

Community Portrait

COMMUNITY SIZE

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. Approximately 8% of all residents¹ of the catchment area are Jewish, and 11.3% of all households include at least one Jewish adult. The geographic boundaries of the catchment area are described to the right.

Over the last quarter century, the number of Jews in Los Angeles increased by about 9%.² During that same time period, the total number of people in Jewish households grew by 25%. The dramatic increase in the total number of people in Jewish households is due to the growing number of non-Jewish individuals and is related, in part, to rising rates of intermarriage.

JEWISH POPULATION ESTIMATES OF LA, 2021

CONSIDER THIS

Total number of people in Jewish households grew by

25%

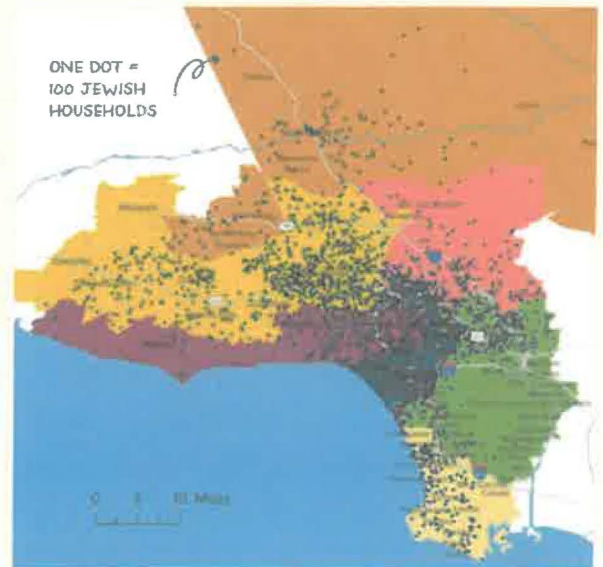
JEWISH HOUSEHOLDS	294,200
PEOPLE IN JEWISH HOUSEHOLDS	737,900
NON-JEWISH INDIVIDUALS	173,800
JEWISH INDIVIDUALS	564,700
ADULTS	
JEWISH	462,900
NON-JEWISH OR UNKNOWN	143,900
CHILDREN	
JEWISH	101,800
NON-JEWISH OR UNKNOWN	29,900

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

GEOGRAPHIC DISTRIBUTION

For purposes of this study, the boundaries of the Los Angeles Jewish community are defined as:

- 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.



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

2021 Study of Jewish LA

(Cohen Center for Modern Jewish Studies, Brandeis University)

[Janet Krasner Aronson](#), [Matthew A. Brookner](#), [Leonard Saxe](#), Adina Bankier-Karp, [Matthew Boxer](#), Zachary H. Seeskin, David Dutwin

The Los Angeles Jewish community is the 2nd largest federated Jewish community in the United States. Its size and diversity make it unique. The community includes 565,000 Jewish individuals living in nearly 300,000 households. More than 175,000 non-Jews live in households with adult Jews. The community's diversity is reflected in part by the large number of individuals who are immigrants or children of immigrants. In addition to other markers of personal identity, diversity also encompasses varied expressions of Jewish identity and engagement with Jewish life.

Community size

- Over 560,000 Jewish individuals (adults and children)
- Nearly 300,000 Jewish households
- Nearly 740,000 individuals in Jewish households
- Second largest Jewish community in United States (based on Jewish federation catchment areas)
- 25% growth in number of Jewish households compared to 1997 report

Jewish households

- One quarter of households include children younger than age 18.
- About 30% of households include a single adult living alone.
- About 30% of households include a couple without children.
- Seventy percent of Jewish adults in LA are married or partnered.
- Among those who are married or partnered, 42% are intermarried (have a spouse/partner who is not Jewish).

Diversity of origins

- About half of Jewish households in LA include an immigrant to the United States or someone whose parent was an immigrant.
- Jewish adults' regions of origin include Russia/the Former Soviet Union, Latin America, Israel, Iran, and Europe.
- These households are unique in some of their demographic characteristics and in the ways they engage in Jewish life.

Diversity of race and ethnicity

- Six percent of LA Jewish adults identify as a person of color, and 9% of Jewish children are considered by a parent as a person of color.

- Israel plays a central role in the Jewish identity of many Jewish adults in LA. More than half of LA Jewish adults have been to Israel, 65% feel somewhat or very attached to Israel, and 80% of Jewish adults consider Israel to be an important or essential part of being Jewish.
- Antisemitism, both in the United States and around the world, is a great concern to nearly all Jewish adults in Los Angeles. Three-quarters are very concerned about antisemitism around the world, and nearly 70% are very concerned about antisemitism in the United States. Overall, 18% of Jewish adults in LA indicated that they personally experienced antisemitism in the previous year.

Financial well-being

- Close to one-in-five Jewish households are “just managing to make ends meet” (18%), and almost the same proportion of households describe their standard of living as “well-off.”
- Close to half of the households that are currently financially struggling report that their financial situation has worsened since the pandemic began.

Health

- Close to one-in-four LA Jewish households (23%) include someone with a chronic health issue, mental health issue, special need, or disability that limits work, school, or activities.
- One of the most significant needs in the LA Jewish community is for mental health services
- Of all LA Jewish households, 6% report that there is someone in the household with a severe and persistent mental illness, and 30% report having someone in the household who needs mental health or substance abuse treatment.
- Among Jewish households headed by young adults ages 22-30, 21% report severe and persistent mental illness, and nearly half (47%) need mental health or substance abuse treatment services. Of those who report that they did need a mental health service, 22% did not receive this service.

DEFINITIONS ON ANTISEMITISM

There are many different ways that antisemitism is being described. We offer two definitions along with examples that are widely debated. Attendees will vary in their understanding of these definitions. Our objective is to help one another expand our understanding and impact of each.

International Holocaust Remembrance Alliance (IHRA) Definition of Antisemitism: In the spirit of the Stockholm Declaration that states: "With humanity still scarred by ...antisemitism and xenophobia the international community shares a solemn responsibility to fight those evils" the committee on Antisemitism and Holocaust Denial called the IHRA Plenary in Budapest 2015 to adopt the following working definition of antisemitism.

"Antisemitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of antisemitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities."

**Please reference the examples to understand this definition better*

Jerusalem Declaration on Antisemitism: The Jerusalem Declaration on Antisemitism is a tool to identify, confront and raise awareness about antisemitism as it manifests in countries around the world today. It includes a preamble, definition, and a set of 15 guidelines that provide detailed guidance for those seeking to recognize antisemitism in order to craft responses. It was developed by a group of scholars in the fields of Holocaust history, Jewish studies, and Middle East studies to meet what has become a growing challenge: providing clear guidance to identify and fight antisemitism while protecting free expression. Initially signed by 210 scholars, it now has around 350 signatories.

"Antisemitism is discrimination, prejudice, hostility or violence against Jews as Jews (or Jewish institutions as Jewish)."

INTERNATIONAL HOLOCAUST REMEMBRANCE ALLIANCE (IHRA) DEFINITION EXAMPLES

To guide the IHRA in its work, the following examples may serve as illustrations:

Manifestations might include the targeting of the state of Israel, conceived as a Jewish collectivity. However, criticism of Israel similar to that leveled against any other country cannot be regarded as antisemitic. Antisemitism frequently charges Jews with conspiring to harm humanity, and it is often used to blame Jews for “why things go wrong.” It is expressed in speech, writing, visual forms and action, and employs sinister stereotypes and negative character traits.

Contemporary examples of antisemitism in public life, the media, schools, the workplace, and in the religious sphere could, taking into account the overall context, include, but are not limited to:

- Calling for, aiding, or justifying the killing or harming of Jews in the name of a radical ideology or an extremist view of religion;
- Making mendacious, dehumanizing, demonizing, or stereotypical allegations about Jews as such or the power of Jews as collective — such as, especially but not exclusively, the myth about a world Jewish conspiracy or of Jews controlling the media, economy, government or other societal institutions;
- Accusing Jews as a people of being responsible for real or imagined wrongdoing committed by a single Jewish person or group, or even for acts committed by non-Jews;
- Denying the fact, scope, mechanisms (e.g. gas chambers) or intentionality of the genocide of the Jewish people at the hands of National Socialist Germany and its supporters and accomplices during World War II (the Holocaust);
- Accusing the Jews as a people, or Israel as a state, of inventing or exaggerating the Holocaust.
- Accusing Jewish citizens of being more loyal to Israel, or to the alleged priorities of Jews worldwide, than to the interests of their own nations;
- Denying the Jewish people their right to self-determination, e.g., by claiming that the existence of a State of Israel is a racist endeavor;
- Applying double standards by requiring of it a behavior not expected or demanded of any other democratic nation;
- Using the symbols and images associated with classic antisemitism (e.g., claims of Jews killing Jesus or blood libel) to characterize Israel or Israelis;
- Drawing comparisons of contemporary Israeli policy to that of the Nazis; and
- Holding Jews collectively responsible for actions of the state of Israel.

JERUSALEM DECLARATION ON ANTISEMITISM DEFINITION EXAMPLES

1. It is racist to essentialize (treat a character trait as inherent) or to make sweeping negative generalizations about a given population. What is true of racism in general is true of antisemitism in particular.
2. What is particular in classic antisemitism is the idea that Jews are linked to the forces of evil. This stands at the core of many anti-Jewish fantasies, such as the idea of a Jewish conspiracy in which “the Jews” possess hidden power that they use to promote their own collective agenda at the expense of other people. This linkage between Jews and evil continues in the present: in the fantasy that “the Jews” control governments with a “hidden hand,” that they own the banks, control the media, act as “a state within a state,” and are responsible for spreading disease (such as Covid-19). All these features can be instrumentalized by different (and even antagonistic) political causes.
3. Antisemitism can be manifested in words, visual images, and deeds. Examples of antisemitic words include utterances that all Jews are wealthy, inherently stingy, or unpatriotic. In antisemitic caricatures, Jews are often depicted as grotesque, with big noses and associated with wealth. Examples of antisemitic deeds are: assaulting someone because she or he is Jewish, attacking a synagogue, daubing swastikas on Jewish graves, or refusing to hire or promote people because they are Jewish.
4. Antisemitism can be direct or indirect, explicit or coded. For example, “The Rothschilds control the world” is a coded statement about the alleged power of “the Jews” over banks and international finance. Similarly, portraying Israel as the ultimate evil or grossly exaggerating its actual influence can be a coded way of racializing and stigmatizing Jews. In many cases, identifying coded speech is a matter of context and judgment, taking account of these guidelines.
5. Denying or minimizing the Holocaust by claiming that the deliberate Nazi genocide of the Jews did not take place, or that there were no extermination camps or gas chambers, or that the number of victims was a fraction of the actual total, is antisemitic.