

The Jewish Federation of Greater New Orleans 2010 Community Survey

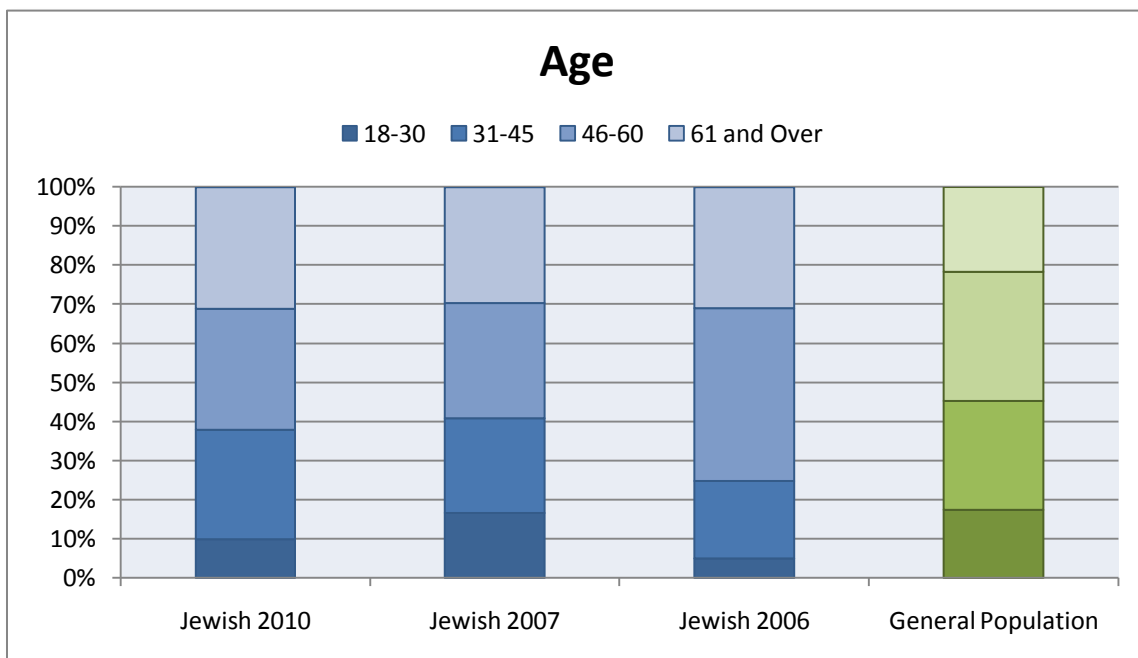
Sample / Demographics

The 2010 Jewish Federation of Greater New Orleans (JFGNO) Community Survey was conducted from the end of June through September, 2010. The survey was conducted almost entirely online, plus a couple telephone interviews with people who requested to take the survey that way. 800 households were contacted by email, 219 people began the survey, and 144 people completed the survey. All responses reported here are based on the 144 complete responses, except for a few subgroups which are identified.

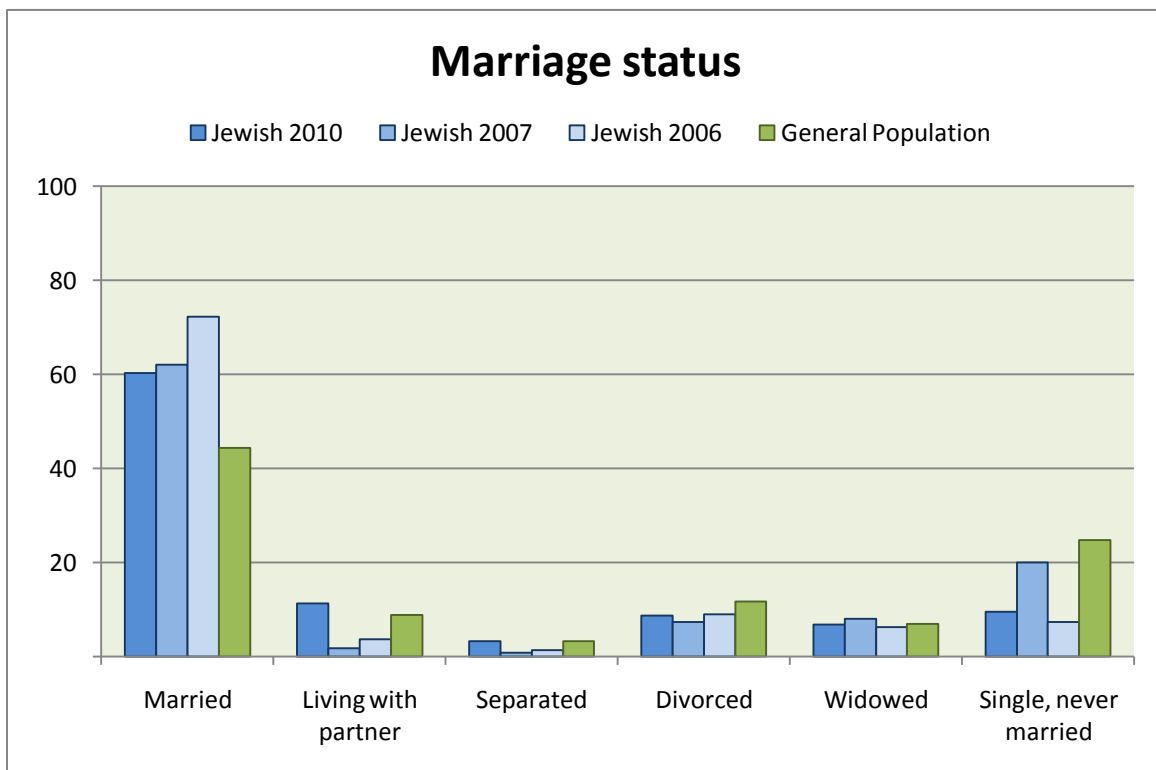
Because the sample is fairly small, the sampling margin of error is fairly large, possibly as high as 5-10 percentage points. (It cannot be known precisely because it is not a pure probability sample. Other sampling errors may also exist.)

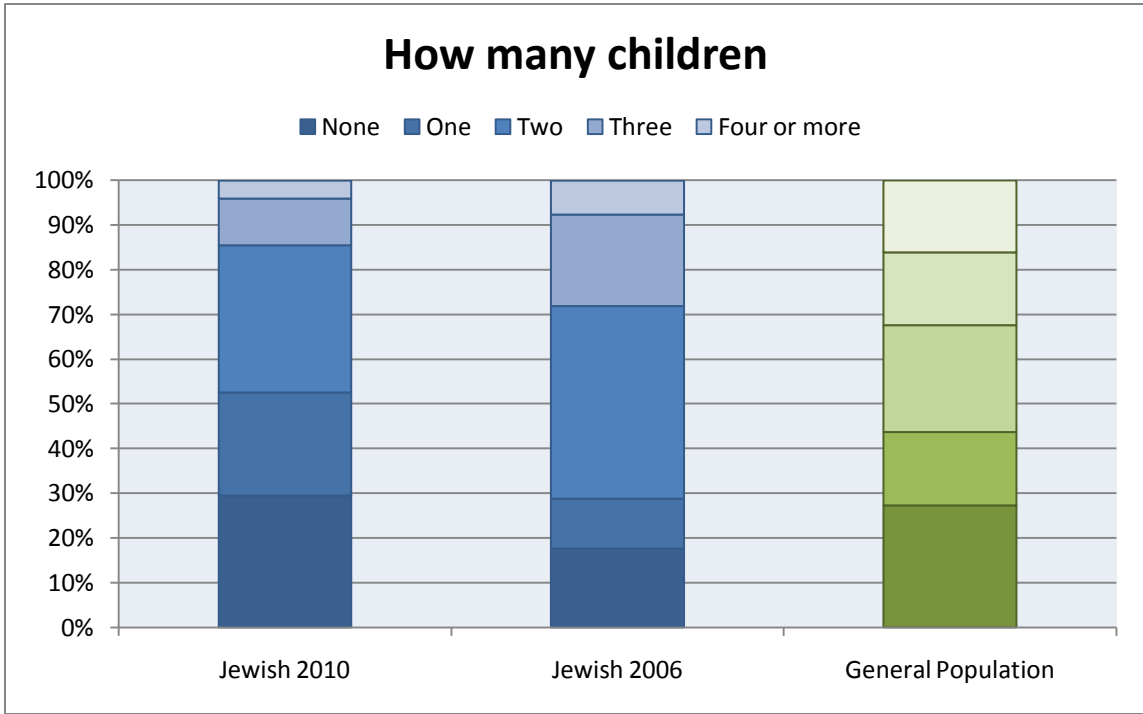
However, the sample appears to be fairly representative, with a few issues and exceptions. As always, when sampling Jewish communities, “true” population characteristics are difficult, if not impossible to know, so the following issues are educated guesses.

1. Age and gender are probably skewed. As with almost all surveys, more women answered than men, and younger people are under-represented. The sample is “weighted” to reduce these disparities. The adjusted (weighted) sample approximates our 2007 demographic survey of the New Orleans Jewish community on age and gender, which is presumably closest to accurate.



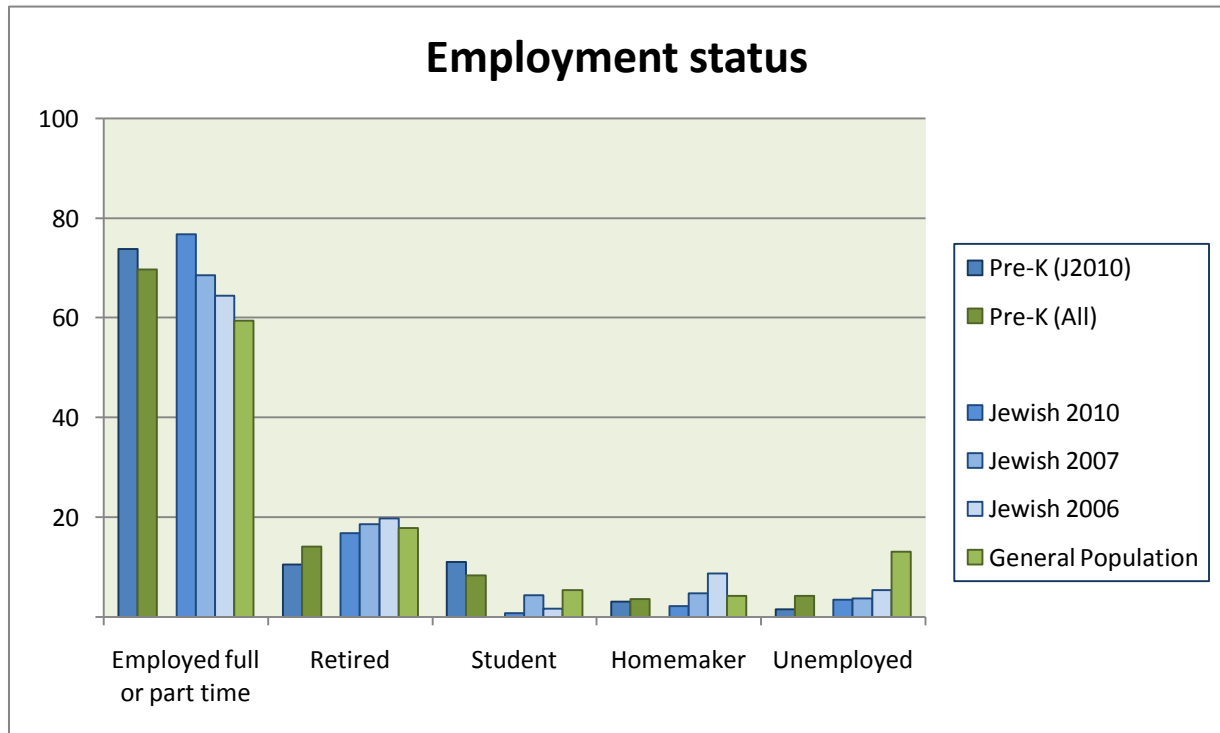
2. The 2010 sample has about the same number of married, divorced, separated, and widowed respondents as in 2007, but fewer singles and more people living with partners. Most of these differences are small and probably do not affect the results.
3. However, there are almost twice as many respondents who do not have children in 2010, as compared to 2007 (30 vs. 18 percent). This is probably because most of the sampling took place at the beginning of the summer when families with children had left town after school ended for the year.
4. Thus, the 2010 sample probably under-represents younger families with children, and the older population is probably over-represented. But for the most part, while rather small, the sample seems fairly good.
5. As I will indicate in the following sections, some findings are probably affected by sample skew, and others are more reliable. Essentially, those questions that do not correlate strongly with age, marital status/family structure, and (as we'll see) Jewish denomination should be fairly reliable.





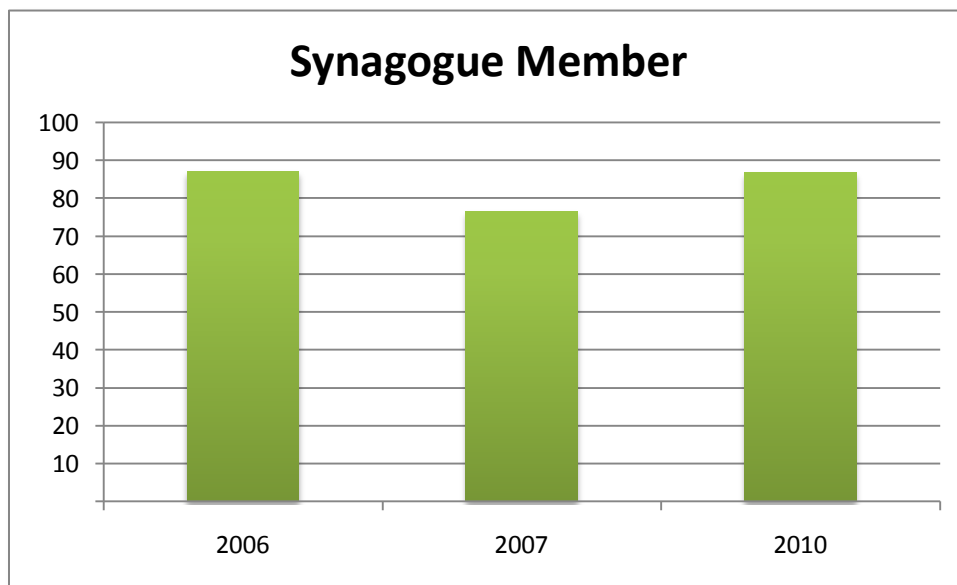
Employment Status

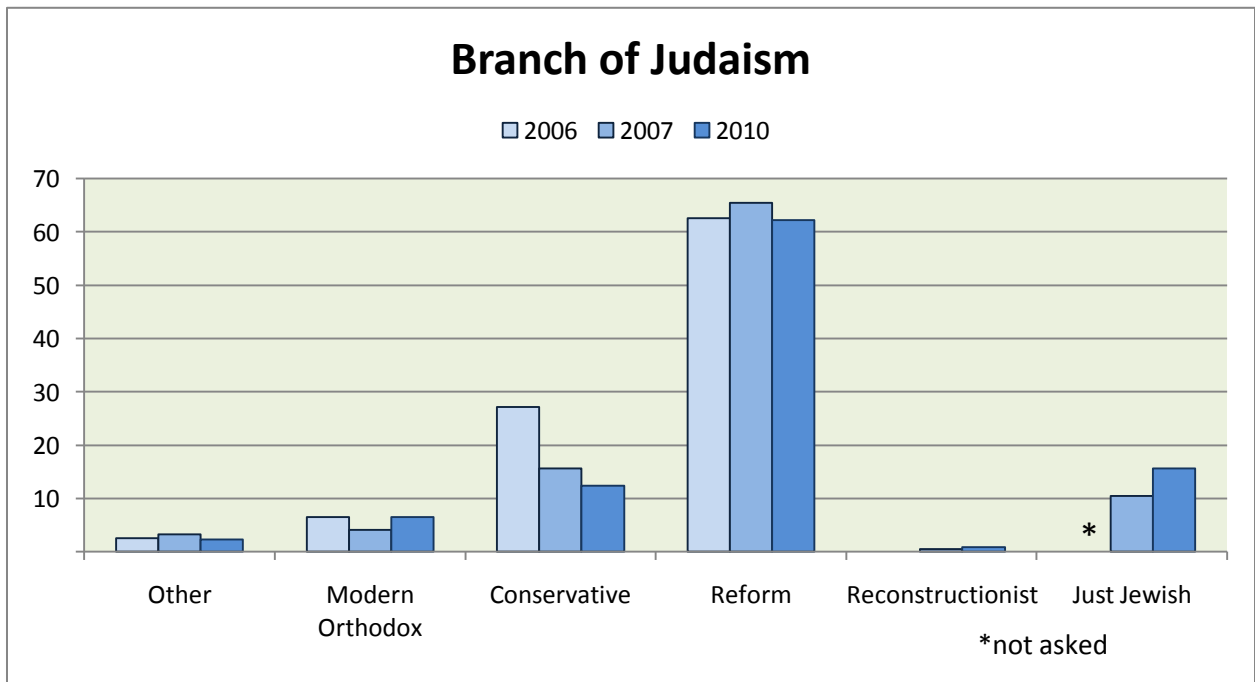
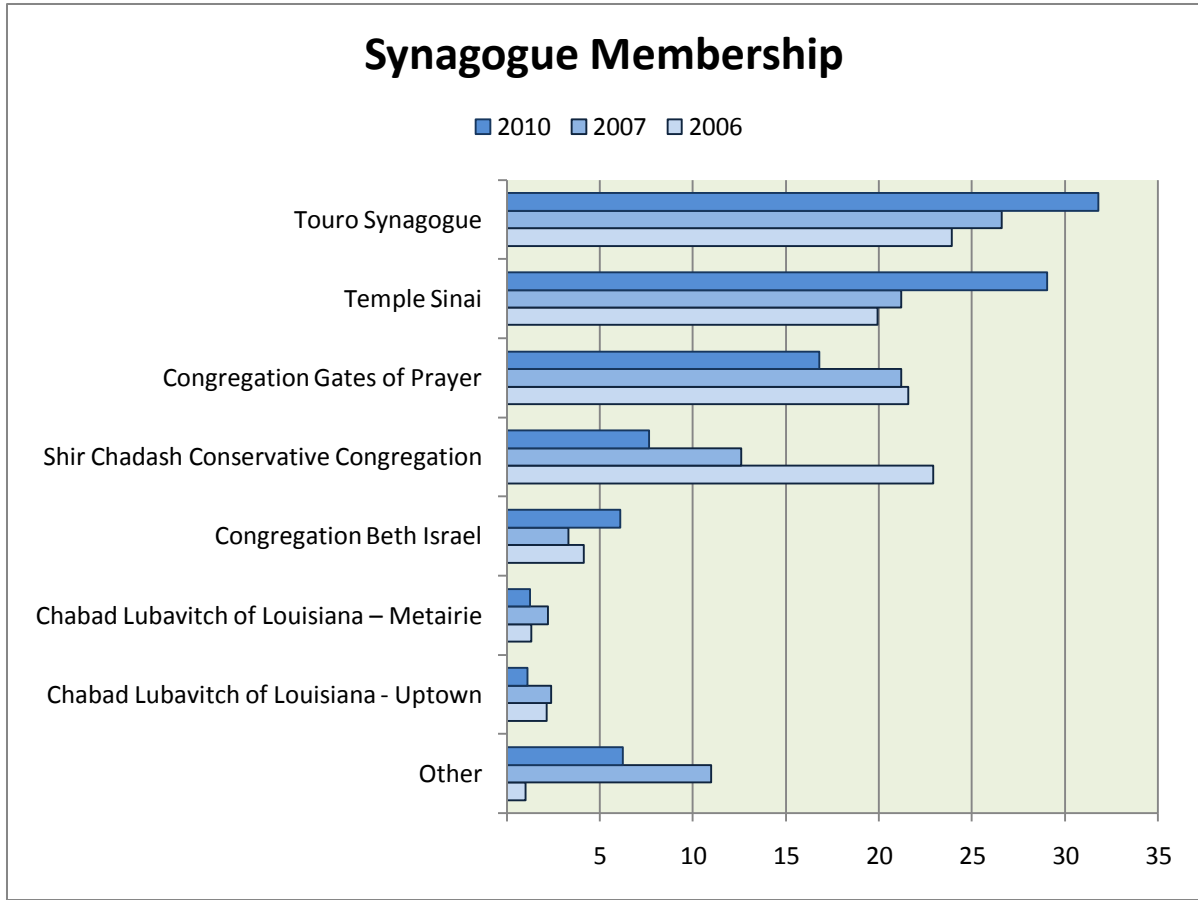
Most respondents are employed, and just under a fifth are retired, as one would expect from an older sample. There appears to be some increase in employed status over the period 2006-2007-2010. Probably, the community is stabilizing somewhat since the storm.

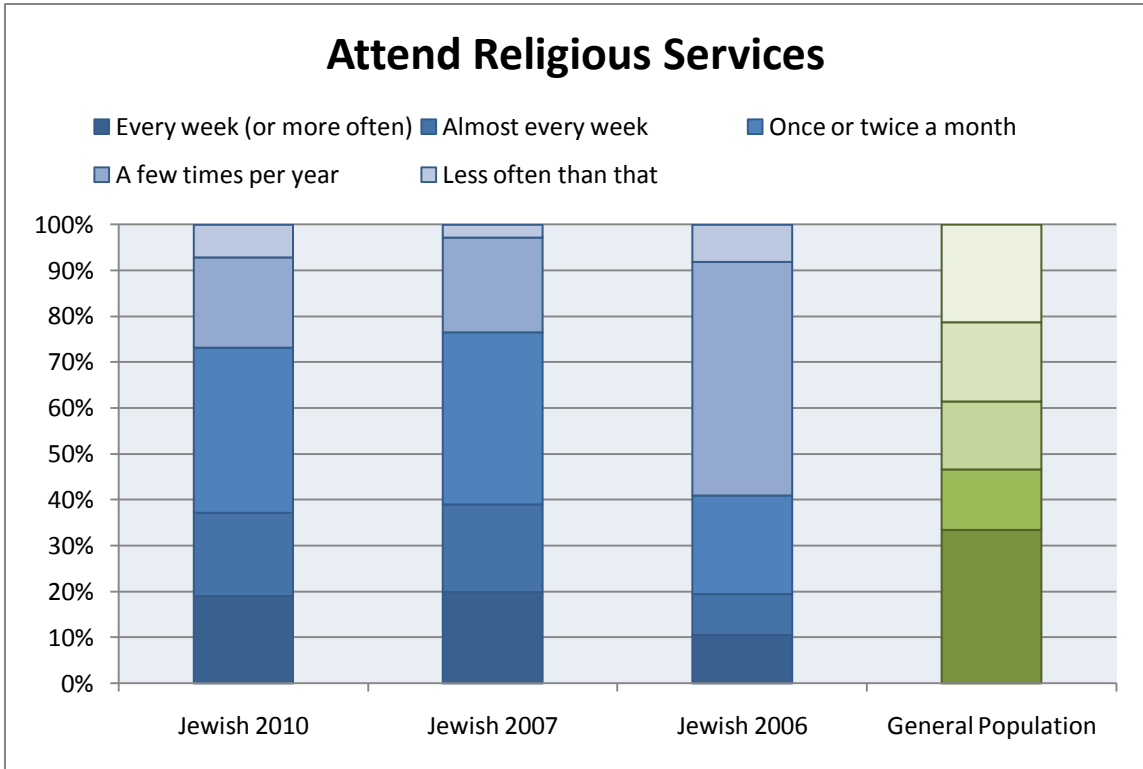


Jewish Identity/Participation

1. Synagogue membership is somewhat higher in the 2010 sample than in 2007, but it is similar to the 2006 sample. Because the 2007 sample is probably more accurate, synagogue members may be somewhat over-represented in the other years. An actual trend seems unlikely.
2. About two thirds of respondents are Reform in all years, with little change, which seems broadly accurate for New Orleans. However, Conservative affiliation appears to decline. Unless there is external evidence for this, I suspect this is a skew in the sample. Other affiliations remain fairly steady (except that “Just Jewish” was not given as an answer category in 2006).
3. Synagogue membership reflects these differences. Touro and Temple Sinai show an increase in membership, while Shir Chadash shows a decline. Again, unless external evidence should validate these changes, I suspect they are skews in the sample.
4. These probable sample skews should be kept in mind in interpreting the following results.
5. Synagogue attendance shows almost no change from 2007 to 2010, but both are a good deal higher than in 2006. About 20 percent of the 2006 sample had not returned to New Orleans since the storm (and some never did return), and it seems possible that this may have disrupted synagogue attendance in the immediate post-storm period.



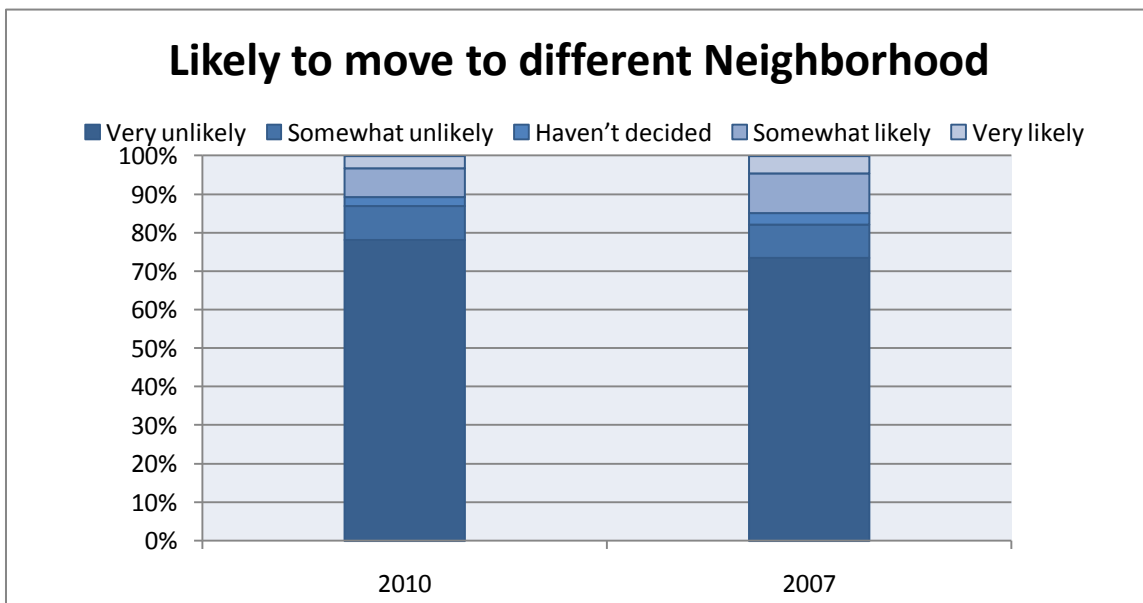
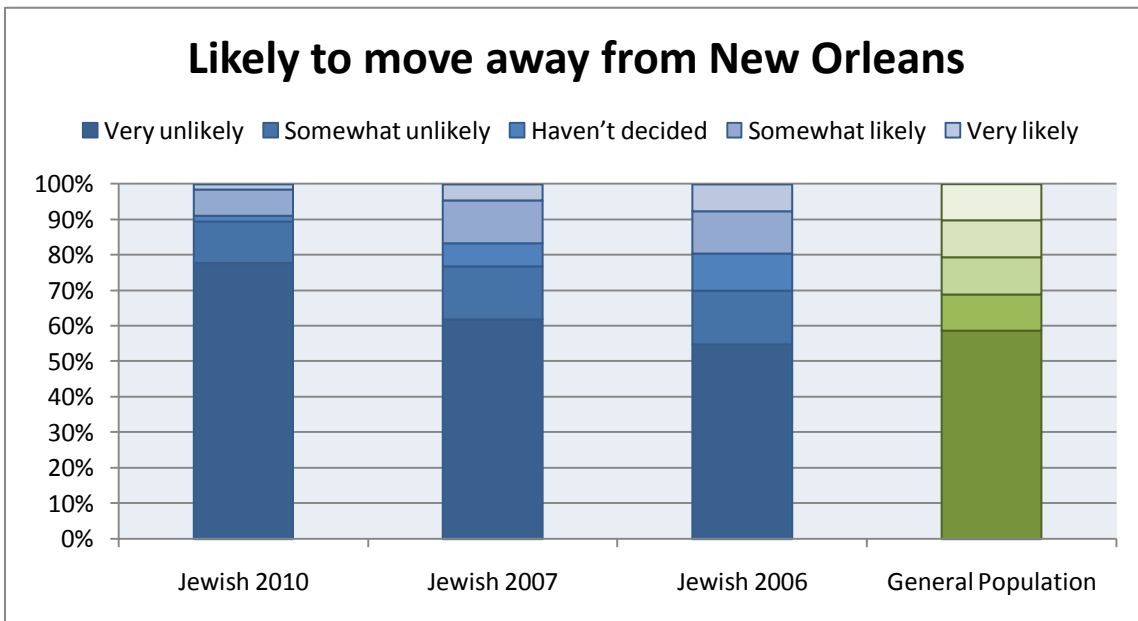




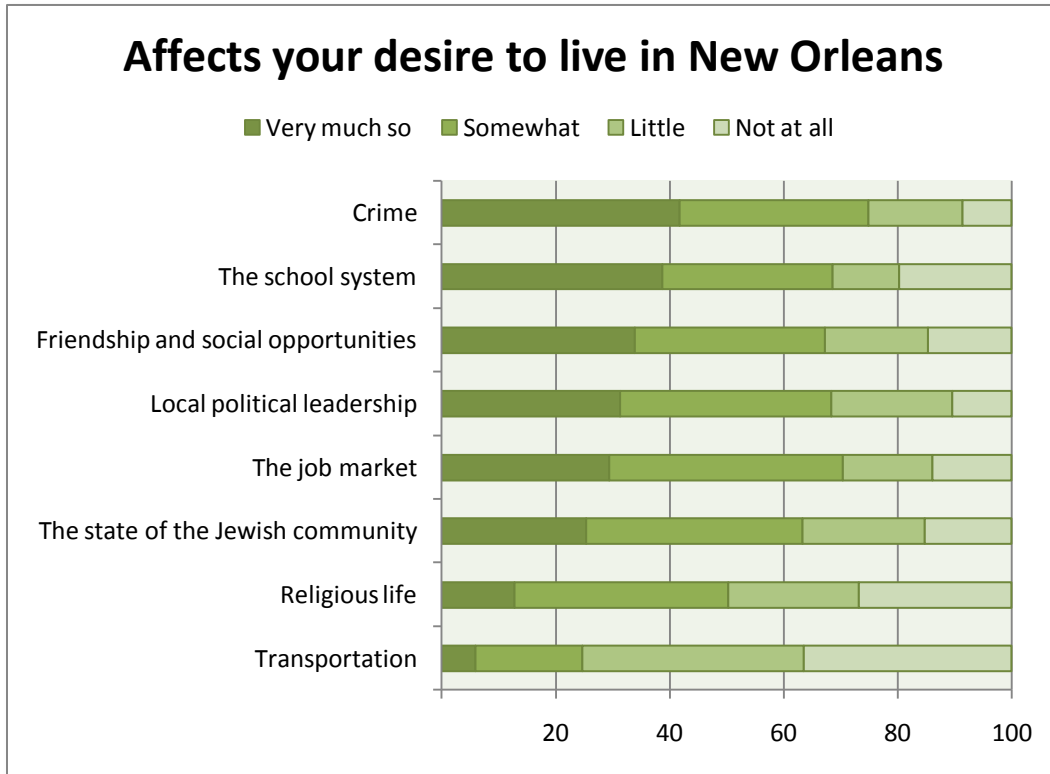
Migration & Attachment to New Orleans

As time has passed since Hurricane Katrina, the Jewish community, while somewhat smaller in number, has shown signs of becoming more settled, satisfied, and content.

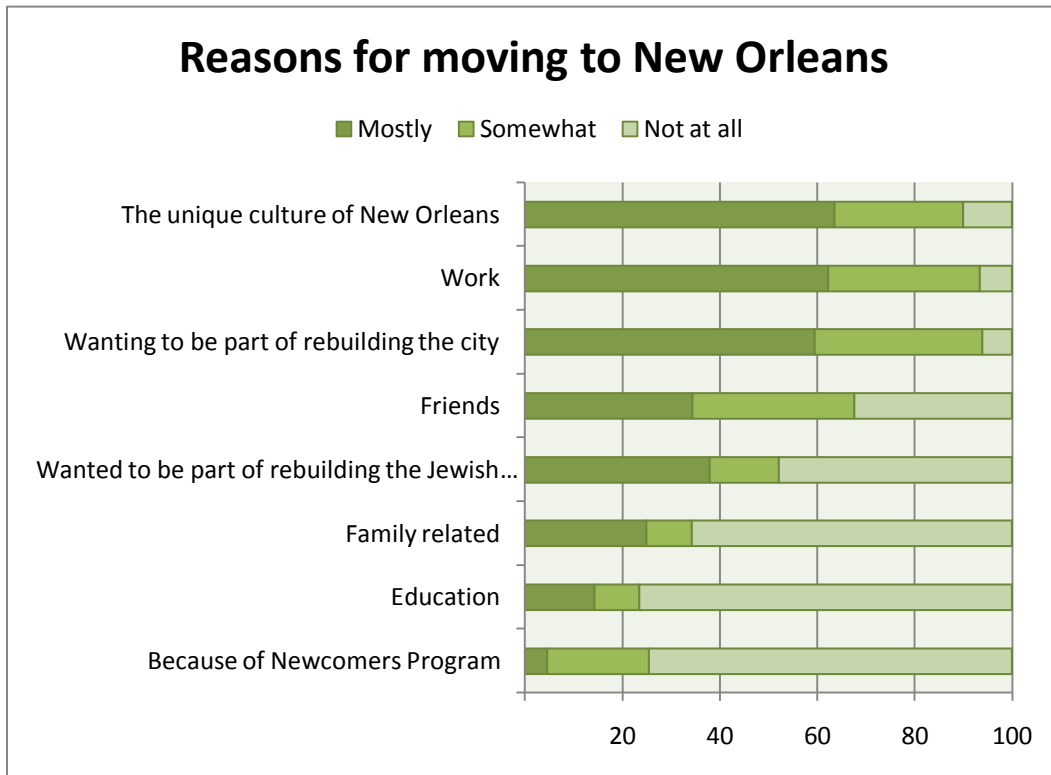
1. Fewer and fewer Jewish community members say they would consider moving away from New Orleans, or even moving to a different neighborhood. This could partly reflect the departure of more uncertain community members (and possibly, we sampled more core members this time), but the community seem increasingly settled.



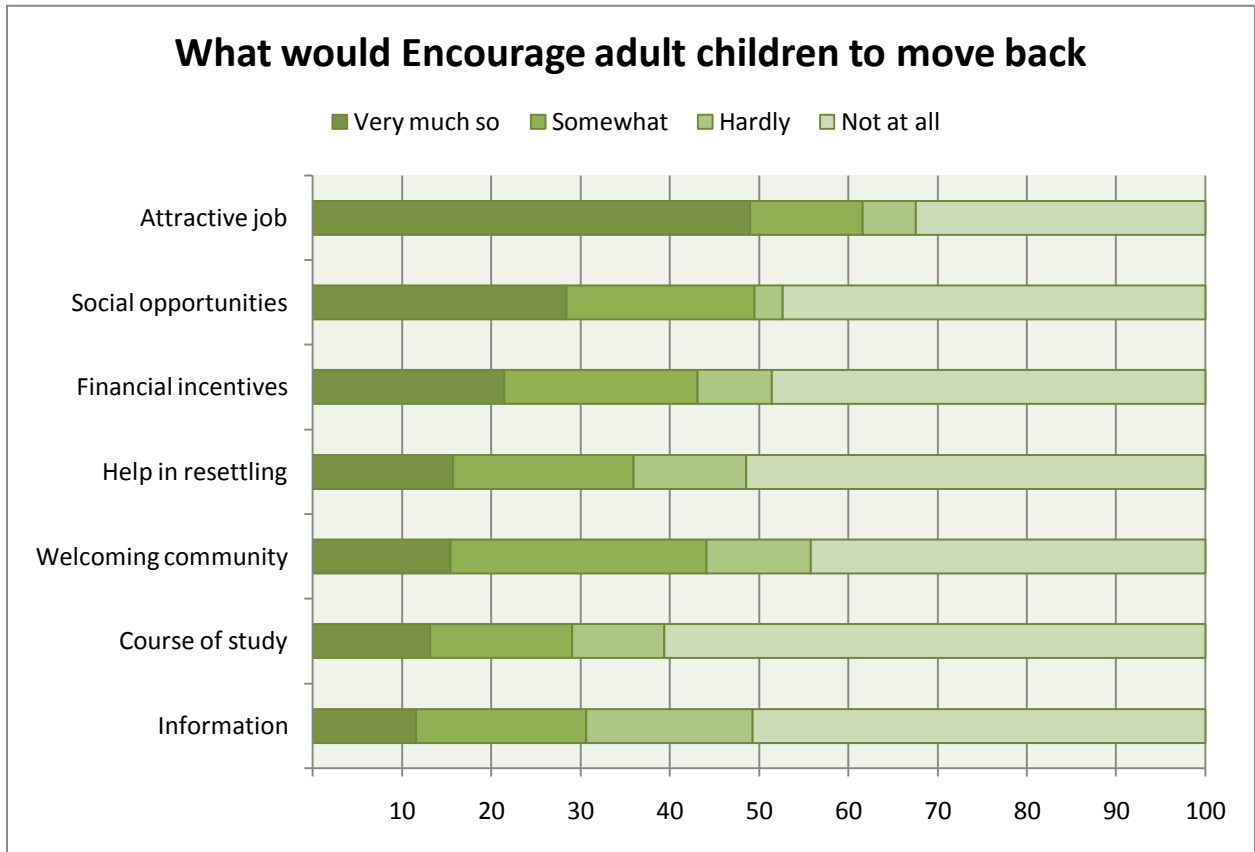
2. Still, Jewish community members seem fairly realistic in their attachment to New Orleans. Crime and the school systems remain major (though negative) considerations in their decision whether to stay or leave, while the transportation system is much less important.



- Among newer community members – those who moved to New Orleans in past 5 years – reasons for coming seem to make sense. They came for the unique culture, their work, and the chance to be part of rebuilding the city. Interestingly, few newcomers cite the Jewish Federation’s Newcomers Program. The program probably made things easier for many newcomers, but it doesn’t seem to have been among their major reasons for coming.

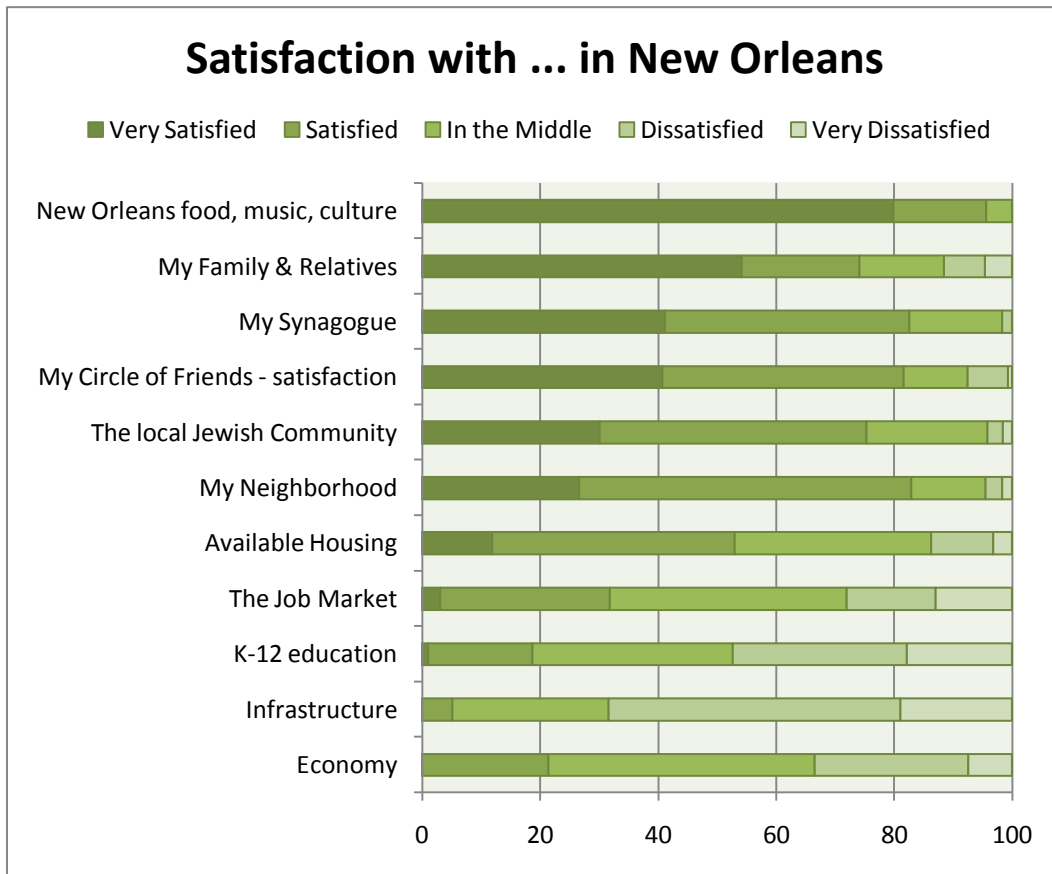


4. Likewise, community members with adult children who do not live in New Orleans believe that similar things might encourage their kids to return: primarily a good job opportunity. Lack of information, a welcoming community, financial incentives are not among the barriers to return. The best attraction would be a stronger New Orleans economy.



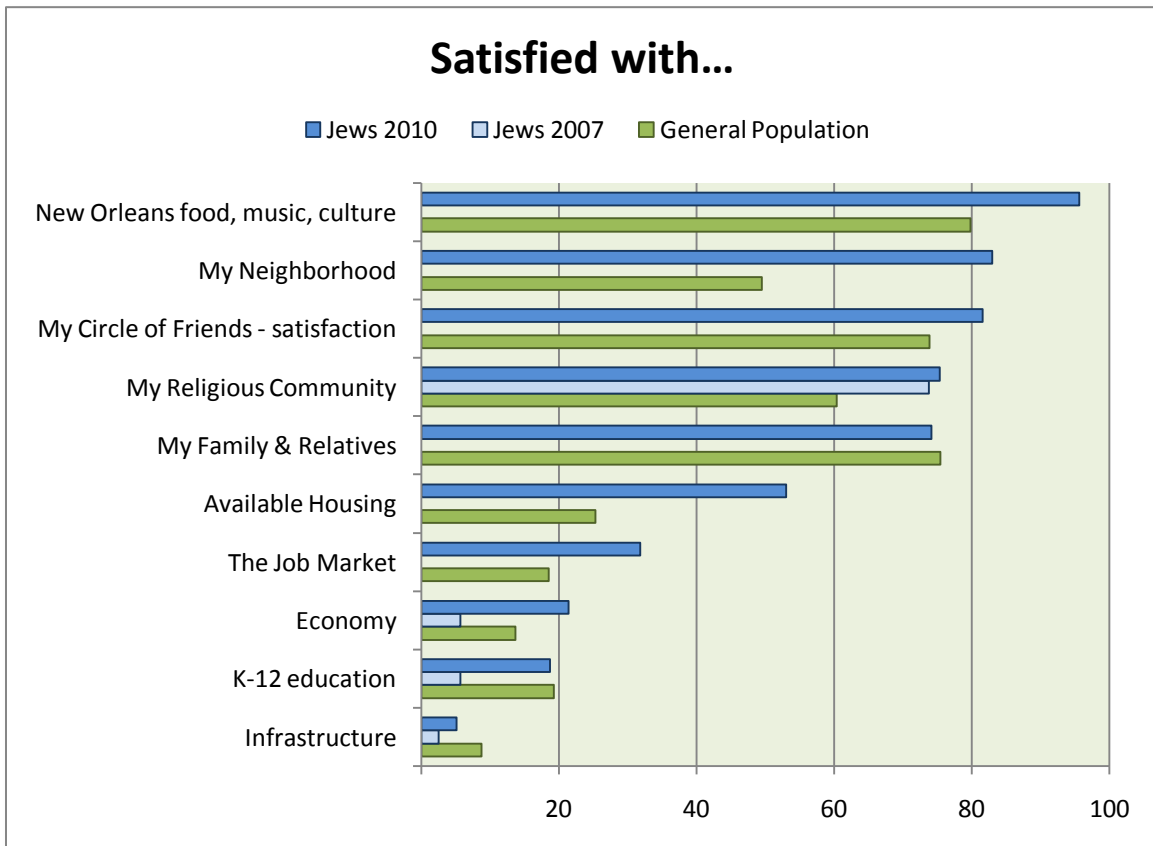
Satisfaction with New Orleans

1. Respondents found much to be satisfied with in New Orleans ... and also much to be dissatisfied with. Community members are most satisfied with the local culture, family, friends, and the Jewish community, especially their synagogue. There is greatest dissatisfaction with the economy and job market, the infrastructure, and the school system. People are fairly satisfied with their neighborhood.



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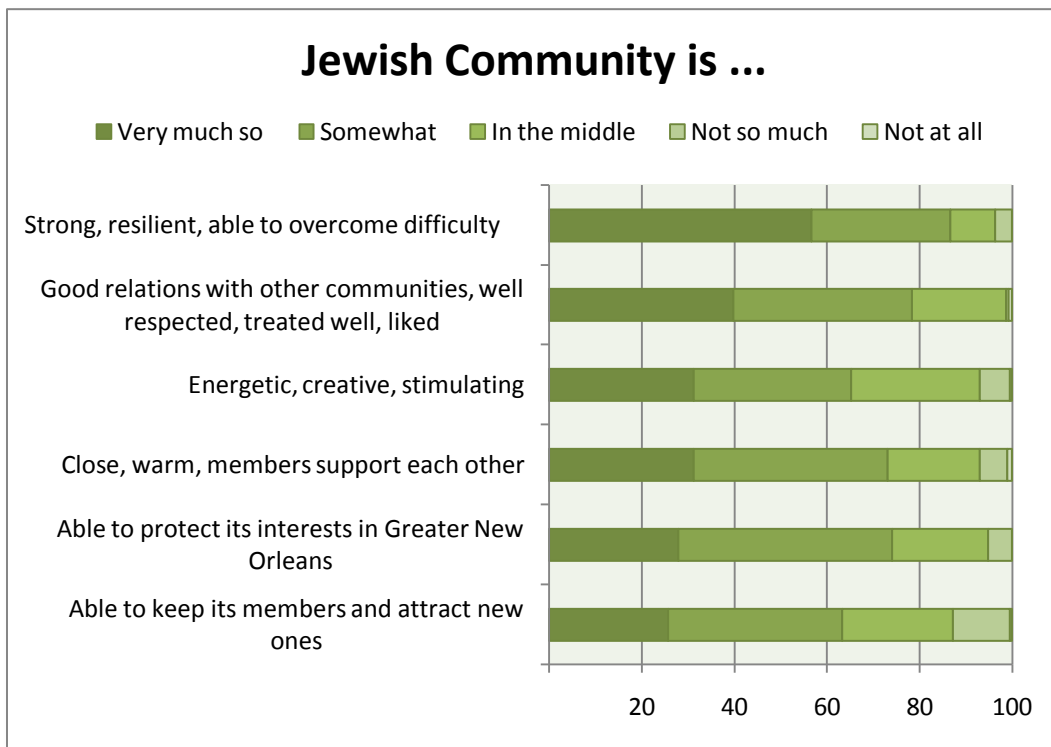
2. Jewish community members do not differ strongly from the general community in their ranking of items with which they are satisfied, but they tend to be more satisfied with several items. Thus, Jews are more satisfied with their neighborhoods, available housing, their religious community, and the job market; but they differ little in their satisfaction with the local culture or family and friends.
3. There are also indications that Jewish dissatisfaction with the economy and the school system may have eased slightly in the past three years.



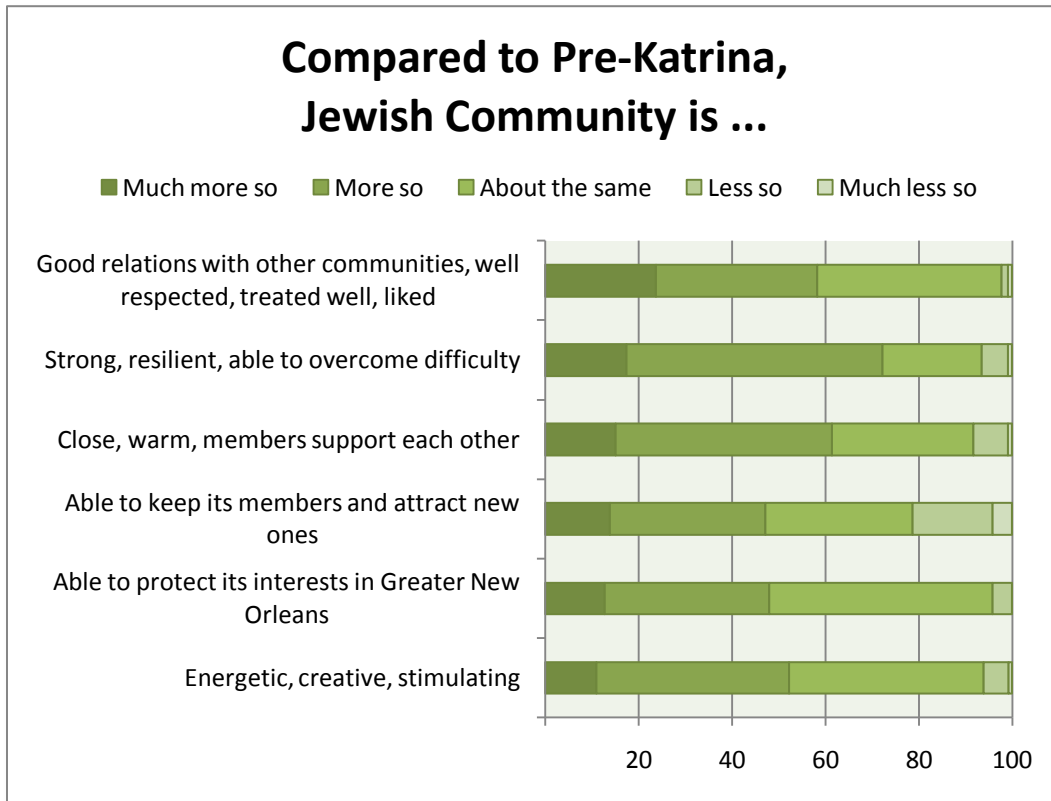
The Jewish Community Described

The Jewish community’s image of itself is generally positive, though somewhat restrained.

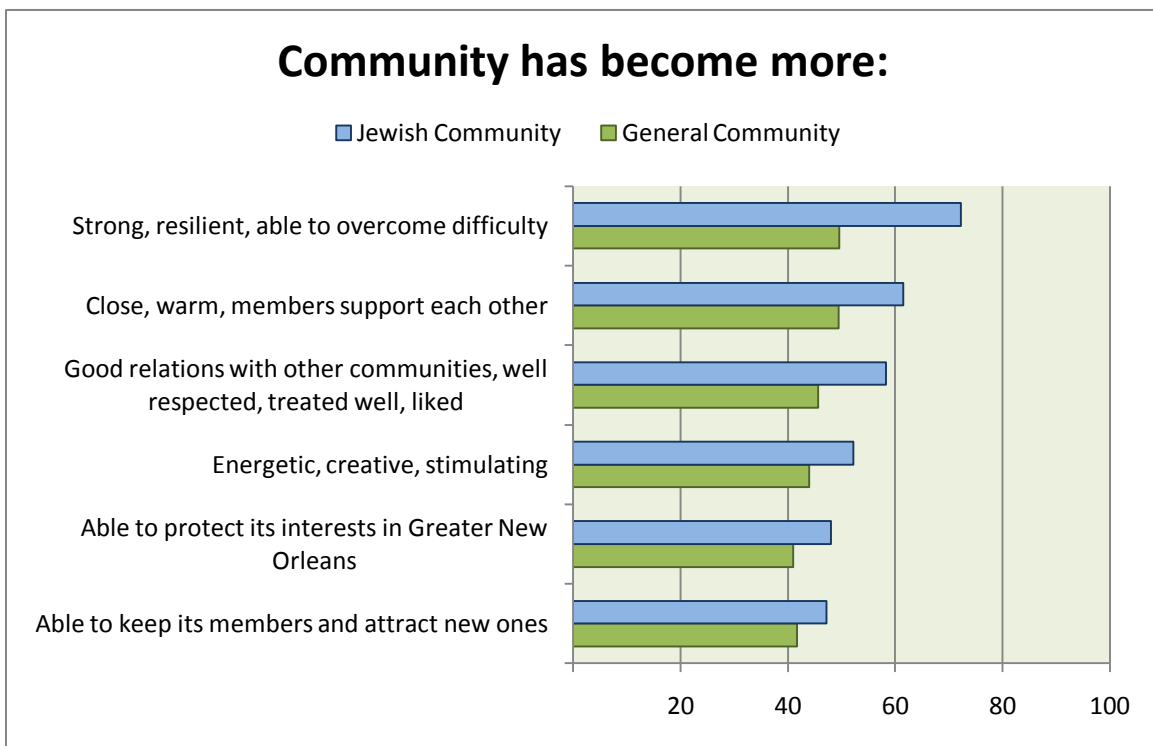
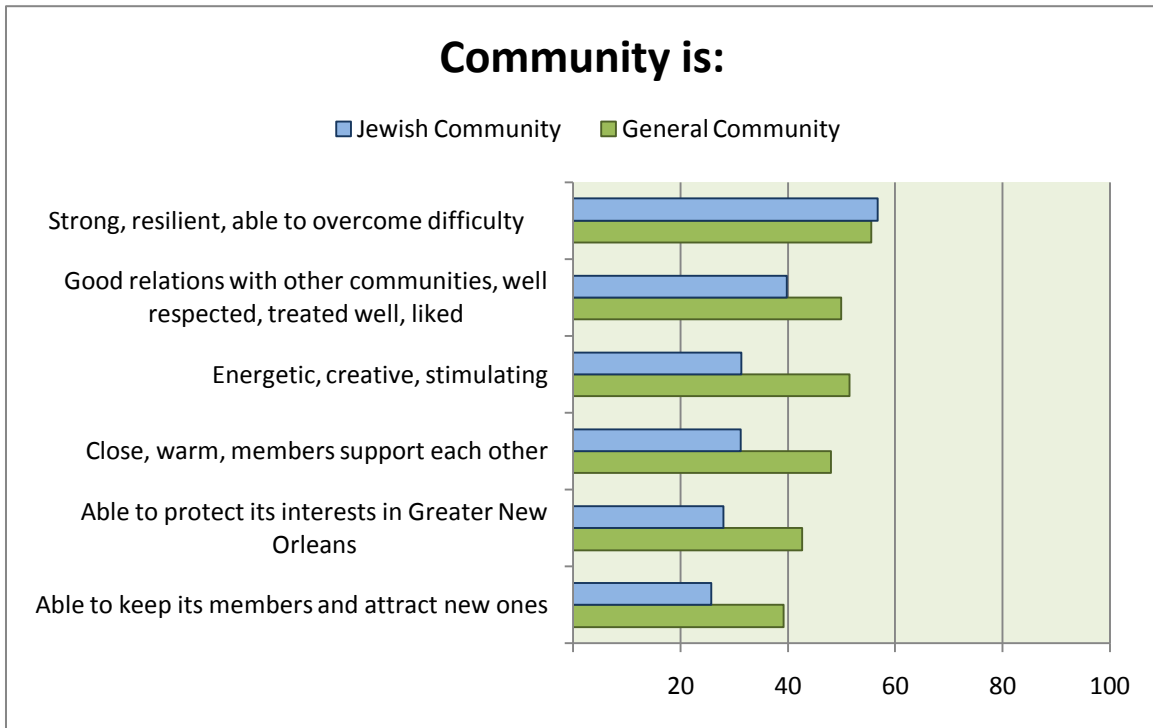
1. Thus, respondents overwhelmingly agreed with a list of positive attributes, but mostly agreed “somewhat.” Only for “strong, resilient, able to overcome difficulty” did a majority strongly agree.



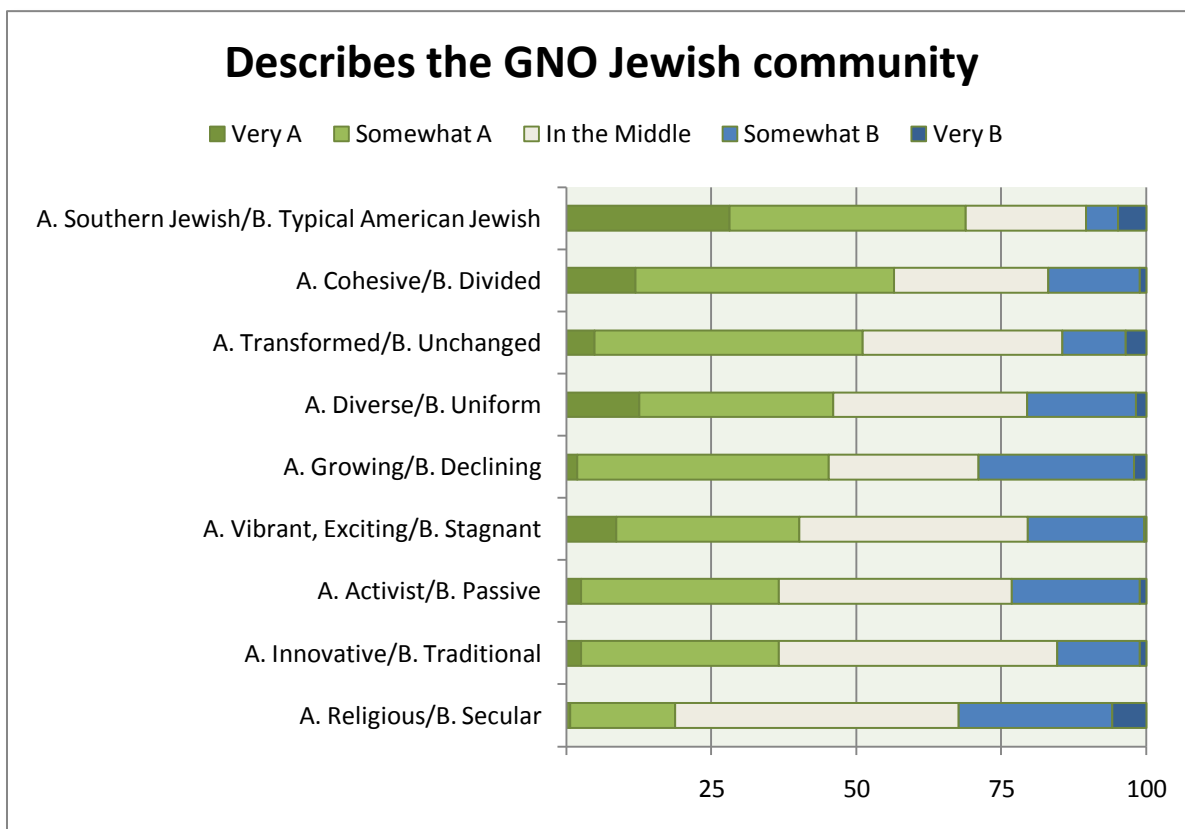
- Likewise, most community members saw improvement since Katrina in the Jewish community's positive attributes, but very few people said the community was "much" improved.



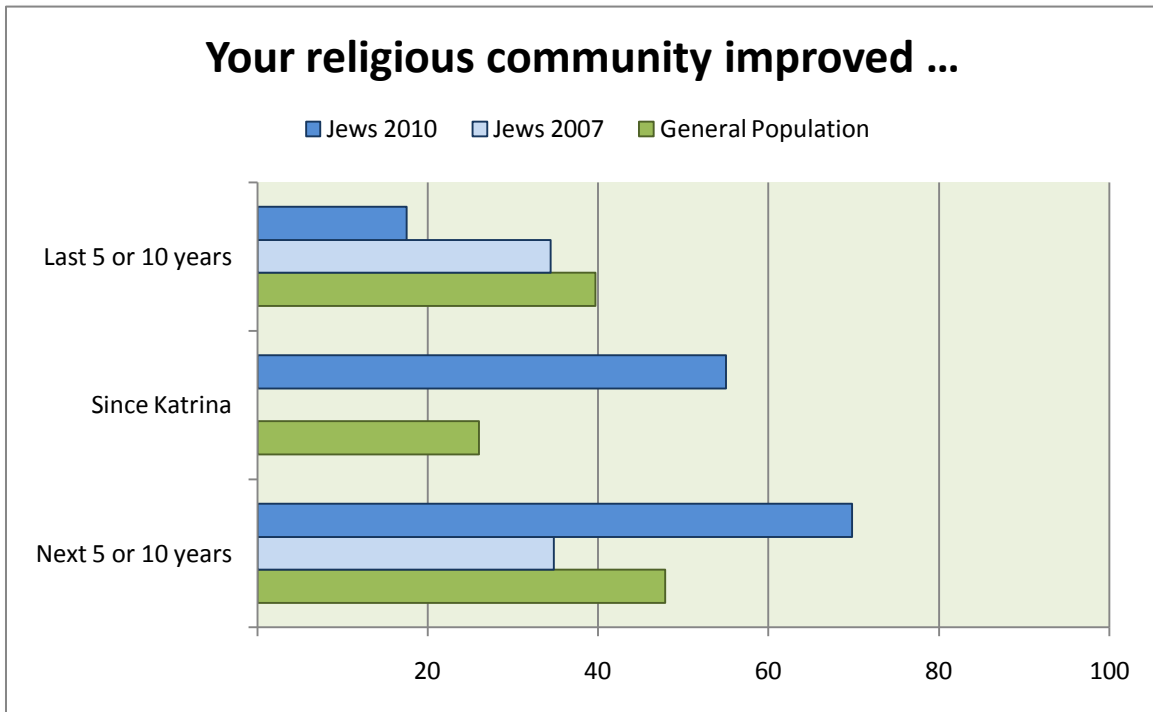
- General community members ascribe good qualities to their community more than do Jews; though Jewish community members saw somewhat more improvement since Katrina.



4. New Orleans Jewish community members feel their community has a fairly clear profile on some characteristics more than others. Thus, most people feel the community is more Southern Jewish than typically American Jewish; more cohesive than divided; more transformed than unchanged; more diverse than uniform; and growing rather than declining. But far fewer community members see the New Orleans Jewish community as vibrant or exciting (vs. stagnant), activist (vs. passive) or innovative (vs. traditional). It is also seen as more secular than religious.
5. The image that emerges is of a community that is strong, but perhaps more stolid than dynamic and more likeable than exciting. That said, it needs to be kept in mind that this sample is somewhat old: rather few of the young newcomers are included in the sample.



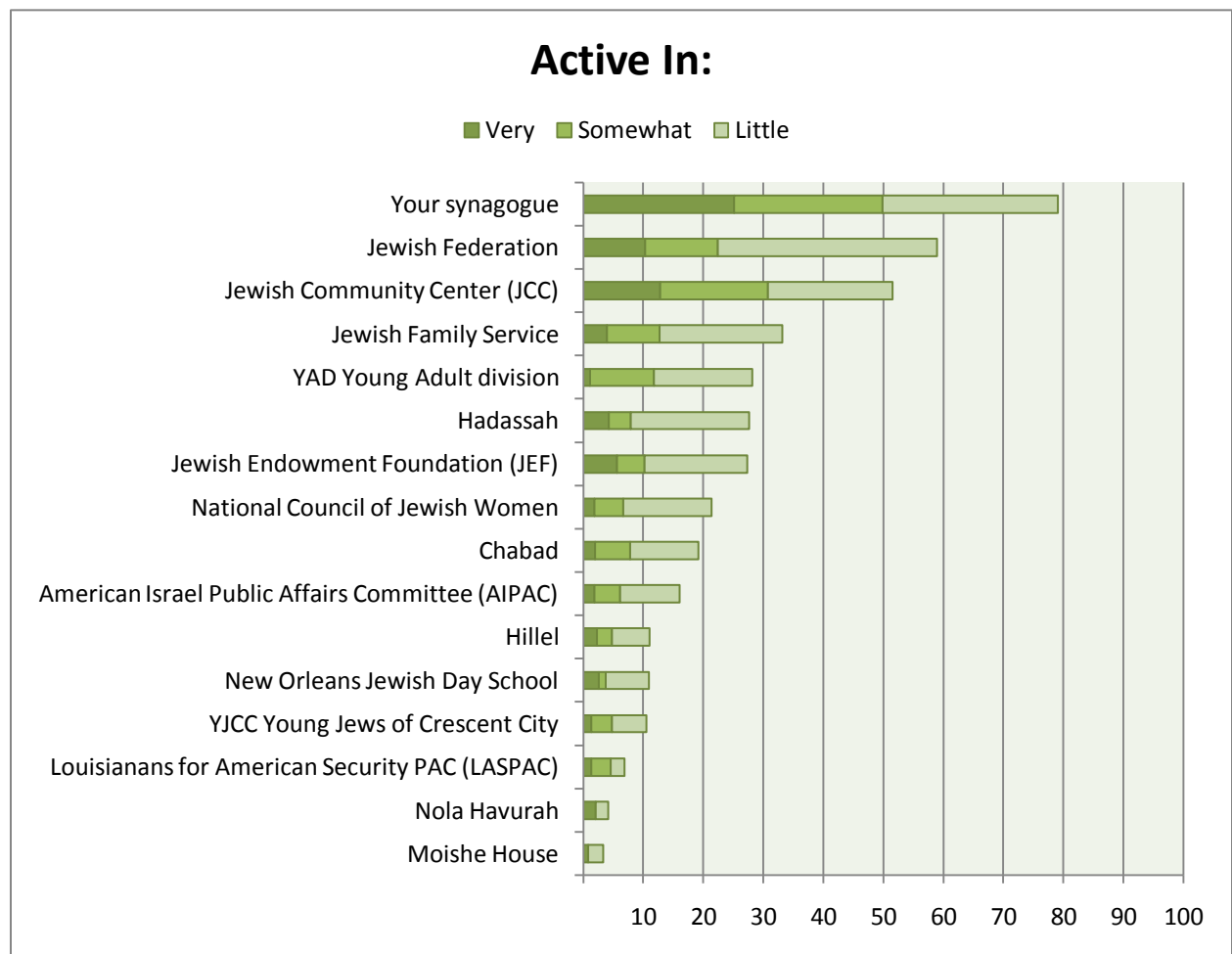
- There is some indication that improvement has slowed somewhat or leveled off in the last three years (from 2007 to 2010), but there is greater optimism for the future. Thus, only half as many people in 2010 saw improvement in the Jewish community in the past 5 or 10 years, as did in 2007. But about twice as many believe the next 5 or 10 years will be better. It is not entirely clear what should be made of this finding.



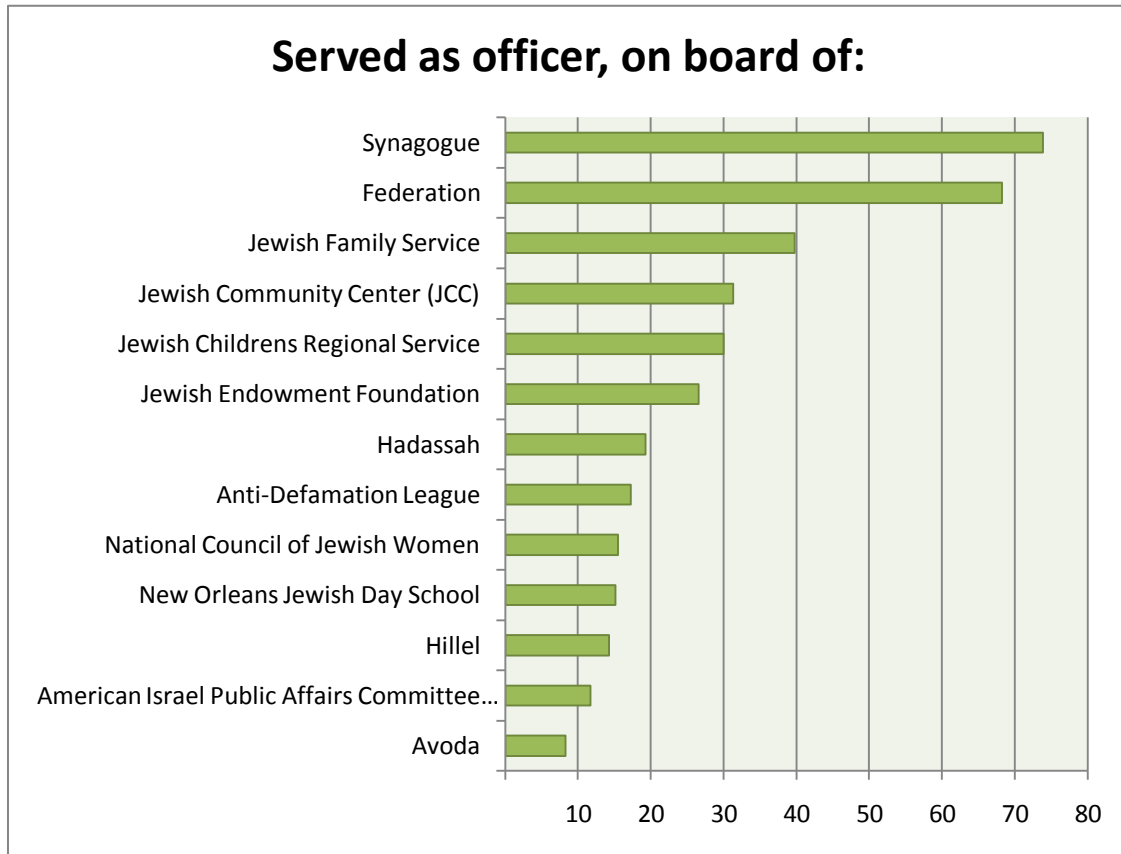
Participation in the Jewish Community

Participation in the Jewish community is strong, and is concentrated in the major community institutions and in the activities designed for widest appeal.

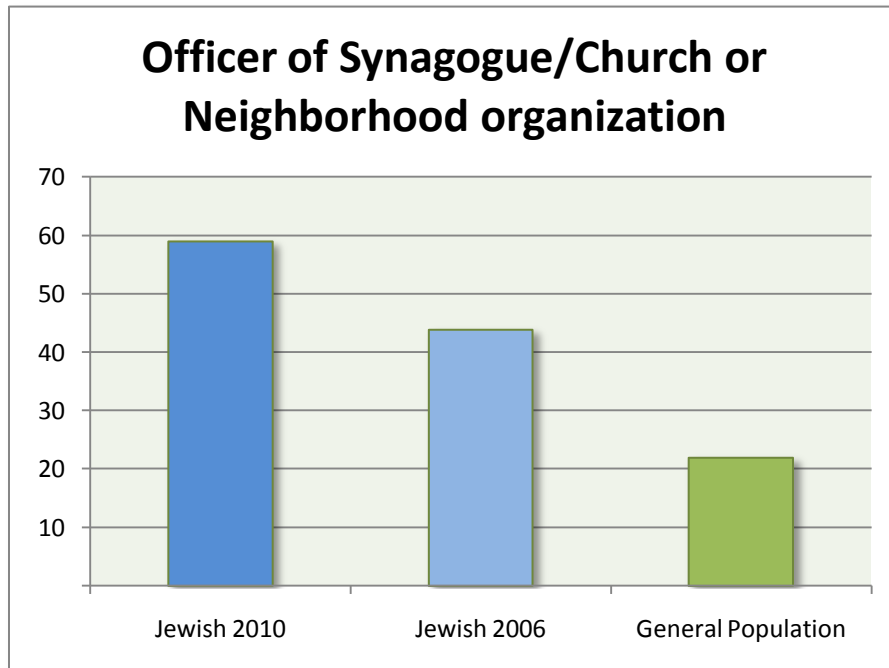
1. A majority of respondents call themselves active at some level in major community institutions: their synagogue (79%), the Jewish Federation (59%), or the Jewish Community Centers (52%).
2. A fifth to a third are also active in some of the large special-mission institutions: Jewish Family Service, Young Adult Division (YAD), Hadassah, Jewish Endowment Foundation (JEF), National Council of Jewish Women, and Chabad.
3. Less than twenty percent call themselves active in the American Israel Public Affairs Committee (AIPAC), Hillel, New Orleans Jewish Day School, Young Jews of Crescent City (YJCC), Louisianans for American Security PAC (LASPAC), Nola Havurah, or Moishe House.



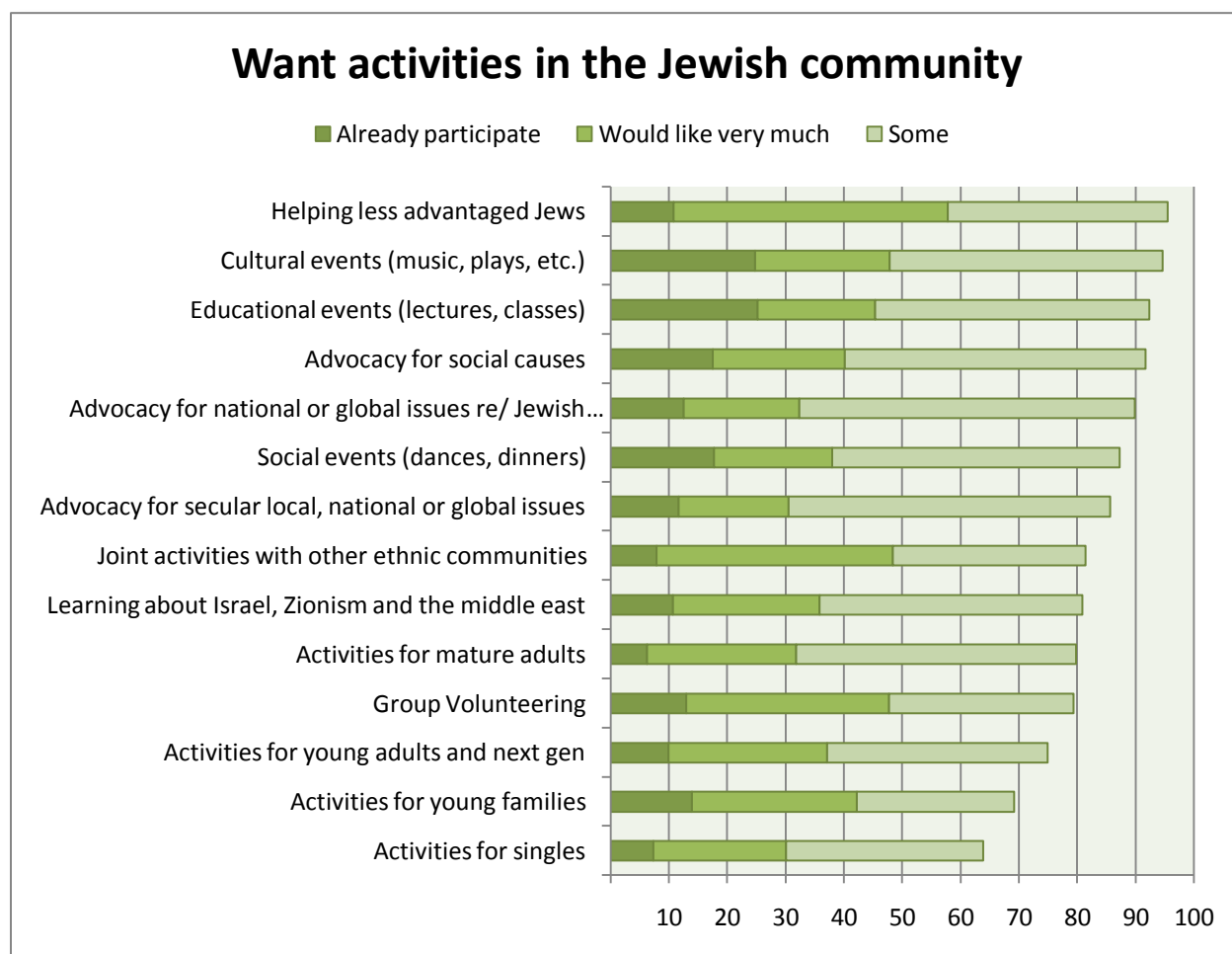
4. Serving as an officer or on a board is also widespread, especially in respondents' synagogue (74%), the Jewish Federation (68%), and Jewish Family Service (40%). Substantial numbers of people also serve in executive positions in other communal organizations.



5. Leadership service may have risen in the Jewish community from 2006 to 2010, and leadership participation is two to three **times** higher in the Jewish community than in the general community. The increase in leadership participation may again be a function of the greater commitment of those who decided to stay in New Orleans after Hurricane Katrina. The community may be smaller but have greater solidarity.



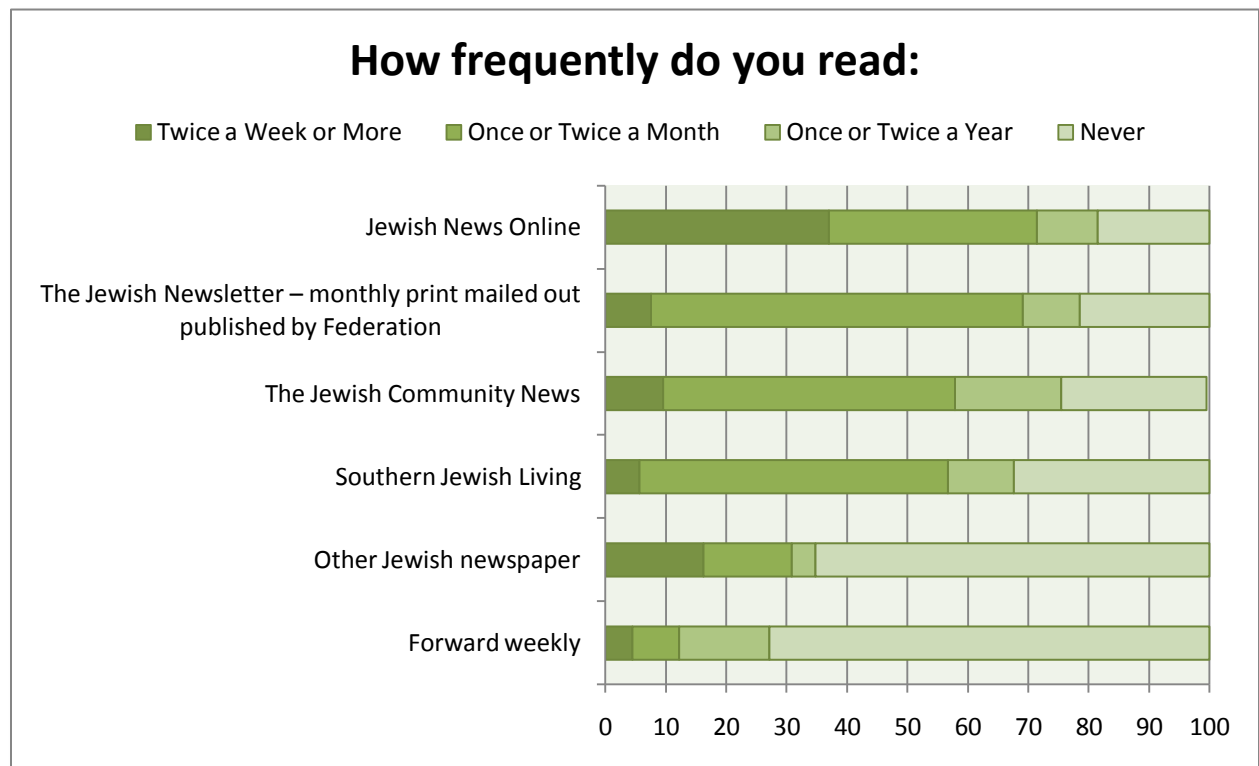
6. Community members also participate in a range of communal activities and would like to see additional opportunities to participate. As before, interest and activity are highest in the more general activities and become somewhat lower in more specialized activities.
 - a. The top two items in which community members actually participate are cultural and educational activities: Educational events (lectures, classes) and Cultural events (music, plays, etc.), at 25 percent each.
 - b. And the top three items for which community members would very much like to see more opportunities, fall more in the category of Tikkun Olam: Helping less advantaged Jews (47%), Joint activities with other ethnic communities(40%), and Group Volunteering (35%).
 - c. The latter results suggest there may be unmet needs for social activism, probably especially among younger community members, as the 2007 Community Survey Report indicated. It may be appropriate to offer leadership opportunities to younger community members in these areas.

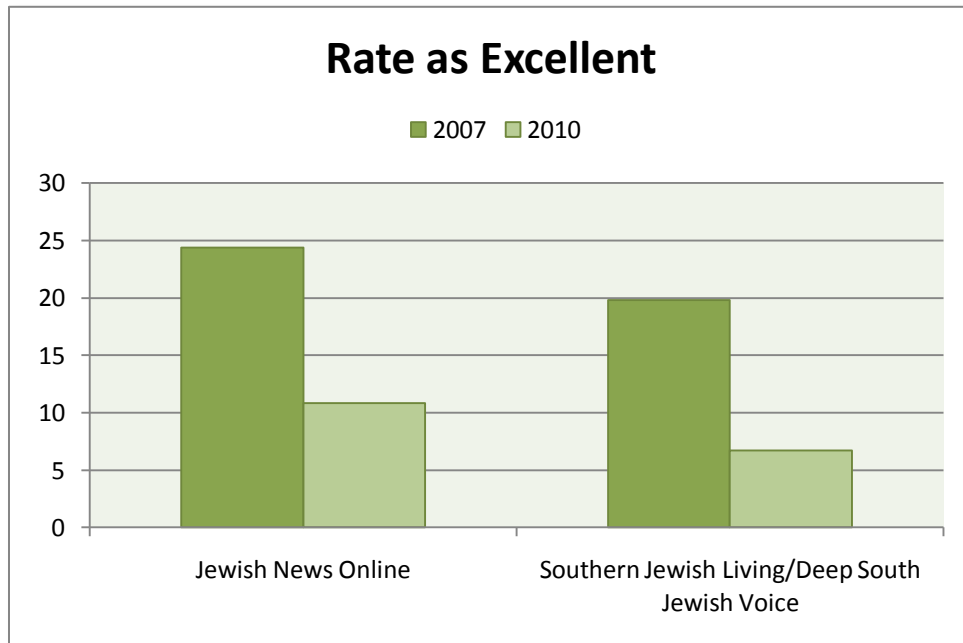
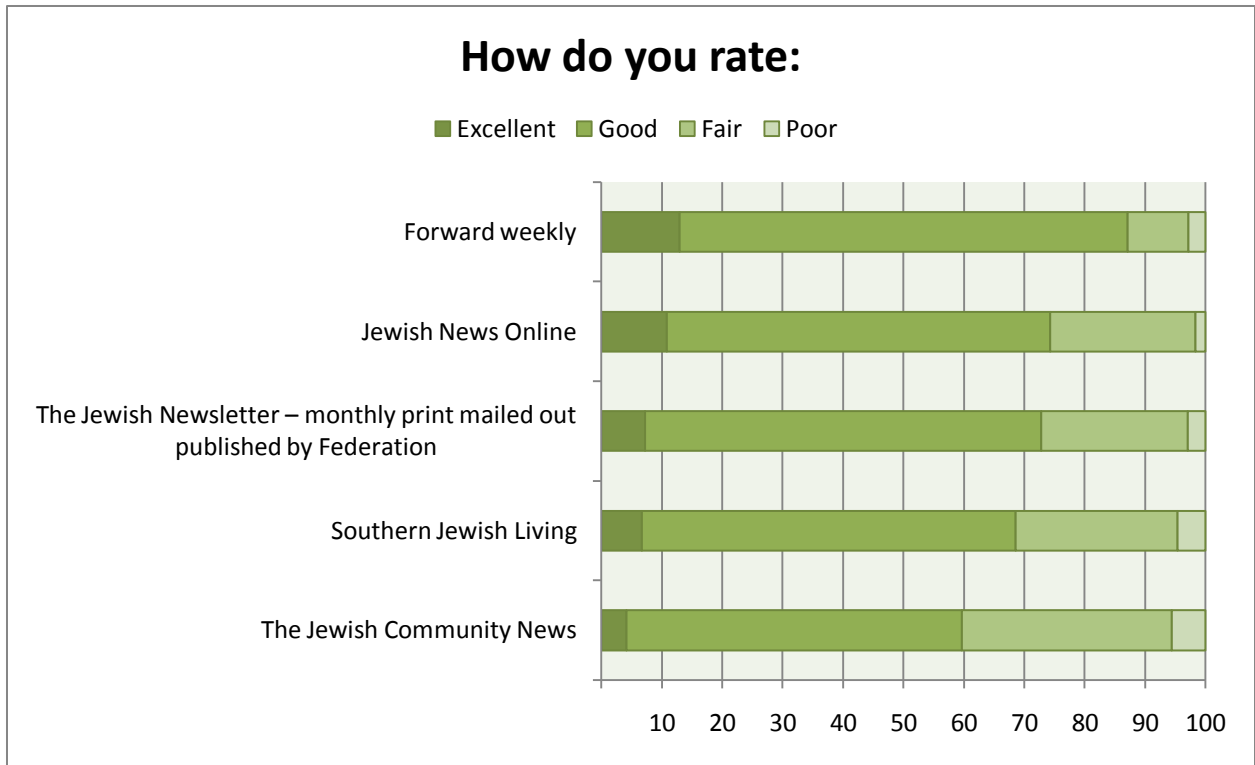


Media Usage in the Jewish Community

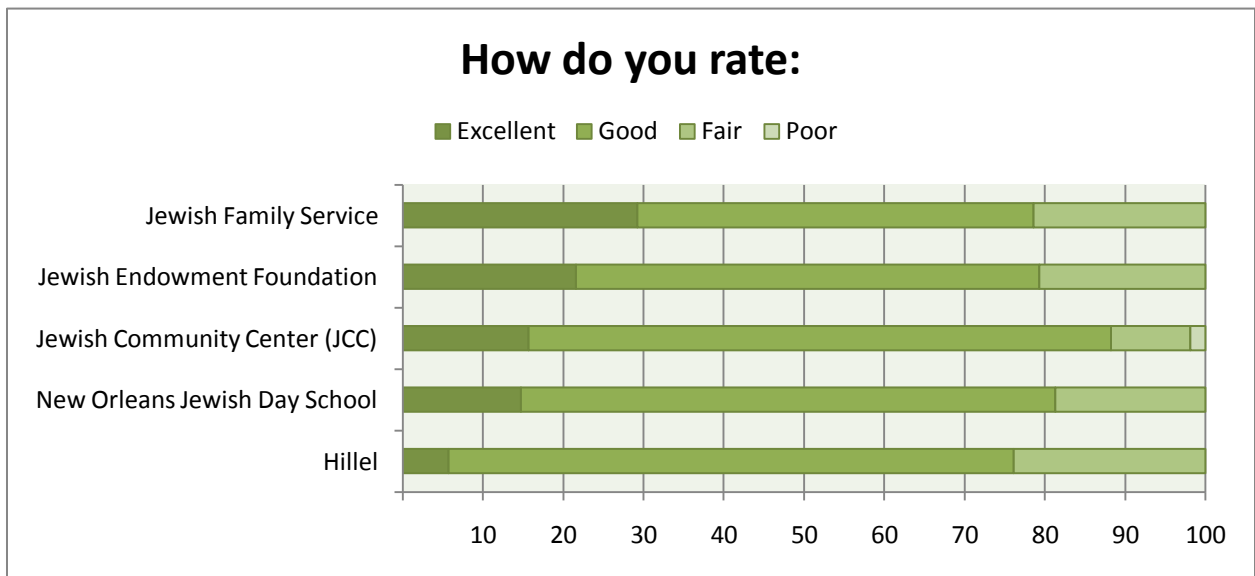
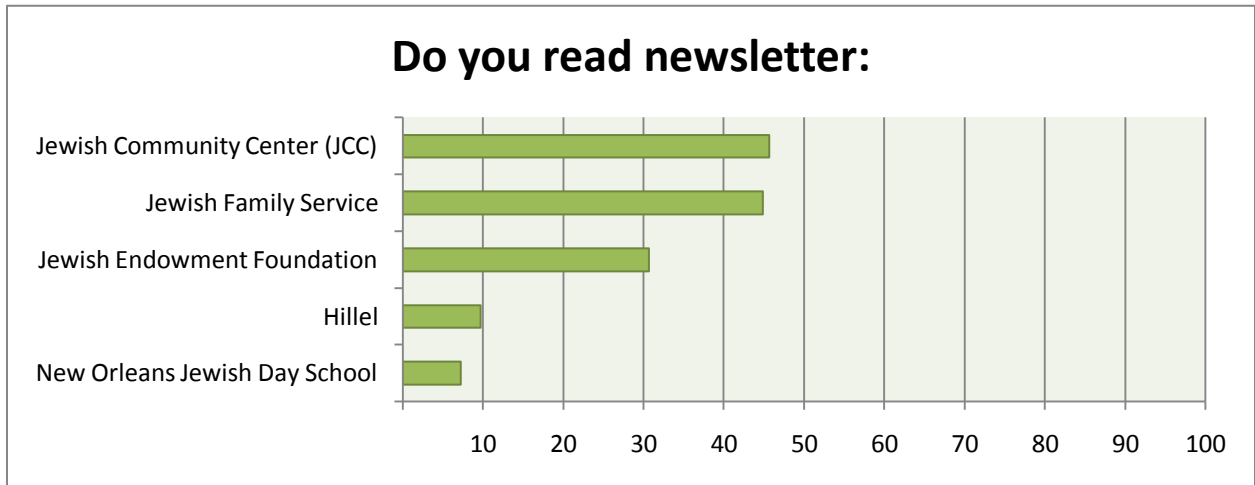
Community media are widely read in the Jewish community and are mostly well regarded. As before, general-interest media have greater readership and support than more specialized media.

1. The Federation’s weekly Jewish News Online (email) and monthly Jewish Newsletter (print) have the highest readership at around 70 percent each who read them monthly or more. They are also highly regarded, with over 70 percent rating them excellent or good.
2. The national Forward Weekly (email) is followed by only 12 percent of respondents, but they rate it higher than any other publication.
3. Other local media fall somewhere in between in terms of readership, but all are highly regarded: none receives less than a 60 percent rating of excellent or good.
4. Two media outlets were rated in both 2007 and 2010 – Jewish News Online and Southern Jewish Living/Deep South Jewish Voice – and each seems to have declined somewhat in ratings. However, the former was new in 2007, and the latter was restructured and renamed, so the trend may not be reliable.

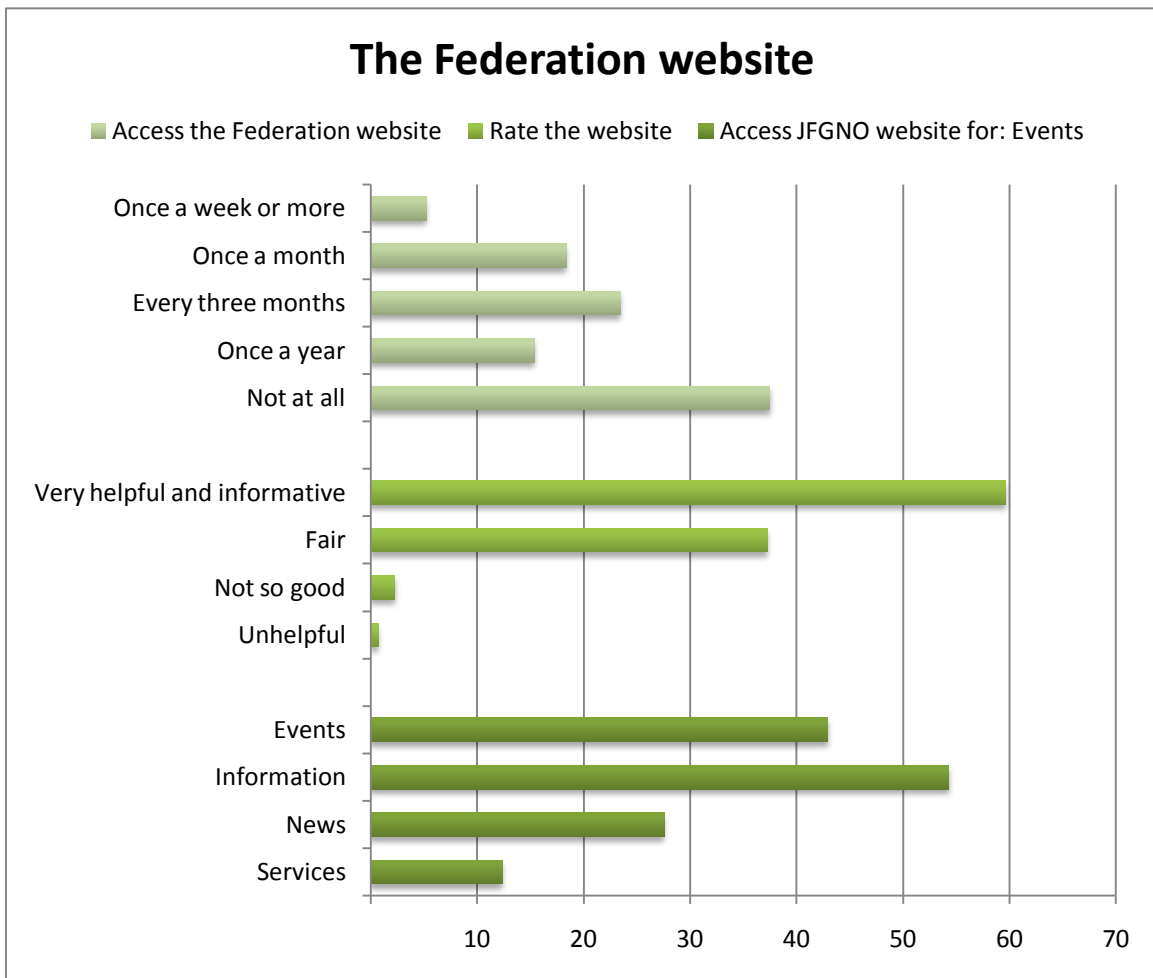




- Several other institutions in the Jewish community also issue newsletters, including the Jewish Community Center (JCC), Jewish Family Service, the Jewish Endowment Foundation, Hillel, and the New Orleans Jewish Day School. Their newsletter readership is somewhat lower, but they are rated as highly as any of the others.

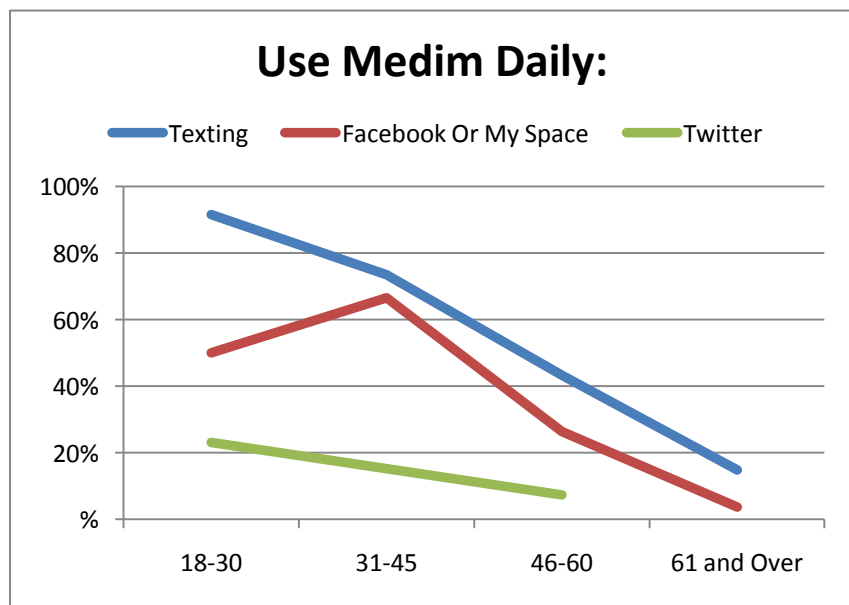
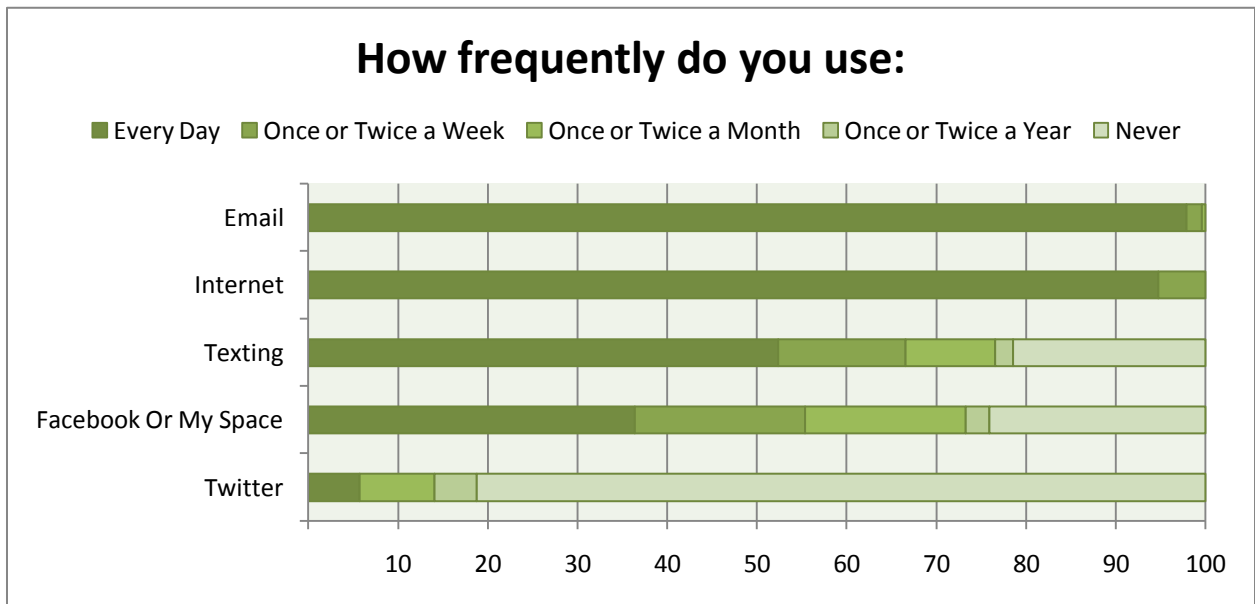


6. A majority (62%) of respondents look at the Federation website at least once a year, but only a quarter look at it once a month or more. Most people (60%) find the website helpful and informative, and most (54%) use it to look up information rather than for events, news, or services. The website serves as a repository of information and provides greater depth than do newsletters – and presumably attempts to augment rather than to compete as a news source – and does a good job at this.

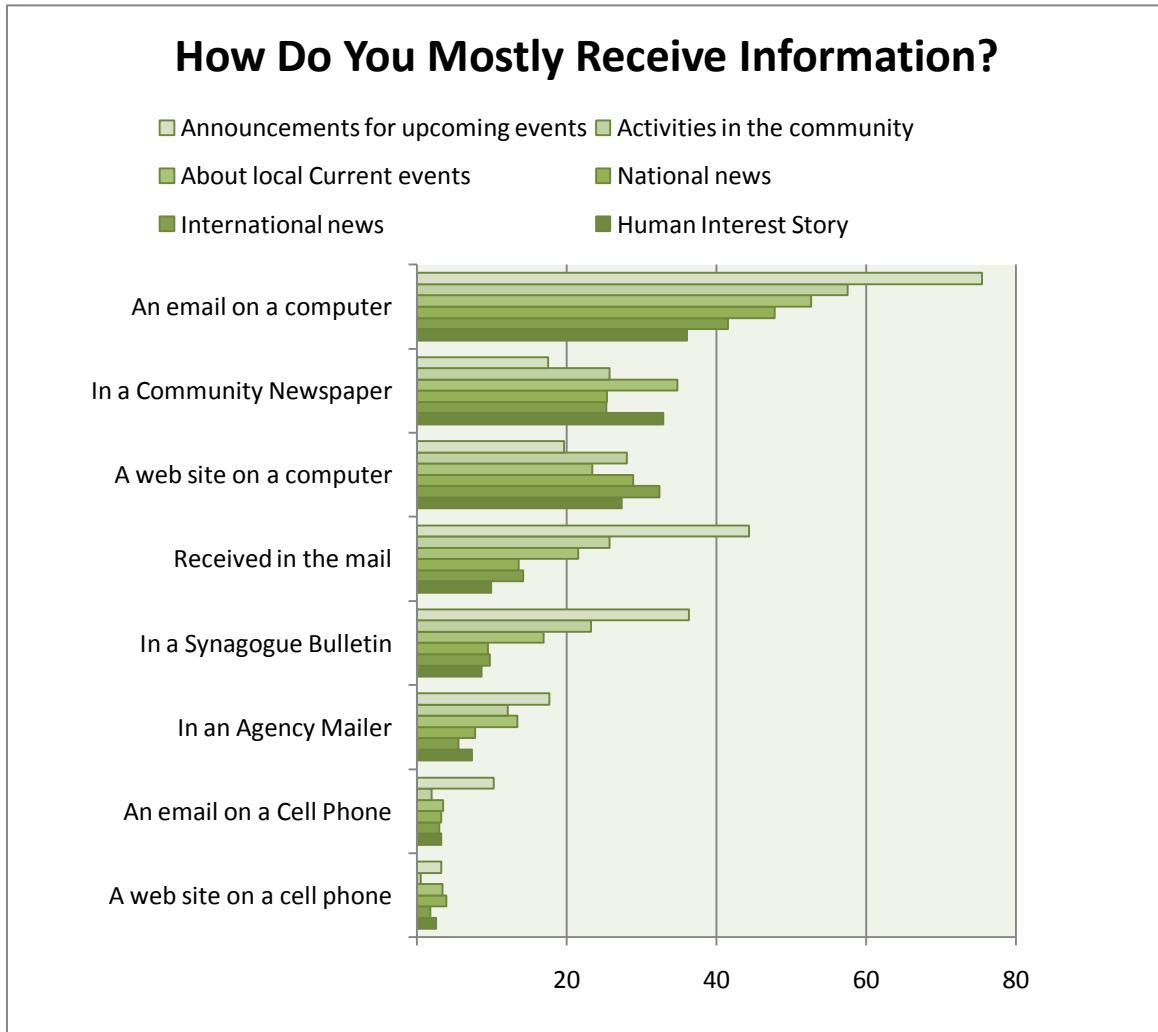


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- 7. Jewish community members are **very** wired – or wireless, as the case may be! Email and internet usage are virtually universal – a full 98 and 95 percent of people use them daily.
- 8. Other media – Texting, Facebook or My Space, and Twitter – are used less often, and of course:
 - a. Newer media (esp. Twitter) are used less frequently, and
 - b. Younger people use them more often.



9. Thus, it is hardly surprising, given the results so far, that community members receive most of their usable information by email.

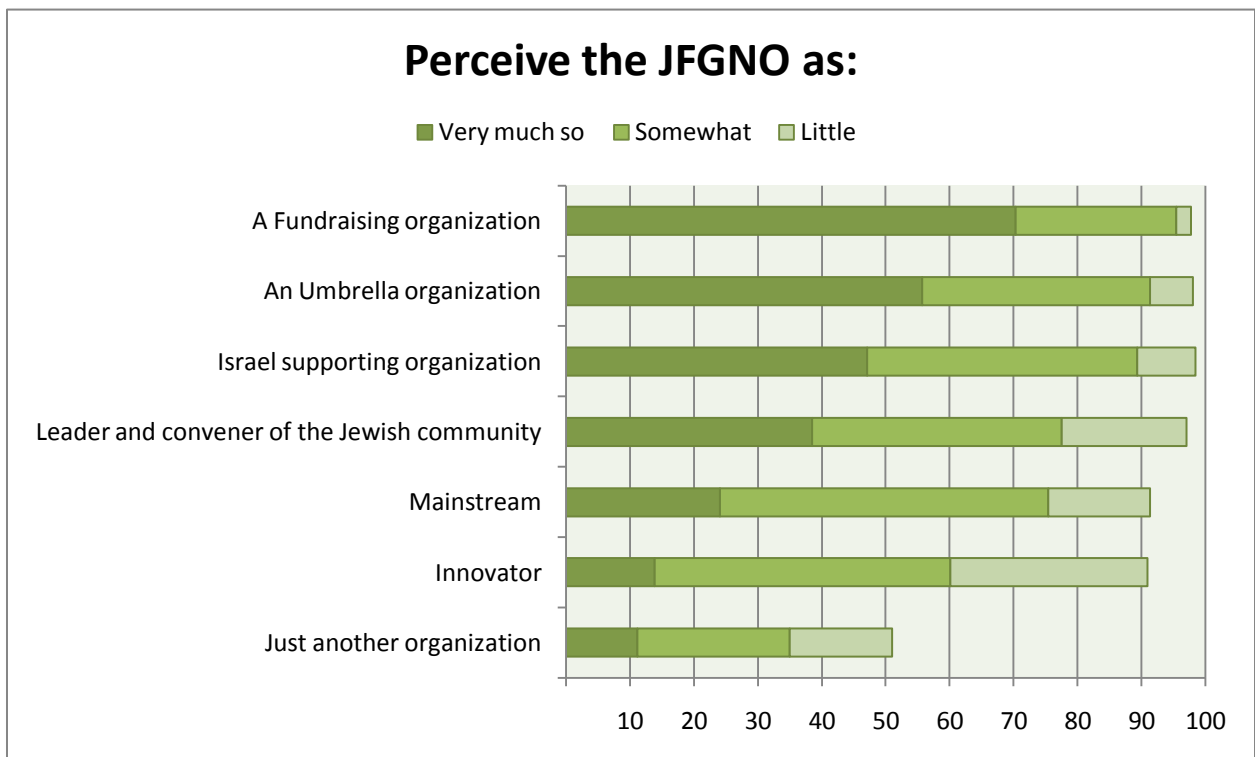


10. The one caveat – indeed, for this whole section – is that we sampled by email. Therefore, no one in the sample lacks email. We do not know how many community members do not have access to email or don't use it, but it is probably miniscule.

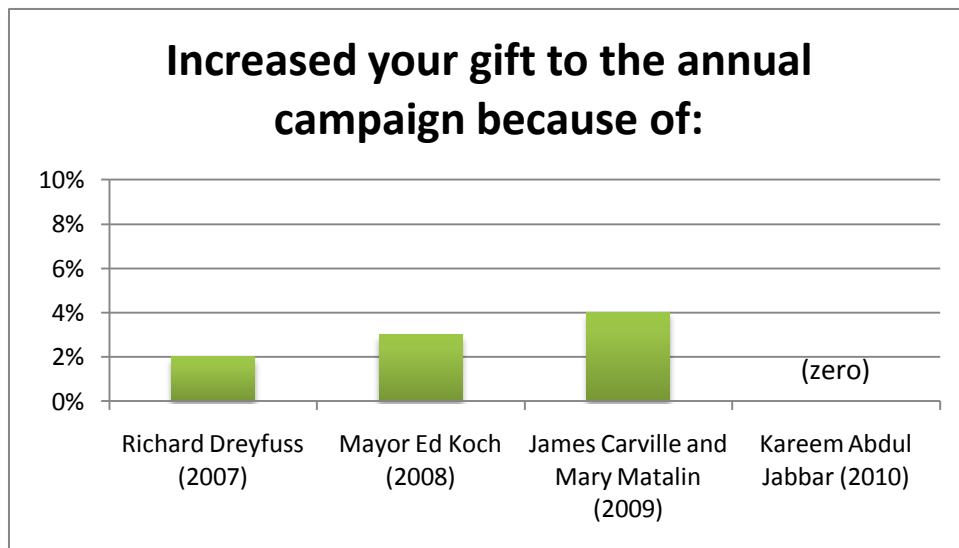
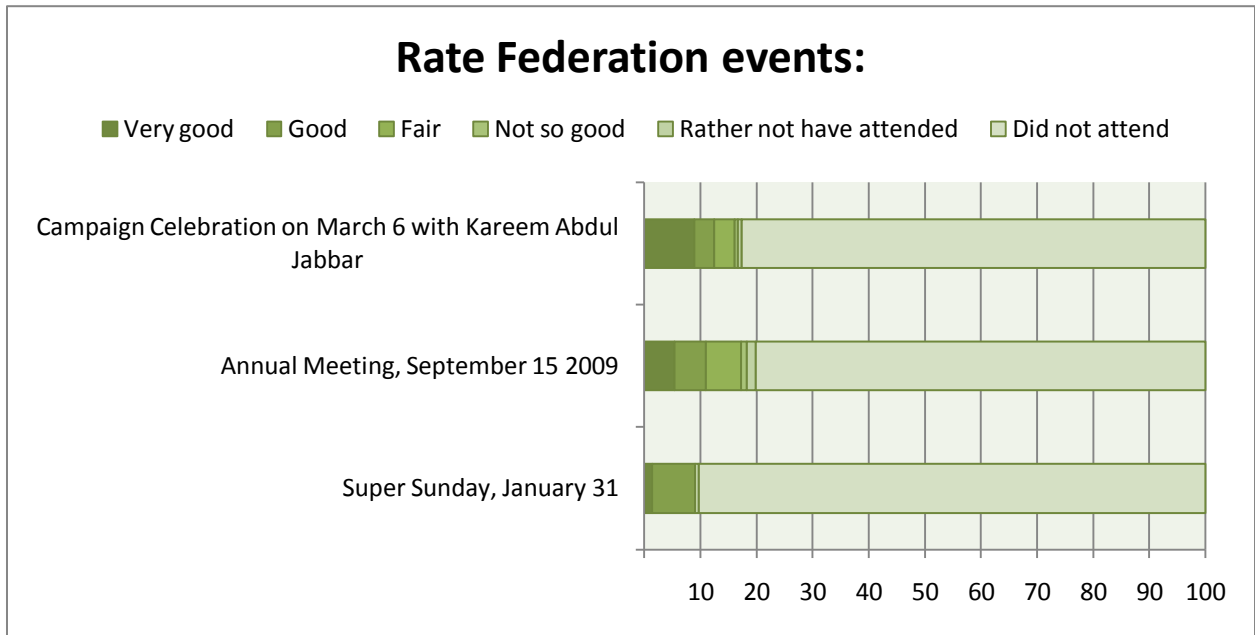
Jewish Federation and Philanthropy

The Jewish Federation of Greater New Orleans enjoys a positive image in the Jewish community; it is perceived to have a fairly clear profile; and its influence has certain limits.

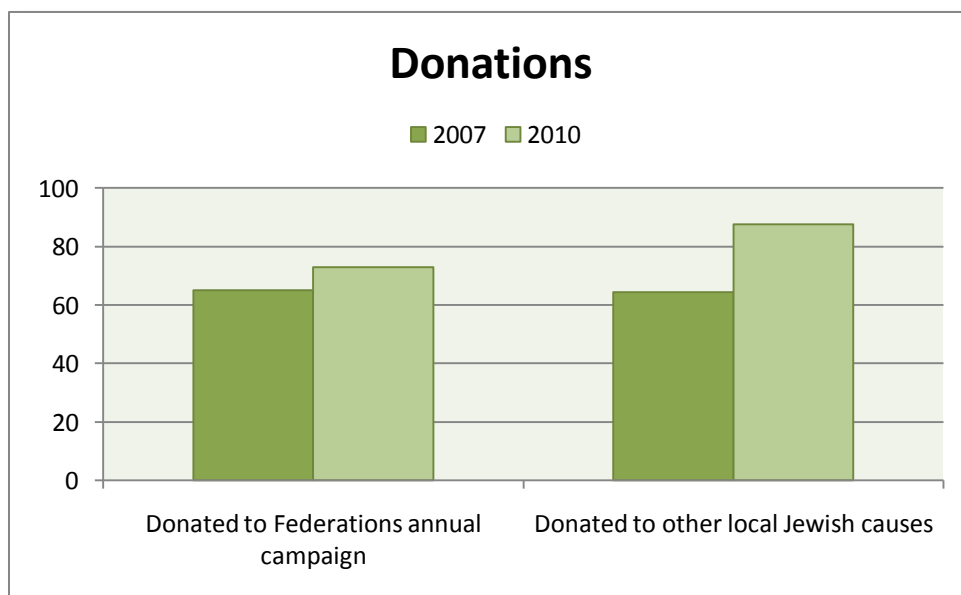
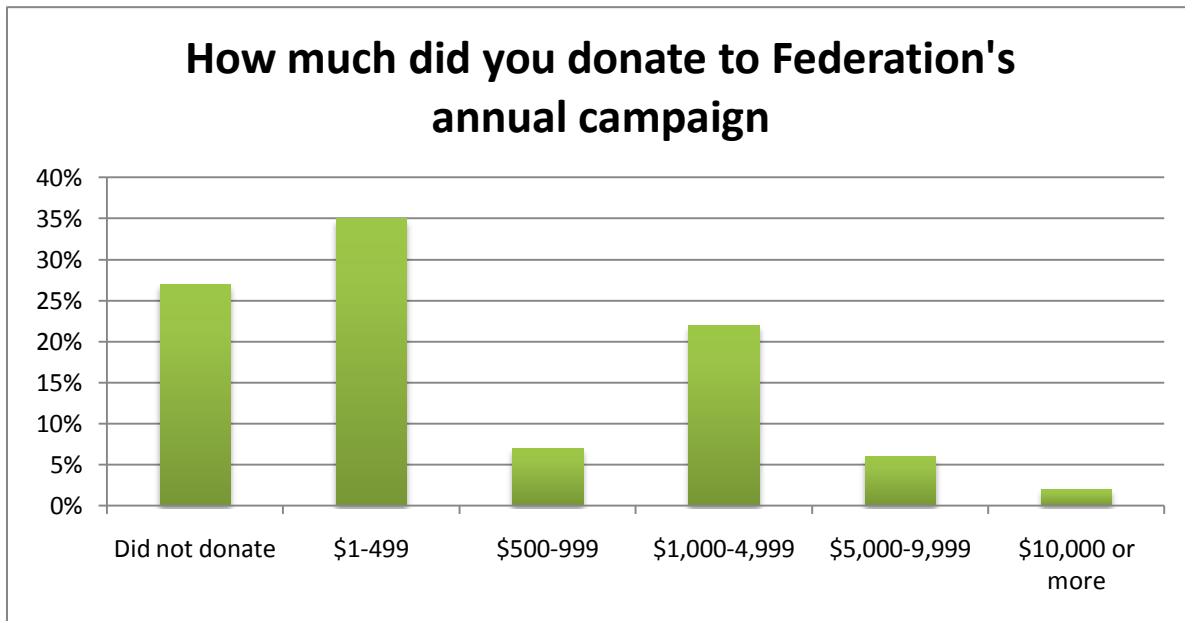
1. Community members see the Jewish Federation primarily as a fundraising organization (very much so or somewhat); and substantial majorities also see it as an umbrella organization, Israel supporting organization, leader and convener of the Jewish community, mainstream, or an innovator. Very few people see it as just another organization.



- Only a small percentage of respondents (less than twenty percent) attended Federation fundraising events or even the annual meeting; and very few people increased their giving due to a Federation event.



3. A large majority of respondents donated at least some money to the Federation in its annual campaign – some substantial amounts – and participation in the campaign may have risen slightly from 2007 to 2010. The rise is modest (8 percentage points), but there is clearly no sign of a fall-off.
4. Still, at least as many community members donated money to another Jewish cause, and this percentage rose strongly (by 24 percentage points) from 2007 to 2010.

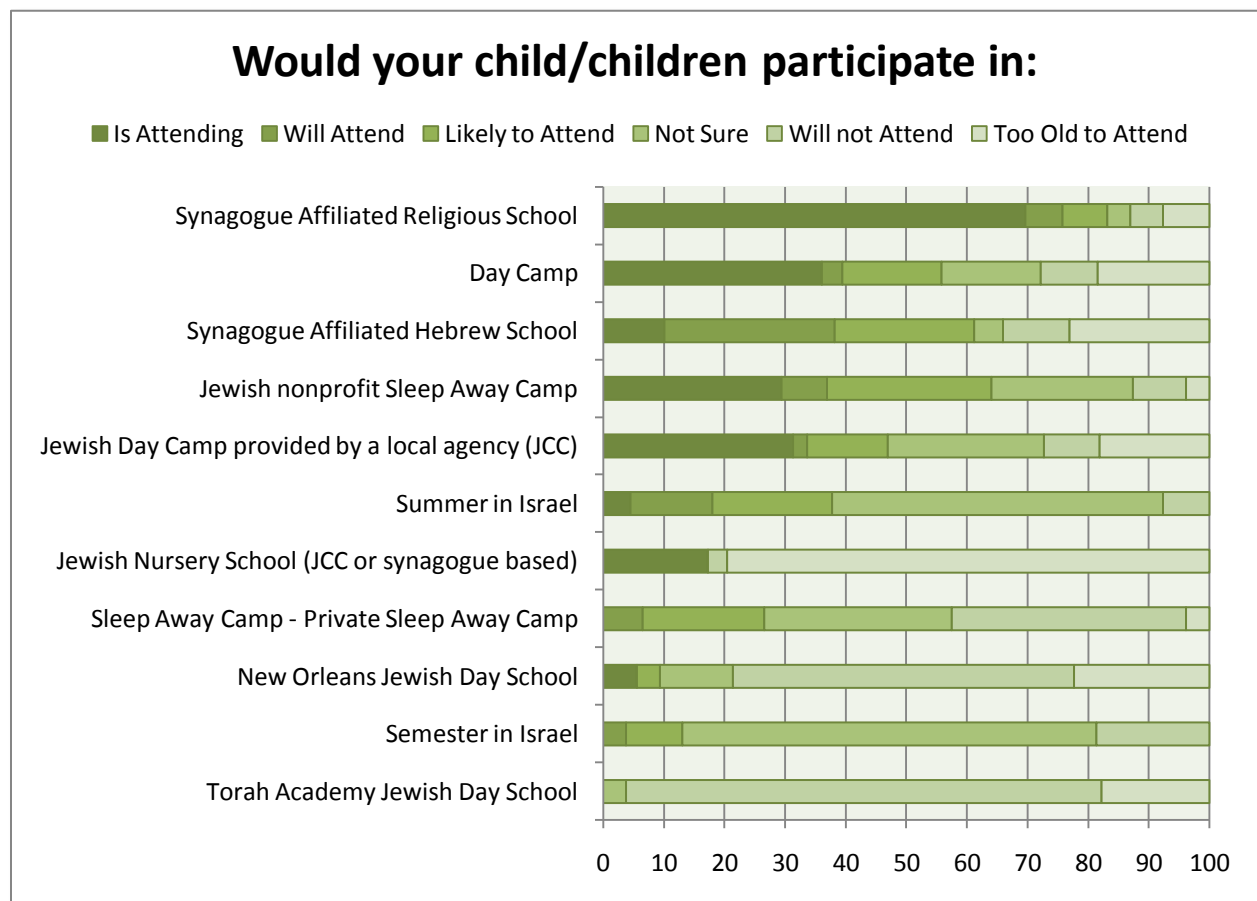


5. This raises the question whether there is a trend toward wanting to specify how one's donation is used. 34 percent of respondents said they would give more to the Federation if they were "offered the opportunity to donate directly to specific causes or programs, in addition to the Annual Campaign." Many nonprofits are struggling with this issue. For instance, the United Way in many cities is losing ground to nonprofits that provide donor-advised opportunities, like the Greater New Orleans Foundation or the Baton Rouge Area Foundation. It is unclear whether an unambiguous solution to this issue has emerged, but the Jewish Federation does perhaps have the ability to offer both approaches within its precincts, if it chooses to.

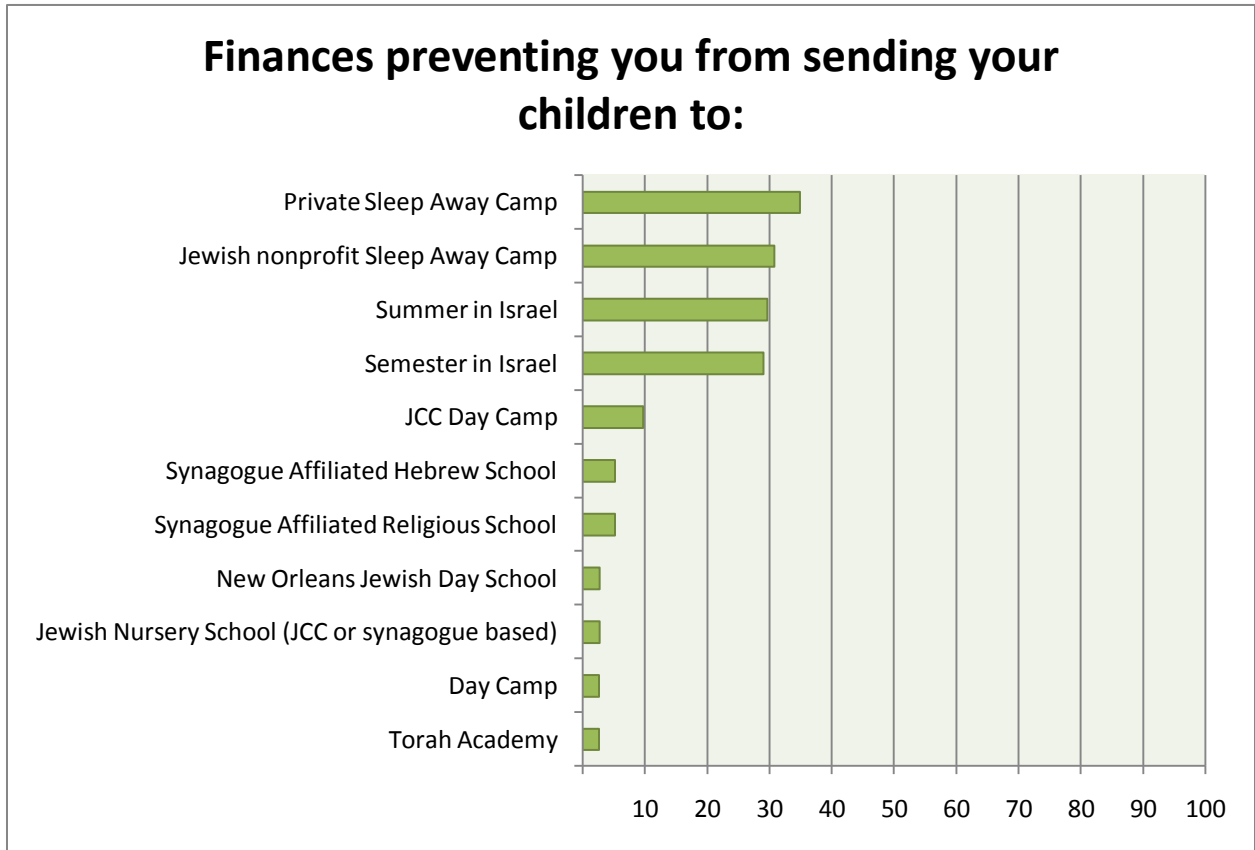
Children in the Jewish Community

This section reports on respondents who have minor children living at home. There are only 28 such families in the sample, so *all results must be interpreted with great caution.*

1. A large majority (three quarters) of families with minor children send them to their synagogue’s religious school, or will when the children are old enough. Smaller majorities or near-majorities also do or probably will send their children to day camp, a synagogue affiliated Hebrew school, a Jewish nonprofit sleep away camp, or a JCC day camp.
2. Smaller numbers do or would send their children to summer in Israel, Jewish nursery school (JCC or synagogue based), a private sleep away camp, New Orleans Jewish Day School, semester in Israel, Torah Academy Jewish day school.



3. About a third of families feel finances prevent them from sending their children to a private sleep away camp, a Jewish nonprofit sleep away camp, or a summer or semester in Israel. Fewer than ten percent of families feel a financial barrier to the other programs.



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Only 5 respondents in the sample have children under age 5. Thus, the following table gives absolute numbers, not percentages. I feel the results are completely unreliable due to sample size, and I refrain from commenting on the table. It is given here for information only.

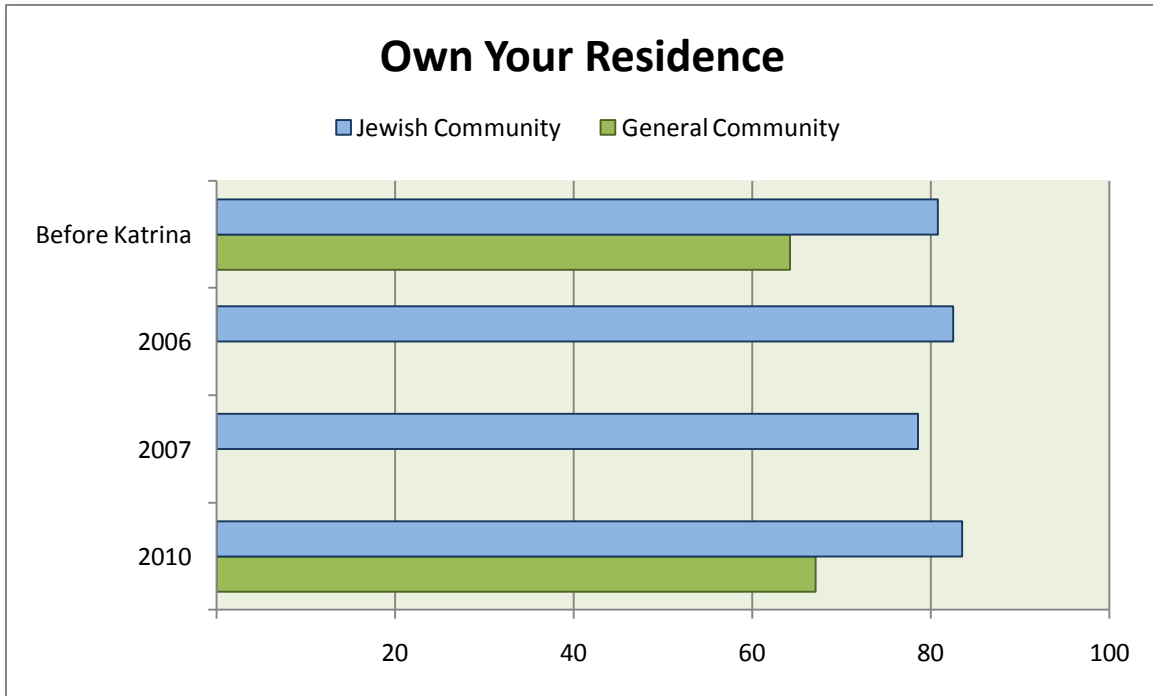
Please rate the importance of the following factors that you will consider when choosing a school for your children:

(Respondents in sample with children under age 5: N = 5)

	Very Important	Important	Somewhat Important	Not Important for Me	Total
The school that one of your other children attends	3	1	1		5
The school that you attended		1	1	2	5
Location	1	4			5
Academic Reputation	5				5
Prefer a private school			3	3	5
Prefer a public school			3	3	5
Class size		4	1		5
Student-Teacher Ratio		5			
Jewish Content			1	4	5
What your friends are doing			1	4	5

Hurricane Damage and Recovery

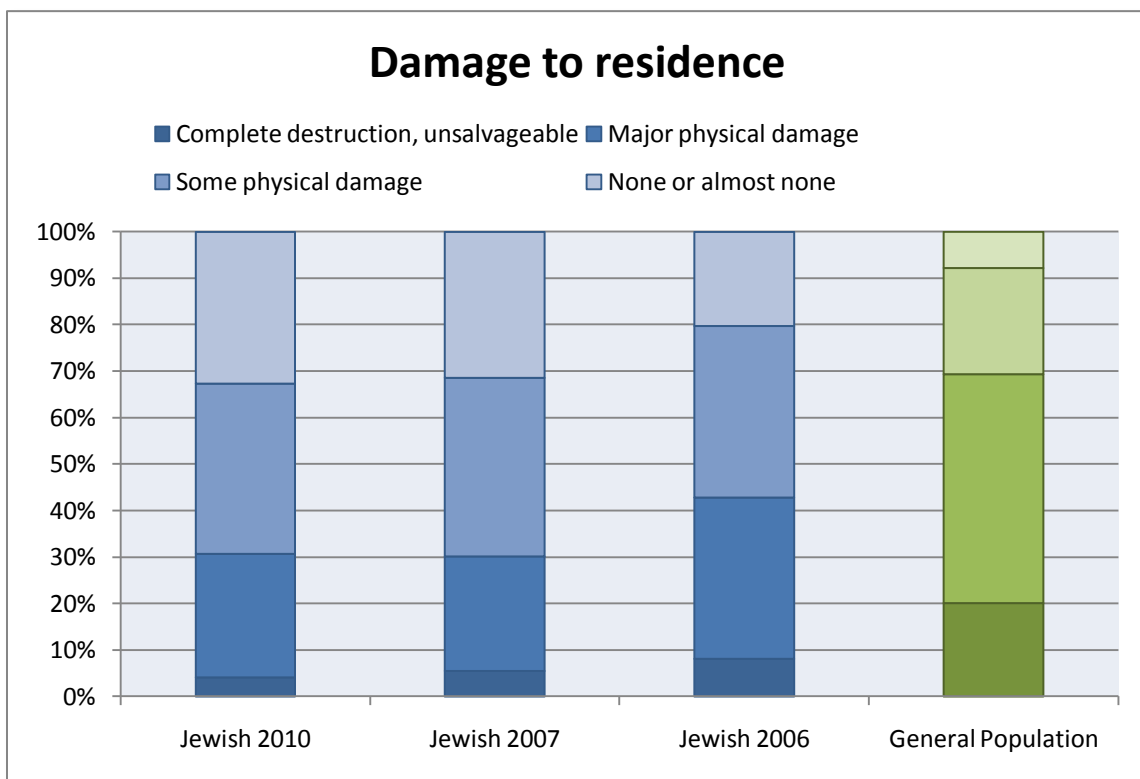
Most Jewish New Orleanians own their own homes, more than is true for the general community.



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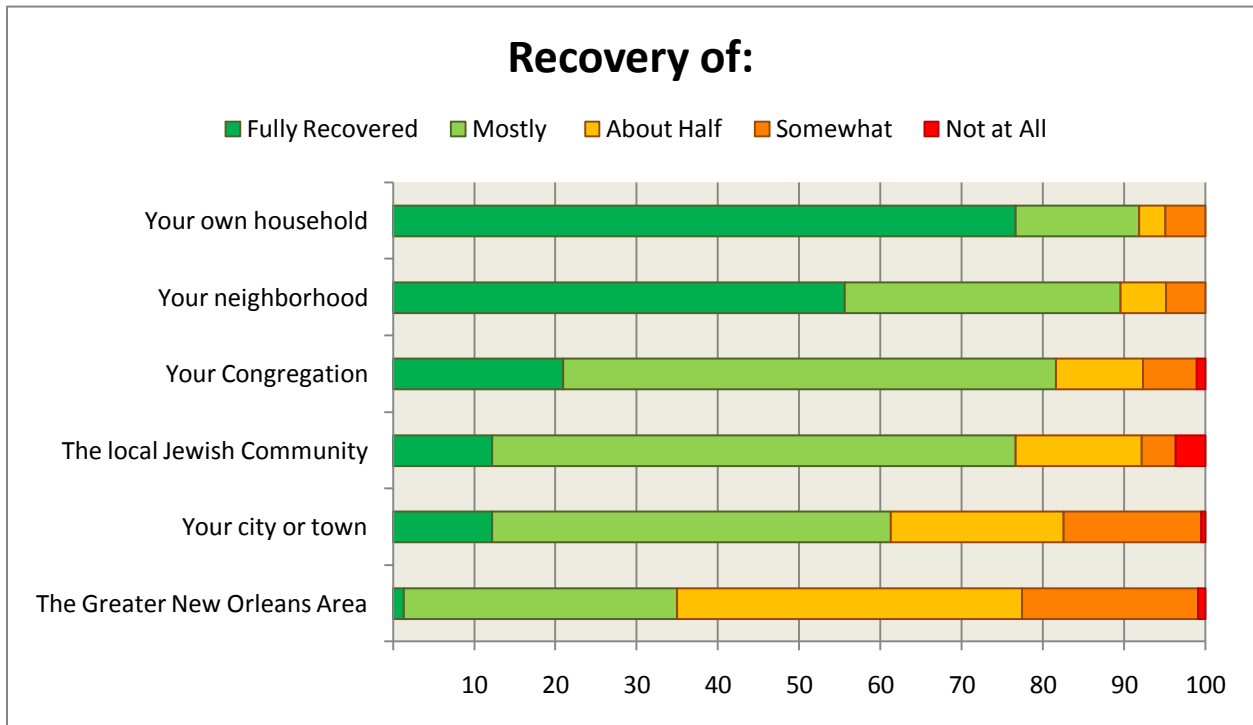
The New Orleans Jewish community was strongly affected by Hurricane Katrina. According to our 2006 survey, 80 percent of community members sustained some storm damage to their residence; and for 43 percent, the damage was major or complete destruction. Still, storm damage in the Jewish community was considerably lighter than in the general community, mainly because more Jewish community members lived in areas that did not flood.

Respondents to the 2007 and 2010 Jewish community surveys report less storm damage than those in 2006. This is almost certainly not evidence of faulty memories, but rather, of the fact that some people who sustained heavy damage did not return to New Orleans. The later samples include only those who returned, while about 20 percent of the 2006 sample is composed of people who had not yet returned, some of whom have now moved away.



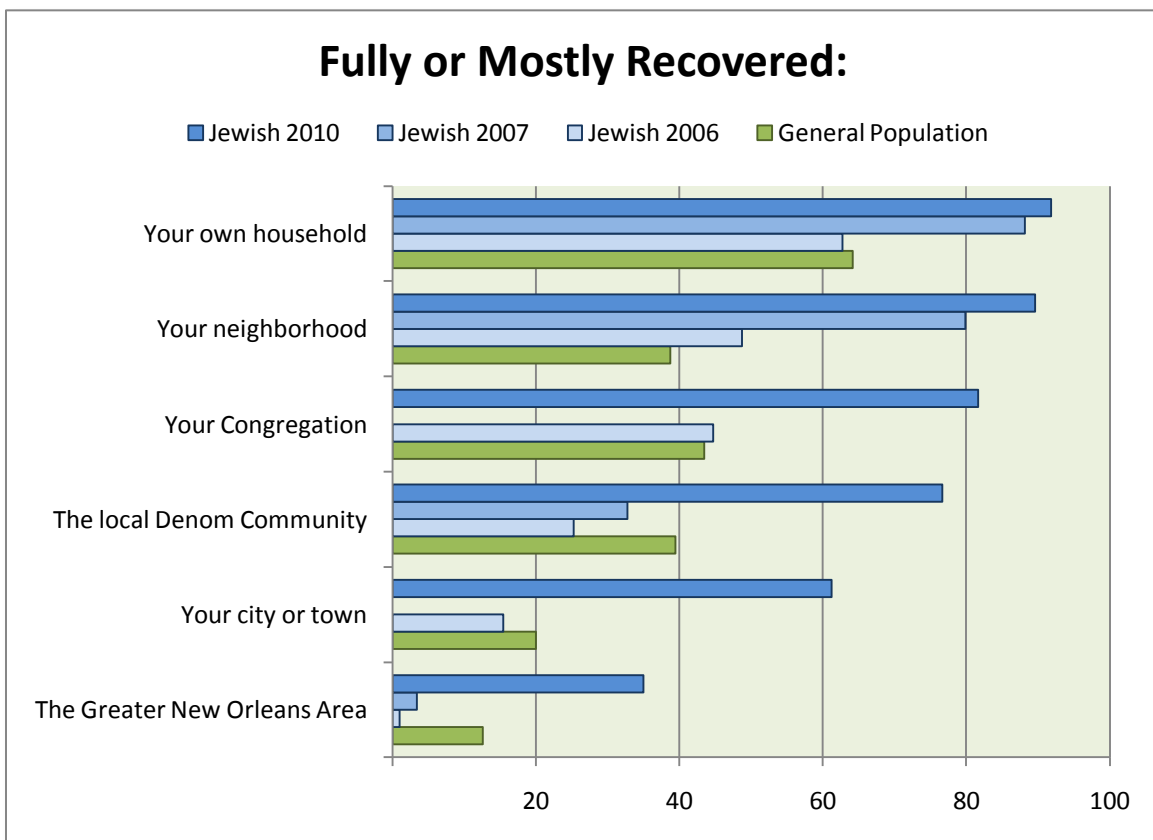
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The vast majority of Jewish community members have fully (77%) or mostly (15%) recovered from storm damage; and their neighborhoods are also fully (56%) or mostly (34%) recovered. Respondents also feel their congregations and the New Orleans Jewish community is recovered, but not as fully. They do not feel that Greater New Orleans has recovered to nearly the same extent: about a third say fully or mostly, another 42 percent say about half recovered, and the rest are less sanguine still.



Jewish community members' recovery is much stronger than that of the general population. While the Jewish community did not differ markedly from the general community in 2006, by 2010, Jews considered themselves, their neighborhood, and community from 30-50 percentage points more recovered. Jews were even 20 percentage points more likely to view Greater New Orleans as recovered.

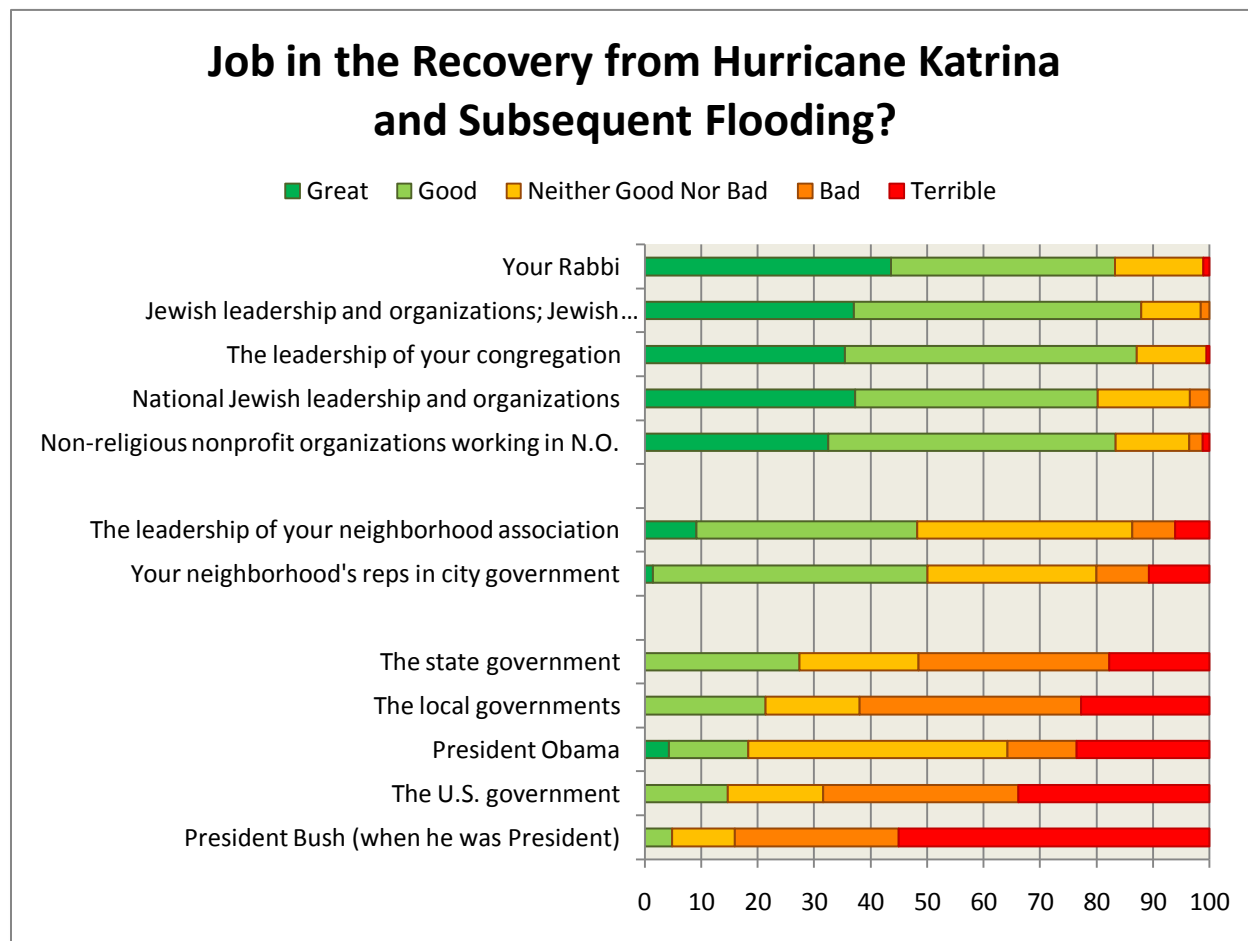
Clearly, many factors affect the successful recovery in the Jewish community, compared to the general community. Greater affluence and higher rates of insurance use are almost certainly among them, but stronger community solidarity probably also plays a role. I have not yet run the analyses that will compare the strength of the various causal factors: I will conduct these analyses as our larger research project proceeds.



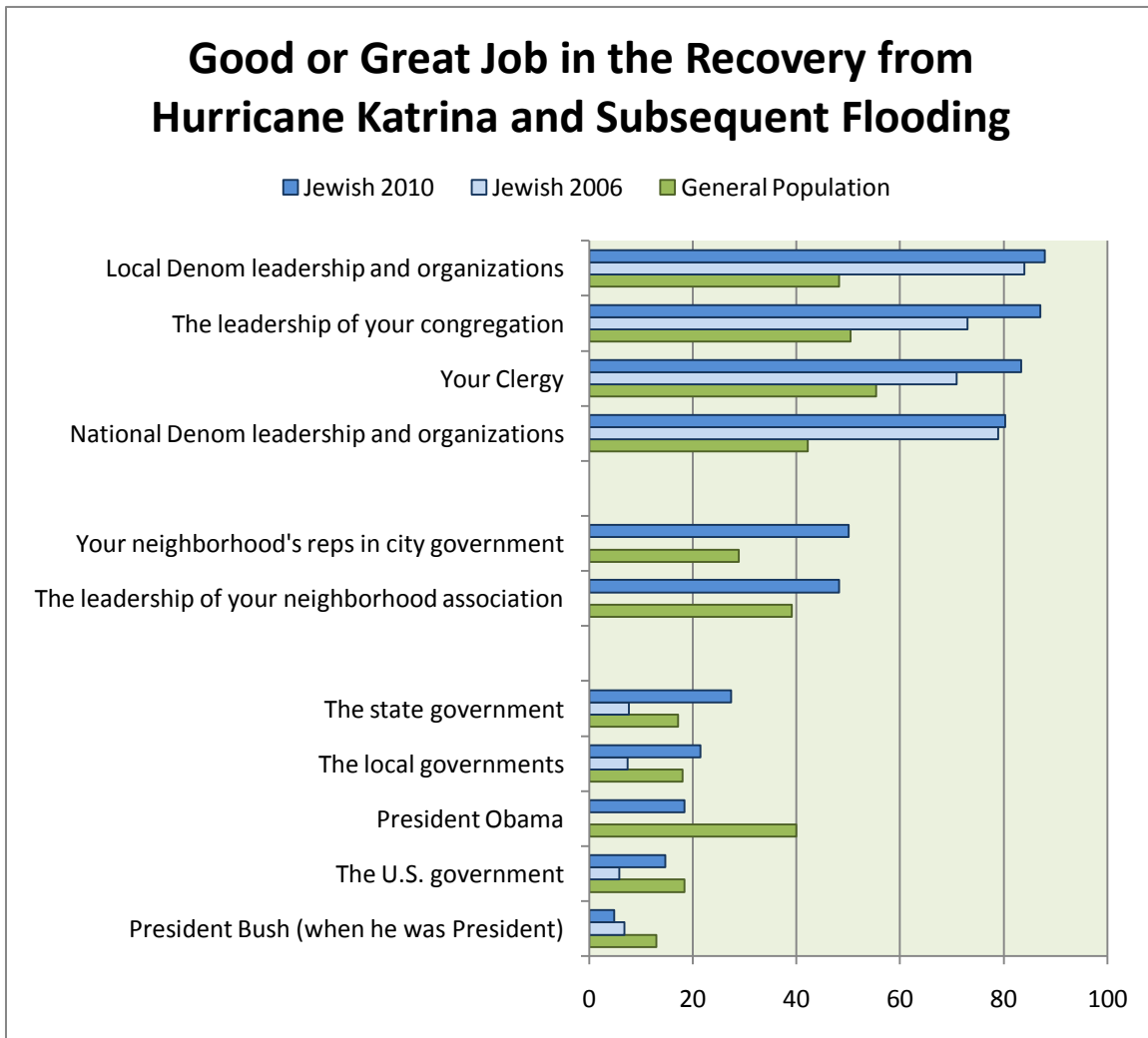
Feelings about Hurricane Recovery

In the 2010 survey, we repeated a number of questions about feelings and evaluations about hurricane recovery. Interestingly, most of the same patterns we saw in 2006 were sustained: Jews remain very satisfied with Jewish community response and very critical of political response; and they are much more likely to experience feelings of support or solidarity than negative feelings. These were the dominant patterns in 2006, and in most cases, they have remained strong in 2010.

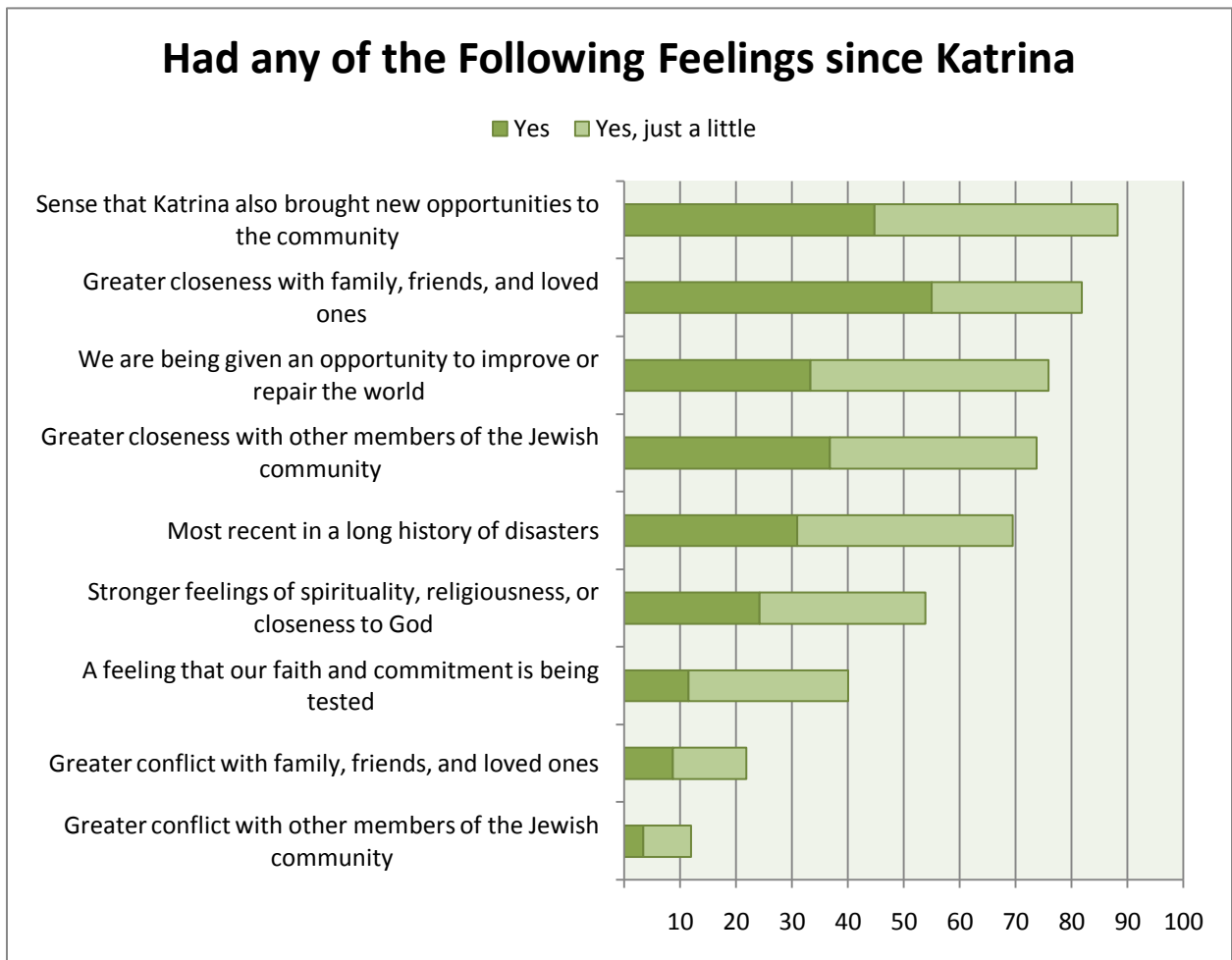
1. Respondents overwhelmingly felt that their Rabbi, congregational and community leaders have done a good job in the recovery; and their evaluation of non-religious nonprofit organizations working in New Orleans is just as positive.
2. Respondents are just as critical of government leaders at all levels of government. President Obama is viewed as better than President Bush, and in his first months in office, Mayor Landrieu is viewed as better than Mayor Nagin.
3. Evaluation of neighborhood leaders is about half way between those of community leaders and political leaders.



4. Evaluations of leadership mostly followed the same patterns from 2006 to 2010, but might be slightly more positive. In particular, evaluations of political leaders are more positive – or rather, less negative, because they remain strongly in negative territory. There has been turnover in office at all three levels (local, state, and Federal), but it is unclear how much role that played.
5. Jewish evaluations are generally more positive than those in the general community. In particular, Jews have been much more positive about their religious and communal leaders than are non-Jews about their counterparts. Yet this same pattern holds with respect to evaluations of non-religious nonprofit organizations working in New Orleans. Jews are also somewhat more positive about their neighborhood leaders, and a bit more positive (less negative) about political leaders. The biggest exception is that general community members are much more positive than Jews about President Obama.



6. Positive general feelings predominate over negative feelings stemming from Hurricane Katrina. Respondents feel greater closeness, rather than conflict, with family, friends, and Jewish community members. They also feel more that we have a chance to improve or repair the world than that our faith is being tested. Interestingly, a new survey item scored highest of all: almost 90 percent of Jewish community members say they have a “sense that Katrina also brought new opportunities to the community.”



7. While good feelings grew slightly from 2006 to 2010, and negative feelings declined, the more dominant pattern is one of stability and continuity. The only large change is that feelings of conflict with family and friends declined by twenty percentage points.

8. In most cases, Jewish community members do not differ greatly from members of the general population. But general community members report higher levels of spirituality and religious feelings. And non-Jews also report higher feelings of conflict with family and friends (that is, higher than the 2010 Jewish levels, but similar to the 2006 Jewish levels).

