

Building a shared future:

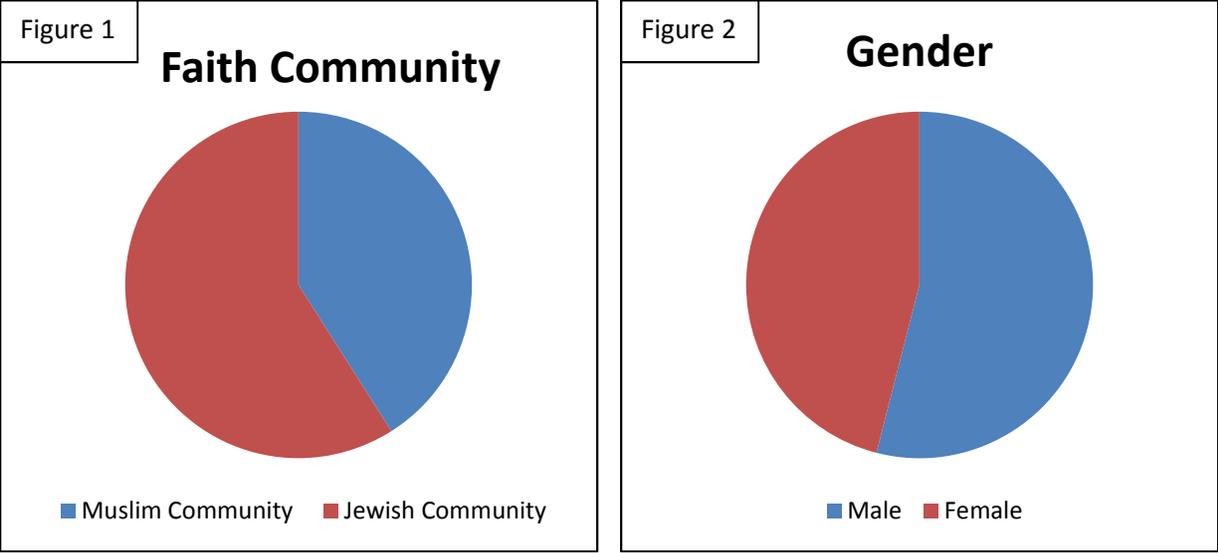
Understanding the Muslim and Jewish Communities of Southeast Michigan

The history of Jewish-Muslim relations extends over 1400 years and has seen both conflict and collaboration. Today, programs across the globe demonstrate the growing partnerships and collaborations of the two communities.ⁱ Metro Detroit has seen recent collaborations between the two communitiesⁱⁱ who number 67,000 Jewish residentsⁱⁱⁱ and 300,000 Muslim residents.^{iv}

In response to the need to understand more about the existing connections between the Muslim and Jewish communities in southeast Michigan and to examine the overlap of their interest in a shared future, a study was convened by the American Jewish Committee (AJC) and Michigan Muslim Community Council (MMCC) with funding support of the Ravitz Foundation. iLabs, the University of Michigan-Dearborn’s Center for Innovation Research, examined the attitudes and experiences of members of the two communities. The AJC and MMCC shared the survey with their respective communities, with 600 individuals completing the survey between July and August of 2013.

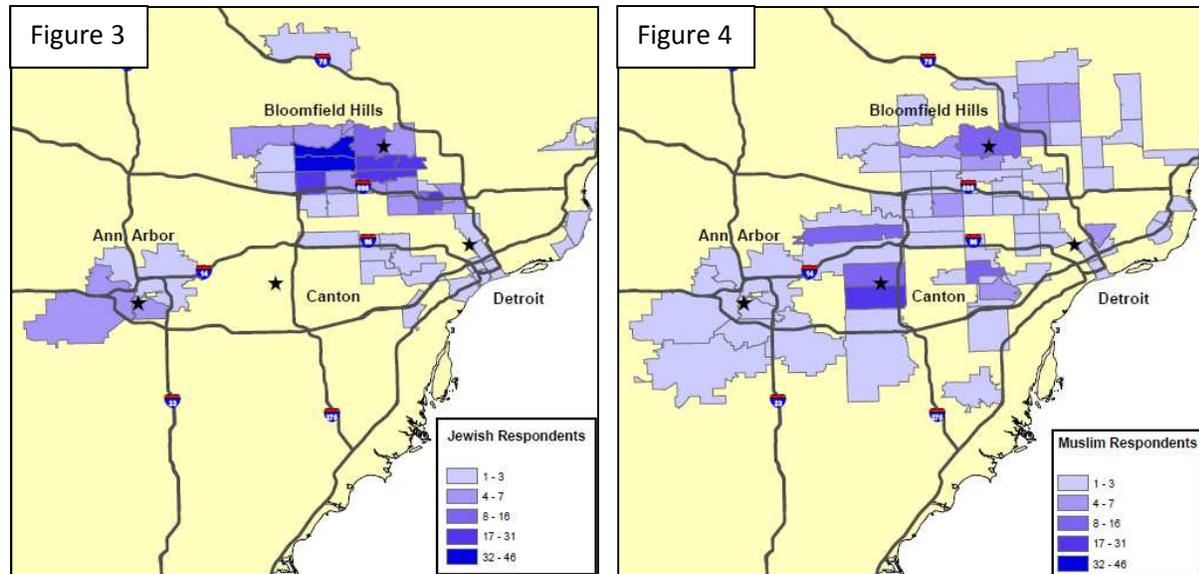
Summary Findings

Of the 600 respondents, 41% identified as being members of the Muslim community and 59% as being members of the Jewish community (figure 1). Respondents who did not identify with either community are excluded from the analysis. Additionally, 54% of the respondents identified as male and 46% identified as female (figure 2).



Respondents ranged in age from younger than 20 to over 85, with 54% indicating their age was between 40 and 65 years of age. Three-quarters (74%) of the respondents said they were born in the United States. Pakistan was the next most common country of birth with 6% of respondents indicating so. In terms of where they live now, the most common zip codes respondents live in are Bloomfield Hills

(11%), Orchard Lake (9%), and West Bloomfield (8%). The maps below show that the Jewish respondents (figure 3) are concentrated in southern Oakland County near the communities listed above. Muslim respondents (figure 4) are more spread out across Oakland, Wayne, Washtenaw, and Macomb counties.



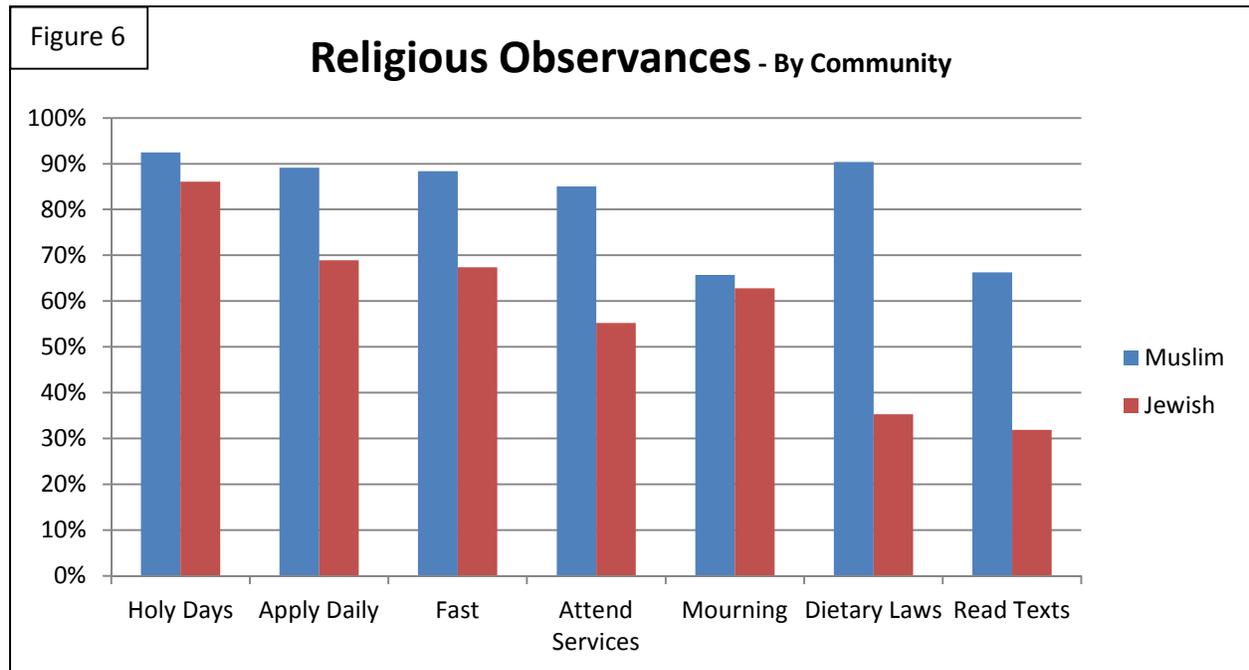
Religion

The survey included several sections examining measures of religiosity. These included religious observances, the role of faith in everyday life, prayer practices, and the role of religion in how respondents spend their time. The survey also included a set of questions taken from the “Religiosity Measures Questionnaire” developed by Rohrbaugh and Jessor.⁵

The survey included seven questions asking respondents about their religious observances. Overall, respondents agreed that they observe important holy days of their faith (89%), regularly apply the teachings of their faith in everyday life (77%), and observe the fast days (either Jewish fast days or they fast during Ramadan) (76%). The only of the 7 questions which had less than 50% agreement was if respondents regularly read or study religious texts (46%). Figure 5 shows the ranking of each community based on how much they agreed with the statement. While there are differences between the communities, they each share 4 of the 7 items among the top five.

Figure 5 – Religious Observances Statements:	Jewish Rank	Muslim Rank
I observe important holy days of my faith	1	1
I regularly apply the teachings of my faith in everyday life	4	2
I observe the Jewish fast days/ I fast during Ramadan	2	3
I attend religious services	5	5
I observe the days of mourning according to my faith	6	4
I observe the dietary laws of my faith	3	6 (tie)
I regularly read or study religious texts	7	6 (tie)

As noted, the two communities rank expressions of faith and their observation of religion similarly. However, there are differences between the communities in the percentage of respondents who agree



they observe their faith in the seven ways listed (figure 6). Muslim respondents indicated higher levels of agreement for each of the seven items. Observing days of mourning (3%) and observing important holy days (6%) had the smallest differences between the communities. Observing the dietary laws of their faith (55%) was the largest difference between the communities, with 9 in 10 Muslim respondents agreeing with the statement and one-third (35%) of Jewish respondents agreeing.

Differences are also seen in the role and influence that faith plays in daily life measured by three other questions from the survey (figure 7). Of Muslim respondents, 83% indicate that they almost always or usually take religious advice or teaching into consideration for serious personal problems, as compared to 34% of Jewish respondents.

Figure 7 – Faith in Daily Life			
When you have a serious personal problem, how often do you take religious advice or teaching into consideration?	Jewish Community	Muslim Community	Total
Almost always	14%	55%	30%
Usually	20%	28%	23%
Sometimes	46%	14%	33%
Never	21%	3%	13%

Columns may not add to 100% due to rounding

One-third (32%) of Jewish respondents indicate that prayer is a regular part of their daily life, while 90% of Muslim respondents agree that prayer is part of their daily life (figure 8).

Figure 8 – Prayer Practices	Jewish Community	Muslim Community	Total
Which of the following best describes your practice of prayer or religious meditation?			
Prayer is a regular part of my daily life	32%	90%	55%
I usually pray in times of stress or need, but rarely at any other time	16%	5%	12%
I pray only during formal ceremonies	42%	5%	27%
I never pray	10%	0%	6%

Columns may not add to 100% due to rounding

More than one-third of Jewish respondents (36%) indicate that religion has a fair amount or large influence on the way they spend time each day, while 81% of Muslim respondents say that religion has a fair amount or large influence on the way they spend their time each day (figure 9).

Figure 9 – Influence of Religion	Jewish Community	Muslim Community	Total
How much influence would you say that religion has on the way that you spend your time each day?			
A large influence	15%	39%	25%
A fair amount of influence	21%	42%	29%
Some influence	27%	13%	21%
A small influence	30%	5%	20%
No influence	8%	2%	5%

Columns may not add to 100% due to rounding

Activities and Willingness to Participate

The survey included 19 questions asking if a respondent would be willing to do something with someone from the other community. Each community saw questions that were slightly different in their wording to reference the other community. Muslim respondents were asked, “Would you be willing to eat with a person from the Jewish community?” While Jewish respondents were asked “Would you be willing to eat with a person from the Muslim community?” There were 19 corresponding questions asking if they had done that activity (e.g. I have eaten with a person from the Jewish/Muslim community).

The top five activities which individuals agreed they were willing to do were very similar for both communities. Overall, respondents agreed they are willing to: Interact with a colleague at work from the other community (93%), visit the home of a person from the other community (90%), be treated by a doctor from the other faith (89%), eat with a person from the other community (89%), and donate blood to a person from the other faith (88%). Figure 10 shows how each community ranked the activities. Each community included these items in the top five of the 19 they agree they would be

willing to do. Each group had the highest agreement that they would be willing to interact with a colleague at work if they were from the other community.

Figure 10 – Top 5 Willing Activities	Jewish Rank	Muslim Rank
I am willing to:		
Interact with a colleague at work from the other community	1	1 (tie)
Visit the home of a person from the other community	3	3
Be treated by a doctor from the other faith	5	1 (tie)
Eat with a person from the other community	4	4
Donate blood to a person from the other faith	2	5

Of the 19 activities, the top six most common which individuals had actually done were very similar for both communities. Overall, respondents say they: Had shopped at an establishment owned by a person from the other community (88%); had eaten with a person from the other community (78%); attended a religious service of a different faith (73%); had engaged in a discussion with a person from the other community about religion, culture, ideology, and global events (72%); had interacted with a colleague at work from the other community (72%); and had friends from the other community (63%). The most commonly done activities are similar for each group, with the two communities sharing four of the six top activities (figure 11).

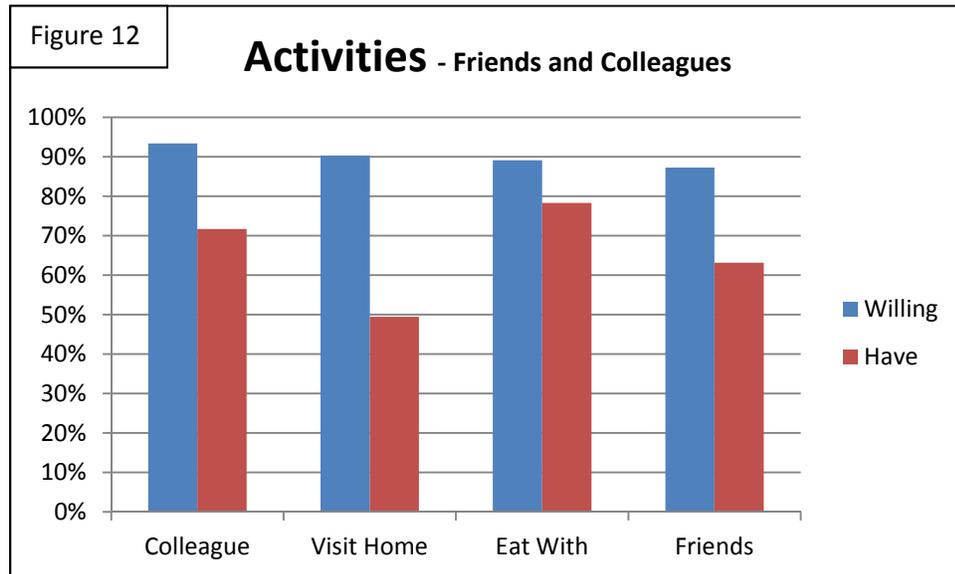
Figure 11- Activities Done	Jewish Rank	Muslim Rank
I have:		
Shopped at an establishment owned by a person from the other community	1	1
Eaten with a person from the other community	2	3
Attended a religious service of a different faith	3	6
Engaged in a discussion with a person from the other community about religion, culture, ideology, and global events	4	4
Interacted with a colleague at work from the other community	5	2
Jewish/Muslim friends	7	5

Of the 19 activities, there were three which less than 50% of respondents agreed they were willing to do. Overall, respondents agree they: Do not object to having people of the other faith in their family (47%), are willing to adopt a child from the other faith (37%), and are willing to marry a person from the other community (18%). Each community ranked these three items as the lowest of the 19 they were willing to do.

Of the 19 activities, four have been done by less than 10% of the respondents. Overall, 6% indicate that their children have studied Hebrew/Arabic (the opposite language from their own community). Additionally, few respondents say they have: Family members from the other community (4%), adopted a child from the other faith (2%), and married a person from the other community (1%). Each community ranked these four items as the lowest of the 19 they had done.

The willingness to consider participating in one of the activities is strongly related to having actually done the activity. A correlation analysis showed that the more of the activities a respondent has done,

the more a respondent is willing to consider participating in the other activities. This is an area where the two communities showed some differences. The average Muslim respondent indicated that they had done 8.6 of the 19 activities. The average Jewish respondent indicated that they had done 6.8 of the 19 activities. That equates to the typical Muslim respondent having done 25% more of the listed activities than the typical Jewish respondent.



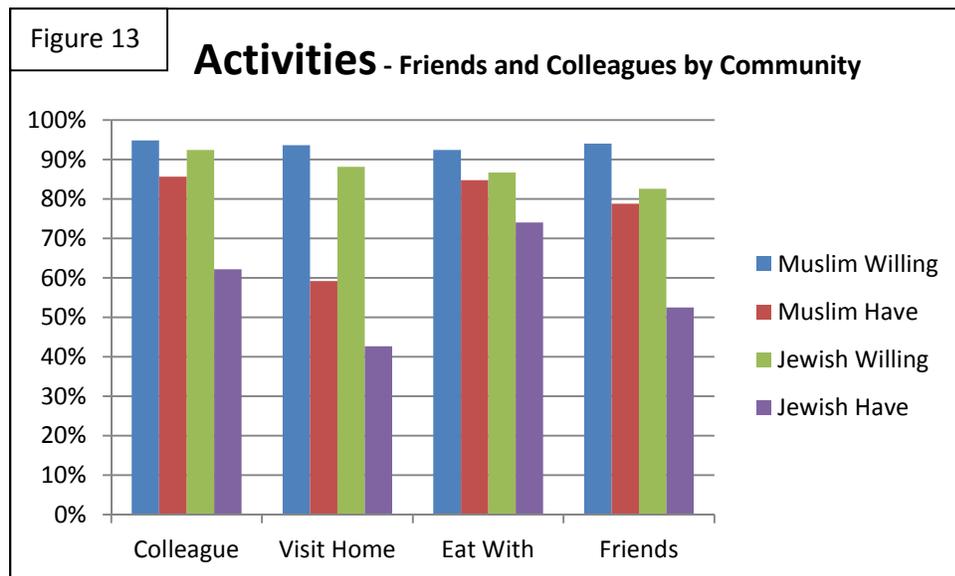
When comparing some of the activities about friends and colleagues, experience with these activities is a key driver in willingness to consider doing them. Figure 12 shows that about 90% of respondents agreed they were willing to consider activities with the other community

such as with being colleagues, visiting someone’s home, eating with someone, or being friends with someone. For each of those ideas, respondents also indicate they have substantial experience with those activities. Half (49%) are friends with someone from the other community and 78% have eaten with someone from the other community. There is little difference in the willingness levels, but there is some variation in the experiences. On average, the difference between being willing to do one of these four activities and having done one of these four activities is 24 percentage points.

When examining those same four activities by community (figure 13), the Muslim respondents are more willing to do all of these activities than the Jewish respondents. More than 90% of Muslim respondents agree with each of these statements and more than 80% of Jewish respondents agree with the statements. The average difference between the two communities with respect to their willingness to do these four activities is six percentage points.

Similarly, the Muslim respondents have done each of the four activities more than the Jewish respondents. Nearly 60% of Muslim respondents indicate they have visited the home of a member of the Jewish community and 86% indicate they have Jewish work colleagues. Of Jewish respondents, 43% indicate they have visited the home of a member of the Muslim community and 74% have eaten with a person from the Muslim community. The average difference between the two communities with respect to having done these four activities is 19 percentage points.

While the Muslim respondents have more experience and are more willing to consider doing these four activities, the relationship of willingness to consider and having the experience indicates that Jewish



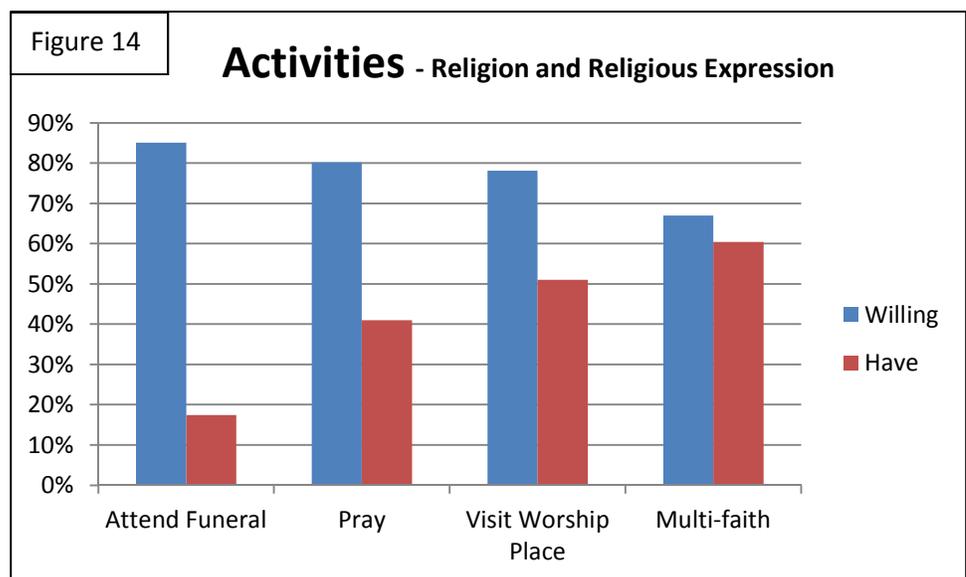
respondents show a willingness to consider these activities even though they do not have as much experience with these activities.

That is, when comparing the respondents from both communities who indicate they have done these four activities, there are

no differences in their willingness to consider doing them again. Both groups express strong agreement they would be willing to do these activities again. There are some differences between the communities when looking at the respondents who do not have experience with these four activities, with Muslims slightly more likely to consider having friendships with, visiting the homes of, and eating with members of the Jewish community. The Jewish respondents were slightly more likely to consider interacting with a colleague from the Muslim community.

Looking at four of the 19 activities which are related to religion and religious expression, the gaps between willing to do and having done are more varied (figure 14). Overall, respondents agree they are willing to: Attend a funeral of a person from the other community (85%), pray for a person of the other faith (80%), visit a mosque/synagogue (78%), and attend a multi-faith religious service (67%).

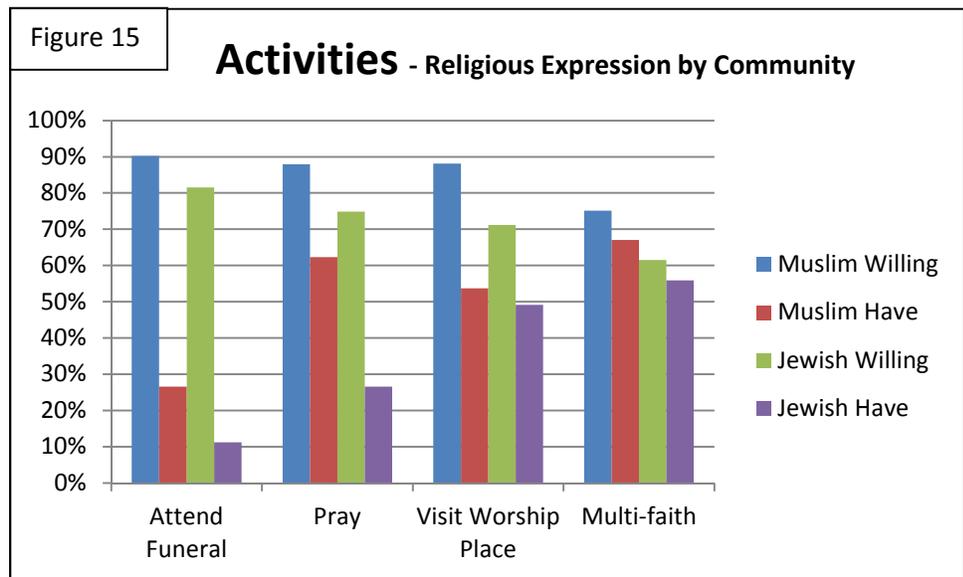
However, only 17% of the respondents have attended a funeral of a person from the other community, 41% have prayed for a person of the other faith, 51% visited a place of worship of the other



faith, and 60% have attended a multi-faith religious service. Respectively, the gaps between willing and have for the first three items are 68, 39, and 27 percentage points.

Worth noting, an additional question asking if respondents were willing to attend a service of a different faith had an inversion of responses. Three-quarters (73%) indicate they have attended a service of a different faith, but only 61% are willing to do so in the future. This indicates that this activity is something that respondents are less interested in doing again once they have tried it. Of the 19 activities listed in the survey, only two statements saw such a reversal between the willing to consider and have done values. The other statement with such a reversal was shopping in a store owned by someone from the other community.

When comparing those same four items of religion and religious expression by community (figure 15), the trend seen with the items about friends and colleagues continues. Muslim respondents indicate a higher level of willingness to consider all four of the activities than the Jewish respondents. A larger percentage of Muslim respondents also indicate they have done the activities as well.



For both communities, the differences between the percentage of respondents willing to consider and having done an activity are generally larger than was seen in statements about friends and colleagues. However, the differences between the two communities with

regard to willingness to do the activity are rather consistent. The largest difference between the groups is 17 percentage points (visit a mosque or synagogue) while the smallest difference is eight percentage points (attend a funeral). The average difference in willing to consider for the four items is 13%. Larger variation is seen in the differences between the communities in these experiences, which range from a high of 36 percentage points (pray) to a low of five percentage points (visited a mosque or synagogue).

When comparing the respondents from both communities who indicate they have done these four activities, there are no differences in their willingness to consider doing them again with both groups expressing strong agreement they would be willing to consider. There are some differences between the communities when looking at the respondents who do not have experience with these four activities, with Muslims more likely to consider all four activities. Attending a multi-faith service and visiting a synagogue are items where the difference is more pronounced.

Of 19 activities listed, there were two sets where Jewish respondents were higher in agreeing they would be willing and that had previously done the activity. Jewish respondents were both more likely to agree they would be willing to consider attending service of a different faith and had a larger percentage of respondents who had done so. They were also more likely to agree they were willing to allow their children to study Arabic (Hebrew for the Muslim question) and had a larger percentage who had done so.

Experience with an activity strongly impacts willingness to participate in that activity again and respondents with experience are very similar, no matter their community. Of the 19 items, 17 showed no differences between the communities in terms of willingness to consider doing the activities for the respondents who have previous experience with those activities. Respondents had limited experience with adoption and marriage so they were not compared. However, for most of the 19 items, the Muslim respondents without previous experience in the activities were more likely to consider trying the activities as compared to the Jewish respondents. There are five activities where Muslim respondents were at least 10% more likely to try something they had no previous experience with the other community: Attending a multi-faith service (28%); attending a synagogue/mosque (22%); discussing religion, culture, ideology, and global events (21%); shopping (12%); and being treated by a doctor (11%). The other activities showed little differences between the community respondents with no previous experiences.

Shared Future

The survey included three sections with questions about what multi-faith programming respondents might be willing to work on or participate in. The section asking about working on multi-faith initiatives included 10 potential program topics. Each of these topics had at least 57% of respondents agree they would be interested in working on them. Overall, respondents say they are most interested in working on multi-faith initiatives related to: Protecting women and children from violence (82%), education (76%), and distributing food to the homeless (74%). Figure 16 shows that each community considers protecting women and children from violence as their top interest, with some differences in their next two priorities.

Figure 16 – Multi-faith Initiatives	Jewish Rank	Muslim Rank
I am interested in working on multi-faith initiatives related to:		
Protecting women and children from violence	1	1
Education	2	3
Distributing food to the homeless	4	2
Arts and culture	3	9

In terms of events in which respondents may be interested in participating, the survey included 15 opportunities. Ten of these events had at least 50% of respondents agreeing they would be interested in them. Overall, respondents say they are most interested in: Discussing multi-faith issues over coffee (72%), discussing multi-faith issues over dinner (69%), spending two days visiting a Jewish heritage museum and an Islamic heritage museum (66%), participating in delivering Meals on Wheels on Christmas day (63%), and participating in a multi-faith leadership program (59%). Each community

identifies a multi-faith discussion over coffee as what they would be most interested in. They share three of the remaining four items in their top five, with minor differences in rank (figure 17).

Figure 17 – Multi-faith Events	Jewish Rank	Muslim Rank
Please indicate your interest in:		
Discussing multi-faith issues over coffee	1	1
Discussing multi-faith issues over dinner	3	2
Spending two days visiting a Jewish heritage museum and an Islamic heritage museum	2	5
Participating in Meals on Wheels on Christmas day	4	6
Participating in a multi-faith leadership program	5	3
Participating in community interfaith/diversity groups	7	4

In terms of overall multi-faith engagement, the survey included 4 opportunities. Each of these had about 80% of respondents agreeing they would be interested in them. Overall, respondents say they are most willing to participate in: Activities with members of another faith (83%), multi-faith community building activities (79%), multi-faith educational activities (79%), and multi-faith volunteer work activities (78%). Each community identifies working on multi-faith activities and multi-faith community building activities as what they would be most interested in (figure 18).

Figure 18 - Multi-faith Engagement	Jewish Rank	Muslim Rank
I am willing to participate in:		
Activities with members of another faith (multi-faith activities)	1	1
Multi-faith community building activities	2	2
Multi-faith educational activities	4	3
Multi-faith volunteer work activities	3	4

Respondents' Views

The survey also includes three open-ended questions to solicit respondents' views on several issues. One question asks respondents to list one or more ways that they would want Muslim and Jewish communities to work to improve multi-faith interactions. A second question looks at which media and community sources respondents utilize to understand Judaism and Islam. The third and last open-ended question asks respondents to complete a sentence based on their faith. Each community saw a slightly different version of the sentence: "G-d ('Allah' for Muslim respondents) has put us on this world in order for us to...". While not each question was answered by the same number of respondents, on average 355 respondents across both communities filled out the open-ended section.

The respondents offer various ideas on the first open-ended question, which asks them to suggest one or more things that they would want Muslim and Jewish communities to work on to improve multi-faith interactions. Overall, both Jewish and Muslim respondents suggest: a) creating more opportunities for dialogue and exposure to each other's culture through multi-faith activities (e.g., mixed sports teams, social interaction around food, exchange programs in schools, social activities in others' house of worship, interfaith activities and programs for youth/kids, and family visits) (20%); b) developing an understanding of and tolerance to each other's religion and culture (14%); c) collaborating to dispel

stereotypes and to lobby against negative perceptions (e.g., Islamophobia and Zionism) (11%); d) building awareness of similarities between the two communities (9%); and e) collaborating in community service (e.g., poverty, violence) (6%) as some potential ways of improving the relationships between the Jewish and Muslim communities.

As figures 19 and 20 show, each community identifies increasing the dialogue between members of the two communities and the exposure to each other’s culture as a meaningful way to improve multi-faith interaction. Among their top five suggestions to improve Jewish-Muslim relationships, both communities include collaborating to change negative stereotypes, understanding each other’s religion, as well as developing awareness of similarities between the Jewish and Muslim people. Some suggestions also reflect a global and historical view of the relationships between the two communities as seen in the tables below.

Figure 19 – Top five per Jewish respondents What are one or more things you would want Muslim and Jewish communities to work on to improve multi-faith relations?	Number of responses	Percentage within community
Increase multi-faith exposure and dialogue	37	20%
Understand and tolerate each other’s religion and culture	29	16%
Renounce terrorism and reduce antipathy	27	15%
Collaborate to dispel stereotypes and respect each other	15	8%
Build awareness of similarities between communities	12	7%

Figure 20 – Top five per Muslim respondents What are one or more things you would want Muslim and Jewish communities to work on to improve multi-faith relations?	Number of responses	Percentage within community
Increase multi-faith exposure and dialogue	31	20%
Collaborate to dispel stereotypes and respect each other	21	14%
Understand and tolerate each other’s religion and culture	19	12%
Build awareness of similarities between communities	17	11%
Dialogue on Middle East issues	16	10%

The second open-ended question asked respondents which media and community sources they utilize to understand Judaism and Islam. Both communities indicate that they utilize a wide array of media and community resources to understand Judaism and Islam (45%), ranging from traditional media to lectures and workshops. Among the most popular means of learning about one’s own and others’ faith are the Internet (14%) and social interactions with a member of the other community (10%). Interestingly, both communities rely equally on print media (e.g., newspapers and books) (4%) and religious texts (4%), while indicating social media (i.e., Twitter and Facebook) as a less popular source of information (1%). Members of the Jewish community also indicate referring to AJC, Jewish News, JCRC, WISDOM, Partners in Torah, and Jewish Welfare Federation as important sources of information. Members of the Muslim community indicate referring to WISDOM, JCRC, Jewish Community Council, Hillel, J-Street, along with Aljazeera, Muslim Observer, MMCC, IFLC as important sources of information.

Another valuable insight for a shared vision of the future of both communities can be drawn from the way respondents completed the open-ended sentence “G-d/Allah put us on this world in order for us to...” based on their faith. Overall, both communities express living in harmony with each other (29%), making the world a better place (26%), as well as being kind to others and doing good deeds (20%) as the primary reasons for their existence in this world. More specifically, members of the Jewish community valued ‘tikkun olam’ (making the world a better place), doing good deeds and being kind to others, living in harmony, growing and learning, performing mitzvot (following commandments), and ‘being a light upon other nations’, as meaningful explanations for their purpose in this world, respectively. Members of the Muslim community expressed living in harmony with others, worshiping and obeying Allah, making the world a better place through service to humankind, doing good deeds and being kind to others as the primary reasons for their existence. Figures 21 and 22 show the top five reasons each community perceives to be the purpose of their existence based on their faith. While there are nuances, an overriding mutual interest in achieving harmony and improving the world across both communities is a valuable insight for shaping the future relationships between the two communities.

Figure 21 – Top five per Jewish respondents “G-d put us in this world in order for us to...”	Number of responses	Percentage within community
Make the world a better place	69	32%
Be good/do good deeds	58	27%
Live in harmony	54	25%
Grow, learn, and be happy	8	4%
Perform mitzvot (follow commandments)	4	2%

Figure 22 – Top five per Muslim respondents “Allah put us in this world in order for us to...”	Number of responses	Percentage within community
Live in harmony	64	35%
Worship and follow commandments	44	24%
Make the world a better place	35	19%
Be good/do good deeds	21	12%
Set a good example	10	5%

Impact of Religiosity on Willingness to Engage in Multi-Faith Activities and Programs

Analyses were done using the measures of religiosity which asked respondents about the extent to which they read or study scholarly texts, observe the dietary laws of their faith, observe the days of mourning of their faith, fast, attend religious services, apply the teachings of their faith in everyday life, and observe important holy days of their faith. Additionally, analyses included items about the practice of prayer or religious meditation, about the extent to which religious advice or teaching is taken into consideration when dealing with a serious personal problem, and the influence of religion on the way that one spends their time each day. The above sets of questions were used to predict willingness of respondents to engage in the shared future questions about a variety of multi-faith programming and activities.

As discussed above, respondents are generally positive when asked about their willingness to engage in multi-faith programming and activities with the other community. Members of the Muslim community were generally more willing to engage in most of these activities and programming opportunities than members of the Jewish community. Stepwise regression models were used to examine the incremental effect of religiosity on willingness to engage in multi-faith activities and programs. Over and above the respondents' membership in either the Muslim or Jewish community, these stepwise regression models show if the way in which a respondent practices his or her religious faith is a predictor of his or her willingness to engage in multi-faith experiences and initiatives. Two measures of religiosity associated with the influence of religion on everyday life ("I regularly apply the teachings of my faith in everyday life" and "How much influence would you say that religion has on the way you spent your time each day?") were found to be associated with increased interest in a number of multi-faith activities and possible programs.

Over and above other members of their faith community, higher levels of agreement with the statement that a respondent regularly applies the teachings of his or her faith in everyday life are associated with a higher willingness to engage in the types of multi-faith programming or engaging in an activity listed in figure 23.

Figure 23 – Applying Teachings and Increased Willingness/Interest I am willing to/ I am interested in: <i>(except where italicized)</i>	Program Type or Activity
Engage in a discussion with a person from the other community about religion, culture, ideology, and global events	Activity
Pray for a person of the other faith	Activity
Attend a multi-faith religious service	Activity
Visit a mosque/synagogue	Activity
Be treated by a doctor of the other faith	Activity
<i>I do not object to having</i> people of the other faith in my family.	Activity
<i>I do not object to</i> my children having close interpersonal relationships with a person from the other community	Activity
<i>I am open to</i> my children befriending another child from the other community	Activity
Working on multi-faith initiatives related to protecting women and children from violence	Initiative
Working on multi-faith initiatives related to distributing food to the homeless	Initiative
Working on multi-faith initiatives related to poverty alleviation	Initiative
Working on multi-faith initiatives related to immigration issues	Initiative
Working on multi-faith initiatives related to refugee issues	Initiative
Discussing multi-faith issues over coffee	Event
Discussing multi-faith issues over dinner	Event
Participating in WISDOM	Event
Participating in World Sabbath	Event
Attending Glazer Institute events	Event
Participating in a discussion on Reuniting the Children of Abraham documentary	Event
Participating in Worldviews Seminar	Event
Participate in community building activities	Engagement
Participate in volunteer work activities	Engagement
Participate in educational activities	Engagement

Over and above other members of their faith community, higher levels of agreement with the statement that religion influences the way that a respondent spends his or her daily time are associated with a higher willingness to engage in the types of multi-faith programming or engaging in an activity listed in figure 24.

Figure 24 – Religion Influence and Increased Willingness/Interest I am willing to/ I am interested in:	Program Type or Activity
Engage in a discussion with a person from the other community about religion, culture, ideology, and global events	Activity
Working on multi-faith initiatives related to distributing food to the homeless	Initiative
Working on multi-faith initiatives related to education	Initiative
Working on multi-faith initiatives related to poverty alleviation	Initiative
Working on multi-faith initiatives related to immigration issues	Initiative
Working on multi-faith initiatives related to refugee issues	Initiative
Working on multi-faith initiatives related to caring for the elderly	Initiative
Working on multi-faith initiatives related to economic development	Initiative
Discussing multi-faith issues over coffee	Event
Discussing multi-faith issues over dinner	Event
Spending two days visiting a Jewish heritage museum and an Islamic heritage museum	Event
Participating in a multi-faith leadership program	Event
Participating in delivering Meals on Wheels on Christmas day	Event
Engaging in a year-long multi-faith project	Event
Participating in the Interfaith Leadership Council of Metro Detroit	Event
Participating in community interfaith/diversity groups	Event
Participating in New Detroit’s Immersion Program	Event
Participating in Michigan Roundtable for Diversity and Inclusion	Event
Participating in WISDOM	Event
Attending Glazer Institute events	Event
Participating in a discussion on Reuniting the Children of Abraham documentary	Event
Participating in Worldviews Seminar	Event
Participate in community building activities	Engagement
Participate in volunteer work activities	Engagement
Participate in educational activities	Engagement

Conclusion

While there are differences between the communities in the role religion plays in daily life, they share similarities in the ways they engage in observing and practicing religion. Individuals who regularly apply their religious teachings and who are regularly influenced by their religion, regardless of community are more interested in a wide range of activities and program possibilities to build a shared future.

There are differences in the number of experiences that the groups have previously had connecting with the other community, with Muslim respondents being more likely to have a friend, family member or colleague in the Jewish community. However, both groups express a willingness to engage with each

other, this is strongly driven by building on previous experience with activities. Members of the Jewish community who have less experience with activities are likely to be more apprehensive than their Muslim counterparts. This is an important consideration when trying to engage people in new activities. The feedback from both communities solicited through open-ended questions clearly reflect a preference for causal ‘get-togethers’ over formal activities. Such causal events, either in the form of mixed sports teams or family visits, may also be more effective in forging the desired degree of cultural exposure and sincere dialogue between the members of the two communities considering that respondents’ second choice of medium (next to Internet) to understand others’ faith is social interactions.

Overall, the communities share similar interests for future engagement opportunities, and there is strong interest in several opportunities. Place should be considered within this context, as the Jewish community shows a greater concentration in some communities around metro Detroit, while the Muslim community is more spread out over the region.

ⁱ Examples include NewGround in Los Angeles <http://www.muslimjewishnewground.org/> and the Center for Muslim-Jewish Engagement <http://crcc.usc.edu/initiatives/cmje/>, in Jewish-Muslim Community Building Initiative Chicago <http://www.jmcbi.org/>, and across multiple cities The Weekend of Twinning <http://ffeu.org/twinning>.

ⁱⁱ Warikoo, N. (October 12, 2013). “Concert at Jewish Community Center to raise funds for Syrian refugees,” *Detroit Free Press*. Retrieved from <http://www.freep.com/article/20131012/NEWS05/310120015/Syria-concert-Jewish-Jandali>.

ⁱⁱⁱ Sheskin, I.M. (2010 Update). Detroit Area Jewish Population Study, 2005. MuslimMatters.org. Retrieved from <http://www.jewishdatabank.org/Studies/details.cfm?StudyID=438>

^{iv} Nelson, T. (May 23, 2007). “Some thoughts on the US Muslim population,” Retrieved from <http://muslimmatters.org/2007/05/23/some-thoughts-on-the-us-muslim-population/>

^v Hill, P.C., & Hood, R.W. (1999). *Measures of Religiosity*. Religious Education Press: Birmingham, Alabama.