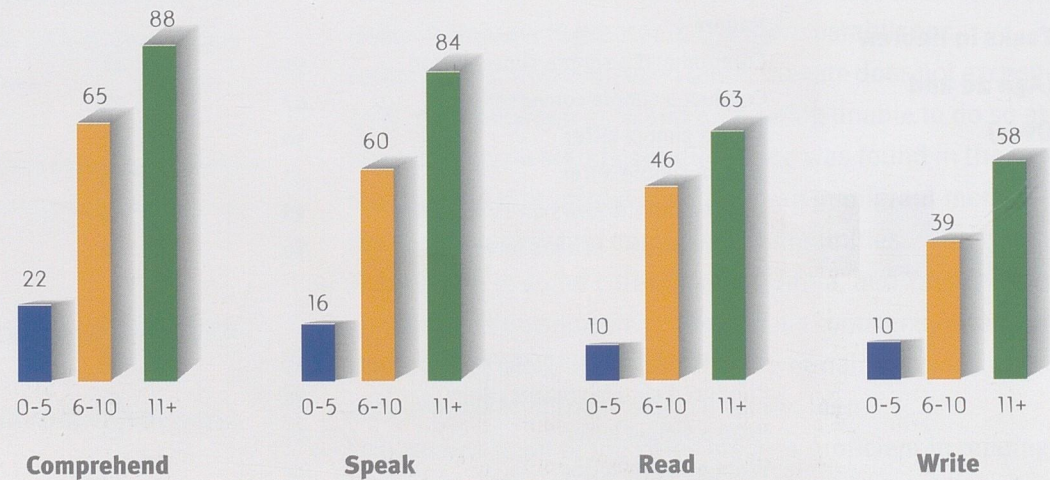


Figure 1b: The Rate of Young Women (Up to Age 44) Who Can Easily Perform Various Tasks in Hebrew, by Length of Time in Israel (Netanya)



4. Employment and Vocational Training

4.1 Employment

- ▶ The employment rates of Ethiopian immigrant men ages 18-64 range from 34% to 48%. These rates are below the national employment rate of Jewish men the same ages: 64% (Figure 2a).
- ▶ The highest employment rates among men are found at ages 26-44; they range from 56% to 77% (Figure 3a). In the established communities, the employment rates at

these ages are commensurate with those of the Jewish population in Israel.

- ▶ The employment rates of Ethiopian immigrant women ages 18-64 in the more established communities range from 15% to 32%, compared to 57% among all Jewish women ages 18-64 (Figure 2b).
- ▶ Usually, the highest employment rates among women are found at ages 26-44; they range from 21% to 48 (Figure 3b).

Figure 2a: The Employment Rates of Ethiopian Immigrant Men Ages 18-64, Compared to the National Employment Rate of Jewish Men

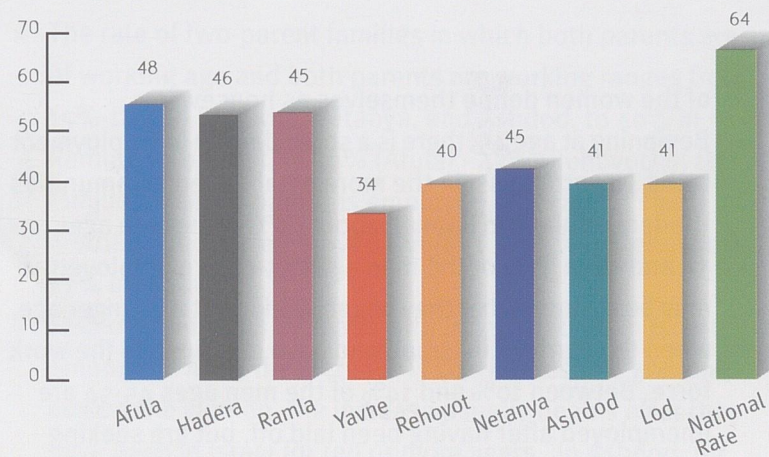


Figure 2b: The Employment Rates of Ethiopian Immigrant Women Ages 18-64, Compared to the National Employment Rate of Jewish Women

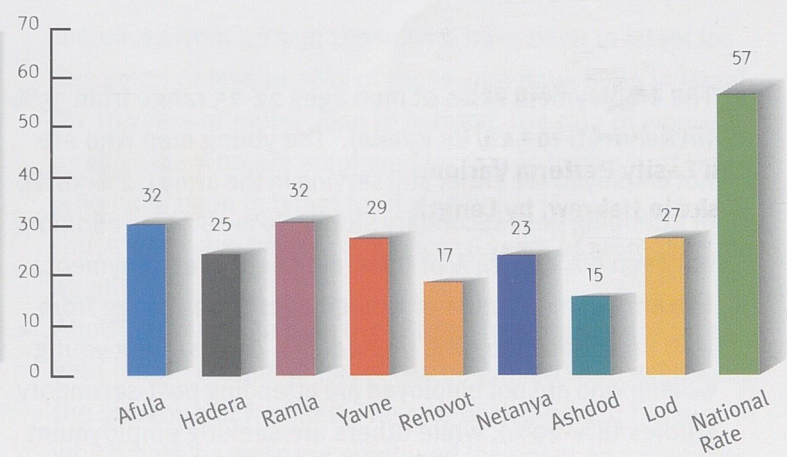


Figure 3a: The Employment Rates of Ethiopian Immigrant Men Ages 26-44, Compared to the National Employment Rate of Jewish Men These Ages

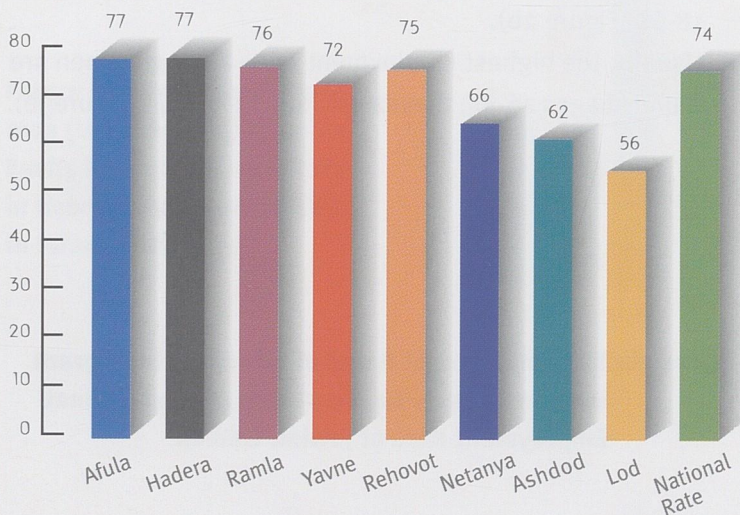
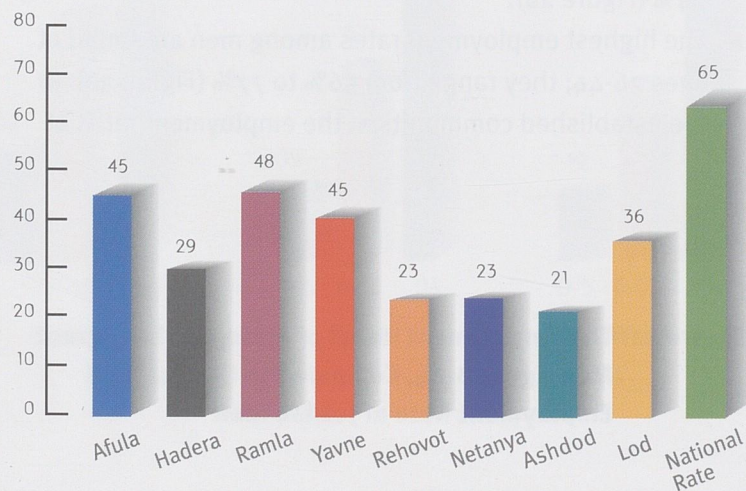


Figure 3b: The Employment Rates of Ethiopian Immigrant Women Ages 26-44, Compared to the National Employment Rate of Jewish Women These Ages



- ▶ The employment rates of men ages 22-25 range from 35% (in Rehovot) to 51% (in Ramla). The young men who are not employed are either still serving in the army (12%-38%), or attending post-secondary studies (9%-18%). In addition, between 9% and 24% of them are seeking employment.
- ▶ The employment rates of women ages 22-25 range from 16% (in Ashdod) to 50% (in Hadera). Some of the young women who are not employed are attending post-secondary studies (8%-29%), while others are seeking employment (9%-20%). Between 6% (in Hadera) and 41% (in Ashdod)

of the women define themselves as housewives.

- ▶ Beginning at age 45, there is a steep decline in employment rates. Nevertheless, in the more established communities (Hadera, Afula, and Ramla), about 60% of the men ages 45-54 and even 33% of the men ages 55-64 are employed. It may be assumed that they began working at a younger age, when they arrived in Israel, and have remained in the work force. Between 10% and 14% of the men ages 45-54 are unemployed after having been laid off, but are seeking employment.

Figure 4a: The Employment Rate of Men Ages 26-44 in Ashdod, by Length of Time in Israel

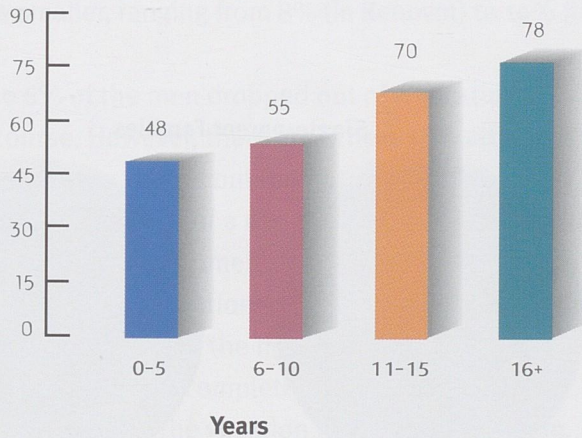
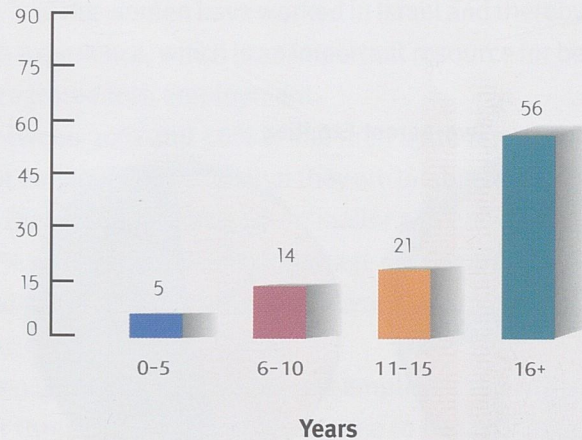


Figure 4b: The Employment Rate of Women Ages 26-44 in Ashdod, by Length of Time in Israel

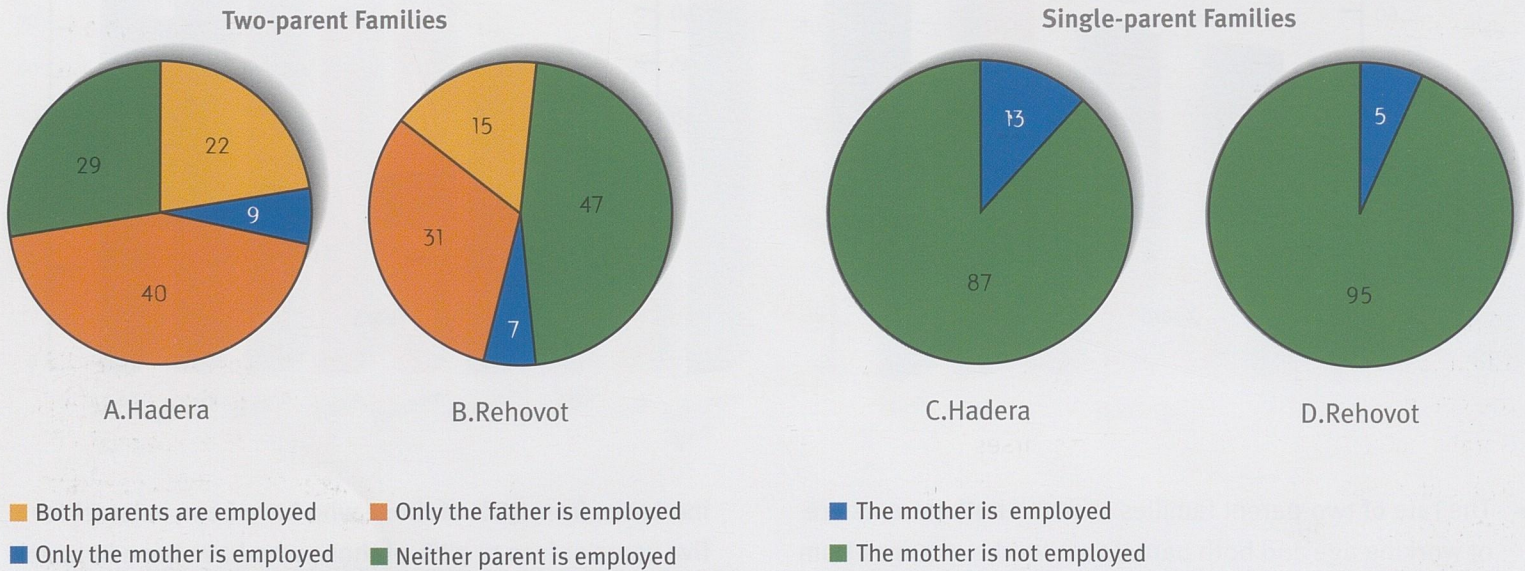


- ▶ The rate of two-parent families in which both parents are of working age and both parents are working ranges from 15%-18% in Rehovot, Netanya, and Ashdod, to 40% in Ramla. In contrast, in 22% (Afula) - 47% (Rehovot) of the families, neither parent is employed. The rate of single mothers who are employed ranges from 5% in Rehovot to 27% in Afula.
- ▶ Employment rates increase with length of time in Israel. Among the men, the increase is continuous and gradual; among the women, the increase usually begins after they have been in Israel for ten or more years. In Ashdod, for example, the rate of men ages 26-44 who are employed

increases from 48% of those who have been in Israel for five years or less to 78% of those who have been in Israel for 16 years or more. Also in Ashdod, the rate of women ages 26-44 who are employed increases from 5% of those who have been in Israel for five years or less, to 56% of those who have been in Israel for 16 years or more (Figures 4a and 4b).

- ▶ Another perspective on the change in employment rates with length of time in Israel can be gained from examining the situation of families. The rate of two-parent families in which both parents are employed increases to 35%-50% with the increase in length of time in Israel. The employment

Figures 5a-5d: The Employment of Parents of Children under Age 18 in Families Whose Head Is of Working Age, in Established and New Communities



rate of single parents also increases with length of time in Israel – to 22%-50%. Nevertheless, it should be noted that neither parent is employed in 7%-23% of the two-parent families that have been in Israel for the longest time (16 years or more). Similarly, as many as 50%-78% of the single

parents who have been in Israel for the same amount of time are not employed. (Figures 5a-5d illustrate the changes in employment rates for both types of family over time, and compare more established with more recent communities.)

4.2 Vocational Training

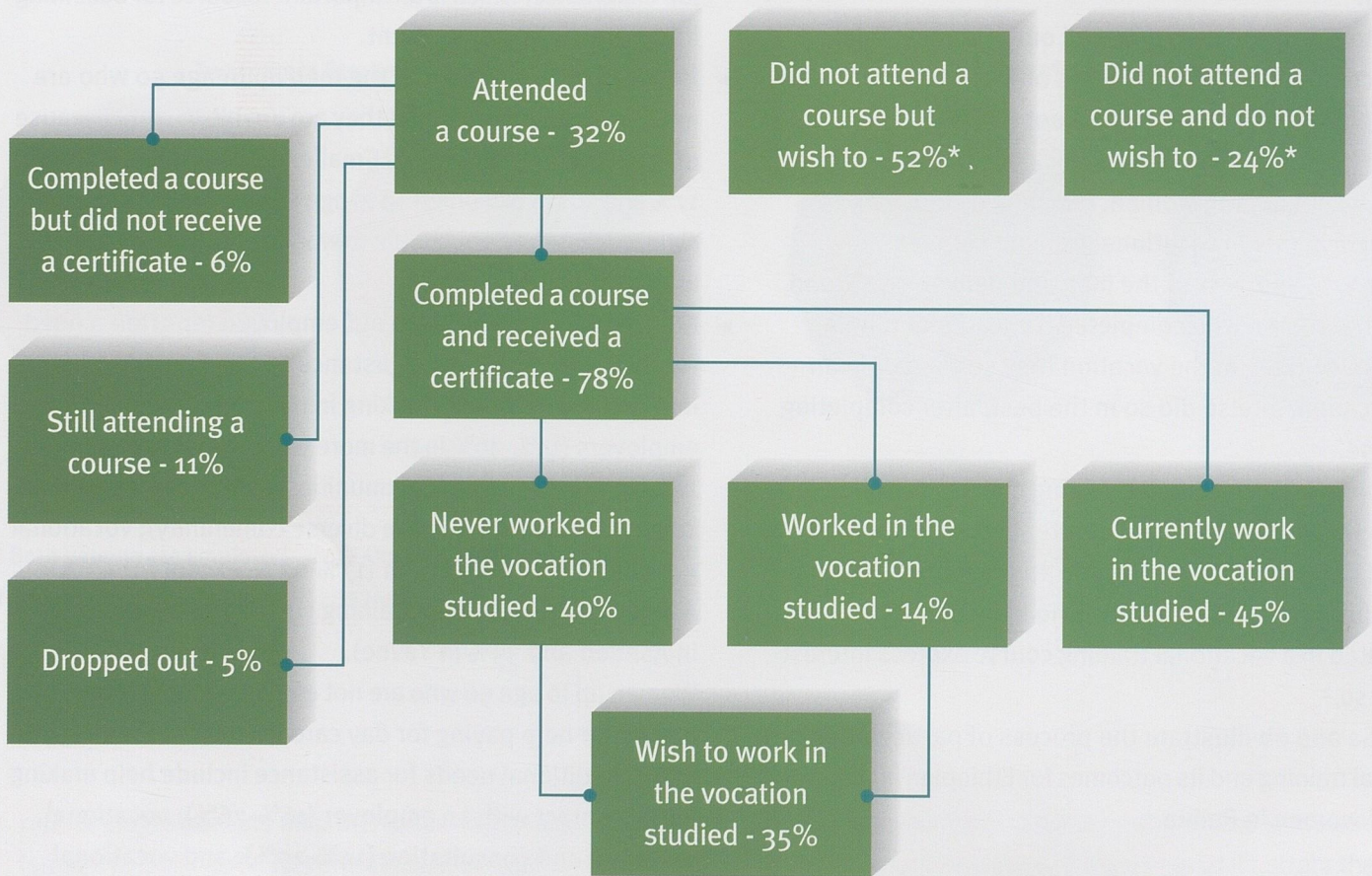
- ▶ The rate of men who have attended vocational training courses ranges from 23% (in Hadera) to 38% (in Yavne). The rate of women who have attended vocational training courses is smaller, ranging from 8% (in Rehovot) to 19% (in Netanya).
- ▶ Only up to 6% of the men dropped out of a vocational training course. However, there are others who attended a vocational training course but did not complete the requirements for receipt of a certificate. Dropping out was more prevalent among women, reaching as much as 15% of the participants in vocational training courses.
- ▶ Between 37% and 70% of the men and between 42% and 65% of the women who completed a vocational training course are working in the vocation they studied or in an allied vocation, or else did so in the past, after completing the course.
- ▶ Notable interest in vocational training courses is expressed by immigrants who have not yet attended such courses: Between 23% and 52% of the men and between 34% and 65% of the women up to age 45 who have not yet participated in a vocational training course express interest in doing so.²
- ▶ Figures 6a and 6b illustrate the process of participation in vocational training and its outcomes for Ethiopian immigrant men and women in Ramla.

4.3 Needs for Assistance Becoming Integrated into Employment among Those Who Are Not Employed (Ages 18-50)

- ▶ Those who are not employed lack educational and vocational resources. Nevertheless, 53%-80% of the men and 21%-39% of the women have worked in Israel and thereby gained job experience, which is an important resource for becoming integrated into employment.
- ▶ Between 30% and 56% of the men up to age 50 who are not employed asserted that they are unable to work because of their health and/or age. Smaller percentages – between 17% and 30% – of women up to age 50 who are not employed claimed that they are unable to work because of their health and/or age.
- ▶ Men up to age 50 who are not employed reported a need for three main types of assistance to become integrated into employment: help making initial contact with potential employers (14%-30% in the more established communities, 14%-38% in the newer communities, 47% in the transitional community, and 36% in the diverse community); vocational guidance and consultation (17%-27%, except for 43% in Ashdod); and vocational training (11%-23%, except for 42% in Ashdod and 33% in Yavne).
- ▶ Women up to age 50 who are not employed most often cited a need for help paying for day care for their children (35%-55%). Additional needs for assistance include help making initial contact with an employer (16%-26%); vocational guidance and consultation (14%-29%); and vocational training (5%-29%). In most cities, women report less of a need for assistance in these areas than men.

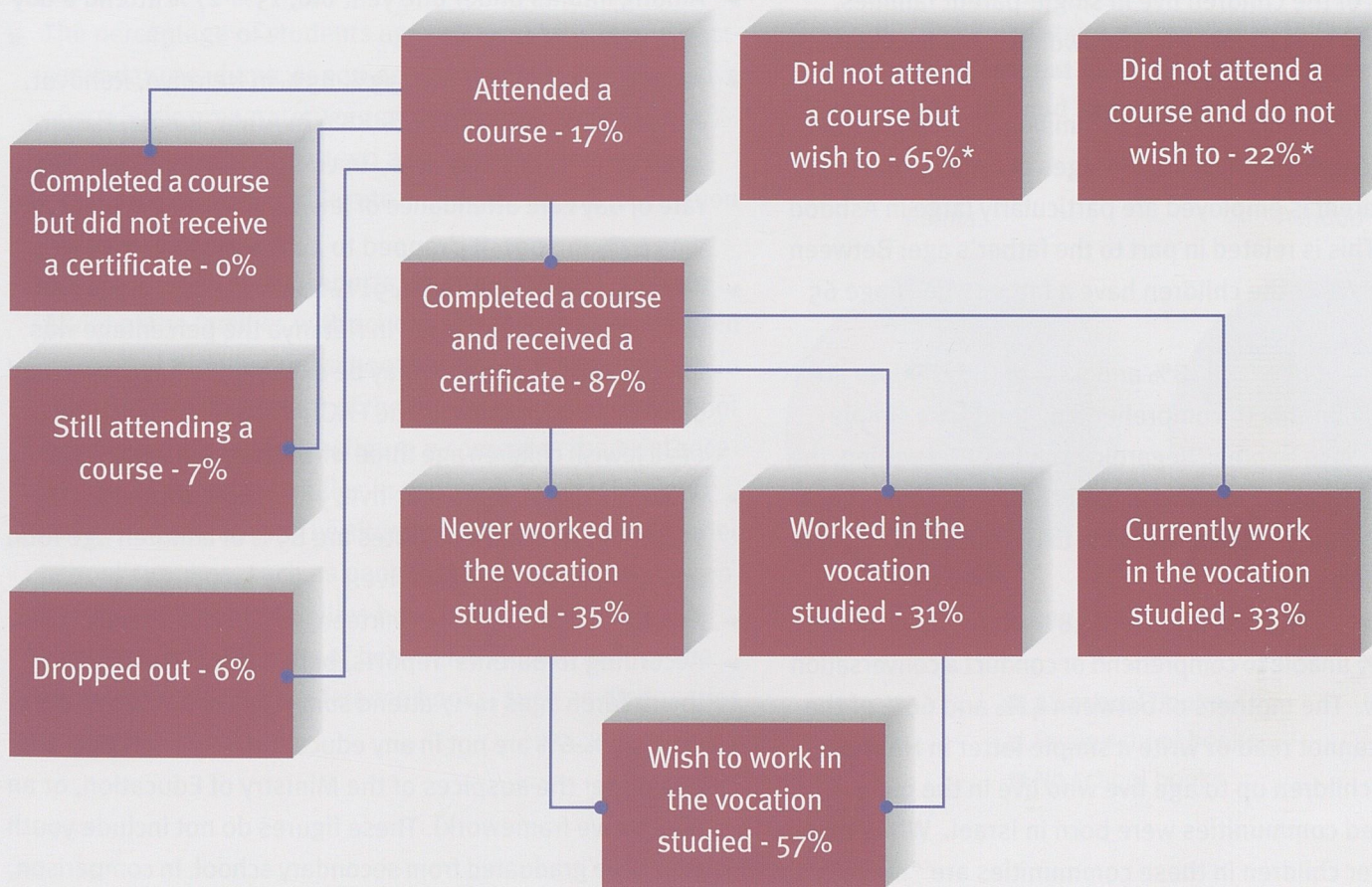
² The desire to attend a vocational training course was examined among people up to age 45 only.

Figure 6a: Vocational Training: Men Who Head Households (Ramla)



* Men up to age 45

Figure 6b: Vocational Training: Women (Ramla)



* Women up to age 45

5. Education

5.1 The Family Background of Children Newborn to Age 17

- ▶ Between 28% and 47% of the children live in families with five or more children. Particularly large percentages of families with five or more children live in Afula, Yavne, and Hadera.
- ▶ 18%-28% of the children live in single-parent families.
- ▶ 20%-36% of the children live in crowding conditions of more than two persons per room.
- ▶ 42%-66% of the children live in families in which neither parent is employed. The percentages of families in which neither parent is employed are particularly large in Ashdod and Lod. This is related in part to the father's age: Between 10% and 17% of the children have a father who is age 65 or over.
- ▶ The fathers of between 18% and 28% of the children are completely unable to comprehend or conduct a simple conversation in Hebrew. Regarding reading and writing, the situation is worse: The fathers of between 24% and 59% of the children are completely unable to read or write a simple letter in Hebrew.
- ▶ The mothers of between 7% and 38% of the children are completely unable to comprehend or conduct a conversation in Hebrew. The mothers of between 41% and 66% of the children cannot read or write a simple letter in Hebrew.
- ▶ All of the children up to age five who live in the more established communities were born in Israel. While none of the older children in these communities are "new" immigrants, between 25% and 65% of them have been in Israel for six-ten years. In contrast, about 10% of the very young children living in the newer communities were *not* born in Israel, and between 25% and 45% of the children

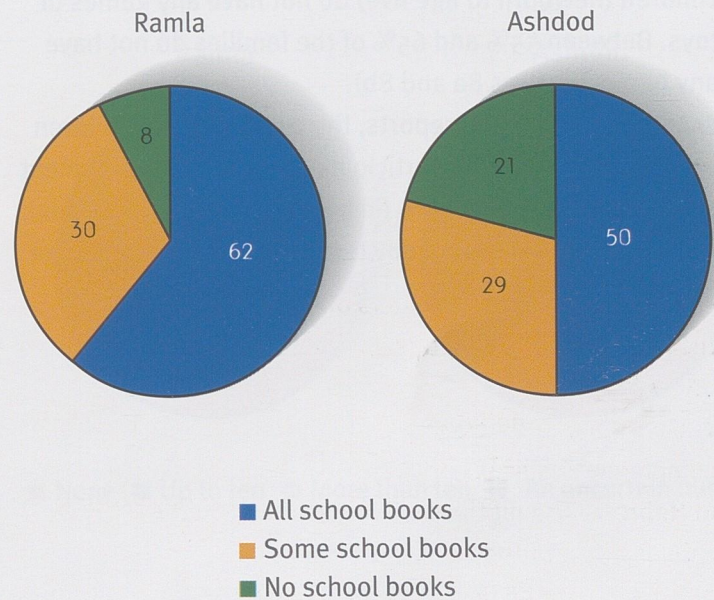
ages six - seventeen in those communities have been in Israel for five years at most. Length of time in Israel affects integration into school.

5.2 School Attendance

- ▶ Among infants under one year old, 13%-27% attend a day care center.
- ▶ Among children age two, 33%-45% in Netanya, Rehovot, Ashdod, and Lod, and 64%-88% in Afula, Ramla, Hadera, and Yavne attend day care. In comparison, the national rate of day care attendance of Jewish children the same age was 67% in 2001; it dropped to 40% in 2002.
- ▶ Among children age three, 91%-100% attend a preschool or other form of day care. In Netanya the percentage was lower – 68% – though it may be expected to have increased since implementation of the PACT Project. The percentage of all Jewish children age three who attend preschool is 82%.
- ▶ Among children ages four-five, 98%-100% attend a preschool. The national rates are 89% of children age four, and 99% of children age five.
- ▶ Among children ages six - thirteen, 98%-100% attend school.
- ▶ According to parents' reports, between 94% and 99% of the children ages 14-17 attend some type of school. In other words, 1%-6% are not in any educational framework (either one under the auspices of the Ministry of Education, or an alternative framework). These figures do not include youth who have graduated from secondary school. In comparison, the national dropout rate in the Jewish population is 4%. These data reflect only those who have actually dropped out of school; we do not have data on disengagement ("hidden dropping out").

- ▶ The percentage of students ages 18-30 who attend a post-secondary academic or non-academic institution (exclusive of academic preparatory programs) ranges from 8% to 15%. An additional 1%-2% attend an academic preparatory program. The comparable rate among the Jewish population ages 20-29 is 15%.
- ▶ According to parents' reports, in 48% (in Lod) - 78% (in Afula) of the families with school-age children, the children have all of the required school books. In contrast, in 2% (in Afula) - 21% (in Ashdod) of the families, the children do not have any school books. (Figure 7 compares the existence of school books in families in the more established and newer communities.) The situation is better regarding other school supplies, such as pencils and a ruler: The children in 58%-78% of the families have everything they need. However, in the homes of between 62% and 84% of the families there are no reference books, such as dictionaries and encyclopedias.

Figure 7: The Percentage of Families with School-age Children that Have School Books, in an Established (Ramla) and New (Ashdod) Community



5.3 The Participation of Children and Youth in Informal Education – Tutorial and Enrichment Programs³

- ▶ According to parents' reports, the percentage of children ages three - five who participate in an enrichment program outside of regular school hours ranges from 9% (in Netanya) to 55% (in Afula). It may be assumed that since the time of the survey in Netanya (late 2000), the percentage there has increased, primarily due to implementation of the PACT Project.
- ▶ Between 54% and 59% of the families with very young children (newborn to age five) do not have any games or toys. Between 55% and 65% of the families do not have any books (Figures 8a and 8b).
- ▶ According to parents' reports, the percentage of children ages six - thirteen who participate in tutorial or enrichment programs ranges from 30% (in Netanya) to 60% (in Ramla). In Lod, where the school day is extended, the percentage reaches 84% (Figure 9).

³ These data were culled from responses to a direct question about each child living at home: "Does s/he attend a play club, after-school framework, or community center, or remain at school after regular school hours?" Given that parents are not always aware of whether their children are participating in an enrichment program, we also asked, "At what time does your child usually finish school?" An elementary school child who was reported as finishing school at or after 15:00 was considered to be participating in a tutorial or enrichment program.



Figure 8a: The Percentage of Families with Very Young Children that Have Toys and Games, in an Established (Ramla) and New (Ashdod) Community

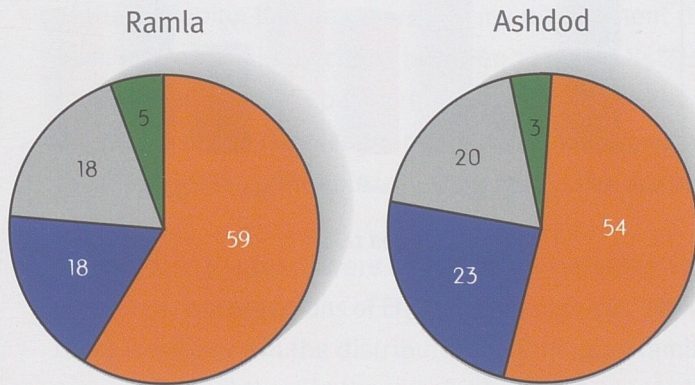
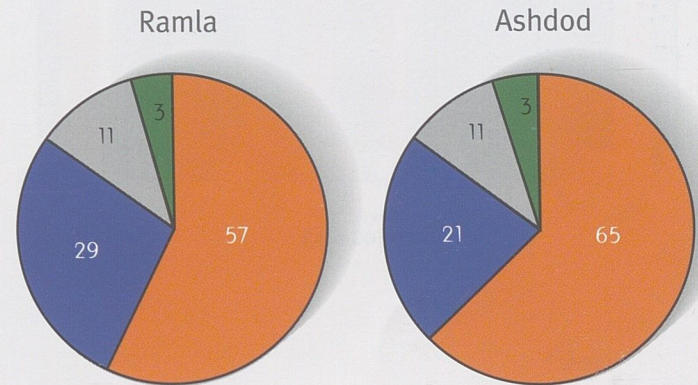
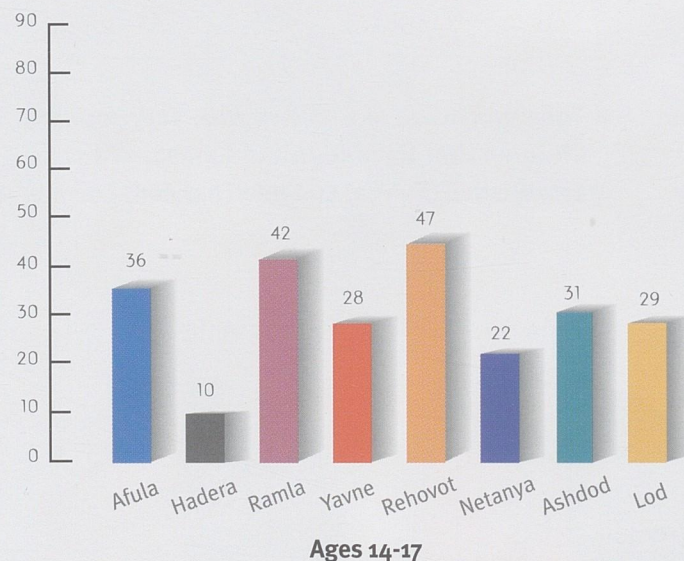
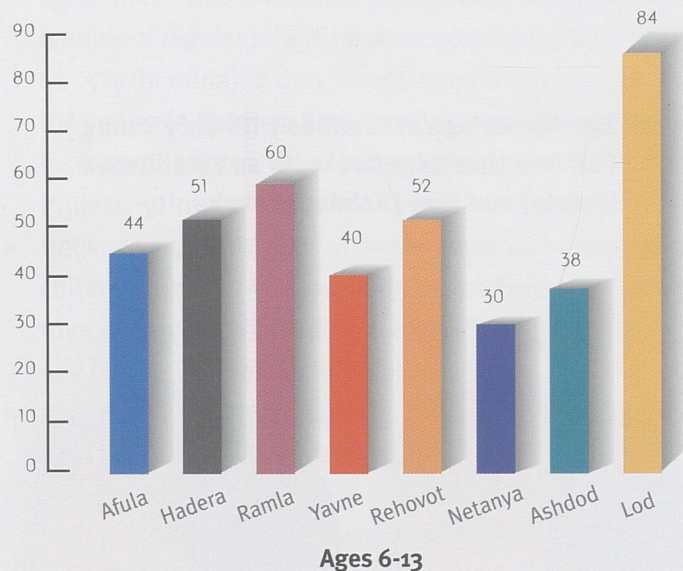


Figure 8b: The Percentage of Families with Very Young Children that Have Books, in an Established (Ramla) and New (Ashdod) Community



■ None
 ■ Up to five
 ■ More than five
 ■ An uncertain number
 ■ None
 ■ Up to ten
 ■ More than ten
 ■ An uncertain number

Figure 9: The Participation of Children and Youth in Tutorial and Enrichment Programs

- ▶ Among youth ages 14-17 who live at home, between 10% (in Hadera) and 47% (in Rehovot) participate in tutorial or enrichment programs.
- ▶ Parents offered two main reasons for their child's not participating in an enrichment program: (a) either the child or the parent was not interested in the program; or (b) the parents could not afford the program. Disinterest may be attributed either to a lack of information about the types of program, and/or to a lack of appropriate programs, especially for adolescents.

5.4 Parents' Involvement in School and Their Children's Education

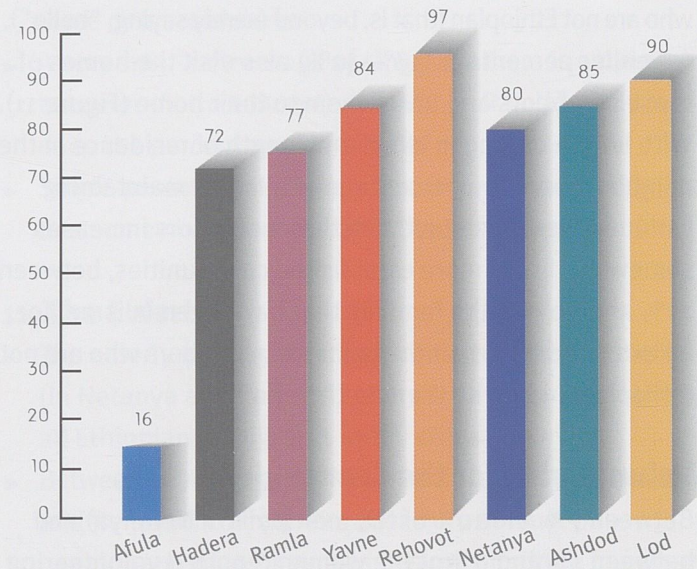
- ▶ Between 79% (in Afula) and 92% (in Ramla) of the parents of children who attend school reported always or usually participating in parents' meetings at their child's school. Between 66% (in Afula) and 84% (in Ramla) of the parents reported always or usually participating in school activities, such as parties and trips, to which parents are invited.

- ▶ The parents in 65%-79% of the families reported making sure that their children do their homework.
- ▶ The parents in 17%-41% of the families reported consulting with their child's teacher.
- ▶ The parents in 27%-48% of the families reported wanting information about their child's school.

6. Housing

- ▶ In Rehovot (a newer community), 97% of the families live in an apartment they own. Afula (a more established community) is at the other end of the spectrum: Only 16% of the Ethiopian families there live in an apartment they own. In the remaining cities, between 72% and 85% of the families reside in an apartment they own (Figure 10).
- ▶ Almost all of the families that do not live in an apartment they own live in public housing. Only 1%-2% live in a private rental.
- ▶ As noted, the surveys were conducted in neighborhoods with large concentrations of Ethiopian immigrants. However, there is variance in the distribution of Ethiopian families among the buildings in these neighborhoods. In Hadera and Rehovot, for example, about half of the families live in buildings inhabited solely or mostly by Ethiopian immigrants, according to the immigrants' assessment. In the other cities, only 5%-20% of the families live in buildings in which all or most of the residents are Ethiopian immigrants.

Figure 10: The Percentage of Families Living in an Apartment They Own



7. Contact with Neighbors Who Are Not Ethiopian

- ▶ Most (52%-80%) of the Ethiopian families in the survey cities maintain polite social contact with their neighbors who are not Ethiopian (that is, beyond merely saying, "hello"). A smaller percentage (18%-42%) also visit the homes of these neighbors and invite them to their home (Figure 11).
- ▶ With length of time in Israel and length of residence in the neighborhood, the percentage of families maintaining various types of contact with their neighbors increases somewhat. In the more established communities, between 27% and 50% of the families that have been in Israel for an extended time visit the homes of neighbors who are not Ethiopian and invite them to their home.

8. Volunteering for the Community

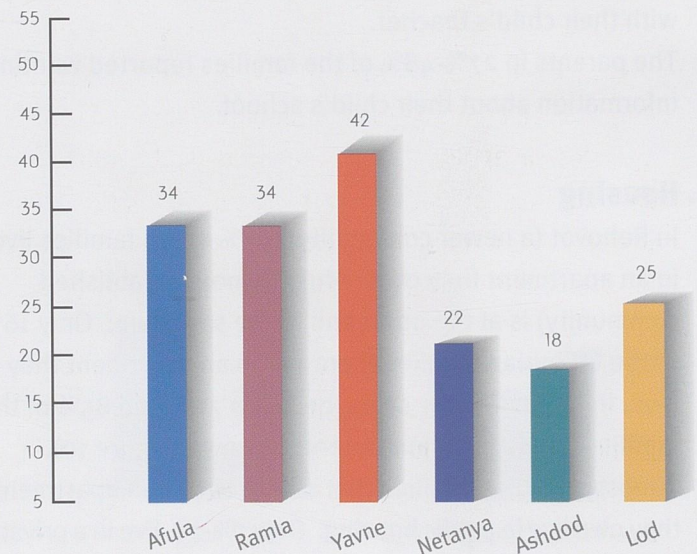
- ▶ Between 7% and 10% of the men (17% in Netanya) and between 1% and 6% of the women reported volunteering for the community at present.
- ▶ A significant percentage of those who are not volunteering (8%-16% of the men and 6%-14% of the women) reported a willingness to volunteer, primarily in activities concerning education, but also in any other area required.

9. Problems Confronting the Families

One of the main problems facing Ethiopian immigrant families is financial hardship. This is understandable, given the following:

- ▶ There is no adult wage earner in 31%-56% of the families with children whose head is of working age.
- ▶ Most of the wage earners work in low-wage jobs.
- ▶ The families are large, with an average of 4.4-6.2 members.

Figure 11: The Percentage of Families that Visit the Homes of Neighbors Who Are Not Ethiopian



- ▶ When asked about the main problems confronting them, the majority of families cited their financial situation; this has implications for many areas of life. Accordingly, when asked about their principal unmet needs, the families primarily cited needs related to their financial situation:
 - A lack of functioning home equipment, such as furniture and electric appliances. In the more established communities, about 30% of the families reported this; in the newer communities, the percentage of families reporting this varies, from 14% in Ashdod to 53% in Rehovot.
 - Housing problems, such as poor maintenance, crowding, or living on too high a storey for an elderly member of the family (3%-15%). These problems were cited in Afula, in particular (29%), where, as noted, most of the families live in public housing.
 - A lack of things needed for the children's education, primarily tutorial assistance and enrichment, but also school supplies and other equipment, such as a computer (30%-50%).
- ▶ Between 28% and 45% of the families (57% in Ashdod) did not cite any notable unmet needs.
- ▶ The percentage of families reporting unmet needs does not decline significantly with length of time in Israel. The combination of specific unmet needs does differ by length of time in Israel, though not consistently.

10. Single-parent Families

- ▶ Single-parent families constitute 20%-33% of all families with children. The largest percentages of single-parent

families are in Ashdod and Afula, and the smallest is in Yavne.

- ▶ Between 41% and 56% of all single-parent families have three or more children.
- ▶ A very small percentage of single mothers is employed: between 5% (in Rehovot) and 16% (in Ramla). Only in Afula does the percentage reach 27%.
- ▶ Single-parent families report coping with various problems to a somewhat greater extent than do two-parent families.

11. The Elderly

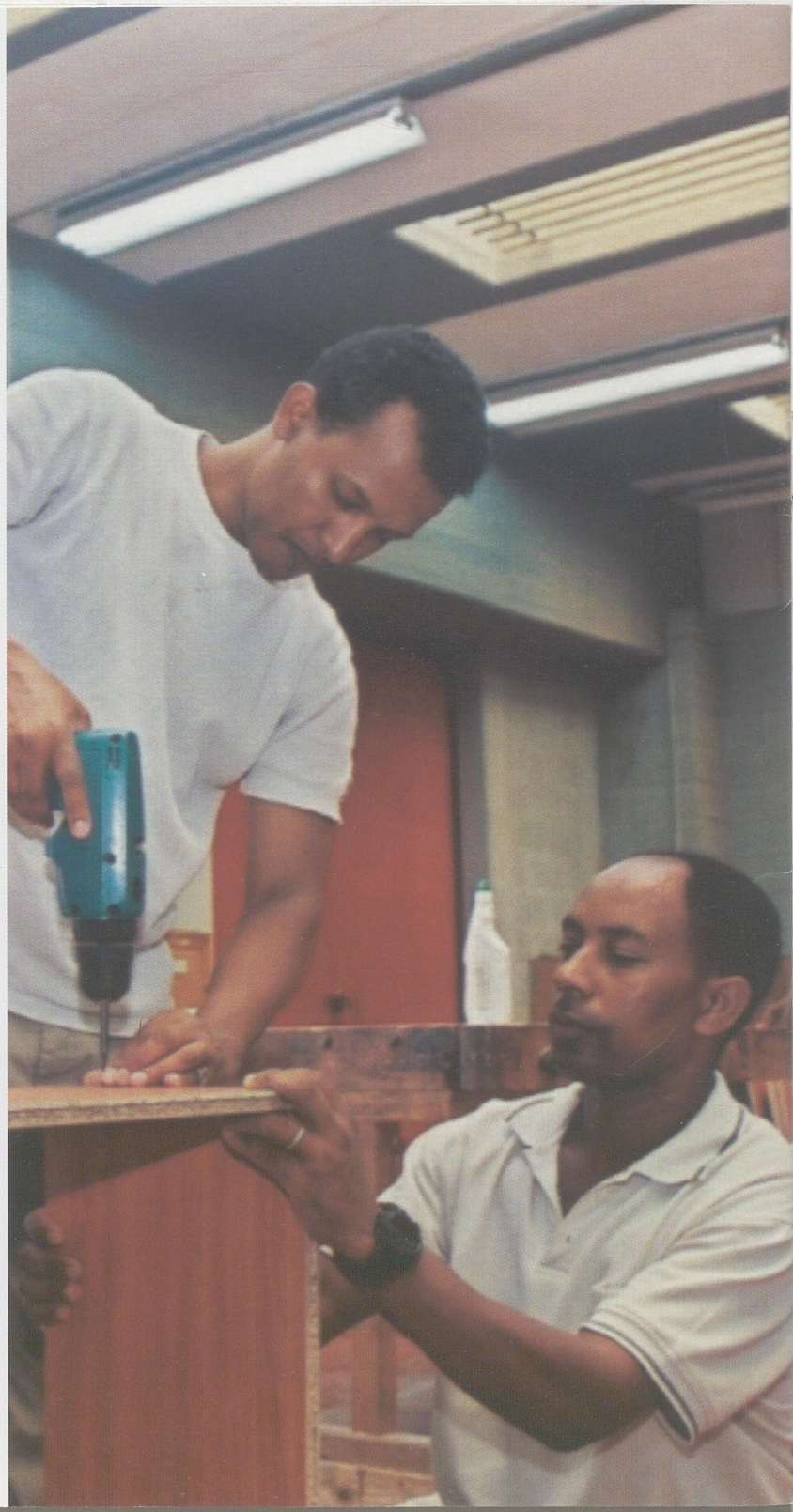
- ▶ The elderly (age 65 and over) constitute between 4% (in Netanya and Rehovot) and 7% (in Afula and Hadera) of all Ethiopian immigrants in the cities surveyed.
- ▶ Between 40% and 50% of the elderly (about 60% in Netanya and Rehovot) claim they suffer from at least one impairment: of their senses (vision, hearing), in personal care (bathing), and/or in mobility. The impairment most often cited was vision problems (about 40%).
- ▶ Between 55% and 70% of the elderly report needing assistance with at least one task in the ongoing management of their household, primarily with cleaning the house.
- ▶ Between 16% and 30% of the elderly (4% in Lod and Hadera) visit a club for the elderly. The main reasons cited for not visiting a club were lack of information about its existence, lack of interest in the activities it offers, its distance from the respondent's home, and the need for an escort when leaving the house.

Potential Uses of the Survey Data

1. **Planning priorities, setting goals, and obtaining resources** – a comprehensive analysis of the needs of the population and its characteristics.
2. **Designing specific programs and identifying specific target populations** – information about the number of people who need a specific type of program, by sub-group or the nature of needs.
3. **Implementing programs** – involving families or individuals in various programs.
4. **A basis for monitoring** – improvements in the overall situation of the population, or in that of groups participating in specific programs.

Principal Directions for Action Arising from the Data

- ▶ Assist with job placement for people who have lost their jobs.
- ▶ Provide vocational training for young people who have basic education.
- ▶ Upgrade the skills of those employed in low-level jobs.
- ▶ Create frameworks for learning Hebrew, with emphasis on reading and writing.
- ▶ Expand tutorial assistance for pupils who have difficulties.
- ▶ Expand participation in after-school tutorial and enrichment programs.
- ▶ Increase parents' awareness of the importance of games and books.
- ▶ Help families purchase books and toys for very young children.
- ▶ Realize the potential of those who are willing to volunteer on behalf of the community.
- ▶ Help families without means to purchase essential household equipment and repair severe maintenance problems.



Myers-JDC-Brookdale Institute Publications from the Survey Series

King, J.; and Efrati, R. 2003a. *A Survey of Ethiopian Immigrants in Lod*. RR-431-03. (Hebrew)

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King, J.; Efrati, R.; and Eitan-Rivlis, G. 2003. *A Survey of Ethiopian-Israelis in Two Neighborhoods in Afula*. RR-411-03. (Hebrew)

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JDC-Brookdale Institute. 2001. *The Integration of Ethiopian Immigrants into Israeli Society: Challenges, Programs and Policies, and Future Directions*. S-93-01.

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Nirel, N.; Ismai'l, S.; and Tarragin, M. 2002. *The Effect of the "Refuah Shlema" Intervention Program for Ethiopian Immigrants and the Care and Health Status of Patients with Asthma and Diabetes*. RR-385-02. (Hebrew)

RR-443-04

