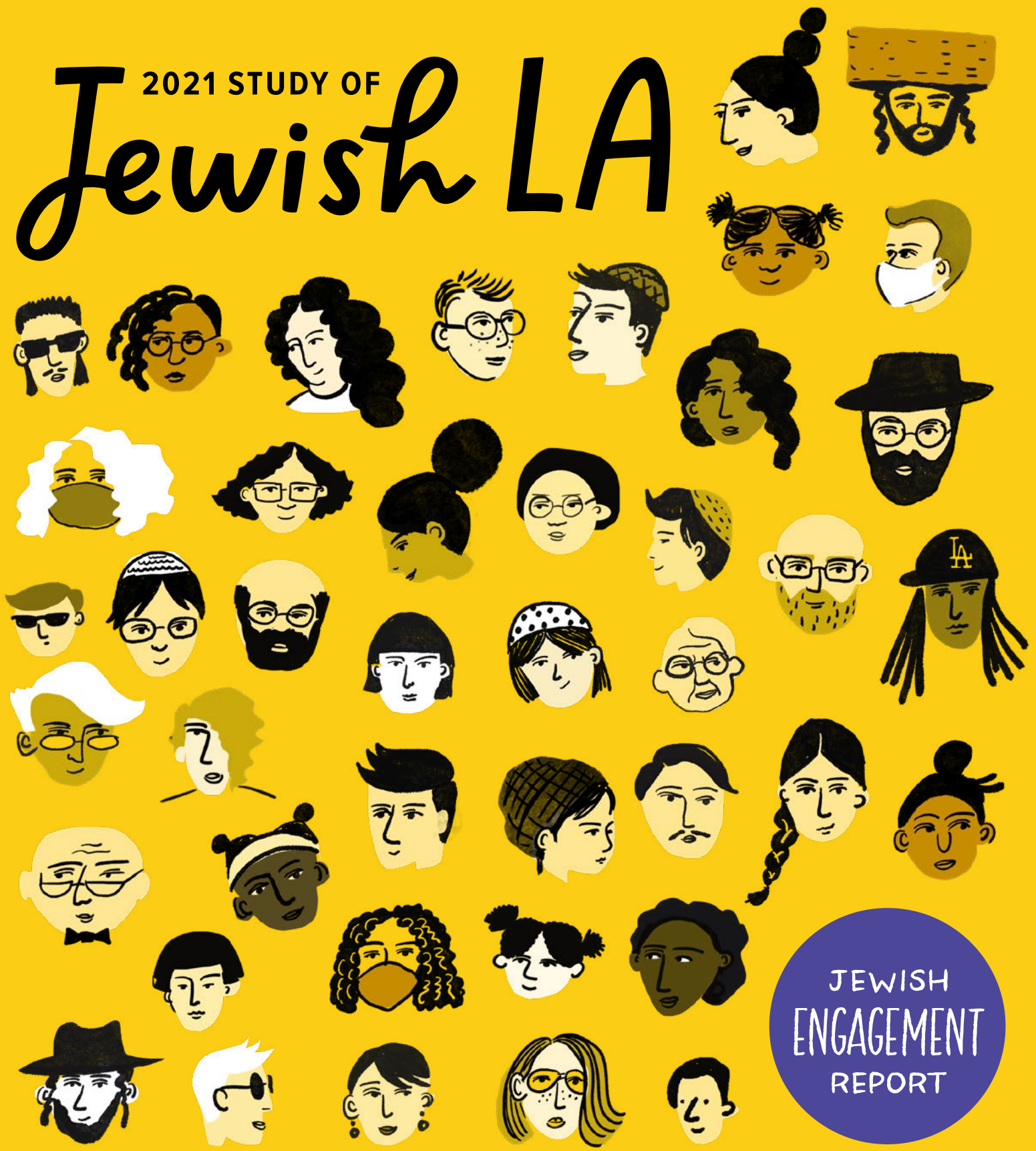


2021 STUDY OF *Jewish* LA



JEWISH
ENGAGEMENT
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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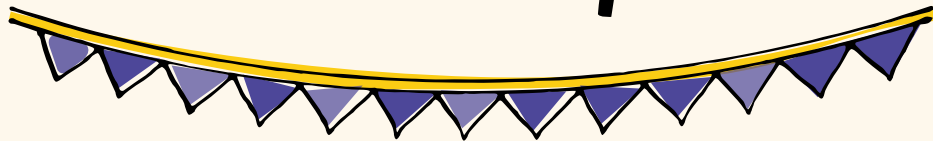


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www.brandeis.edu/cmjs

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

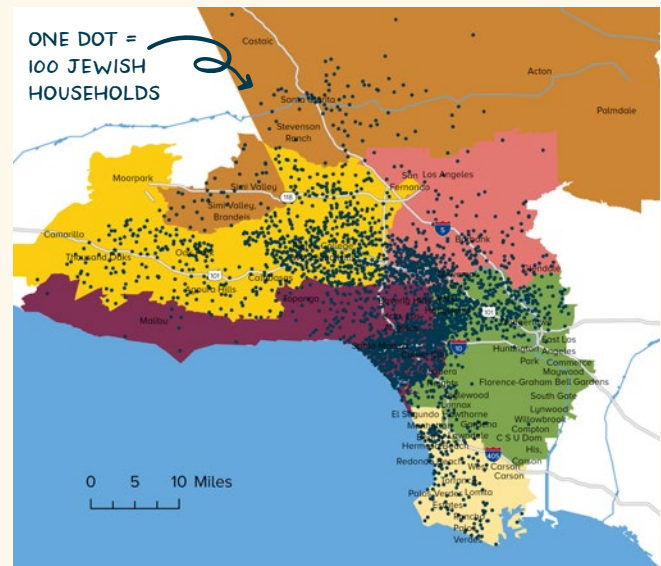
Note: Numbers do not add up to total due to rounding.

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.

OVERVIEW OF METHODOLOGY

This study is based on analysis of a rich set of data collected from 3,767 eligible Jewish 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.

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.

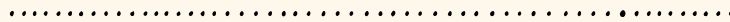
When a percentage is between 0% and 0.5% and would otherwise round down to 0%, the number is denoted as < 1%. When there are insufficient respondents in a particular subgroup for reporting reliable information, the estimate is shown as “—”.

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. Unless otherwise specified, all tables in this report that compare subgroups reflect some significant difference. 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.

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.

Jewish Engagement

The diversity of LA Jewish life extends from demographic characteristics, such as geography, age, race, and ethnicity, to varieties of Jewish behaviors, attitudes, and beliefs. Decisions regarding whether or not to engage with the the Jewish community and its array of Jewish programs and organizations are driven both by individual interest as well as available opportunities. Jewish engagement is a complex, multidimensional expression of Jewish identity, in which attitudes and beliefs drive behaviors which, in turn, reinforce and influence attitudes and beliefs.



Analyses of Jewish engagement have typically used markers of affiliation, such as congregation membership, denominational affiliation, and financial support for Jewish communal organizations, as indicators of Jewish strength and vitality. These behaviors continue to be measures of Jewish engagement but are not the primary indicators of involvement with Jewish life. A wider, multifocal lens is needed that is sensitive to diversity and variety and responsive to change.

Jewish engagement may include ritual activities, but can also be expressed through involvement with Jewish cultural and non-religious activities. Members of the community may participate in programs through traditional institutions, but may also look to nontraditional and emerging organizations. Many Jewish activities occur outside of an organizational framework, such as gatherings with families or friends to mark Jewish occasions, discussions of Jewish topics, or explorations of Jewish books, films, and foods.

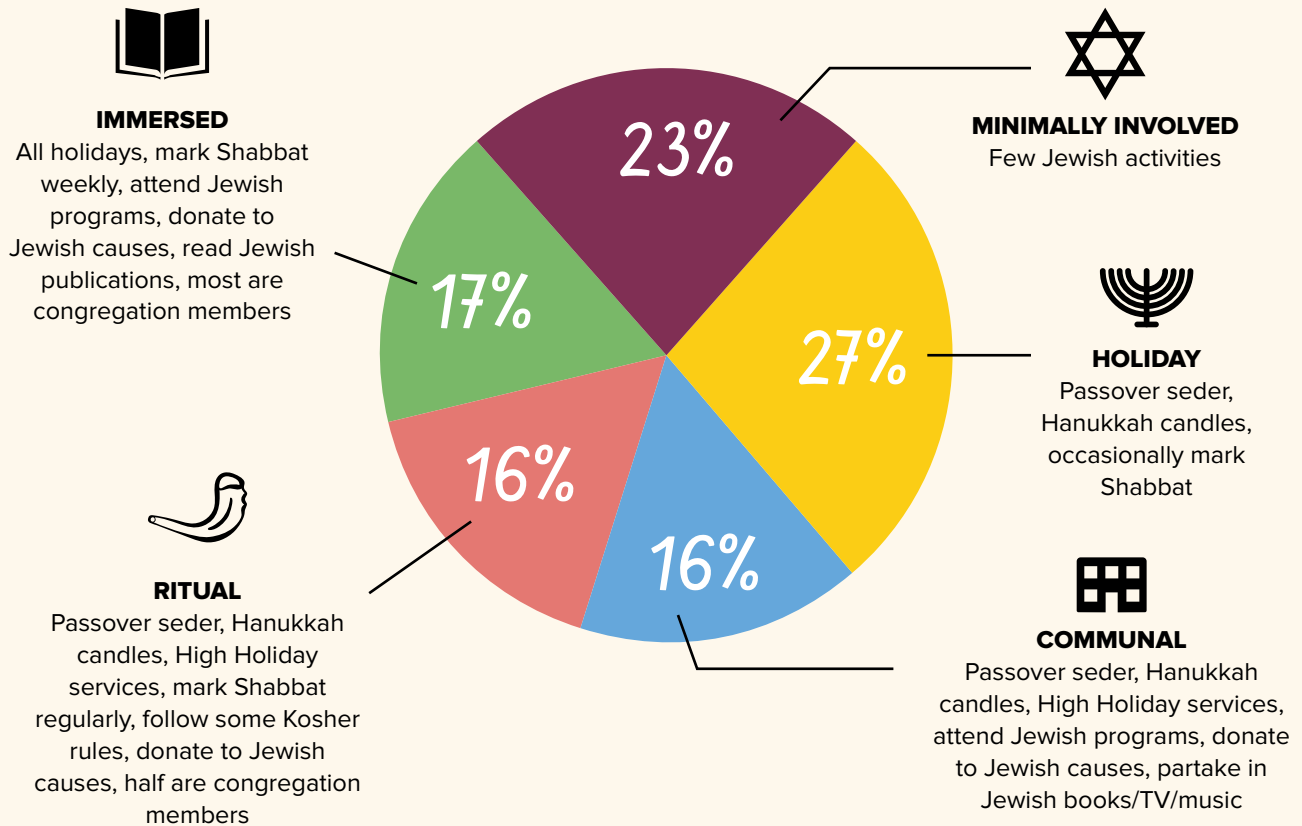
For this study we consider an expansive set of ritual, communal, and individual behaviors, as well as overall patterns of Jewish behaviors. The goal is to identify clusters of activities that engage particular groups of LA Jewry. Which Jewish adults tend to engage through ritual activities and which through cultural activities? Who prefers to connect with other Jews through organizations and institutions, and who practices their Jewish life on their own, at home, or primarily with friends and family?

A contemporary lens on Jewish engagement must be multifocal, sensitive to diversity and variety, and responsive to change

As a tool to understand Jewish engagement in LA, this study identifies five patterns of Jewish involvement. These categories were developed using a statistical analysis of survey responses to questions about 20 different Jewish behaviors. The name given to each group reflects the primary ways in which individuals who share that pattern engage in Jewish life. This typology, which we refer to as the "Index of Jewish Engagement," is unique to the LA Jewish community and is used throughout the study to highlight the diversity of expressions of Jewish life.

For the most part, these patterns of Jewish engagement describe a low-to-high continuum, where the Minimally Involved participate in few Jewish activities and the Immersed engage in a wide range of Jewish activities. Differences in levels of Jewish engagement correspond directly to particular attitudes about being Jewish. For example, two thirds of the Immersed group report that being Jewish is extremely important to how they think about themselves, compared to 5% of the Minimally Involved group. Two of the groups, however, the Communal and Ritual, share similar attitudes about the role of being Jewish in their lives, despite having different ways of enacting their Judaism.

INDEX OF JEWISH ENGAGEMENT








JEWISH BEHAVIORS IN THE INDEX

The five Jewish engagement groups differ in the types and degree of engagement in Jewish behaviors. The table below illustrates the distinctive patterns of Jewish behavior exhibited by different Jewish engagement groups.

BEHAVIORS USED IN THE INDEX OF JEWISH ENGAGEMENT

Percent of Jewish adults within each engagement group that participate in each behavior

	 MINIMALLY INVOLVED	 HOLIDAY	 COMMUNAL	 RITUAL	 IMMERSSED
HOLIDAY BEHAVIORS					
Lit Hanukkah candles 2020	27%	92%	92%	99%	98%
Attended Passover seder 2021	1%	63%	83%	87%	99%
Fasted on Yom Kippur (typical year)	4%	28%	44%	86%	91%
RITUAL BEHAVIORS					
Mark Shabbat (weekly/almost weekly)	1%	9%	12%	51%	99%
Keep any kosher rules	6%	11%	23%	59%	87%
Attend services (monthly or more)	0%	0%	17%	28%	77%
Attended High Holiday services 2021	0%	20%	73%	85%	99%
ORGANIZATION BEHAVIORS					
Congregation member	0%	1%	28%	45%	81%
Organization member	2%	5%	40%	6%	37%
Informal group member	0%	4%	27%	3%	37%
Participated in programs (sometimes/often)	3%	10%	74%	34%	83%
Donated to Jewish organization (past year)	26%	43%	81%	66%	95%
Volunteered for Jewish organization (past 2 years)	5%	9%	60%	19%	63%
INDIVIDUAL BEHAVIORS					
Talk about Jewish topic (often)	7%	26%	62%	22%	77%
Study Jewish texts (sometimes/often)	2%	2%	29%	9%	75%
Read Jewish publications (sometimes/often)	8%	30%	79%	36%	88%
Partake in Jewish books, TV, music, films (sometimes/often)	7%	25%	77%	22%	73%
Eat Jewish foods (often)	3%	14%	42%	19%	58%
Follow news about Israel (very closely)	13%	21%	29%	18%	55%

0-19%
 20-39%
 40-59%
 60-79%
 80-100%

Profile of Jewish Engagement Groups

☆ THE MINIMALLY INVOLVED GROUP

Jewish adults in the Minimally Involved group have little engagement with Jewish life. In some cases, this reflects an absence of interest or motivation; in other cases, it may be the result of negative experiences.

PRIMARY JEWISH ACTIVITIES

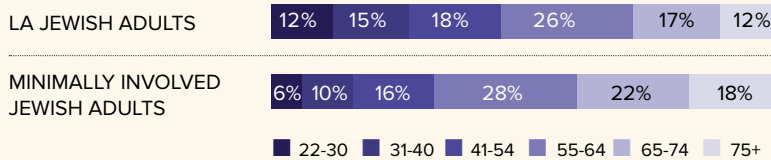
- 27% lit Hanukkah candles
- 26% donated to a Jewish organization

DEMOGRAPHICS

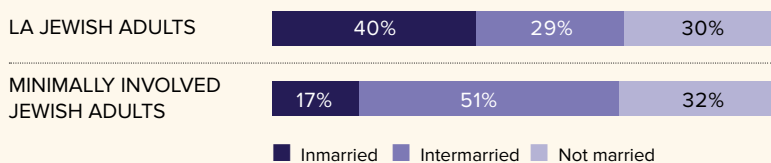
- Older on average than all LA Jewish adults
- More likely to be intermarried and less likely to have minor children at home than all LA Jewish adults



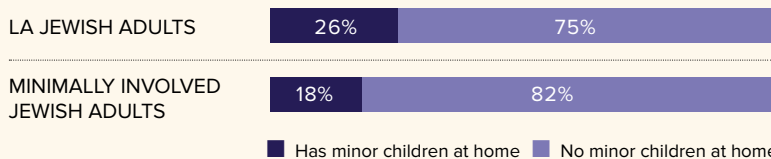
AGE



RELATIONSHIP STATUS



CHILDREN



“As a non-observant Jew, I don't feel there's a place for me in the Jewish community.”

THE HOLIDAY GROUP

Jews in the Holiday group participate in home-based Jewish holidays and activities, but rarely in Jewish organizational life and communal life.

PRIMARY JEWISH ACTIVITIES

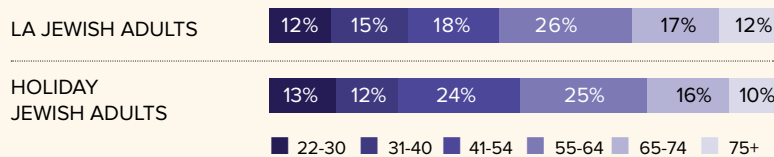
- 92% lit Hanukkah candles
- 63% attended a Passover seder
- 43% donated to a Jewish organization

DEMOGRAPHICS

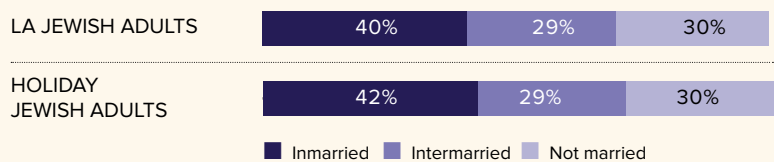
- Similar in age to all LA Jewish adults
- Similar share who are inmarried, intermarried, single, and have children to all LA Jewish adults



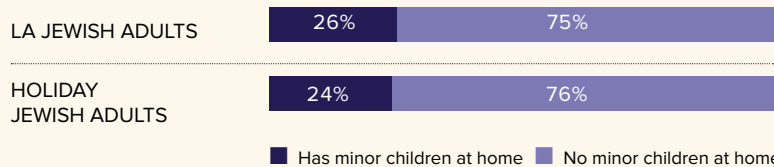
AGE



RELATIONSHIP STATUS



CHILDREN



I feel like an outsider with the families who know one another through their kids. It's hard to find my place. So I attend less and less services. At home alone, I do less and less of the traditions I once loved growing up. It's not the same when you have to do Passover alone."

THE COMMUNAL GROUP

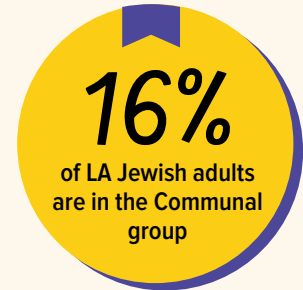
For the Communal group, Jewish organizations and activities are a primary focus of Jewish life, along with home-based Jewish holidays.

PRIMARY JEWISH ACTIVITIES

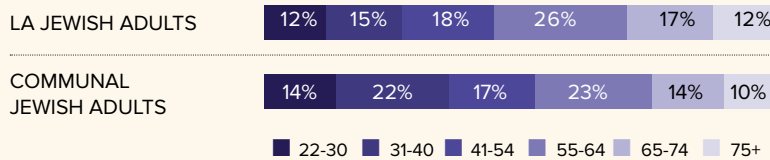
- 92% lit Hanukkah candles
- 83% attended a Passover seder
- 81% donated to a Jewish organization
- 74% participate in Jewish programs sometimes or often
- Nearly 80% read Jewish publications and partake in Jewish books, music, and films

DEMOGRAPHICS

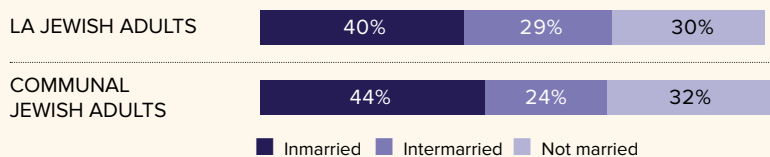
- Younger in age than all LA Jewish adults
- Similar share who are inmarried, intermarried, single, and have children to all LA Jewish adults



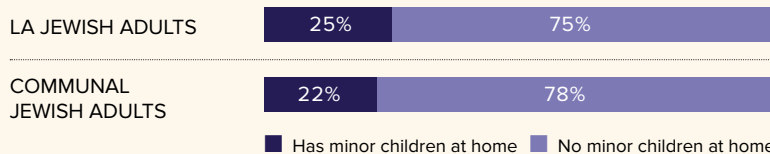
AGE



RELATIONSHIP STATUS



CHILDREN



[There are] wonderful cultural opportunities... such as academic film, arts, and culture. I also have been impressed with the social services offered, and there are many diverse synagogues...if one chooses to participate. I also know that there are strong social justice opportunities. It is a big city with a rich texture of communities, and there is big money here to maintain some of the services."

THE RITUAL GROUP

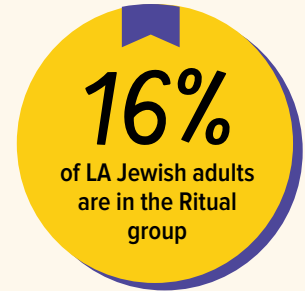
For those in the Ritual group, Jewish life is centered more on congregations and ritual activities than on communal and organizational activities.

PRIMARY JEWISH ACTIVITIES

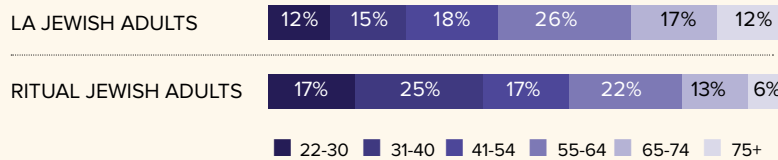
- Almost all lit Hanukkah candles
- More than 85% attended a Passover seder and High Holiday services
- 45% are congregation members
- 28% attend religious services monthly or more
- Half mark Shabbat in some way on most weeks
- 59% keep some kosher rules

DEMOGRAPHICS

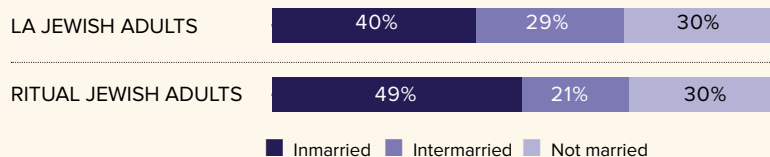
- Younger in age than all LA Jewish adults
- Similar share who are inmarried, intermarried, single, and have children to all LA Jewish adults



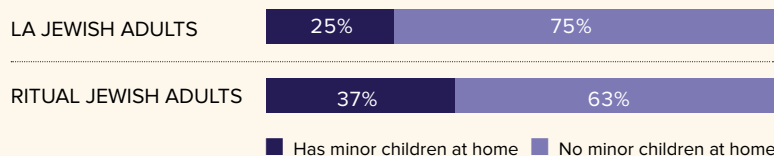
AGE



RELATIONSHIP STATUS



CHILDREN



My family feels very connected to our synagogue community, but synagogue membership is out of financial reach for many individuals and families.”

THE IMMERSED GROUP

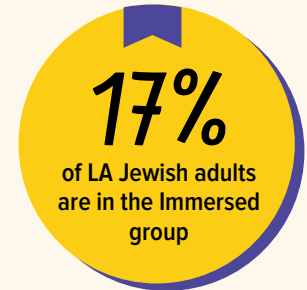
For the Immersed group, Jewish life involves multiple dimensions, including home- and congregation-based holidays and rituals, communal involvement, and individual activities.

PRIMARY JEWISH ACTIVITIES

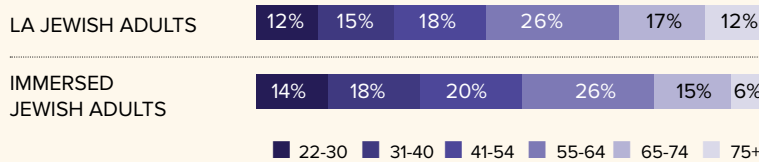
- Nearly all lit Hanukkah candles, attended a Passover seder, and attended High Holiday services
- 81% are members of a congregation
- 88% mark Shabbat most weeks
- 77% attend services monthly or more
- 95% donate to Jewish organizations
- 83% attend programs sometimes or often

DEMOGRAPHICS

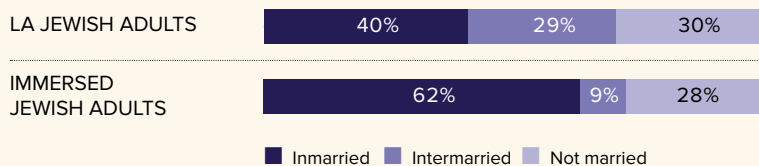
- Younger in age than all LA Jewish adults
- More likely to be unmarried and have children than all LA Jewish adults



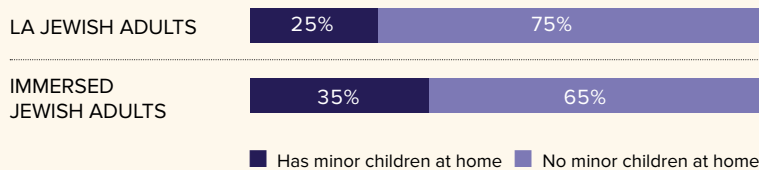
AGE



RELATIONSHIP STATUS



CHILDREN








My husband passed away [recently]. My community... was totally there for me during the last months of his life. This was a godsend as far as I was concerned. I also used [Jewish organization], and the organization was fabulous: A great support. My family and friends surrounded me with love. It made an absolutely unbearable situation manageable, and something I could endure. Now I am looking for another Jewish organization I can involve myself with to give back to the community."

Demographics of Jewish Engagement

The Index of Jewish Engagement enables us to appreciate how Jewish engagement varies across demographic subgroups.

For example, we might expect that younger Jewish adults are less Jewishly engaged than those who are older. In fact, this is not the case. About one-in-five Jewish adults of all ages (except for the oldest) are in the Immersed engagement group and involved in all aspects of Jewish life. The share of Jewish adults in the Minimally Involved group, however, increases with age. One quarter of Jewish adults ages 55-64 are in the Minimally Involved group, as are 30% of those ages 65-74 and 39% of those ages 75 and older.

JEWISH ENGAGEMENT BY AGE

	 MINIMALLY INVOLVED	 HOLIDAY	 COMMUNAL	 RITUAL	 IMMERSED
ALL JEWISH ADULTS	23%	27%	16%	16%	17%
22-30	11%	30%	18%	21%	21%
31-40	14%	20%	21%	24%	21%
41-54	19%	35%	14%	13%	19%
55-64	25%	27%	14%	14%	19%
65-74	30%	26%	13%	13%	18%
75+	39%	26%	15%	9%	11%

ABOUT






1 in 5

Jewish adults of all ages (except for the oldest) are in the Immersed engagement group and involved in all aspects of Jewish life

Those who are inmarried, intermarried, and those who are not married are represented at similar levels among the Holiday, Communal, and Ritual groups. However, the intermarried have a larger share in the Minimally Involved group (40%) than in the Immersed group (6%), and the inmarried have a larger share in the Immersed group (28%) than in the Minimally Involved group (9%).

Parents and non-parents include Jewish adults in every engagement group. Jewish adults with minor children are more likely to be in the Immersed (25%), Ritual (22%), and Holiday (23%) groups, while those with no minor children are more likely to be in the Minimally Involved group (25%) and the Holiday group (27%).

JEWISH ENGAGEMENT BY HOUSEHOLD COMPOSITION

	 MINIMALLY INVOLVED	 HOLIDAY	 COMMUNAL	 RITUAL	 IMMERSSED
ALL JEWISH ADULTS	23%	27%	16%	16%	19%
MARITAL STATUS					
INMARRIED	9%	27%	17%	19%	28%
INTERMARRIED	40%	28%	14%	12%	6%
NOT MARRIED	23%	26%	17%	16%	18%
PARENT STATUS					
NO MINOR CHILDREN	25%	27%	18%	14%	17%
HAS MINOR CHILDREN	15%	23%	14%	22%	25%

FINANCIAL WELL-BEING






Although Jewish engagement is sometimes correlated with financial well-being, when we look at the full scope of Jewish engagement as described in this report, there are no significant differences between overall financial situation and overall Jewish engagement. Despite this pattern, there are specific types of Jewish behaviors that are associated with financial status. These differences are explored in-depth in other reports.

GEOGRAPHY

Jewish engagement differs by region. The Central/Metro/Mid and Westside regions have the largest shares of Jewish adults in the Immersed group (23% and 21% respectively). South Bay and North County Valleys have the largest shares of Jewish adults in the Minimally Involved group (40% and 38% respectively) and the smallest shares in the Immersed group (10% each).








JEWISH ENGAGEMENT BY LA REGION

	 MINIMALLY INVOLVED	 HOLIDAY	 COMMUNAL	 RITUAL	 IMMERSED
ALL JEWISH ADULTS	22%	27%	16%	16%	19%
WEST VALLEY	17%	33%	19%	12%	18%
EAST VALLEY	27%	26%	15%	16%	17%
WESTSIDE	20%	23%	15%	21%	21%
CENTRAL/METRO/MID	19%	23%	18%	18%	23%
SOUTH BAY	40%	30%	11%	9%	10%
NORTH COUNTY VALLEYS	38%	30%	14%	8%	10%

JEWISH EDUCATIONAL BACKGROUND

As we would expect, Jewish engagement in adulthood is associated with an individual's Jewish educational background. More than two thirds (69%) of all Jewish adults in LA received some Jewish schooling during childhood, including day school, yeshiva, part-time school, and Jewish overnight camp. Less than half (43%) of the Minimally Involved group received any Jewish schooling, compared with more than four-in-five Jewish adults in the Immersed (86%) and Ritual groups (80%). Among the Immersed group, almost 40% attended day school or yeshiva in childhood.

JEWISH ENGAGEMENT BY CHILDHOOD JEWISH EDUCATION

	ALL JEWISH ADULTS	MINIMALLY INVOLVED 	HOLIDAY 	COMMUNAL 	RITUAL 	IMMERSED 
NO CHILDHOOD JEWISH EDUCATION	31%	57%	35%	28%	20%	14%
ANY CHILDHOOD JEWISH EDUCATION	69%	43%	65%	72%	80%	86%
TYPE OF JEWISH EDUCATION						
DAY SCHOOL OR YESHIVA	16%	2%	12%	16%	19%	39%
PART-TIME SCHOOL	56%	37%	52%	63%	66%	58%
JEWISH OVERNIGHT CAMP	29%	12%	28%	34%	29%	45%

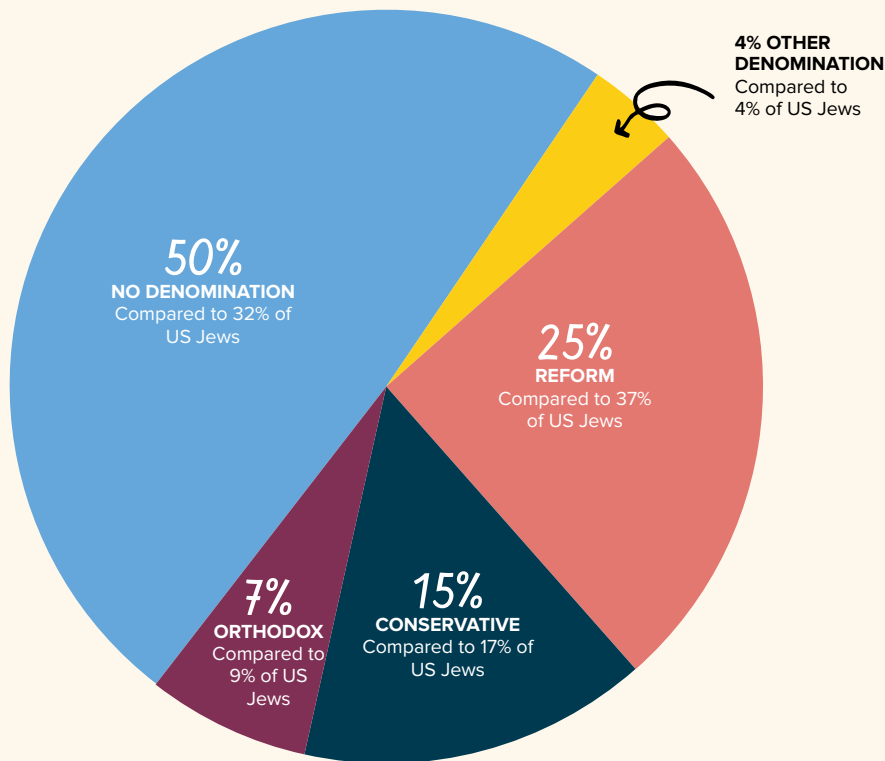
Note: Respondents could select multiple forms of childhood Jewish education.

Jewish Denominations

DECLINING IDENTIFICATION WITH JEWISH DENOMINATIONS

Nationally, a declining share of Jewish adults identifies with a specific Jewish denomination, and in Los Angeles this trend is especially prevalent. Half of Jewish adults have no denomination and identify either as secular/cultural Jews or as “just Jewish.” Among all US Jews, 32% do not identify with a specific denomination. Not identifying with a specific denomination, however, should not be interpreted as the absence of Jewish engagement.

DENOMINATION OF JEWISH ADULTS IN LA¹



CONSIDER THIS

50%

of LA Jewish adults do not identify with a specific denomination. The decline in denominational affiliation is found nationwide but is more prevalent among LA Jews. Having no specific denomination does not mean a lack of Jewish engagement






¹ Data on US Jews from Pew Research Center, “Jewish Americans in 2020.”

Among the half of LA Jewish adults with no denomination, Jewish engagement falls along the full spectrum, as indicated by the Index of Jewish Engagement. This group includes Jewish individuals who are engaged with Jewish organizations, with home-based and personal Jewish behaviors, and with communal and religious life.

More than one third (36%) of Jewish adults with no denomination are in the Minimally Involved group, and another third (35%) are in the Holiday group. Seven percent of Jewish adults with no denomination are in the Immersed group, 8% are in the Ritual group, and 15% are in in the Communal group.

Among the half of LA Jewish adults with no denomination, Jewish engagement falls along the full spectrum, as indicated by the Index of Jewish Engagement

JEWISH ENGAGEMENT BY DENOMINATION

	 MINIMALLY INVOLVED	 HOLIDAY	 COMMUNAL	 RITUAL	 IMMERSED
ALL JEWISH ADULTS	23%	27%	16%	16%	17%
ORTHODOX	0%	3%	< 1%	10%	87%
CONSERVATIVE	7%	15%	12%	26%	40%
REFORM	7%	26%	24%	28%	15%
OTHER DENOMINATION	14%	5%	29%	26%	26%
NO DENOMINATION	36%	35%	15%	8%	7%

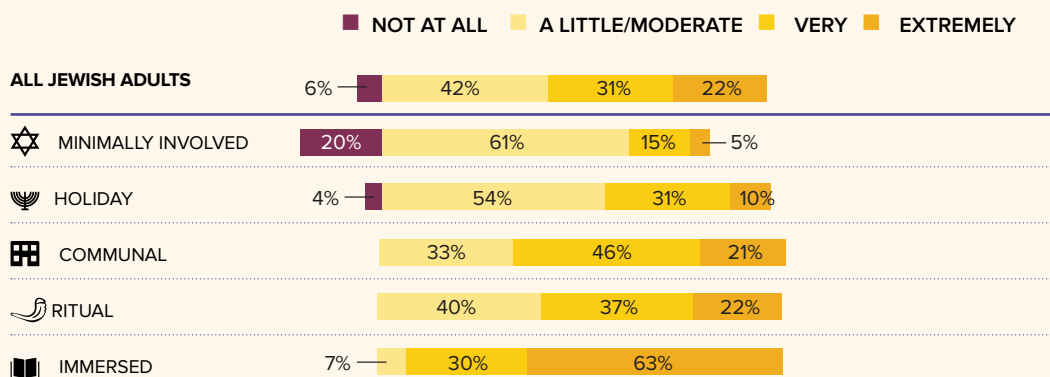
Attitudes About Being Jewish

Not only do Jewish engagement groups differ in their behaviors, demographics, and Jewish backgrounds, but also in their attitudes about being Jewish and the role that being Jewish plays in their lives.

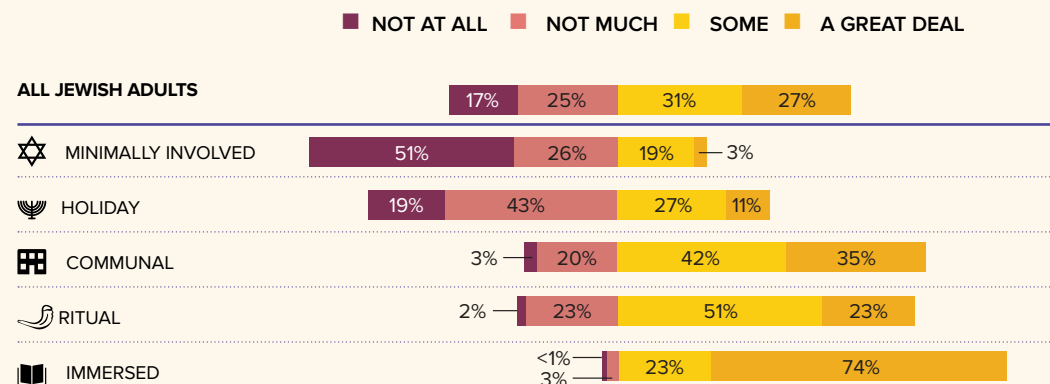
The Immersed group has the largest share of Jewish adults who feel that being Jewish is extremely important to how they think about themselves (63%) and that being Jewish is part of their daily lives a great deal (74%). Although 80% of Minimally Involved Jews consider being Jewish at least a little important, more than half of this group state that being Jewish is not at all part of their daily lives (51%).

The Communal and Ritual groups, while differing significantly in their Jewish behaviors, share similar attitudes about being Jewish. More than half of these groups think that being Jewish is very or extremely important to how they think about themselves, and three quarters of each group think that being Jewish is somewhat or a great deal part of their daily life.

HOW IMPORTANT IS BEING JEWISH TO HOW YOU THINK ABOUT YOURSELF?

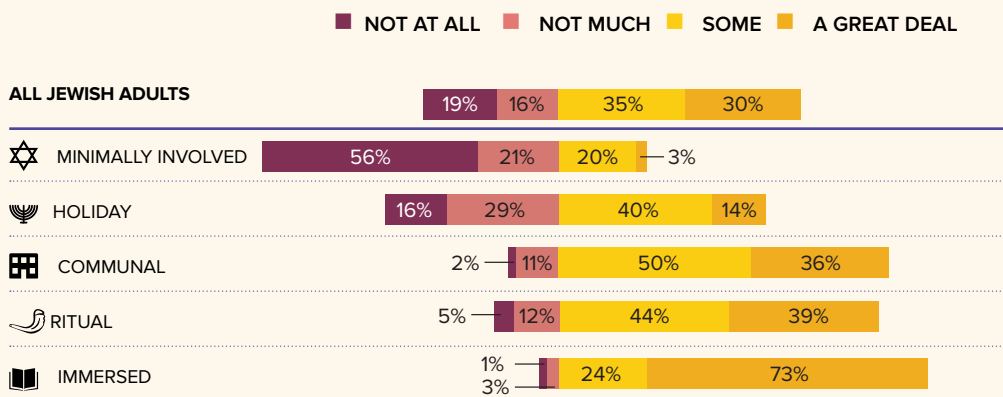


BEING JEWISH IS A PART OF DAILY LIFE

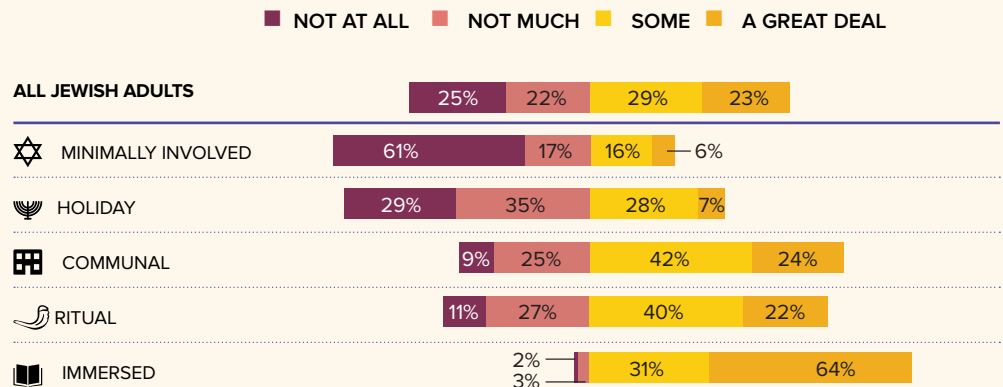


Being Jewish can be part of an individual’s life in times of joy, such as a wedding, birth, or other life cycle event, and in times of crisis, such as the loss of a loved one. About two thirds of LA Jewish adults feel that being Jewish helps them celebrate in times of joy; somewhat fewer, just over half, feel that it helps them cope in times of crisis. There are notable differences in responses to both questions for the engagement groups. However, as with the attitudes on the previous page, the Communal and Ritual groups share similar views on these measures.

BEING JEWISH HELPS CELEBRATE IN TIMES OF JOY



BEING JEWISH HELPS COPE IN TIMES OF CRISIS



Essentials of Being Jewish

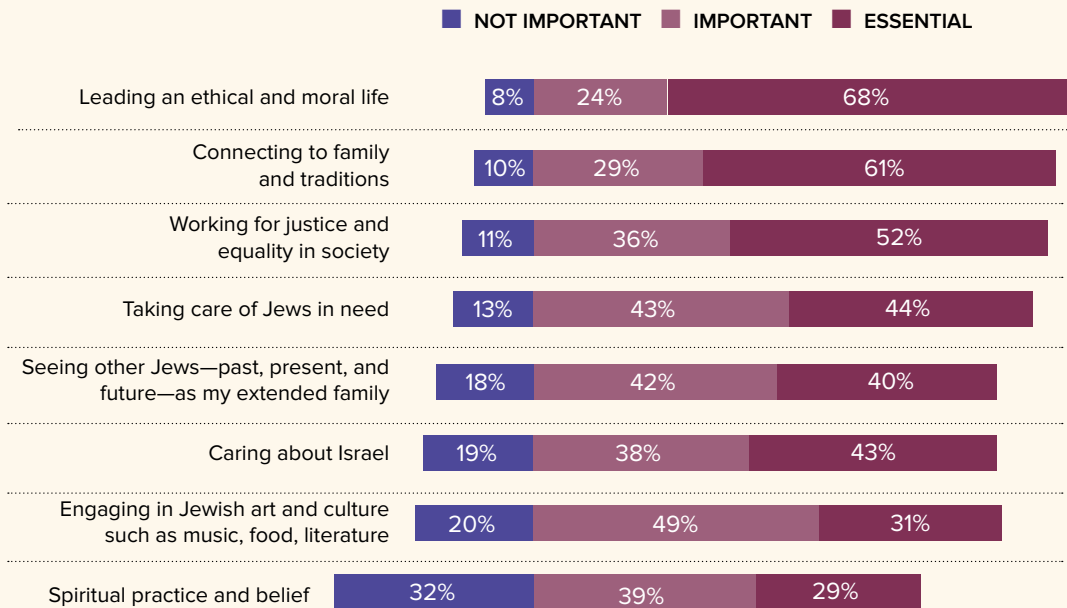
The study asked whether various dimensions of Jewish life were “essential,” “important,” or “not important” to what being Jewish means. Understanding how engagement groups think about these aspects of being Jewish sheds some light on how each group understands its Jewish identity and suggests opportunities for strengthening its Jewish engagement. Identifying attitudes that are widely shared between groups can also identify areas for collaboration.

Among all LA Jewish adults, the majority believe leading a moral and ethical life (68%), connecting family and traditions (61%), and working for justice and equality (52%) are essential to being Jewish.

Where comparisons can be drawn, these responses are similar to the responses among all US Jews.² Among all US Jewish adults, 72% report that leading an ethical and moral life is essential to being Jewish, 51% say that continuing family traditions is essential to being Jewish, and 59% say that working for justice and equality is essential to being Jewish.



WHAT IS ESSENTIAL AND IMPORTANT ABOUT BEING JEWISH?








² Pew Research Center, “Jewish Americans in 2020.” In the Pew survey, the response option was worded “Continuing family traditions.”

By comparing engagement groups' views on which aspects of being Jewish they feel to be essential, we can better examine how they understand their Jewish identity. Among the Minimally Involved group, more than two-in-five Jewish adults consider universal values of leading a moral and ethical life and working for justice and equality to be essential to being Jewish, far more than any other aspect of Jewish life. For the Holiday group, the largest shares of Jewish adults believe that leading a moral and ethical life (64%) and connecting to family and traditions (59%) are the most essential aspects of being Jewish. The latter might explain the importance

this group places on celebrating holidays with family members.

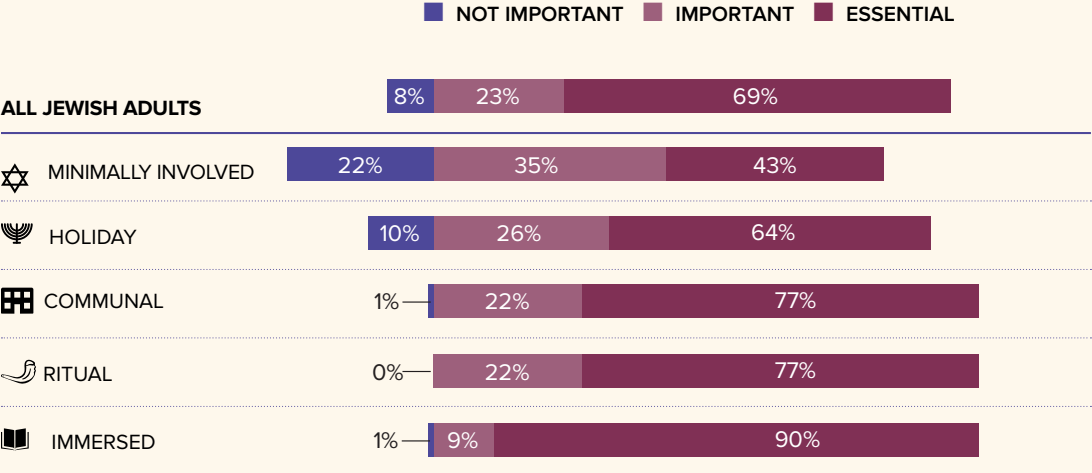
One of the distinguishing characteristics of the Communal group is an interest in justice and equality. Two thirds of Jewish adults in the Communal group consider working for justice and equality to be an essential part of being Jewish, more than any other engagement group. The Communal and Immersed groups have the largest shares of Jewish adults who consider engaging in Jewish art and culture to be essential to being Jewish (44% and 49% respectively).

WHAT IS ESSENTIAL ABOUT BEING JEWISH BY ENGAGEMENT GROUP

	ETHICAL AND MORAL LIFE	CONNECTING TO FAMILY AND TRADITIONS	JUSTICE AND EQUALITY	HELP JEWS IN NEED	CARING ABOUT ISRAEL	SEEING OTHER JEWS AS EXTENDED FAMILY	ENGAGING IN JEWISH ART AND CULTURE	SPIRITUAL PRACTICE AND BELIEF
ALL JEWISH ADULTS	68%	61%	52%	44%	43%	40%	31%	29%
 MINIMALLY INVOLVED	43%	18%	44%	13%	17%	16%	15%	4%
 HOLIDAY	64%	59%	51%	37%	38%	39%	31%	19%
 COMMUNAL	77%	77%	68%	54%	43%	45%	44%	28%
 RITUAL	77%	75%	49%	50%	46%	45%	30%	32%
 IMMERSED	90%	90%	61%	76%	73%	68%	49%	67%

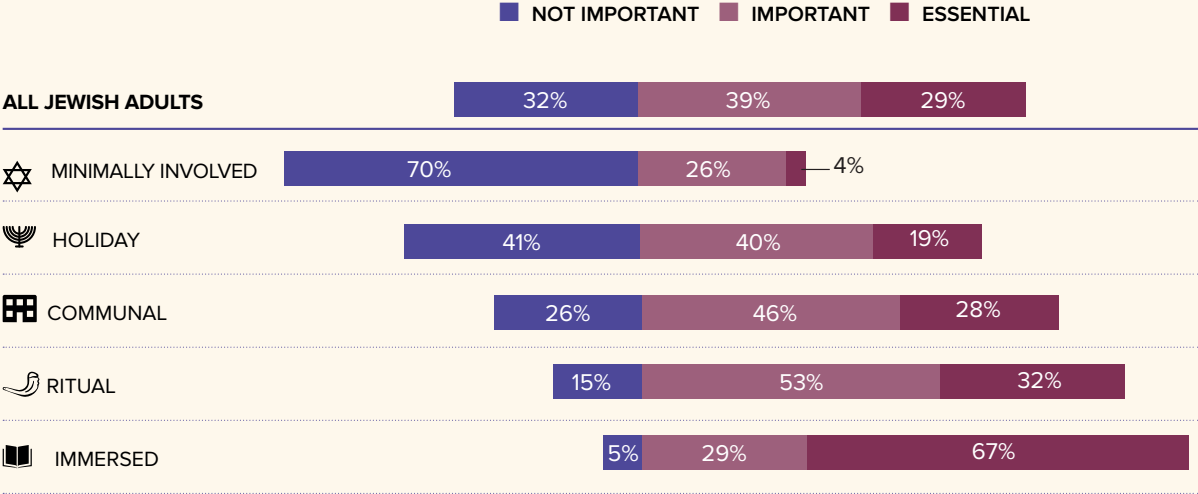
The greatest level of agreement across all Jewish adults concerns the importance of living a moral and ethical life, which may be considered a universal value. Four-in-five of those in the Minimally Involved group consider living a moral and ethical life as an essential (43%) or important (35%) aspect of being Jewish. Ninety percent of those in the Holiday group, and nearly all of those in the Communal, Ritual, and Immersed groups, believe that leading a moral and ethical life is an essential or important aspect of being Jewish.

LEADING AN ETHICAL AND MORAL LIFE IS ESSENTIAL TO BEING JEWISH



There is much more divergence with regard to the importance of spiritual practice and belief. Two thirds of Jewish adults in the Immersed group consider spiritual practice and belief to be essential to being Jewish, whereas 70% of those in the Minimally Involved group consider it to be not at all important.

SPIRITUAL PRACTICE AND BELIEF IS ESSENTIAL TO BEING JEWISH



CONCLUSION:

Understanding and Building Jewish Engagement

Just as the LA Jewish community is diverse in its demographic characteristics, so too is it diverse in the ways that its members engage in Jewish life and express their Jewish identity. For the many Jewish organizations that seek to build and strengthen Jewish engagement, it is critical to understand the multiple entry points to Jewish involvement. The purpose of the Index of Jewish Engagement is to describe the patterns of Jewish behaviors—and corresponding attitudes and beliefs—that can be found among LA’s Jewish community.

The Index of Jewish engagement provides a framework to:

- ✓ Appreciate the diversity of Jewish behaviors and attitudes that cross demographic boundaries and provide a language to describe and discuss the prevalent patterns
- ✓ Identify multiple entry points into Jewish life that meet the needs of individuals within each group
- ✓ Illustrate similarities in Jewish identity across different demographics as a means to build on shared interests and bridge differences

The additional reports that comprise the Study of Jewish LA incorporate the Index of Jewish Engagement as an analytic framework for understanding similarities and differences among community members on a variety of topics. Together, these reports serve as a guide to appreciating the multiple dimensions of Jewish life in LA.