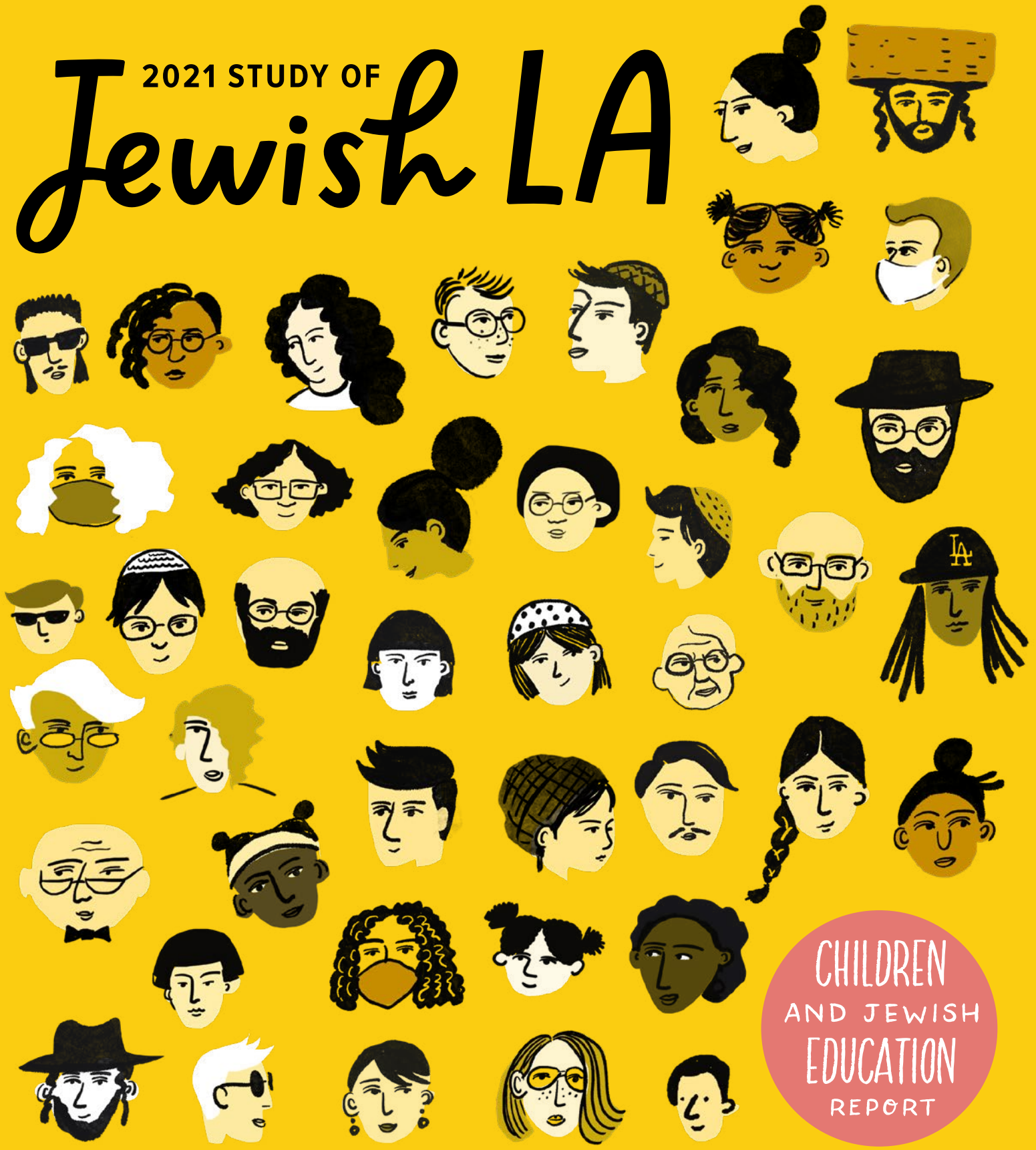


2021 STUDY OF *Jewish* LA



CHILDREN
AND JEWISH
EDUCATION
REPORT

Brandeis

MAURICE AND MARILYN
COHEN CENTER FOR
MODERN JEWISH STUDIES

NORC at the University of Chicago

Cohen Center for Modern Jewish Studies (CMJS)
at Brandeis University and NORC at the University of Chicago



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2021 STUDY OF *Jewish* LA

Cohen Center for Modern Jewish Studies (CMJS) at Brandeis University and NORC at the University of Chicago

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CHILDREN
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Maurice and Marilyn Cohen Center for Modern Jewish Studies
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The Cohen Center for Modern Jewish Studies (CMJS), founded in 1980, is dedicated to providing independent, high-quality research on issues related to contemporary Jewish life.

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PREFACE

This is one of a series of reports describing findings from the 2021 Study of Jewish LA. The study was conducted by the Cohen Center for Modern Jewish Studies at Brandeis University and NORC at the University of Chicago. For an introduction to the study, along with additional reports and material, visit www.brandeis.edu/cmjs/community-studies/los-angeles-report.html or studyofjewishla.org

JEWISH POPULATION ESTIMATES OF LA, 2021

JEWISH HOUSEHOLDS	294,200
PEOPLE IN JEWISH HOUSEHOLDS	737,900
NON-JEWISH INDIVIDUALS	173,800
JEWISH INDIVIDUALS	564,700
ADULTS	
JEWISH	462,900
NON-JEWISH OR UNKNOWN	143,900
CHILDREN	
JEWISH	101,800
NON-JEWISH OR UNKNOWN	29,900

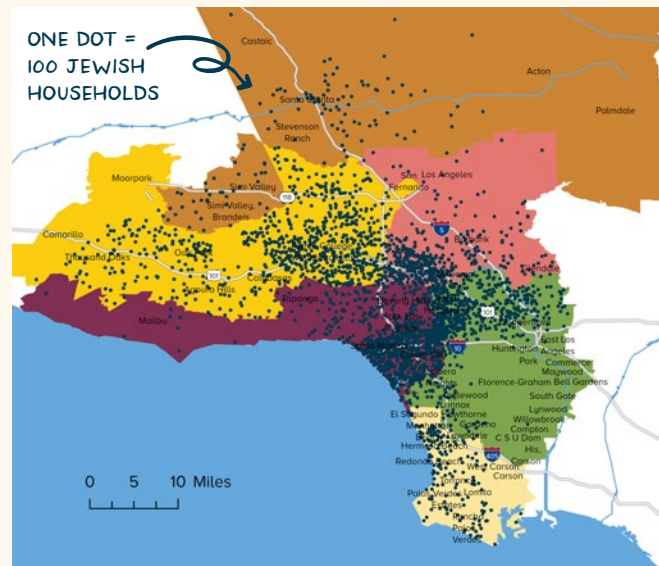
Note: Numbers do not add up to total due to rounding.

How many Jewish people in Los Angeles?

As of 2021, it is estimated that the Los Angeles catchment area is the home to nearly 300,000 Jewish households. These households include almost 740,000 individuals, of whom 564,700 are Jewish.

For this study, Jewish individuals are those who identify as Jewish, whether by religion or ethnicity, and who either have a Jewish parent or converted to Judaism. Jewish households are any households that include at least one Jewish adult.

MAP OF JEWISH HOUSEHOLDS IN LA



PERCENTAGE OF JEWISH HOUSEHOLDS IN EACH REGION:

4% NORTH COUNTY VALLEYS	26% WEST VALLEY
15% EAST VALLEY	24% CENTRAL/METRO/MID
26% WESTSIDE	5% SOUTH BAY

What are the boundaries of Jewish LA?

The Los Angeles Jewish community encompasses all cities and neighborhoods

- East from the coastline
- West from Silver Lake/Downtown/the 710 freeway
- North from San Pedro, including the San Fernando, Conejo, Simi, Santa Clarita, and Antelope Valleys.

For analysis purposes, this report divides the community into six regions: West Valley, East Valley, Westside, Central/Metro/Mid, South Bay, and the North County Valleys.

Index of Jewish Engagement

Jewish life is complex and multidimensional and includes cultural and religious behaviors that are practiced at home, with friends and family, as well as with formal and informal organizations and institutions. Jewish engagement is associated with attitudes, such as feelings of attachment to the Jewish people, and with beliefs, such as valuing social justice.

The 2021 Study of Jewish LA uses a typology of patterns of Jewish engagement as one of its primary analytic tools for understanding Jewish life in LA. LA Jews were categorized into five groups using a statistical analysis (latent class analysis) of levels of participation across 20 different Jewish behaviors, including ritual and cultural behaviors. The names of the five groups reflect the primary ways in which each group engages in Jewish life. This typology is unique to the LA Jewish community and is used throughout this report to highlight the diversity of expressions of Jewish life.

Overview of Methodology

This study is based on analysis of a rich set of data collected from 3,767 eligible households between June and September 2021. Survey respondents were randomly selected from all households in the Los Angeles catchment area (see map). The study design integrated an Address Based Sample (ABS) with known households on Jewish organizational lists. Households were contacted by mail, email, and telephone and invited to complete the survey online or by telephone. Responses were statistically weighted to represent all LA Jewish households. The response rates for the main sample were 11.2% unweighted and 10.2% weighted (see Technical Appendix for details).

Although some survey responses were likely influenced by the special circumstances of the COVID-19 pandemic, which began in March 2020, the questions were designed to provide a demographic and attitudinal portrait of the stable characteristics of the community. As necessary, questions were modified to account for changes in usual patterns of behavior during the pandemic.

INDEX OF JEWISH ENGAGEMENT

Jewish engagement groups and primary activities of each group



23%

MINIMALLY INVOLVED

Few Jewish activities



27%

HOLIDAY

Passover seder, Hanukkah candles, occasionally mark Shabbat



16%

COMMUNAL

Passover seder, Hanukkah candles, High Holiday services, attend Jewish programs, donate to Jewish causes, partake in Jewish books/TV/music



16%

RITUAL

Passover seder, Hanukkah candles, High Holiday services, mark Shabbat regularly, follow some Kosher rules, donate to Jewish causes, half are congregation member



17%

IMMERSED

All holidays, mark Shabbat weekly, attend Jewish programs, donate to Jewish causes, read Jewish publications, most are congregation members

HOW TO READ THIS REPORT

AS YOU READ THIS REPORT, KEEP IN MIND THE FOLLOWING:

TERMS: Unless otherwise specified, references to “all Jewish adults” or “all Jewish households” refer to Jewish adults and Jewish households in Los Angeles.

Throughout this report, the term “couples” includes those who are legally married and those who are partnered and living together. Unless otherwise specified, “children” refers to minor children under age 18.

RESPONSES: Information in this report is based on over 3,700 survey responses. Responses to survey questions are often subjective and reflect respondents’ interpretation of survey questions. Data presented in this report reflect an estimate of the distribution of responses to a particular question if every member of the community had been interviewed.

ESTIMATES: Because estimates are based on a probability survey, no one estimate should be considered an exact measurement. As a guideline, the reader should assume that all estimates have a range of plus or minus five points; therefore, reported differences between any two numbers of less than 10 percentage points may not necessarily reflect true differences in the population.

When a percentage is between 0% and 0.5% and would otherwise round down to 0%, the number is denoted as < 1%. When there are insufficient respondents in a particular subgroup for reporting reliable information, the estimate is shown as “—”.

QUOTES in this report may have been edited for clarity and to protect privacy. While representing an individual experience, the quotes illustrate the themes identified in the numeric data.

COMPARISONS ACROSS SUBGROUPS: When there is a statistically significant difference among subgroups, we are 95% confident that at least some of the differences in estimates reflect actual differences and are not just the result of random chance. However, even in cases where there are statistically significant differences in a full set of responses, it is unlikely that there are statistically significant differences between every pair of numbers. As noted above, as a rule of thumb, differences between any two numbers of less than 10 percentage points may not reflect true differences in the population.

DIFFERENCES THAT ARE NOT STATISTICALLY SIGNIFICANT are indicated in this report by gray text in tables. This means that even though the numbers are different, these differences are the result of random chance and are not meaningful.



Each report brings a fresh analysis of the data in the hope of stimulating community members to ask new questions, engage in strategy conversations, and consider the implications for our community. These thematic reports are intended to act as a starting point and designed to spark curiosity.”

RABBI NOAH FARKAS, PRESIDENT AND CEO
JEWISH FEDERATION OF GREATER LOS ANGELES

Children in LA Jewish Households

Of the nearly 132,000 children under age 18 who live in Los Angeles Jewish households, more than three quarters are considered by their parents to be Jewish in some way. Twenty percent of LA Jewish households include at least one Jewish child. Reflecting the diversity of Jewish identities of Jewish Angelenos, there is substantial variation in how families engage these children in Jewish education and Jewish life. The community provides a host of opportunities including early childhood programs, full-time and part-time Jewish school, youth and teen programs, Jewish summer day and overnight camp, and Jewish family activities. This report describes levels of participation in Jewish educational programs and identifies opportunities for expansion.

CHILDREN IN JEWISH HOUSEHOLDS

	ESTIMATE	% OF ALL CHILDREN
JEWISH CHILDREN	101,800	77%
Jewish only	89,600	68%
Jewish and another religion	12,200	9%
CHILDREN WHO ARE NOT JEWISH	19,700	15%
Another religion	4,500	3%
No religion	15,200	12%
UNKNOWN	10,200	8%
TOTAL	131,700	100%

Note: For the remainder of this report, children whose Jewish status is unknown are not included in analyses of all children in Jewish households.

TERMS

“JEWISH CHILDREN” includes those who are considered by their parents to be Jewish in some way, including those who are Jewish only and a small proportion who are Jewish and another religion.






“CHILDREN” are defined as those ages birth-17. (In the discussion of Jewish education, we include 18- and 19-year-olds who are still in high school.)

Unless otherwise noted, all **YEAR-ROUND EDUCATION** pertains to the 2021-22 academic year, and summer camp refers to summer 2021. Educational decisions in these years may have been affected by the COVID-19 pandemic.

HOUSEHOLDS WITH JEWISH CHILDREN

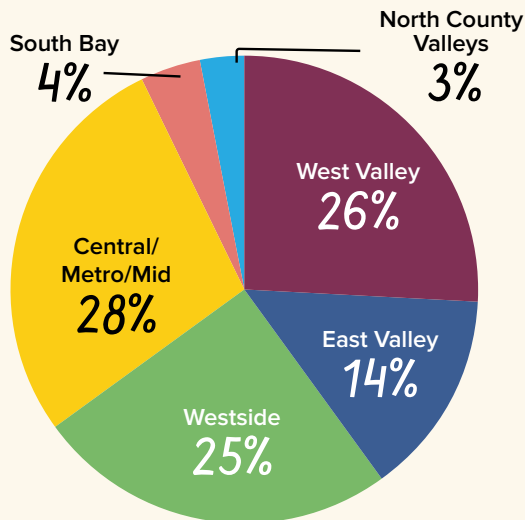
There is considerable diversity in how households with Jewish children engage in Jewish life, but overall, the vast majority of these households are engaged in some way. Below, we describe Jewish engagement among LA households with children using the Index of Jewish Engagement (see report preface). Almost one third of Jewish children live in Immersed Jewish households, and 30% live in Holiday households. Most of the other Jewish children live in Communal and Ritual households. Just 5% of Jewish children live in Minimally Involved households: These households have fewer children overall, and fewer of those children are being raised Jewish in some way. In contrast, 23% of Jewish adults are part of the Minimally Involved engagement group.

DISTRIBUTION OF JEWISH CHILDREN AND JEWISH ADULTS BY JEWISH ENGAGEMENT

	JEWISH CHILDREN	JEWISH ADULTS
 MINIMALLY INVOLVED	5%	23%
 HOLIDAY	30%	27%
 COMMUNAL	11%	16%
 RITUAL	23%	16%
 IMMERSED	32%	17%

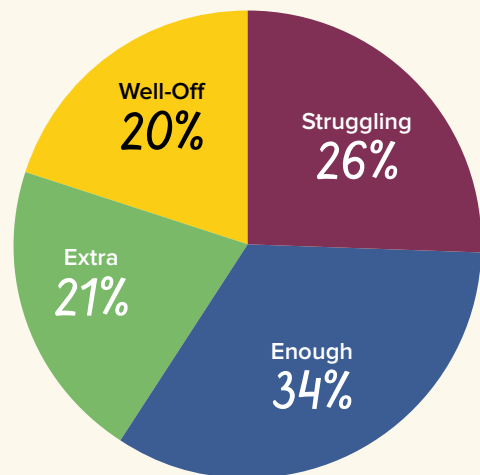
Although households with Jewish children are found in all areas of the LA community, 80% are located in three regions: West Valley, Westside, and Central/Metro/Mid. Each of these regions has around one quarter of Jewish children residing in their areas. Given the difficulties associated with transportation throughout LA, access to formal education programs may be easier in geographic areas with larger concentrations of households with children.

DISTRIBUTION OF JEWISH CHILDREN BY REGION



Notably, one quarter of households with Jewish children describe themselves as financially struggling. Although those who rate their subjective financial condition as having “enough” constitute the largest share of households with Jewish children, overall, families with Jewish children are less well-off than households without children.

DISTRIBUTION OF JEWISH CHILDREN BY HOUSEHOLD FINANCIAL SITUATION



Who is Raising Jewish Children?

More than half of LA's Jewish children (58%, nearly 59,000), have two Jewish parents. Thirty percent of Jewish children have intermarried parents; of those, half have one Jewish parent and one parent with no religion; the other half have one Jewish parent and one parent of a different religion. Another 12% of Jewish children live with a single Jewish parent.

Nearly all children of inmarried parents (98%) are being raised Jewish in some way, as are the majority of children of intermarried parents (64%). Among the children of intermarried parents who are not considered Jewish, most are of "no religion." For intermarried parents, there is a relationship between the religious identity of the non-Jewish partner and decisions about their child's religion. Among intermarried couples in which the the non-Jewish

partner has no religion, 56% of their children are considered Jewish only, and 6% are considered Jewish and another religion. Among intermarried couples in which the non-Jewish partner has another religious identity, 42% of their children are considered Jewish only, and 23% are considered Jewish and another religion. The remaining children are considered a religion other than Jewish or as having no specific religious identity.



DISTRIBUTION OF JEWISH CHILDREN BY PARENT MARITAL STATUS

		JEWISH CHILDREN
INMARRIED	58,800	58%
INTERMARRIED	32,900	30%
Non-Jewish partner has no religion	17,400	15%
Non-Jewish partner has another religion	15,500	15%
NOT MARRIED	10,100	12%

RELIGIOUS IDENTITY OF ALL CHILDREN IN JEWISH HOUSEHOLDS BY PARENT MARITAL STATUS

	JEWISH ONLY	JEWISH AND ANOTHER RELIGION	ANOTHER RELIGION	NO RELIGION
ALL CHILDREN IN JEWISH HOUSEHOLDS	74%	10%	4%	13%
INMARRIED PARENTS	92%	6%	1%	1%
INTERMARRIED PARENTS	49%	15%	6%	31%
Non-Jewish partner has no religion	56%	6%	1%	37%
Non-Jewish partner has another religion	42%	23%	10%	25%
NOT MARRIED	69%	15%	6%	10%

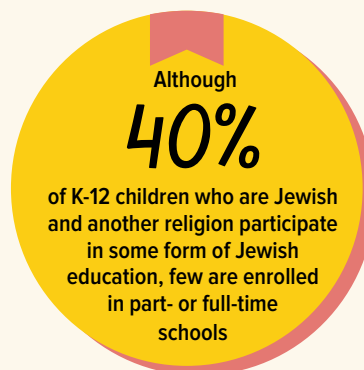
Note: Excludes the 8% of children whose religion was not provided.

CHILDREN WHO ARE JEWISH AND ANOTHER RELIGION

What does it mean when parents describe their children as being both Jewish and another religion? This group of 12,000 children constitutes 9% of all children in households with a Jewish adult and 12% of those whom this study considers as Jewish.

The parents of a majority of these children are intermarried. In terms of engagement with Jewish life, they are primarily situated in the Minimally Involved or Holiday engagement groups. The majority of these households light Hanukkah candles and have a Christmas tree in their homes. Few households attend any religious services regularly, whether Jewish or non-Jewish services.

Only a small number of Jewish-and-another-religion children are enrolled in Jewish early childhood programs. Although about 40% of K-12 children who are Jewish and another religion participate in some form of Jewish education, few are enrolled in part- or full-time schools.



Jewish Family Life

Jewish engagement for children often takes place in the context of the family. Below, we consider some of the decisions that families make about their children’s participation in Jewish life.

LIFECYCLE CEREMONIES

A little over half of households with Jewish children (57%) had a lifecycle commemoration of a child’s birth or adoption, whether Jewish or otherwise. Half of households with Jewish boys had a ritual circumcision (brit milah) for their sons, and one third of households with a Jewish child had a Jewish naming ceremony led by a rabbi or cantor. About one fifth of households with a Jewish boy and one third of households with any boys reported a medical circumcision.





Among age-eligible Jewish children (including adults in high school), 53% have celebrated a bar or bat mitzvah, and another 14% expect to have a celebration in the future.

PJ LIBRARY

Access to Jewish-themed children’s books is a key avenue for children to learn about Judaism and their Jewish identities. One third of households that include a child ages birth-12 (32%) receive books from PJ Library or PJ Our Way. In terms of patterns of PJ involvement, the Communal group has the largest share of households receiving books from these organizations. There are no differences in household PJ Library/PJ Our Way participation by parent marital status or household financial situation.

Among households receiving PJ Library/PJ Our Way books, 73% have only children ages 0-8, 13% have only children ages 9-12, and 15% have children in both age categories.

PJ LIBRARY/PJ OUR WAY PARTICIPATION BY JEWISH ENGAGEMENT

	RECEIVE PJ LIBRARY BOOKS
AGE-ELIGIBLE HOUSEHOLDS	32%
 MINIMALLY INVOLVED AND HOLIDAY*	15%
 COMMUNAL	42%
 RITUAL	32%
 IMMERSED	36%

*Categories combined in order to provide estimate.

Jewish Early Childhood Education

Early childhood education is often a gateway to other involvement in the Jewish community. Twenty percent of age-eligible Jewish children are enrolled in a Jewish-run early childhood or daycare program, and a similar proportion is enrolled in a private program not sponsored by a Jewish organization. Among Jewish children ages three and older, one quarter attend a Jewish-run program.¹

Ten percent of Jewish children not yet in kindergarten attend a public early childhood program, and another 10% attend a home-based program. The remainder are not enrolled in any early childhood program or daycare setting.



Our kids have attended a Jewish pre-school... This has created greater connection for my wife and I, where we otherwise may not make that as high a priority.” PARENT OF TWO CHILDREN IN K-12

AGE-ELIGIBLE JEWISH CHILDREN'S PARTICIPATION IN EARLY CHILDHOOD PROGRAMS

	JEWISH CHILDREN AGES BIRTH-5 NOT IN KINDERGARTEN	JEWISH CHILDREN AGES 3-5 NOT IN KINDERGARTEN
JEWISH-RUN PROGRAM	20%	26%
PRIVATE NON-JEWISH/SECULAR PROGRAM	20%	34%
PUBLIC PROGRAM	10%	19%
HOME-BASED	10%	10%
NO PROGRAM	40%	11%
TOTAL	100%	100%

Note: The study found fewer than 100 non-Jewish children in Jewish households enrolled in a Jewish early childhood or daycare.

¹ Enrollment decisions for 2021-22 were likely influenced by the COVID-19 pandemic. The survey was conducted in summer 2021, and parents were asked about anticipated enrollment in 2021-22.

Nearly half of households in the Immersed group with an age-eligible Jewish child have a child enrolled in a Jewish-run early childhood or daycare program. Participation is closely linked to congregation membership. Thirty percent of Jewish households with children of any age are members of any congregation. Of congregation members with a preschool-age child, 19% have a child enrolled in a Jewish-run program, compared to just 4% of households that do not belong to a congregation. There are not significant differences in rates of participation in Jewish-run programs by financial situation.

Among the age-eligible Jewish children who are not currently enrolled in a Jewish early childhood or daycare program, 10% were enrolled in a Jewish-run program at some point in the past. Among parents whose age-eligible children were never enrolled

in a Jewish-run early childhood program, 83% considered sending their children to a Jewish early childhood program.

The parents whose children were formerly enrolled in a Jewish early childhood program, or who had considered it but decided against, were asked for the primary reasons their children were not currently enrolled. About half said their children were not old enough, suggesting that they might consider a Jewish early childhood program when the children are older. It may also indicate that early childhood Jewish programs do not provide sufficient infant care. For those parents whose considerations were other than the child's age, one third (36%) cited cost as the primary reason. Only 3% of parents indicated they were not interested in Jewish early childhood programs.

REASONS FOR NOT CHOOSING JEWISH EARLY CHILDHOOD PROGRAM, OTHER THAN AGE

Percent of parents of age-eligible children who had considered a Jewish-run program

COST	36%
LOCATION OR TRANSPORTATION	18%
HEALTH CONCERNS DUE TO COVID-19	15%
NO SPACES AVAILABLE	12%
NOT SATISFIED WITH QUALITY	9%
HOURS DO NOT WORK WITH PARENTS' SCHEDULE	8%
NO GOOD FIT FOR CHILD	8%
LACK OF INTEREST	3%
SPECIAL NEEDS COULD NOT BE ACCOMMODATED	< 1%
OTHER	5%

Among parents whose age-eligible children were never enrolled in a Jewish-run early childhood program

83%

considered sending their children to a Jewish early childhood program



I think the Jewish community could welcome in Jewish families if they offered services that enable families where both parents work to be engaged. Jewish preschools are often not accessible to Jewish families because of the hours and age that care begins.

PARENT OF THREE CHILDREN IN K-12

Jewish Education for Grades K-12

Jewish education for school-age children takes place in both formal and informal settings, including Jewish day schools and yeshivas, part-time schools, private classes or tutoring, youth groups, and Jewish summer camps. Overall, 53% of Jewish students in grades K-12 participate in some form of Jewish education, whether it is formal or informal education. Fifteen percent of K-12 Jewish students attend a day school or yeshiva, and 8% attend a Jewish part-time school.²

Another 12% of K-12 children take a private class or have a tutor in Hebrew or a Jewish subject. Nineteen percent of K-12 children participate in a youth group (such as BBYO, NFTY, USY, NCSY) or a local teen program (such as Moving Traditions or LAJTI³). In addition, 6% of K-12 students participate in some other form of Jewish education. Over one quarter (28%) of Jewish students attended Jewish camp in summer 2021, including 14% in day camp and 15% in overnight camp.

About one quarter of K-12 students who were not in any form of Jewish education during 2021-22 participated in a Jewish program or activity at some point during the preceding three years. It is likely that some of the decline in participation is related to the pandemic.

Unlike the earlier sections of this report, this section on K-12 education includes 18- and 19-year-old adults who are still in high school.

JEWISH K-12 STUDENTS IN JEWISH EDUCATION DURING SUMMER 2021 OR 2021-22 SCHOOL YEAR

ANY JEWISH EDUCATION, SUMMER 2021 OR 2021-22	53%
JEWISH SCHOOLING, 2021-22	23%
Day school or yeshiva, 2021-22	15%
Part-time school, 2021-22	8%
PRIVATE CLASSES OR TUTORING IN HEBREW OR JEWISH SUBJECT, 2021-22	12%
YOUTH GROUP OR TEEN PROGRAM, 2021-22	19%
ANOTHER YEAR-ROUND PROGRAM, 2021-22	6%
ANY JEWISH CAMP, SUMMER 2021	28%
Jewish day camp, summer 2021	14%
Jewish overnight camp, summer 2021	15%

Note: Students can attend multiple forms of Jewish education.

Fifteen percent of Jewish students in grades K-12 are enrolled in a Jewish day school or yeshiva, 63% are enrolled in a public or charter school, and 17% are enrolled in a non-Jewish private school.

Nearly all day school students also participate in at least one other form of Jewish education, typically camp or informal education. Half of public school students (52%) participate in Jewish education, as do one quarter of non-Jewish private school students (26%).

² Enrollment decisions for 2021-22 were likely influenced by the COVID-19 pandemic. The survey was conducted in summer 2021, and parents were asked about anticipated enrollment in 2021-22.

³ Los Angeles Jewish Teen Initiative.

Among the half (53%) of Jewish children receiving any form of Jewish education, many are enrolled in multiple formal and informal education programs. For example, 15% of children attend camp and youth group, but do not participate in any other education program.

PARTICIPATION IN JEWISH EDUCATION AMONG JEWISH K-12 STUDENTS WHO ARE IN ANY JEWISH EDUCATION (53% OF JEWISH K-12 CHILDREN)

ONE TYPE ONLY	
DAY SCHOOL ONLY	4%
PART-TIME SCHOOL ONLY	9%
CAMP ONLY	2%
YOUTH GROUP ONLY	13%
TUTORING OR SOMETHING ELSE ONLY	2%
COMBINATIONS	
DAY SCHOOL PLUS ANY OTHER JEWISH EDUCATION	25%
PART-TIME PLUS ANY OTHER JEWISH EDUCATION	6%
CAMP PLUS YOUTH GROUP	15%
OTHER COMBINATIONS	25%







WHO PARTICIPATES IN JEWISH EDUCATION

To better understand which children participate in Jewish education, we looked at the characteristics of the parents and the households, rather than those of the children. The tables below show participation in Jewish education as a proportion of households with Jewish K-12 children.

More than half of Jewish households with a K-12 Jewish child (55%) have at least one child enrolled in some form of Jewish education. Almost all households in the Immersed group with a K-12 student are in some form of Jewish education (88%), compared to 69% of households in the Communal group and about half of households in the Ritual group. There are not significant differences in overall rates of participation in K-12 Jewish education by financial situation.



HOUSEHOLD PARTICIPATION IN K-12 JEWISH EDUCATIONAL PROGRAM BY JEWISH ENGAGEMENT

ANY JEWISH EDUCATIONAL PROGRAM	
AGE-ELIGIBLE HOUSEHOLDS	55%
 MINIMALLY INVOLVED AND HOLIDAY*	32%
 COMMUNAL	69%
 RITUAL	54%
 IMMERSED	88%

*Categories combined in order to provide estimate.

About one quarter (23%) of Jewish households with a Jewish child in K-12 have a child in formal Jewish education, including 12% in day school or yeshiva and 11% in part-time school. Participation in day school education is significantly higher among both inmarried and single parents, compared to intermarried parents, and significantly higher among Jewish households in Central/Metro/Mid. There are no significant differences in household enrollment in day school by financial status.

There are no significant differences in part-time school enrollment for inmarried, intermarried, and single parents, or by region. As with day school, there are no significant differences in household enrollment by financial status.

Participation in day school education is significantly higher among both inmarried and single parents, compared to intermarried parents, and significantly higher among Jewish households in Central/Metro/Mid. There are no significant differences in household enrollment in day school by financial status

HOUSEHOLD PARTICIPATION IN JEWISH SCHOOLS BY PARENT MARITAL STATUS

	DAY SCHOOL OR YESHIVA	PART-TIME SCHOOL
AGE-ELIGIBLE HOUSEHOLDS	12%	11%
INMARRIED	14%	10%
INTERMARRIED	3%	11%
NOT MARRIED	12%	6%

HOUSEHOLD PARTICIPATION IN JEWISH SCHOOLS BY REGION

	DAY SCHOOL OR YESHIVA	PART-TIME SCHOOL
AGE-ELIGIBLE HOUSEHOLDS	12%	11%
WEST VALLEY	8%	10%
EAST VALLEY	9%	2%
WESTSIDE	5%	12%
CENTRAL/METRO/MID	20%	12%
SOUTH BAY AND NORTH COUNTY VALLEYS*	6%	8%

*Categories combined in order to provide estimate.

JEWISH SUMMER CAMPS

More than one quarter of Jewish K-12 students participated in Jewish camp in summer 2021. Fourteen percent of children attended a day camp, and 15% attended an overnight camp. The share of those participating in Jewish overnight camp was higher than for non-Jewish overnight camp (15% versus 5%), but participation in Jewish day camps was lower than for non-Jewish camps.

There are no significant differences in household enrollment in Jewish camp by financial status. However, finances do play a role in participation in non-Jewish overnight camp. Among well-off households, 16% send at least one child to a non-Jewish overnight camp, compared to 7% of all LA Jewish households with children.

JEWISH K-12 STUDENTS SUMMER 2021 CAMP ATTENDANCE

ANY CAMP	50%
ANY JEWISH CAMP	28%
Jewish day camp	14%
Jewish overnight camp	15%
NON-JEWISH DAY CAMP	21%
NON-JEWISH OVERNIGHT CAMP	5%

Note: Categories are not mutually exclusive, as some children attended multiple forms of camp.

HOUSEHOLD PARTICIPATION IN CAMP BY FINANCIAL SITUATION

	ANY CAMP	JEWISH DAY	JEWISH OVERNIGHT	NON-JEWISH DAY	NON-JEWISH OVERNIGHT
AGE-ELIGIBLE HOUSEHOLDS	52%	15%	17%	24%	7%
STRUGGLING	42%	16%	25%	13%	1%
ENOUGH	49%	13%	15%	29%	3%
EXTRA	58%	10%	28%	28%	9%
WELL-OFF	58%	9%	14%	28%	16%

Among well-off households

16%

send at least one child to a non-Jewish overnight camp, compared to 7% of all LA Jewish households with children



There are lots of Jewish camps to choose from [but], Jewish overnight camp is not valued in LA the way it is on the East Coast. More kids going to and 'graduating' from Jewish overnight camps would strengthen the LA Jewish community.

— PARENT OF ONE CHILD AT JEWISH CAMP —

BARRIERS TO ENROLLMENT IN JEWISH EDUCATION

Among households with current Jewish K-12 students, 12% have a child enrolled in day school for 2021-22, and another 21% had a child enrolled in day school at some point in the past. Among the remaining households with no children enrolled in day school currently or in the past, 20% said that they had considered Jewish day school or yeshiva education.

When asked about the reasons for not enrolling their child in day school, half of parents who either formerly enrolled or who had considered but never enrolled their child cited cost, and one quarter cited a lack of interest. Former day school families were more likely to cite lack of interest as the reason for not enrolling their child in day school, and families who considered day school but decided against were more likely to cite cost as the reason. Cost is a barrier for attendance for families of all financial levels. Among the households that gave cost as a reason for not enrolling their child in day school, 43% are financially struggling and 5% are well-off.

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REASONS FOR NOT CURRENTLY ENROLLING K-12 STUDENTS IN JEWISH DAY SCHOOL

Percent of parents with K-12 children who are not in day school

	OF PARENTS WHO CONSIDERED OR ENROLLED CHILD IN PAST	OF PARENTS WHO CONSIDERED BUT NEVER ENROLLED CHILD	OF PARENTS WHO FORMERLY ENROLLED CHILD
COST	51%	60%	44%
LACK OF INTEREST	24%	16%	30%
LOCATION OR TRANSPORTATION	15%	23%	7%
NO GOOD FIT FOR THE CHILD	15%	16%	15%
NOT SATISFIED WITH QUALITY	13%	7%	15%
NO GOOD RELIGIOUS FIT	13%	12%	15%
SPECIAL NEEDS COULD NOT BE ACCOMMODATED	7%	9%	7%
HOURS DO NOT WORK WITH PARENTS' SCHEDULE	6%	8%	6%
HEALTH CONCERNS DUE TO COVID-19	6%	11%	1%
NO OPTIONS FOR CHILDREN'S AGE	2%	1%	7%
OTHER	14%	9%	19%

Racial and Ethnic Diversity in Jewish Education

Organizations that provide Jewish education need to consider how to serve an increasingly diverse Jewish community. The survey results suggest that across formal and informal Jewish education, some groups are overrepresented and other groups are underrepresented.

Among LA Jewish households, preschool-age children from Israeli and Persian households are overrepresented in Jewish early childhood programs relative to their share of all Jewish children. Although 13% of Jewish preschool-age children live in Israeli households, 18% of children in Jewish early childhood programs reside in Israeli households. Similarly, although 15% of Jewish preschool-age children live in Persian households, 25% of children in Jewish early childhood programs reside in Persian households. In contrast, Russian-speaking Jews (RSJs) and Jewish Persons of Color (JPoCs) are under-represented in Jewish early childhood programs.

Across formal and informal Jewish education, some groups are overrepresented and other groups are under-represented

DISTRIBUTION OF PRESCHOOL-AGE JEWISH CHILDREN BY DEMOGRAPHIC GROUP

SHARE OF CHILDREN WHO LIVE IN A HOUSEHOLD THAT INCLUDES A....	ALL JEWISH CHILDREN NOT YET IN KINDERGARTEN	JEWISH CHILDREN IN JEWISH EARLY CHILDHOOD PROGRAM
JEWISH PERSON OF COLOR	19%	14%
PERSIAN JEW	15%	25%
ISRAELI JEW	13%	18%
LATINO/A JEW	12%	12%
RUSSIAN-SPEAKING JEW	10%	2%

Note: Households may belong to multiple demographic groups.

The pattern of involvement is similar with regard to participation in PJ Library. Although 12% of Jewish families with children under age 12 are Israeli households, 16% of PJ Library recipients are Israeli households. In contrast, Latino/a households and Persians are under-represented among PJ Library recipients.

DISTRIBUTION OF PJ LIBRARY RECIPIENT HOUSEHOLDS BY DEMOGRAPHIC GROUP

SHARE OF HOUSEHOLDS WITH CHILDREN THAT INCLUDE A/AN...	HOUSEHOLDS WITH JEWISH CHILDREN 12 AND UNDER	PJ LIBRARY RECIPIENT HOUSEHOLDS
LATINO/A JEW	14%	10%
JEWISH PERSON OF COLOR	11%	13%
ISRAELI JEW	12%	16%
RUSSIAN-SPEAKING JEW	12%	14%
PERSIAN JEW	10%	7%

For older children, the patterns of engagement with Jewish education are similar, in particular in regard to the most intensive Jewish education programs. In the LA Jewish community, 10% of K-12 Jewish children live in families that include an Israeli Jew, and 7% of K-12 Jewish children live in families that include a Persian Jew. However, within K-12 Jewish educational programs, a larger share of children (14% Israeli, 9% Persian) are from these two groups.

Other groups appear to be underrepresented in Jewish education. Although 8% of Jewish children

are from households that include an RSJ, only 6% of students in Jewish education are from RSJ households. Although 10% of Jewish children are from households that include a JPoC, 7% of students in Jewish education are from these households.

These patterns vary for different forms of Jewish education and are discussed below. Note that these numbers are estimates, and small differences should be disregarded.

DISTRIBUTION OF JEWISH CHILDREN IN GRADES K-12 BY DEMOGRAPHIC GROUP

SHARE OF CHILDREN WHO LIVE IN A HOUSEHOLD THAT INCLUDES A...	ALL JEWISH CHILDREN IN GRADES K-12	ANY JEWISH EDUCATIONAL PROGRAM, FORMAL OR INFORMAL
LATINO/A JEW	11%	10%
JEWISH PERSON OF COLOR	10%	7%
ISRAELI JEW	10%	14%
RUSSIAN-SPEAKING JEW	8%	6%
PERSIAN JEW	7%	9%

Israeli and Persian households are overrepresented in both day schools and part-time schools. Thirty percent of children in day schools and yeshivas reside with Israeli families and 14% in Jewish part-time schools reside with Israeli families, although they represent 10% of the student population. Fifteen percent of children in day schools and yeshivas reside with Persian families

and 14% of students in part-time Jewish schools reside with Persian families, although they represent 7% of the student population. In contrast, Jewish children who reside in households that include Latino/a Jews, RSJs, and JPoCs are under-represented in Jewish day school and part-time programs.

DISTRIBUTION OF JEWISH CHILDREN IN DAY SCHOOL AND PART-TIME SCHOOL BY DEMOGRAPHIC GROUP	ALL JEWISH CHILDREN IN GRADES K-12	DAY SCHOOL / YESHIVA	PART-TIME SCHOOL
LATINO/A JEW	11%	6%	5%
JEWISH PERSON OF COLOR	10%	1%	3%
ISRAELI JEW	10%	30%	14%
RUSSIAN-SPEAKING JEW	8%	2%	8%
PERSIAN JEW	7%	15%	14%

When it comes to other forms of Jewish education, the patterns vary. Children who reside in households with JPoCs, RSJs, and Persian Jews are underrepresented in Jewish overnight camp. Children who reside with Israeli families are overrepresented in private classes, youth groups, and Jewish day camp.

DISTRIBUTION OF JEWISH CHILDREN IN OTHER JEWISH EDUCATION BY DEMOGRAPHIC GROUP	ALL JEWISH CHILDREN IN GRADES K-12	PRIVATE CLASSES	YOUTH GROUP	JEWISH DAY CAMP	JEWISH OVERNIGHT CAMP
LATINO/A JEW	11%	8%	7%	7%	10%
JEWISH PERSON OF COLOR	10%	6%	8%	11%	2%
ISRAELI JEW	10%	14%	20%	23%	12%
RUSSIAN-SPEAKING JEW	8%	4%	9%	4%	5%
PERSIAN JEW	7%	9%	7%	12%	3%

CONCLUSION:

Challenges and Opportunities

Children under age 18 make up nearly 20% of the LA Jewish population. Three quarters of those children are being raised Jewish in some way. Among parents who consider their children Jewish, just over half send their children to some form of formal or informal Jewish education program.

This portrait of Jewish education in Los Angeles in 2021 suggests that there are numerous opportunities to expand Jewish engagement, both for those who are already involved in Jewish education and those who are not. These opportunities include:

- ✓ About one quarter of Jewish children ages 3 to 5 attend Jewish early childhood education. The majority of parents whose children are not enrolled had considered doing so, but cost, location, and lack of available space appeared to limit participation.
- ✓ Although the majority of Jewish children enrolled in overnight camp attend Jewish camps, participation in non-Jewish day camps is higher than for Jewish day camps.
- ✓ Jewish part-time schools engage relatively few Jewish students. While Jewish day schools engage 15% of eligible children and adolescents, there is a significant cost barrier to enrollment.

To expand equitable access to Jewish education, some challenges need to be overcome. Cost is a barrier to day school enrollment for many families. In addition, there are substantial differences in participation among ethnic groups within the community. For example, children from LA Israeli households and Persian Jewish households are significantly overrepresented in many educational programs, while those from Russian-speaking households are underrepresented.

In addition to the more than 100,000 Jewish children in LA Jewish households, there are another 30,000 children whose parents do not consider them to be Jewish. Most do not have another religion and have only one Jewish parent. Finding ways to engage these families in Jewish life can have far-reaching consequences for Jewish education and the Jewish community in LA.