

2008-09

JEWISH POPULATION SURVEY

PRELIMINARY FINDINGS:
MELBOURNE & SYDNEY

Analysis prepared by:
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MONASH University
Australian Centre for Jewish Civilisation

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We gratefully acknowledge the expertise and generous commitment of time of our committee members. The Jewish population study is directed by its Melbourne Steering Committee, chaired by Laurence Joseph, with membership comprising Anton Block (Past President, Jewish Community Council of Victoria), David Brous, Dr Nicky Jacobs, Grahame Leonard, Professor Andrew Markus, Dr Miriam Munz and Bruce Salvin. Amanda Goodman and then Naomi Gelbart were the Sydney representatives on this committee. The Sydney Steering Committee is chaired by Jillian Segal and comprises Susi Brieger OAM, Professor Bettina Cass AO, Dr Gary Eckstein, David Knoll, Paul Kaplan and Peter Philippsohn OAM, with Andrew Markus as the Melbourne representative. The project's Technical Advisory Committee is chaired by Andrew Markus and comprises Dr Susan Feldman, Anita Frayman, Dr John Goldlust, Dr Nicky Jacobs, Daniel Leighton, Dr Philip Mendes, Dr Miriam Munz, Professor Bernard Rechter, Irving Saulwick AM and Barbara Szwarc.

Confidential access to databases for the first phase of contact with potential respondents was provided by JCCV, UIA Victoria, Maccabi Victoria and JCA Planning. The weightings for the survey were prepared by John Hinchy, his services made possible *pro bono* by Dhruva Gupta, Managing Director of DBM Consulting Pty. Ltd. The project was undertaken with oversight at its several stages by the Monash University Standing Committee on Ethics in Research Involving Humans.

This report was written by Andrew Markus. Nicky Jacobs took responsibility for analysis of life satisfaction data and assisted with statistical analysis. Tanya Aronov was project co-ordinator during the administration of the survey, undertook analysis of a large and complicated data file and helped compile this publication. Additional assistance in project administration and promotion was provided by Leanne Moss, Abie Munz, Kieran Mitchell, Karen Klein, Miriam Munz, Anita Frayman and Ran Porat. JCA and the Sydney Steering Committee played a key role in the implementation of the online survey.

This first report of the Jewish Population Survey provides a general overview of findings for Melbourne and Sydney. Subsequent reports will develop the analysis (including consideration of changing patterns revealed by close examination of earlier Melbourne surveys) and consider other centres of Jewish population in Australia and New Zealand. If organisations require specific information they should contact the authors at the Australian Centre for Jewish Civilisation, Monash University.

EXECUTIVE SUMMARY

The key points to emerge from this survey are:

- There is a very strong **sense of Jewish identification**; depending on definition, between 80% and 90% of respondents see their 'Jewishness' as an important or defining characteristic of their lives.
- A distinguishing characteristic of Jews in Australia is the **connectedness of families**. Over 70% of respondents indicated that they spent Friday evening Sabbath with their family every week or most weeks.
- Support for **Israel** unifies the Jewish community. There is evidence of division of opinion in response to many issues, but much of the difference disappears when Israel is considered; close to 80% of respondents indicated that they regarded themselves as Zionist, while only 13% did not. There are, however, a wide range of views on the policy to be followed in pursuit of peace with Palestinians.
- There is a relatively high level of **discrimination**, understood in terms of antisemitism, reported by Jewish Australians. Of those who have experienced antisemitism in Australia (59% of respondents), 45% in Melbourne and 45% in Sydney reported one or more incidents in the last twelve months.
- When asked about the extent of change in **antisemitism** in Australia over the last five years, 45% were of the view that it was about the same as five years ago. But those who thought that it was less of a problem were outnumbered more than six to one by those who considered antisemitism to be 'worse' or 'much worse'.
- Generally there was strong support for the **Jewish community**. Only 20% of respondents indicated that they felt no connection (or only a 'slight' connection) with the community. A larger proportion of one third, however, indicated that they could 'never' or 'hardly ever' have a say on issues that were important to them.
- Comparison of the outlook of **Jewish day school** graduates with those who had no Jewish day school education indicates a marked differentiation. But closer examination points to factors additional to the type of school attended in the shaping of identity, two of which are considered in this report: religion (or its absence) in the parental home, and involvement in UJEB/BJE supplementary classes or secular youth groups. Differentiation in outlook and reported behaviour is most evident when those of religious background who attended a Jewish day school are compared with those of secular background who attended a non-Jewish school.
- Almost nine out of ten respondents indicated that they were very satisfied or satisfied with their 'life as a whole', a marginally higher level than is indicated by general Australian surveys. Consideration of a range of variables with possible impact on **life satisfaction** indicated that socio-economic status produced the largest variation.
- While **poverty** is at a relatively low level within the Jewish population, those at greatest risk by a large margin are those unable to work because of a disability.
- A comparison of **immigrants** from South Africa, the Former Soviet Union (FSU) and Israel highlights differences in experience – and the range and extent of problems faced by FSU immigrants, including serious difficulty finding employment, obtaining recognition of qualifications and inadequate income. Notwithstanding difficulties experienced, FSU-born together with South Africa-born, indicated a high level of satisfaction with their lives in Australia compared to their former homelands. A majority of the Israel-born also indicated satisfaction, but there was more equivocation in their responses.

INTRODUCTION

This report presents the preliminary findings for Melbourne and Sydney of the Gen08 Jewish population survey which was conducted from September 2008 to April 2009 in Australia and New Zealand. Gen08 was the first national and cross-national survey undertaken in the two countries. A lengthy questionnaire of some 144 questions was completed by over 6200 respondents. Details of the respondent profile are contained in the methodological note at the end of the report.

This report of the preliminary findings for Melbourne and Sydney, based on 5100 completed surveys, deals with three sets of issues. First, it considers six thematic areas: sense of identity; sense of community, including connectedness and disconnectedness; perceptions and experience of antisemitism; attitudes to Israel; education; and life satisfaction. It then considers the impact, necessarily briefly, of two cross-cutting variables: patterns of religious (and non-religious) identification and birthplace, with reference to three major immigrant groups, most of whose members arrived over the last three decades. It also considers issues related to the incidence of poverty. The third section looks at key findings in the context of change over time, benchmarking findings against earlier survey work conducted in Melbourne, and compares the findings for Melbourne and Sydney with some major Jewish population centres in the Diaspora.

Who was considered Jewish?

The study included those aged 18 and above who saw themselves as 'Jewish in any way at all'.

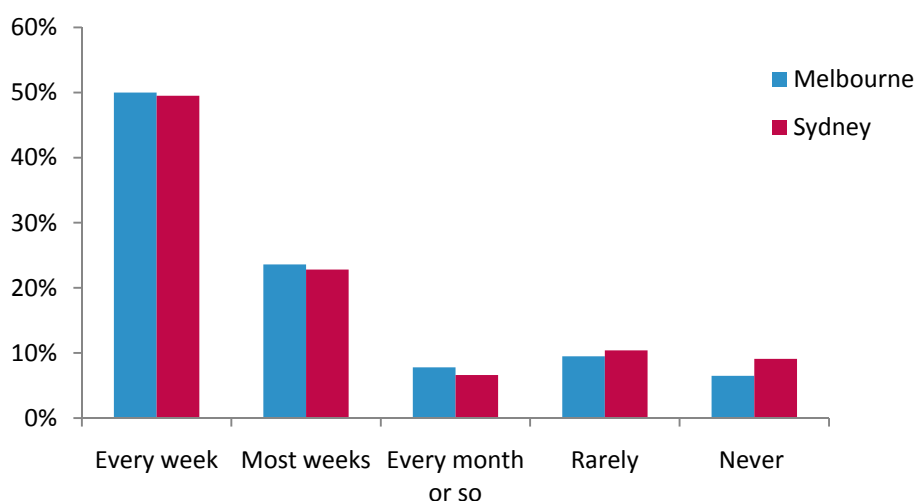
JEWISH IDENTITY

A major finding of the survey is the strength of Jewish identity – a finding that largely holds consistently across age groups.

When asked ‘how important is being Jewish in your life today?’ close to 90% of respondents in Melbourne and Sydney indicated that being Jewish was ‘very important’ or ‘important’. When a more narrowly directed question asked respondents ‘which best expresses your sense of being Jewish?’, 27% indicated that it was a ‘central element’ in their lives and 51% that it was a ‘significant element’. Taking these two questions together and depending on definition, **between 80% and 90% of respondents see their ‘Jewishness’ as an important defining characteristic of their lives.**

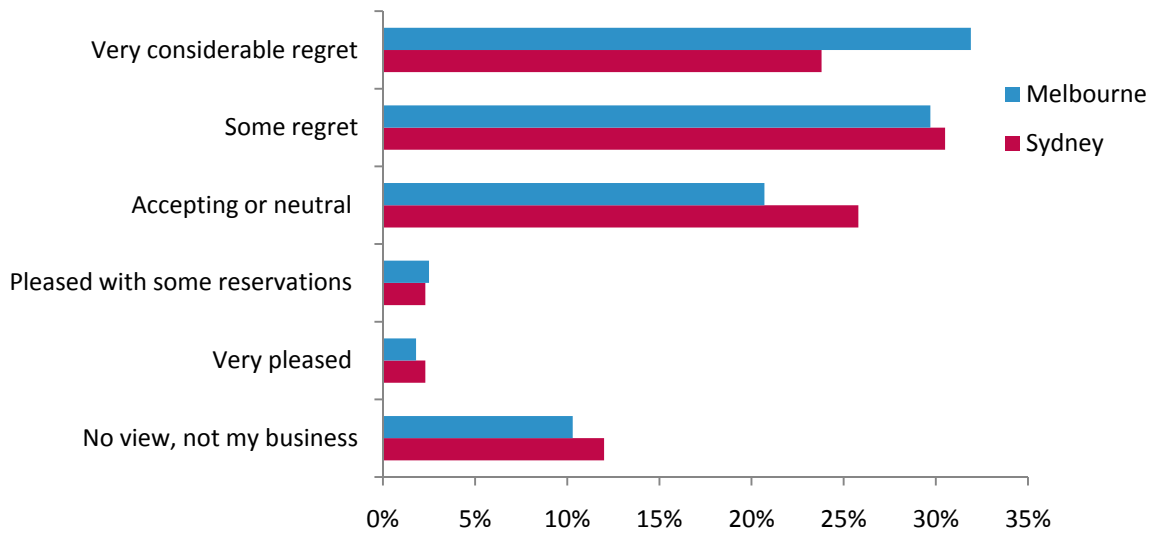
An important distinguishing characteristic of Jews in Australian society is the strength of family ties. In both Melbourne and Sydney more than 70% of respondents indicated that they spent Friday evening Sabbath with their family on a regular basis, with 50% of respondents indicating that they spent ‘every week’ with their family and 23% ‘most weeks’. Of those who indicated that they observed Sabbath, 8% did ‘not observe any rituals’, 75% ‘observe some rituals’, and 15% indicated ‘completely strict observance’.

Figure 1: How often do you spend Friday night Sabbath with your family?



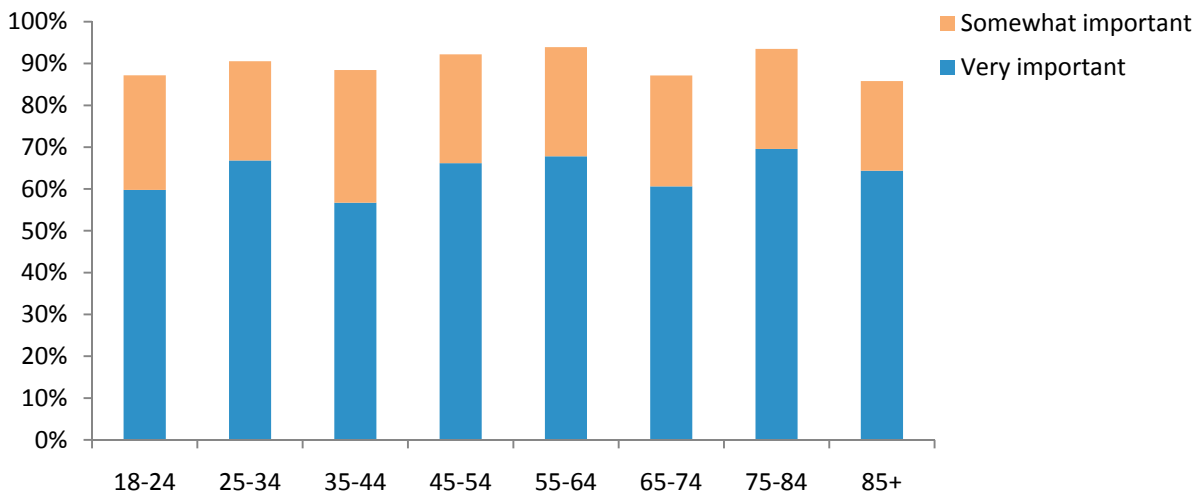
Indicating the strength of feeling supportive of Jewish continuity, only a small minority responded that news of intermarriage in the community left them ‘pleased’ or ‘accepting or neutral’: thus 4% indicated that they were ‘very pleased’ or ‘pleased with some reservations’ with intermarriage, 23% were ‘accepting or neutral’ and a further 11% had ‘no view’, it was not their business. **A majority, close to 60%, indicated that they regarded intermarriage with regret or considerable regret.** When those with children were asked for their views concerning intermarriage, a further 10% (or 70% in total) indicated that they would view with regret the marriage of one of their children to a non-Jewish person.

Figure 2: When you hear about intermarriage in the community, how do you feel?



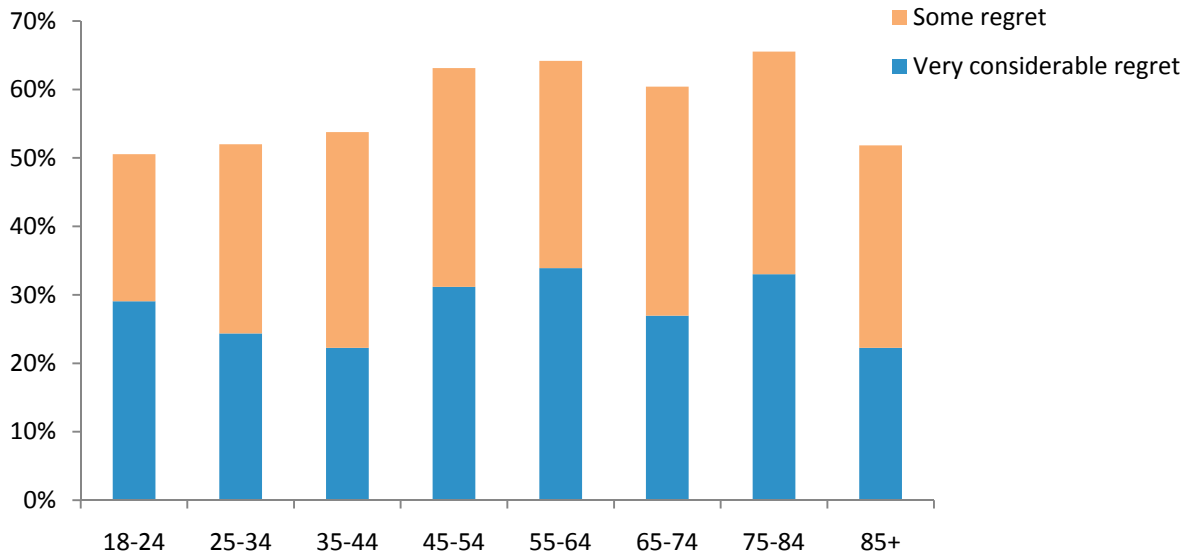
When attitudes across age groups were considered, a large degree of consistency was found with regard to importance of Judaism, as indicated in Figure 3. This consistency was largely maintained when intermarriage was raised, although a division was evident between those aged 18-44 and 45-84; around 50% of those in the younger age groups indicated regret, compared with over 60% of those aged 45-84.

Figure 3: How important is being Jewish in your life today? Cross-tabulated by age¹



¹ Unless results for Melbourne and Sydney are specified, data for the two cities is aggregated in this report. The number of respondents in the age categories is 18-24, 460; 25-34, 677; 35-44, 701; 45-54, 857; 55-64, 938; 65-74, 476; 75-84, 414; 85+, 274.

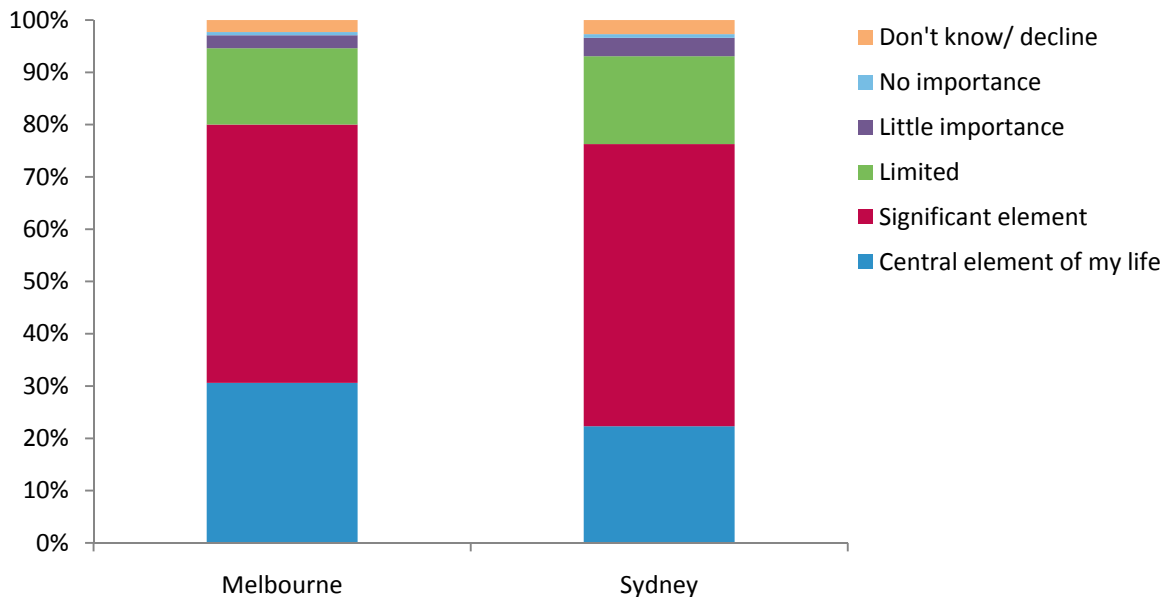
Figure 4: When you hear about intermarriage in the community, how do you feel? Cross-tabulated by age



Melbourne and Sydney

Results for Melbourne and Sydney followed a similar pattern on most questions – but with one important difference. There was a tendency for a higher proportion of Melbourne Jews to agree with the strongest affirmations of Jewish identity. Thus 67% in Melbourne and 62% in Sydney indicated that being Jewish was ‘very important’ in their lives; 32% in Melbourne and 22% in Sydney that being Jewish was ‘a central element’ in their lives; 33% in Melbourne and 23% in Sydney indicated ‘very considerable regret’ at the news of intermarriage in the community. On the frequency of Sabbath observance with their families, there was no difference – 50% of respondents in both cities indicated observance with families ‘every week’ and 23% on ‘most weeks’.

Figure 5: Which of the following best expresses your sense of being Jewish?

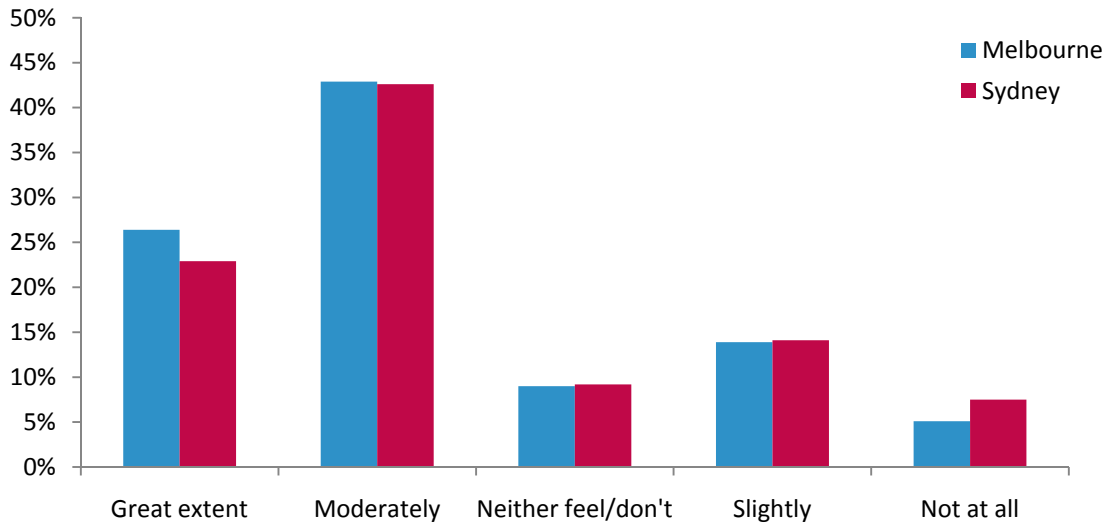


As a means of validating this finding, cross-checks were undertaken within sub-sets of respondents, providing further scope to compare the two cities. The differentiation of response was consistently maintained in the sub-groups. Thus the responses within four sub-groups (two socio-economic, comprising those describing themselves as 'prosperous' and 'living very comfortably', and two religious, the 'Modern Orthodox' and 'Traditional') were considered for the question 'Which of the following best expresses your sense of being Jewish?' In each sub-group a higher proportion of Melbourne residents opted for the first choice, 'it is a central element in my life'.

JEWISH COMMUNITY

Two thirds of respondents indicated that they felt connected to the Jewish community to a ‘great’ (25%) or ‘moderate extent’ (43%); 9% were neutral, 14% only felt a slight connection, while 6% indicated no connection at all.

Figure 6: How connected do you feel to Jewish communal life?



The combined ‘slight’ or ‘not at all’ proportion comprised 19% in Melbourne, 22% in Sydney. These respondents were asked a follow-up question, asking for their reasons for lack of connectedness. Answers were widely dispersed, with a similar pattern in Melbourne and Sydney. The two most common, with an almost equal number, were a feeling that the community leadership did not represent their views and that they lived outside the Jewish neighbourhoods. Of the total sample, however, those providing these responses relating to leadership and residence totalled 458 out of 5100 respondents, or less than 5% in each case. The next ranked reasons for lack of connectedness concerned financial position, marriage to a non-Jewish person and immigrant status.

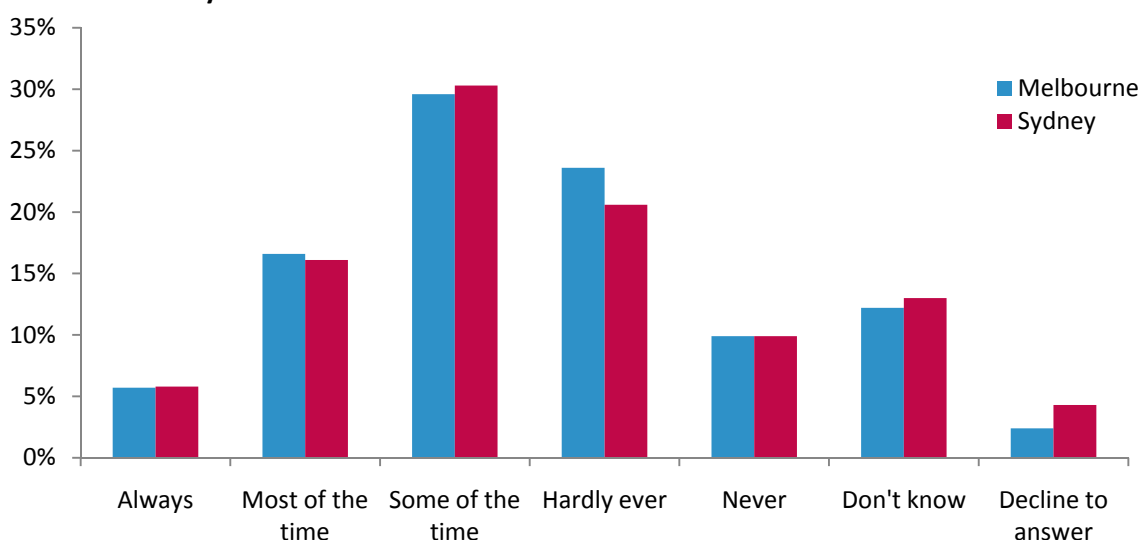
Table 1: Which factors have led you to feel that you are not (or only slightly) part of the community?

Not connected	20.1%
Reasons for not feeling connected	
Views different from leadership	4.8%
Live outside the Jewish neighbourhoods	4.7%
Financial	2.7%
Partner not Jewish	2.4%
Immigrant	2.2%
Not Zionist	1.8%
Children not Jewish	0.8%
Sexual identity	0.8%
N	5101

In Melbourne, there have been assertions that there are problems with community leadership, as a recent writer in the *Australian Jewish News* observed: ‘As the mountains of anecdotal evidence demonstrate, there is an unusually high degree of dissatisfaction with the JCCV and communal leadership in general’ (Yoram Symons, *AJN*, 3 July 09). **The survey, however, does not provide evidence of widespread disaffection.** As has been noted, only 5% of respondents indicated a sense of disconnectedness because of the views of the community leadership and a further 2% because they were not Zionists.

In response to a second question, however, **a substantial minority indicated that they lacked influence in community decisions.** Gen08 asked respondents if they felt that they could have a say in the Jewish community on issues that were important to them. Slightly more than half of the respondents indicated that they felt they could have a say ‘always’ (6%), ‘most’ (16%) or ‘some of the time’ (30%). The combined ‘always’ and ‘most of the time’ response of 22% is lower than the finding of a 2006 Australian Bureau of Statistics Survey which found that 29% of Australians reported that they were able to have a say in their community on important issues all or most of the time.² A substantial minority of respondents felt they could ‘hardly ever’ (21%) or ‘never’ (10%) have a say. A further relatively high proportion indicated that they did not know (13%) or declined to answer (3%).

Figure 7: On issues that are important to you, do you feel that you are able to have a say in the Jewish community?



Further questions asked for indication of the major strengths and problems facing the Jewish community. Respondents had the option to choose five factors from a list of 14 strengths; after selecting the five factors they were asked to rank them, from first to fifth.³ There was marked difference between Melbourne and Sydney in the first preference. **‘Support for Israel’ was the most popular first ranked choice in Melbourne**, chosen by 21% of respondents. The second and third ranked choices were the ‘very welcoming community’ and the passing on of traditions across the generations. But **in Sydney, the success of fundraising ranked first and third**: the raising of funds to support community organisations (20%) and the less fortunate (13%). Support for Israel (15%) ranked second.

² Australian Social Inclusion Board, *A Compendium of Social Inclusion indicators* (2009), pp.41-2

³ The following discussion of ranked strengths and problems does not include respondents to the print version of the survey as a significant number of these respondents did not provide rankings.

Table 2: What do you see as the major strengths of the Jewish community in Melbourne/Sydney, first preferences, ranked

	Rank	First preference	
		Melbourne	Sydney
There is support for Israel	1/2	20.8%	15.4%
Traditions are passed from one generation to the next	2/4	18.1%	11.0%
is a very welcoming community	3/6	14.3%	9.1%
Funds are raised to support the less fortunate	4/3	10.4%	13.3%
There is support in times of difficulty	5	9.6%	10.4%
Funds are raised to support community organisations	6/1	7.0%	19.7%
N		2235	1612

When respondents were asked to select and rank five factors from a list of 15 relating to major problems or challenges facing the Jewish community, there was greater agreement between Melbourne and Sydney. **The problem of intermarriage and assimilation was the standout first choice**, selected by 32% in Sydney and 27% in Melbourne. Division between religious and secular Jews and the rejection by young people of traditions of Jewish life ranked second and third. The fourth ranked factor in Melbourne was growing antisemitism and prejudice against Jews (9%), in Sydney it was the division between rich and poor (7%).

Table 3: What do you see as the major problems or challenges, if any, facing the Jewish community in Melbourne/Sydney, first preferences, ranked

	Rank	First preference	
		Melbourne	Sydney
Intermarriage, assimilation	1	26.7%	31.6%
Division between religious and secular Jews	2	14.2%	13.3%
Young people reject the traditions of Jewish life	3	9.4%	9.9%
Growing antisemitism, prejudice against Jews	4/5	8.8%	6.5%
Duplication of community organisations, services	5/	6.3%	
Division between the rich and poor	6/4	5.9%	7.4%
Too few people volunteer	/6		5.7%
N		2177	1615

With all five choices were aggregated, a further variation is evident; the ‘duplication of community organisations and services’ was noted as a problem by over a quarter of respondents (26%) in Melbourne, a markedly lower 18% in Sydney. The differences between Melbourne and Sydney – namely, the perceived effectiveness in Sydney of fundraising and the lower proportion concerned with duplication of organisations and services – may be explained by the success of the Jewish Communal Appeal model.

DISCONNECTEDNESS

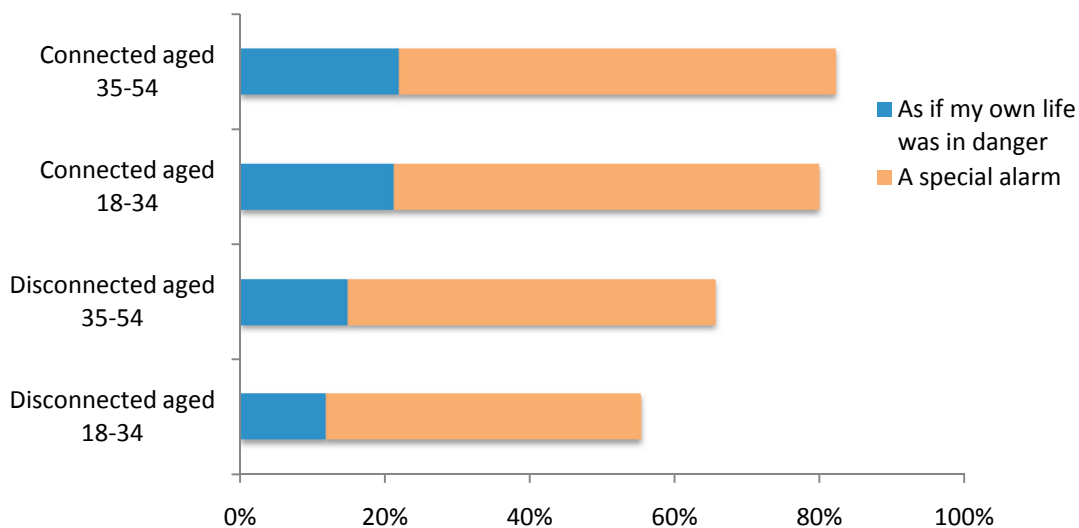
Gen08, with 5100 respondents in Melbourne and Sydney, provides the opportunity to explore the attitudes of the minority who indicated little sense of connection to the Jewish community.

The responses of those who indicated that they were 'only slightly' or 'not at all' connected were contrasted with those who felt connected 'to a great extent' or 'to a moderate extent'. Two age groups, 18-34 and 35-54, were considered, with results combined for Melbourne and Sydney to yield a more reliable sample. Within these age groups there were over 560 respondents who identified as 'disconnected', of whom 214 were aged 18-34; the 'connected' comprised some 1800 respondents, of whom 779 were aged 18-34.

A marked contrast was found in response to a number of questions, with the lowest level of differentiation when attitude to Israel and sense of Jewish identity were considered.

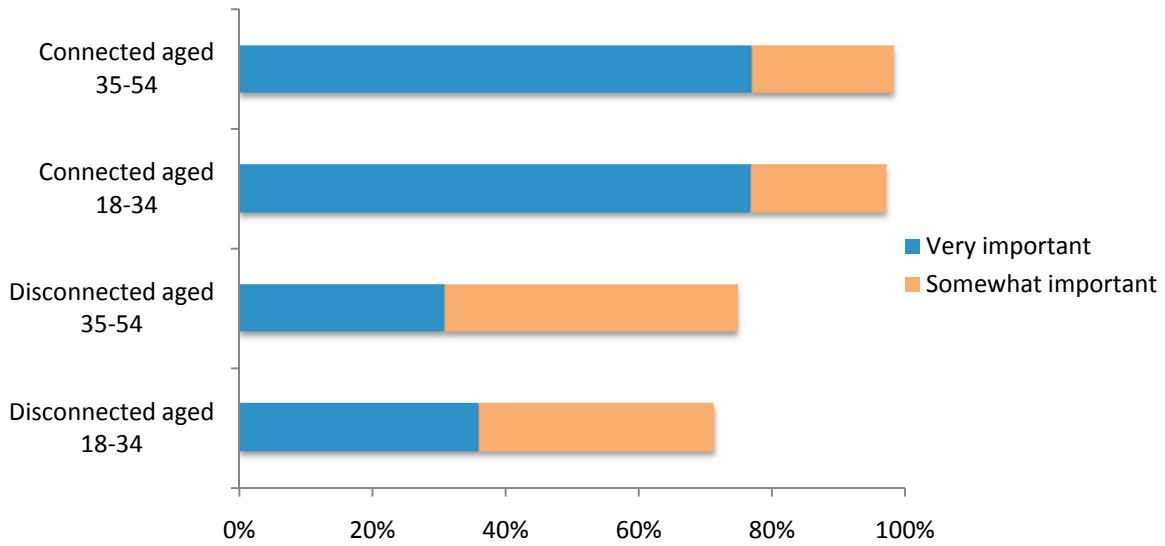
Identification as a Zionist was in the range 85%-90% among the connected, 60%-65% among the disconnected, with the younger age group at the lower end of this range. While some 80% of respondents who identified as connected indicated a 'special alarm' or a 'reaction so strong that it was almost the same as if their own life was in danger', 55% of the disconnected aged 18-34 and 66% aged 35-54 indicated a similar level of concern.

Figure 8: When international events put Israel in danger, which one of the following best describes how you feel?



When importance of being Jewish was considered, the combined 'very important' and 'somewhat important' responses indicated a differentiation of 25%-30% between the connected and disconnected, with an even more marked differentiation at the level of the strongest response, 'very important'.

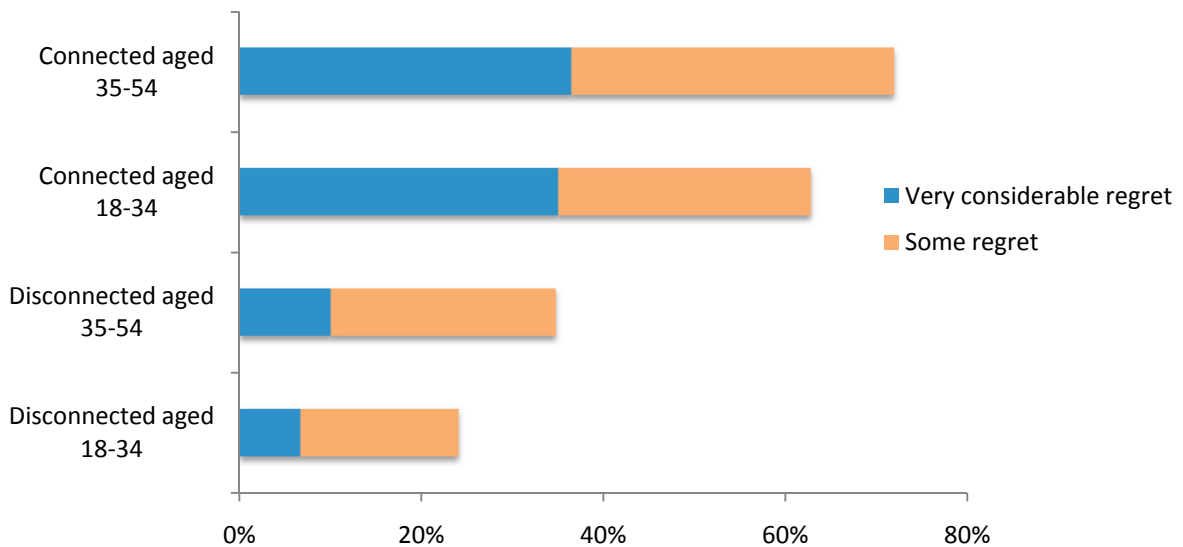
Figure 9: How important is being Jewish in your life today?



Divergence was most marked when friendship patterns and intermarriage were considered.

Among the connected, close to 68% of respondents indicated that 'all' or 'nearly all' of their friends were Jewish, compared to around 36% of the disconnected. With regard to attitudes towards intermarriage, difference was evident within each group by age, but the contrast between the two groups was more marked. Of those aged 18-34 and disconnected, less than 25% considered intermarriage with a degree of regret, compared to over 60% of those aged 18-34 among the connected; for those aged 35-54 the variance was from close to 35% to over 70%.

Figure 10: When you hear about intermarriage in the community, how do you feel?



ANTISEMITISM

There are a number of indicators of the extent of discriminatory behaviour in Australian society. One of these, the 2007 Scanlon Foundation Social Cohesion Survey, found that almost one quarter (26%) of Australians had experienced discrimination as a consequence of their national or ethnic background and less than one in ten (8%) on the basis of their religion. Almost one in ten (9%) of Australians reported having encountered discrimination in the last twelve months on the basis of their national or ethnic background or their religion.⁴

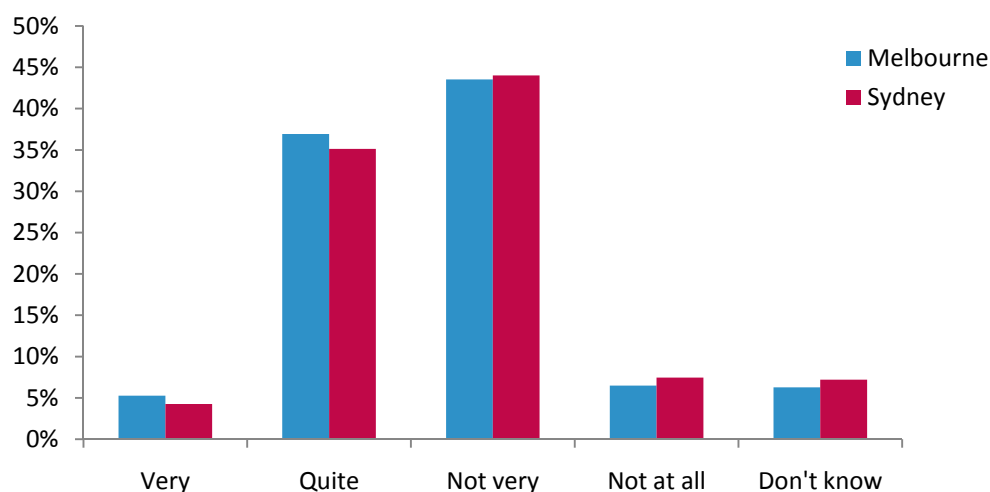
There is a much higher level of discrimination, understood in terms of antisemitism, reported by Jewish respondents. In Melbourne 60% and in Sydney 57% of respondents indicated experience of antisemitism in Australia. Of these, **45.1% in Melbourne and 44.9% in Sydney reported one or more incidents of antisemitism over the last twelve months.**

Antisemitism was not defined in the Gen08 survey and responses were based on individual perceptions of antisemitic behaviour, ranging from comments made in conversation to physical assault; when referring to incidents of antisemitism very few responses were concerned with media coverage. The most common form of antisemitism reported (as in the Social Cohesion Survey) was 'verbal abuse' (64% of the reported cases in the two cities), followed by graffiti and vandalism (23%). Some 5% of respondents who reported incidents of antisemitism specified physical assault (more frequently reported in Melbourne than Sydney). The reported antisemitic incidents were most likely to occur 'on the street' (19%), followed by 'place of work', including application for work (11%), 'at a sporting event as a spectator or participant' (7%), and at school or university (combined 14%). The other most frequently mentioned occurrences were 'outside a Jewish building' (6%), and in social contexts, such as 'in conversation' (3%).

A large minority (41% in Melbourne, 39% in Sydney) were of the view that antisemitism was a 'very serious' or 'quite serious' problem, close to 50% considered that antisemitism was 'not a very serious problem' or 'not a serious problem at all'; the remaining 10% indicated that they did not know or declined to answer. While there was relatively little difference across age groups, those aged 18-24 were most likely to view antisemitism as 'very serious'. When the 'very serious' and 'quite serious' responses were combined, the highest level of agreement was among those aged 45-54 (46%), followed by a similar level of response among those aged 18-44 (43%). Contrary to the assumption that the elderly are the most likely to be concerned, a relatively low 38% of those aged 65-74 and 36% aged 75-84 viewed antisemitism as 'very serious' and 'quite serious'. **The highest proportion (7%) reporting the experience of at least one antisemitic incident a month were aged 18-24, more than double for any other age group.**

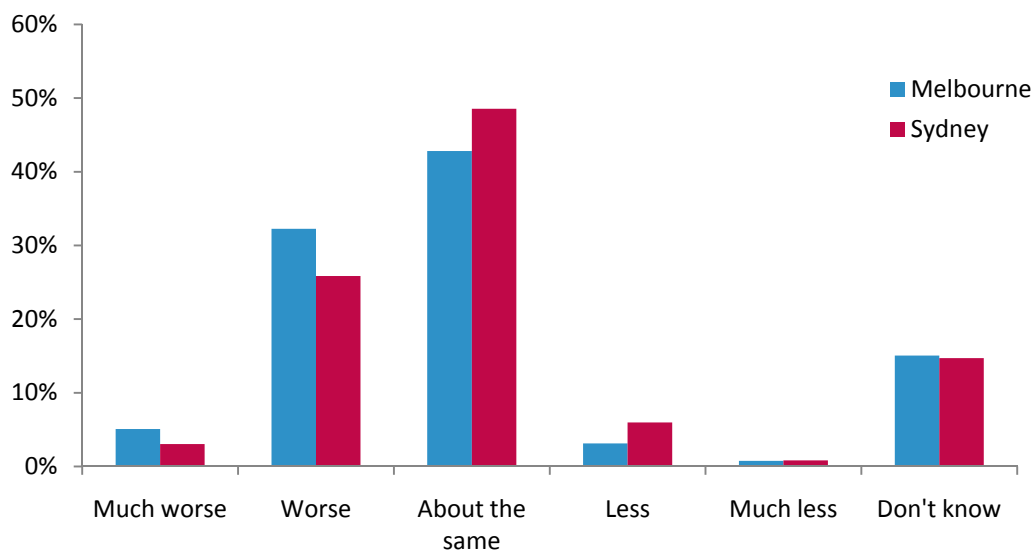
⁴ Andrew Markus and Arunachalam Dharmalingam, *Mapping Social Cohesion: The Scanlon Foundation Surveys* (2007), p.61

Figure 11: How serious would you say antisemitism is in Australia today?



When asked about the extent of change, if any, in antisemitism in Australia over the last five years, 45% were of the view that it was ‘about the same’ as it was five years ago (43% Melbourne, 49% Sydney). But **the proportion who thought that it was ‘less of a problem’ (4%) were outnumbered more than six to one (34%) by those who considered antisemitism to be ‘worse’ or ‘much worse’.**

Figure 12: Do you feel antisemitism is worse, about the same or less than it was five years ago?



More than a quarter of respondents (28% in Melbourne, 26% in Sydney) indicated that concern over antisemitism had influenced their actions over the last five years, for example leading them to decide not to attend a public function or to be more careful in public places.

ISRAEL

It is common for visitors to Australia to comment on the strength of identification with Israel and Zionism within the Jewish communities. Thus Professor Fania Oz-Salzberger, holder of joint professorial appointments at Monash (the Leon Liberman Chair in Modern Israel Studies) and Haifa Universities, recently observed:

I am yet to find a single Australian Jew who is indifferent towards Israel. There is a level of proximity here that one cannot find amid British or American Jewry, where many individuals are unstirred by their Jewish ancestry, uninvolved with Israel, or both. I like telling my Jewish-Australian friends that they are first cousins to us Israelis, while many other communities are second cousins at best. (AJN, 5 June 2009)

Eighty per cent of respondents indicated that they regarded themselves as Zionist, while only 13% did not; a further 7% indicated that they did not know, or declined to answer. The relative proportions in Melbourne and Sydney were almost identical, with a marginally higher proportion (82%, 78%) identifying as Zionist in Melbourne.

Some variation is evident when the level of highest educational attainment is considered. The highest proportion indicating that they regarded themselves as Zionist were those with some tertiary study or a completed Bachelor degree. The lowest proportions were among those with trade or apprenticeship level qualifications, a Diploma or PhD.

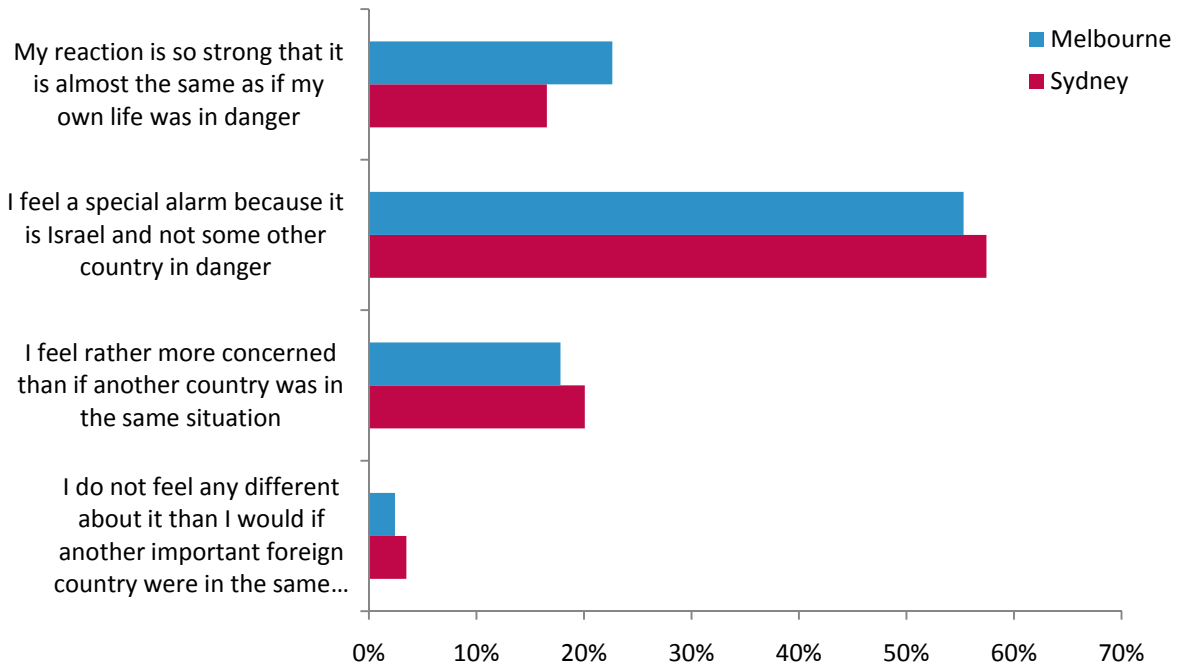
Table 4: Do you regard yourself as a Zionist?⁵ Cross-tabulated by highest level of educational attainment, Melbourne and Sydney

	Highest level of formal education							
	Year 11-12	Trade or apprenticeship	Diploma	Some tertiary	Bachelor degree	Postgraduate diploma	Masters degree	PhD
Yes	80.9%	70.7%	74.1%	85.1%	84.4%	81.8%	83.7%	77.4%
No	11.8%	18.0%	16.2%	10.4%	10.6%	11.5%	11.3%	14.5%
Don't know/ Decline to answer	7.3%	11.3%	9.7%	4.5%	5.0%	6.8%	4.9%	8.1%
N	560	75	384	503	1519	891	635	207

When asked for their reaction to international events which put Israel in danger, a large majority indicated that they felt a 'special alarm' (56%) or as if their own life was in danger (20%).

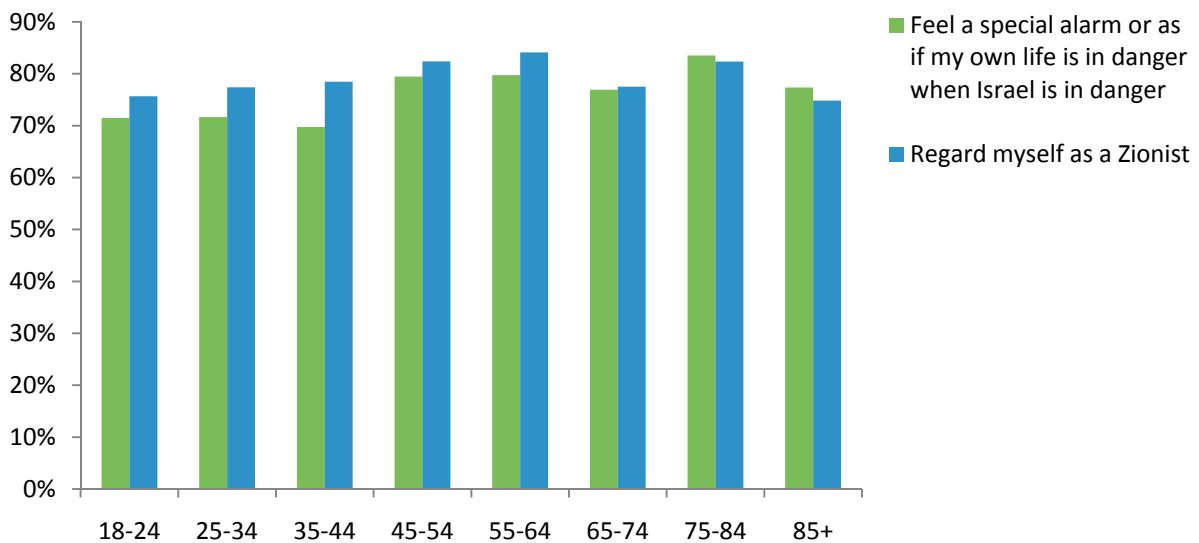
⁵ The question on Zionism was worded: 'Do you regard yourself as a Zionist? By the term Zionist we mean that you feel connected to the Jewish people, to Jewish history, culture and beliefs, the Hebrew language and the Jewish homeland, Israel.'

Figure 13: When international events put Israel in danger, which one of the following best describes how you feel?



Across age groups there is a large measure of consistency in identification with Zionism, with the highest level among those aged 45-64, but with a narrow band of variation in the range 75%-85%. This level of consistency (or correlation) is maintained when the two questions – identification with Zionism and concern when international events put Israel in danger – are placed side by side.

Figure 14: Zionism and reaction ‘when international events put Israel in danger’, cross-tabulated by age



Indicative of the level of engagement with Israel, some 63% kept up with events in Israel ‘a lot’ or ‘to quite a large extent’. **Only 2% of respondents in Melbourne and 5% in Sydney indicated total disinterest**, in that they kept up with events in Israel ‘not at all’.

In terms of personal contact, **74% of respondents have relatives and 53% close friends living in Israel. Eighty six per cent of respondents had visited Israel, with 50% in Melbourne and 45% in Sydney indicating that they had visited three or more times.** A significant proportion of the community undertakes regular visits. Thus in the last four years, more than four out of ten respondents had visited Israel.

Excluding respondents born in Israel, the most common length of stay in Israel was ‘two to four weeks’ (32%); 28% of visits were for ‘one to three months’, 15% for ‘four to twelve months’, and 14% of respondents had spent ‘more than one year’ in Israel.

To obtain an indication of views of the peace process, respondents were asked what proportion of settlements in the West Bank Israel should be willing to dismantle as part of a permanent settlement. Responses on a five point scale ranging from ‘all settlements’ to ‘none’ indicated divided views, with a similar distribution of attitudes in Melbourne and Sydney, including a high proportion (18%) who indicated that they ‘do not know’. Close to one-third responded that they favoured ‘few’ or ‘no’ settlements being dismantled, a marginally smaller proportion favoured dismantling ‘all’ or ‘most’, while close to one in five responded ‘dismantle some’.

Table 5: What proportion of settlements in the West Bank should Israel be willing to dismantle as part of a permanent settlement?

	Melbourne	Sydney
Dismantle all or most	29%	29%
Dismantle some	18%	18%
Dismantle few or none	32%	29%
Don't know	17%	19%
Decline to answer	4%	6%
N	2932	2169

EDUCATION

Education is seen as a key issue for the future of Jewish life in Australia, an issue much discussed in the context of the pressure of rising institutional costs and school fees. The Gen08 survey enables this issue to be considered at a level of detail rarely possible.

First, the survey provides evidence of views on the strengths and weaknesses of the day schools. The survey asked respondents to select key advantages and weaknesses and then to rank their selections in order of importance, from first to fifth. Tables 6 and 7 indicate the top ranked first and second preferences for Melbourne and Sydney.⁶ Of advantages, **the strengthening of Jewish identity was, by a large margin, the factor of first choice**; the encouragement of Jewish friendship was a clear second option, followed by the quality of academic education. A combined 75% of respondents chose strengthening of Jewish identity as their first or second preference.

Table 6: What do you consider to be the main advantages (if any) of full-time Jewish schooling? First and second preferences, ranked

	First preference			Second preference		
	Rank	Melbourne	Sydney	Rank	Melbourne	Sydney
Strengthens Jewish identity	1	56.8%	55.3%	2	19.5%	19.1%
Encourages the development of Jewish friendships	2	14.5%	14.8%	1	30.4%	30.3%
Provides a strong academic education; outstanding results for university entry	3	8.9%	10.2%	3	12.2%	11.7%
Encourages Jewish observance	4	5.1%	3.7%	4	11.0%	10.4%
Education takes place in a Jewish environment	5	4.6%	5.4%	5/6	10.2%	7.8%
Teaches knowledge of Hebrew	6	2.2%	3.0%	6/5	7.0%	8.0%
N		2314	1726		2088	1544

When disadvantages were considered, there was no stand-out selection. The similarity in Melbourne and Sydney opinion was still evident, but in Melbourne the cost of schooling was the first ranked disadvantage, in Sydney it was the ‘artificial separation of Jews from other Australians’. When the top two preferences are combined, 40% of Melbourne respondents and almost 50% of Sydney respondents saw the ‘separation of Jews from other Australians’ as the main disadvantage. (In another section of the survey, respondents with children under the age of 21 were asked if the cost of school fees had ever prevented them from sending one or more of their children to Jewish day schools; both in both Melbourne and Sydney 27% of respondents answered yes, 62% no, while 11% declined to answer or did not know.)

⁶ The following discussion of ranked advantages and disadvantages does not include respondents to the print version of the survey as a significant number of these respondents did not provide rankings.

**Table 7: What do you consider to be the main disadvantages (if any) of full-time Jewish schooling?
First and second preferences, ranked**

	First preference			Second preference		
	Rank	Melbourne	Sydney	Rank	Melbourne	Sydney
Too expensive; not good value for money	1/2	26.8%	19.6%	4	10.6%	10.4%
Artificially separates Jews from other Australians	2/1	23.0%	28.3%	1	16.6%	20.2%
Does not prepare students for their lives after school	3	10.7%	9.7%	2/3	15.2%	12.6%
Too religious	4	5.1%	7.9%	/5		8.1%
Too elitist	5	5.1%	6.6%	3/2	15.1%	14.7%
Limited subject choice	6	5.0%	3.6%			
Poor discipline				5/	8.4%	
Lack of sport/ other extra-curricular activities				6	7.4%	7.6%
N		2045	1615		1611	1273

The survey provides scope to compare the attitudes of Jewish day school graduates with those who had no Jewish day school education. Respondents aged between 18-54 who were born in Australia or who arrived in Australia under the age of 10 were considered, divided between (a) those who spent a minimum of three years in a Jewish day school at primary and three years at secondary level (a minimum of six years of Jewish education in total) and (b) those who spent no years in a Jewish day school. As demonstrated in Table 8, there is a marked differentiation by type of school attended, together with some difference between Melbourne and Sydney. This differentiation is most evident in stated knowledge of Hebrew and friendship patterns. Differentiation is of the order of 20% in response to questions of identity, and almost at that level on views of intermarriage and identification as a Zionist.

Table 8: Selected questions by type of school attended

	Attended Jewish day school		Did not attend Jewish day school	
	Melbourne	Sydney	Melbourne	Sydney
How well can you read Hebrew? 'Very well' or 'well'	76%	72%	26%	24%
Proportion of close friends who are Jewish: 'all' or 'nearly all'	72%	67%	43%	39%
Sense of being Jewish: 'it is a central element in my life'	42%	36%	21%	18%
Importance of being Jewish: 'very important'	73%	73%	53%	49%
View of intermarriage: 'very considerable regret' or 'some regret'	69%	61%	52%	43%
Are you a Zionist? 'Yes'	86%	85%	67%	68%
N	660	280	274	335

Further analysis of responses indicates that the differentiation of attitudes is not as simple or clear cut as the above comparison indicates. There are two other variables of significance which are explored in the following discussion. These are: (i) religious observance (or absence of) in the parental home, and (ii) attendance in UJEB/BJE classes or secular youth groups by those who did not attend Jewish day school. In this analysis, which is concerned to explore sub-groups, Melbourne and Sydney data are combined to increase sample reliability.

The categories for comparison are the following:⁷

- (1) Attended Jewish day school⁸ and Jewish religious background.⁹
- (2) Attended Jewish day school and secular background.
- (3) Did not attend Jewish day school¹⁰ and Jewish religious background.
- (4) Did not attend Jewish day school and secular background.
- (5) Did not attend Jewish day school and attended UJEB or BJE for at least 3 years.¹¹
- (6) Did not attend Jewish day school and attended a secular youth group, Habonim Dror, Hashomer Hatzair or Skif.

For the age groups analysed, the following proportion of respondents from a Jewish religious background had at least six years of Jewish education: Strictly Orthodox 100%, Modern Orthodox 85%, Traditional 67% and Progressive 23%.

This analysis reveals three patterns. First, with regard to some of the issues considered, including speaking, reading and understanding Hebrew, the marked differentiation between attendance at Jewish and non-Jewish schools is maintained, most evidently in the ability to speak Hebrew.

⁷ The number of respondents in these categories are: [1] 786; [2] 94; [3] 383; [4] 166; [5] 219; [6] 194.

⁸ Sub-sample aged 18-54, born in Australia or arrived in Australia under the age of 10, and spent at least three years in Jewish primary school and three years in Jewish secondary school (minimum of six years of Jewish education).

⁹ Background is determined by response to a question which asked respondents 'How would you describe religious attitudes in the home in which you grew up?' Respondents were provided with a list of major forms of Jewish religious identification, as discussed on p.28 of this report; those who indicated that they were 'Not religious (secular home)', 'opposed to religion' and 'opposed to Judaism' were included in the secular category for the purposes of this analysis.

¹⁰ Sub-sample aged 18-54, born in Australia or arrived in Australia under the age of 10, and spent no years at Jewish day school.

¹¹ Those in the UJEB/BJE and youth group category spent no years at Jewish day school. They are not disaggregated by religious attitudes in the home in which the respondent grew up as the sample size precluded such disaggregation. UJEB/BJE refers to the United Jewish Education Board in Victoria and Academy BJE (New South Wales Board of Jewish Education) in New South Wales. These organisations provide Jewish education to children in schools which are outside the Jewish day school system. These include religious education, Hebrew language and Jewish studies classes (after school or on Sundays). Detailed information is available on the internet sites of the two organisations.

Figure 15: At present, how well can you speak Hebrew?

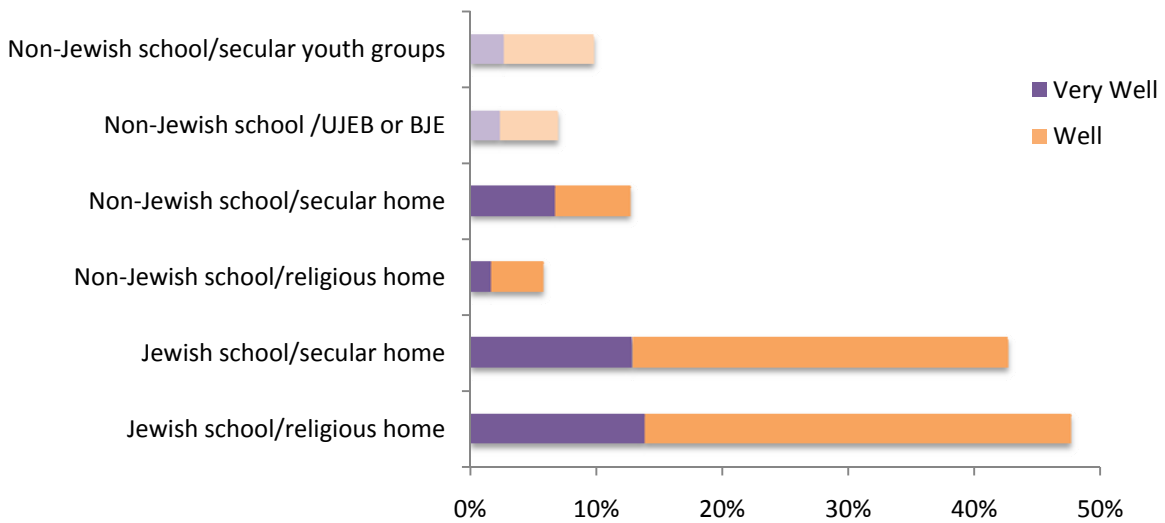
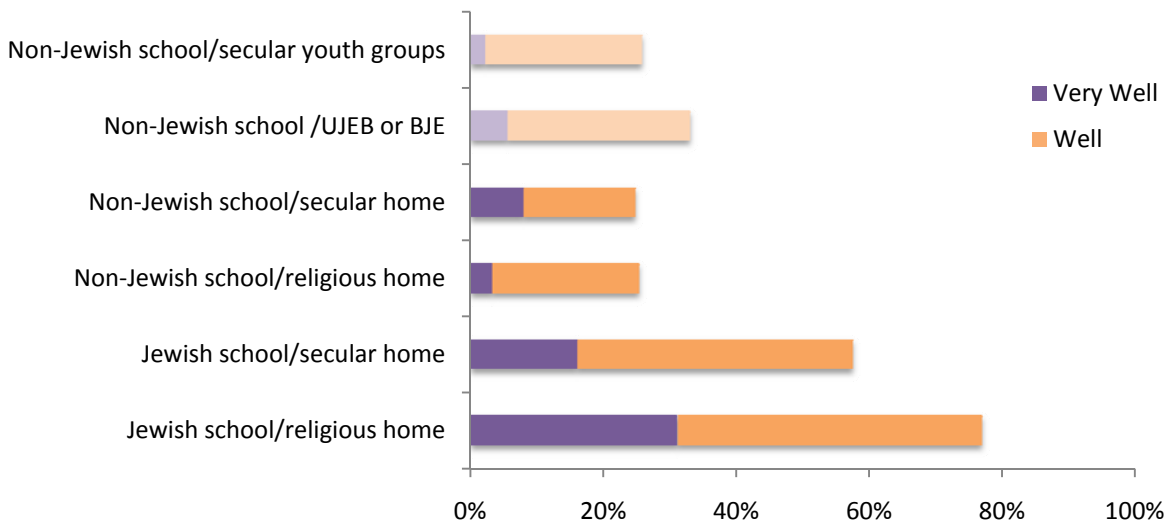


Figure 16: At present, how well can you read Hebrew?



Second, differentiation is also evident when attitudes to intermarriage and friendship patterns are considered, although there are some qualifications: (i) the evidence of differentiation is strongest at the top level of the scale ('very considerable regret', 'all or nearly all'); (ii) in response to a number of questions, including those relating to friendship networks, differentiation of attitudes is most marked for those of religious background who attended a Jewish day school and those of secular background who attended a non-Jewish school; (iii) the differentiation is attenuated by attendance at UJEB/BJE classes and secular youth groups. **The role of the day schools seems to be most significant in the maintenance and reinforcement of attitudes developed in the home.**

Figure 17: When you hear about intermarriage in the community, how do you feel?

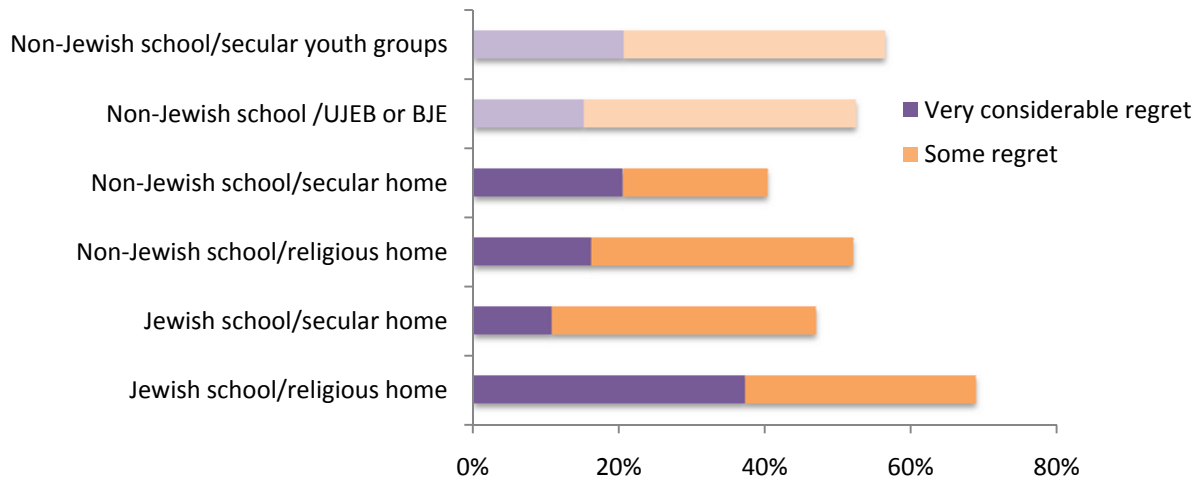
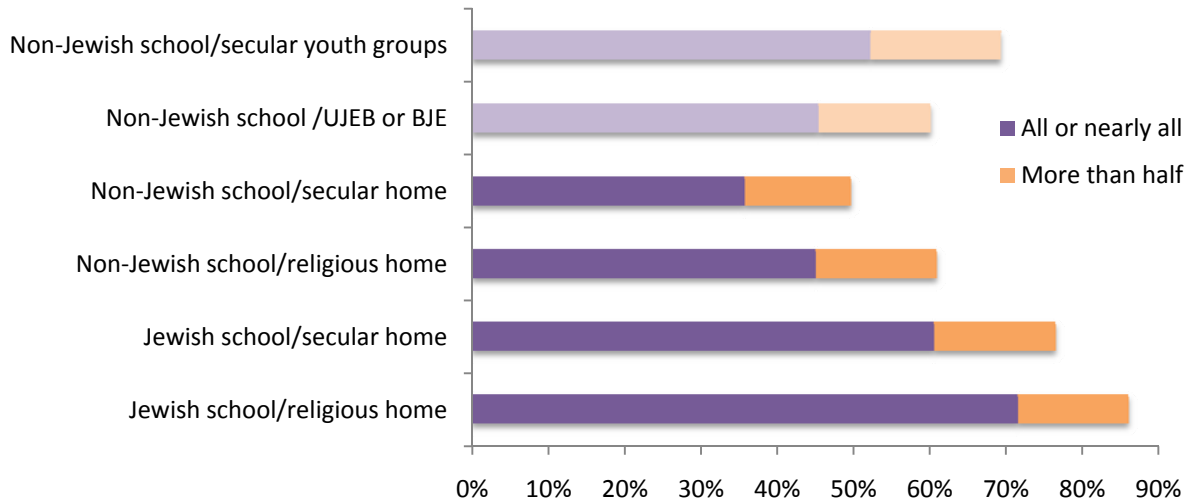


Figure 18: Thinking of your close friends, how many of them are Jewish?



Third, with regard to some general issues, such as strength of identity considered in broad terms and identification with Israel, the apparent impact of Jewish day school education is greatly lessened to the point of being statistically non-significant. Thus statistical testing of responses to the question of Zionist identification indicates no significant variation by educational experience. Further analysis of this topic will be undertaken in Melbourne and Sydney.

Figure 19: How important is being Jewish in your life today?

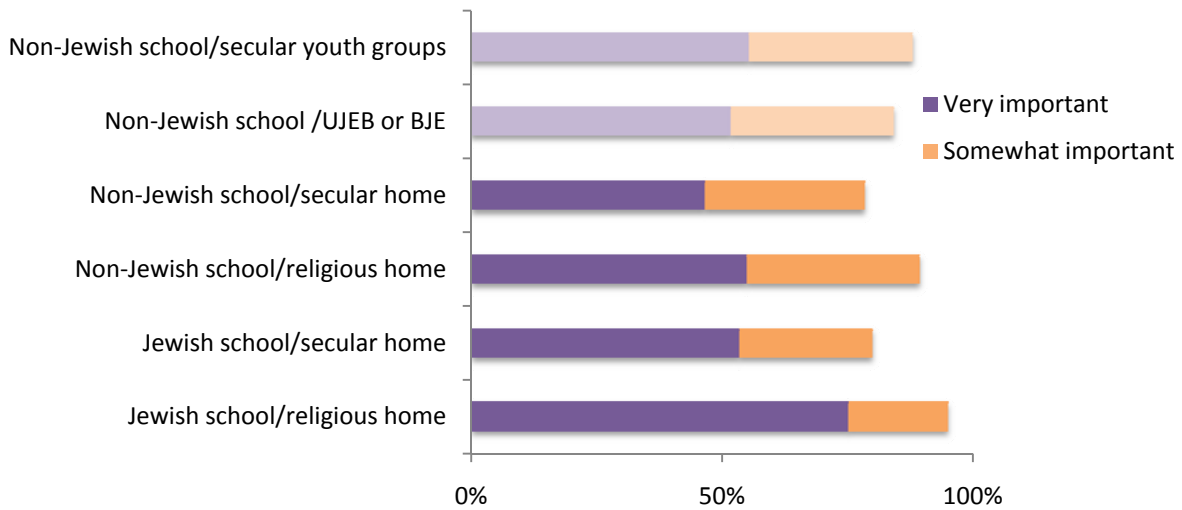
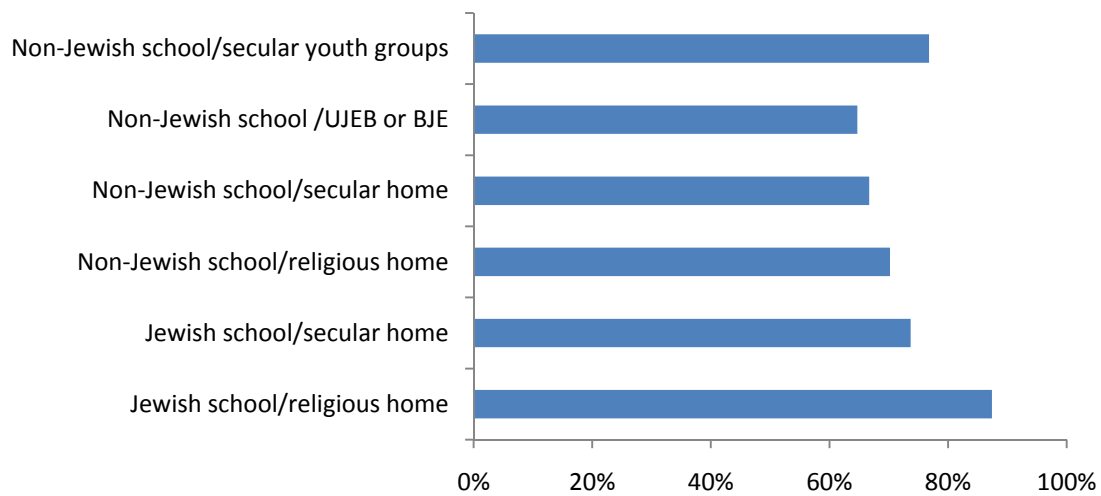


Figure 20: Do you regard yourself as a Zionist? 'Yes'



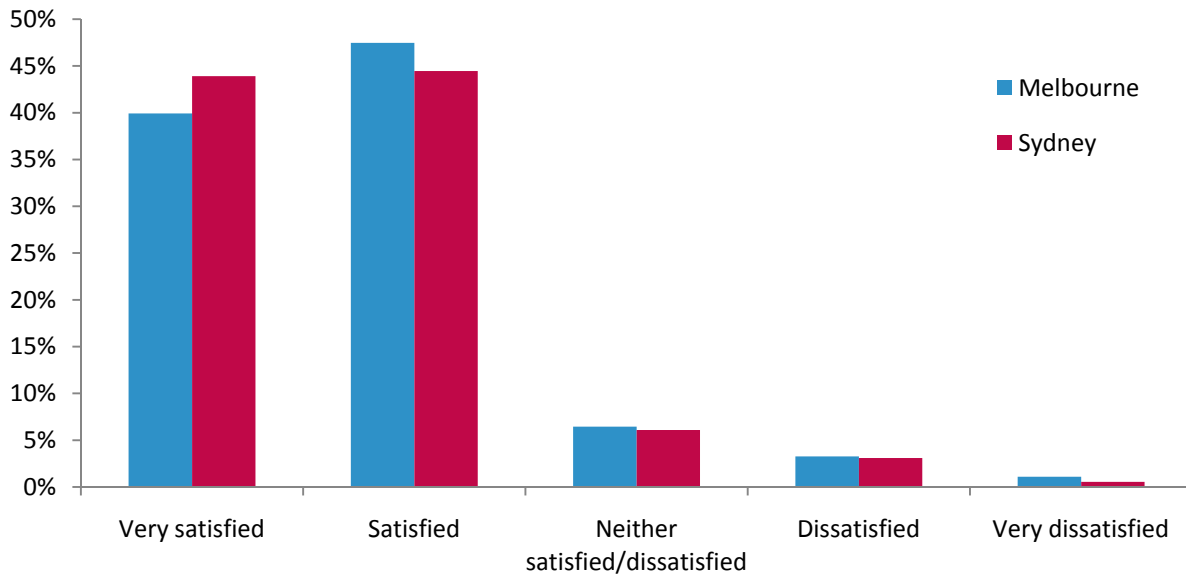
The apparent finding concerning the significance of the home is reinforced when the category 'Attended Jewish day school and Jewish religious background' is further analysed through division between those who attended a Jewish day school and described the parental home as: (i) Ultra-Orthodox, Strictly Orthodox or Modern Orthodox and (ii) Conservative, Traditional or Progressive.

Differentiation is marked when religious practice and observance is considered. For example, 62% from the first category attend synagogue at least once per month, compared to 28% of the second, the relative proportions for strict Kosher observance are 36% and 8%. With a number of questions ranked on a four or five point scale, those from Orthodox homes register the strongest level of agreement; thus in response to the question on sense of identity, 59% of those from an Orthodox background indicate that being Jewish is a 'central element' in their life, compared to 32% from a Conservative, Traditional or Progressive background; 55% of the first group indicate considerable regret at intermarriage, compared to 25%. However, with a range of questions relating to friendship, Israel, and Friday evening Sabbath, the difference is narrowed or disappears; in particular, 85% of those from Orthodox homes indicate that they regard themselves as Zionist, compared to 90% of those from a Conservative, Traditional or Progressive background.

LIFE SATISFACTION

When asked to rate level of satisfaction with 'life as a whole', a combined total of almost nine out of ten respondents indicated that they were 'very satisfied' (42%, with a marginally higher proportion in Sydney) or 'satisfied' (46%); 4% indicated that they were 'dissatisfied' or 'very dissatisfied' and 6% a neutral position – 'neither satisfied nor dissatisfied'.

Figure 21: Thinking about your own life and personal circumstances, how satisfied are you with your life as a whole?

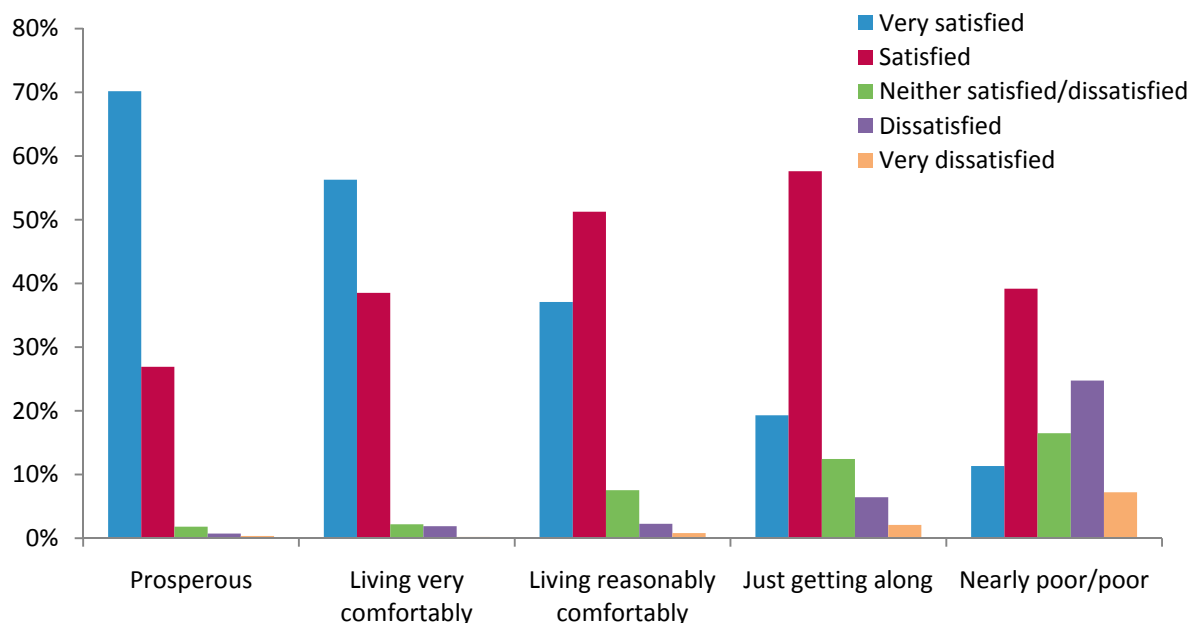


This finding is consistent with surveys conducted across the Australian population, with a marginally higher proportion indicating the highest levels of satisfaction in the Jewish community and a marginally lower proportion indicating dissatisfaction. For example, a 2007 Australian survey asked respondents to rate their level of happiness over the last year, 'taking all things into consideration'. 89% of respondents indicated that they were 'very happy' (35%) or 'happy' (54%); 8% of respondents indicated that they were 'very unhappy' or 'unhappy'.¹²

The Gen08 results were further examined by state of residence, gender, country of birth, religious observance and self-rated socio-economic status. For all of the variables considered, a very low proportion indicated that they were very dissatisfied with their lives, with a large degree of consistency. Self-reported socio-economic status produced the largest variation – of those reporting their status as 'prosperous', 97% in Melbourne and Sydney indicated that they were 'very satisfied' or 'satisfied' with their lives; of those who reported that they were 'just getting along', 77% indicated satisfaction; of those reporting that they were 'poor', 51% indicated satisfaction.

¹² Andrew Markus and Arunachalam Dharmalingam, *Mapping Social Cohesion: The Scanlon Foundation Surveys* (2007), pp. 63-4

Figure 22: Thinking about your own life and personal circumstances, how satisfied are you with your life as a whole? Cross-tabulated by self-rated socio-economic status¹³



In response to other questions, 90% reported satisfaction with their standard of living; 80% with their health; 74% with their life achievements; 80% with their personal relationships; 90% with feeling safe; 89% with their access to health care; and 79% with their access to sport and physical activity.

Socio-Economic Status

Gen08 provided for socio-economic status to be self-rated by participants on a scale ranging from 'prosperous' to 'poor'. **As prosperity decreased so did people's satisfaction with their health, personal life achievements and satisfaction with personal relationships.** About 42% of those self classified as 'poor' still reported to be 'satisfied' or 'very satisfied' with their relationships. Most dissatisfaction was reported by the 'poor' in relation to personal safety, but again, overall the community is satisfied with their level of personal safety. Acceptance in the community was differentiated by socio-economic status, and as prosperity decreased so did people's level of feeling accepted by the community, with the 'poor' reporting the highest levels of being 'dissatisfied' and 'very dissatisfied' (25%).

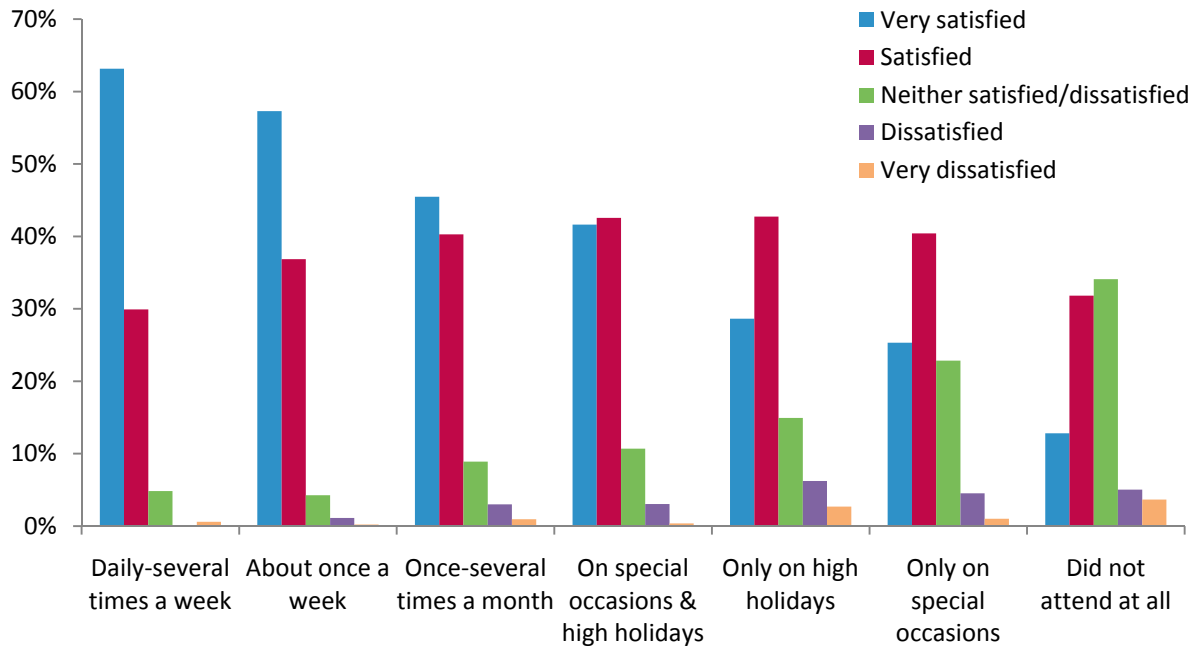
Level of Religious Observance

Level of religious observance as indicated by frequency of synagogue attendance did not impact on people's overall level of personal life satisfaction or with most aspects of their lives. Across all levels of religious observance from 'did not attend at all' to 'daily-several times a week', 88% of the community reported being either satisfied or very satisfied with their overall life as a whole.

¹³ For the relative proportions in the several socio-economic categories, see below, p.45.

There was however, large variation when perception of acceptance was correlated with levels of religious observance; those who attend synagogue more frequently felt more satisfied with their acceptance within the community than those who 'did not attend at all'.

Figure 23: Thinking about your own life and personal circumstances, how satisfied are you with your acceptance in the Jewish community? Cross-tabulated by synagogue attendance¹⁴



As to be expected, those who attended synagogue more regularly reported higher levels of spiritual satisfaction (around 90% satisfaction) than those who 'did not attend at all' (41%) and 'only on special occasions' (51%). However, almost 35% of the less observant reported ambivalence about their spirituality, rather than dissatisfaction.

¹⁴ The number of respondents in the categories is: daily-several times a week, 331; about once a week, 446 ; once-several times a month, 731; on special occasions and High Holy Days, 1607; only on High Holy Days, 482; only on special occasions, 683 ; did not attend at all, 437.

POVERTY

There were three indicators of poverty in the survey: those who, when asked concerning their present financial circumstances, indicated that they were ‘poor’ or ‘nearly poor’; those who indicated that in the last 12 months they had to reduce the size of their meals because there was not enough money to buy food; those who indicated that they could not afford prescription medicine. The findings are presented below.

Table 9: Indicators of poverty

	Melbourne		Sydney	
	Total*	Percentage	Total*	Percentage
Nearly poor	32	1.1%	22	1.0%
Poor	19	0.6%	13	0.6%
Reduce meals 1-4 occasions	75	2.5%	44	2.1%
Reduce meals 5-10 occasions	28	0.9%	15	0.7%
Reduce meals more than 10 occasions	51	1.7%	34	1.6%
Could not afford prescription medicine	126	4.2%	79	3.8%

* Unweighted frequencies

Cross-tabulation of categories showed that about two-thirds of those who responded that they had to reduce the size of their meals also described themselves as ‘nearly poor’ or ‘poor’. In the following preliminary analysis reduction of meals is used as a proxy for financial difficulty. Correlation analysis was undertaken with four variables: present employment situation, present religious identification, age, and country of birth for five countries – Australia, United Kingdom, FSU, South Africa and Israel. This analysis shows that **those who described their present employment situation as ‘unable to work because of a disability’ were 17 times more likely than the average to reduce their meals because they did not have enough money** (significant at the .001 level); those who stated that they were ‘unemployed and not looking for work’ were three times more likely to have to reduce their meals. Above average indicators of the need to reduce meals were also found among those identifying as Ultra-Orthodox and Strictly Orthodox and those born in the FSU, with a lower but above average indicator for those born in Israel.

Correlation with this index of poverty, in a context in which low levels of dissatisfaction were recorded, indicated that **the poor, when compared with all respondents, were twice as likely to be dissatisfied with their health, more than four times as likely to be dissatisfied with their access to health care, five times as likely to be dissatisfied with their level of personal safety.**

PATTERNS OF JUDAISM

Respondents were asked: 'As far as your present feelings about the Jewish religion are concerned, which of these best describes you?' They were provided with a range of options, which had been determined in consultation with religious leaders. There was a similar pattern of response in Melbourne and Sydney, with a marginally larger proportion of Ultra-Orthodox and Strictly Orthodox in Melbourne and a larger proportion of Modern Orthodox and Conservative respondents in Sydney. The largest category, Traditional, and the categories Progressive, Not Religious and Opposed to Judaism/Religion were of similar proportions.

For purposes of analysis, responses were grouped into six categories: the Strictly Orthodox (including the Ultra-Orthodox), Modern Orthodox, Conservative, Traditional, Progressive and Secular. These categories may indicate denominational affiliation or personal identification; they have been used for the purpose of establishing general patterns in observance and outlook across the Jewish population, not specific detail. Responses were tabulated for these groups for a range of questions, including religious observance, attitude to Judaism, friendship patterns, attitudes towards intermarriage, Israel, the Jewish community, and involvement in voluntary work.

When responses are located on a continuum, the Strictly Orthodox are at one end, the Secular at the other. On most indicators, the Modern Orthodox are positioned at the mid-point between the Strictly Orthodox on the one hand and the Conservative and Traditional on the other, with the Progressive at the next position on a number, but not all, indicators. On a few questions, such as involvement in voluntary work, there is little or no differentiation.

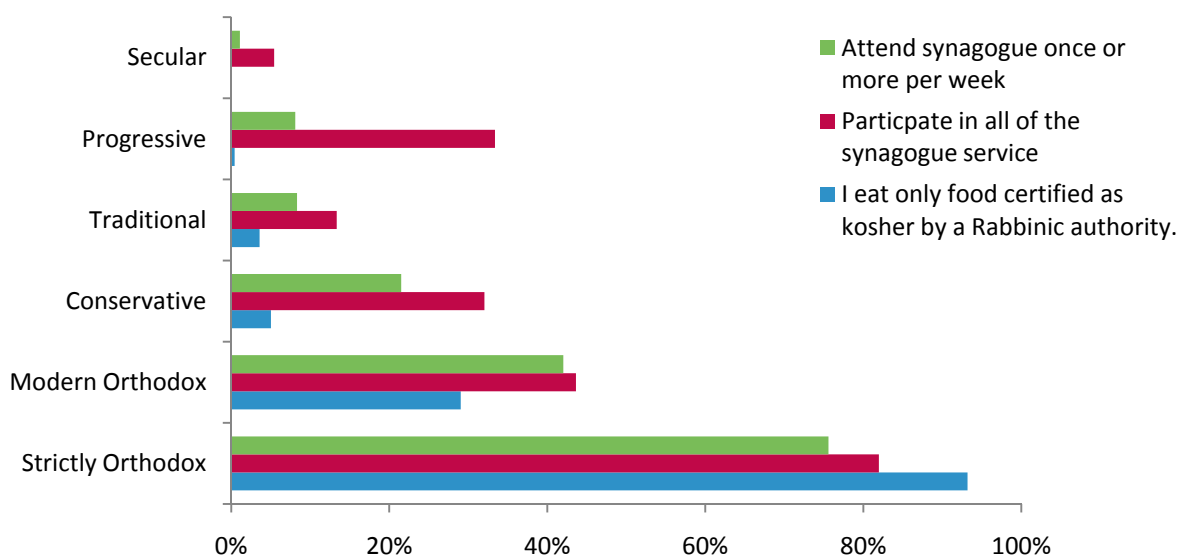
Table 10: Patterns of Judaism, overview (5% intervals)

	Religious observance					
	Strictly Orthodox	Modern Orthodox	Conservative	Traditional	Progressive	Secular
Attend synagogue once or more per week	70%	40%	20%	10%	5%	0%
Attend synagogue once or more per month	15	25	30	15	25	0
Observe Kosher – eat only certified	90	25	5	5	0	0
Observe some Kosher laws, not others	5	60	70	60	40	20
Being Jewish is a central element of my life	90	50	30	25	15	5
Being Jewish is a significant element of my life	10	45	50	65	60	40
Very important to be Jewish	100	85	75	75	55	35
Somewhat important to be Jewish	0	15	25	25	40	40
Observe Friday Sabbath with family every week	85	70	55	55	35	25
Observe Friday Sabbath with family most weeks	10	20	20	25	30	25
Connection to Jewish communal life 'great'	60	40	30	25	20	5
Connection to Jewish communal life 'moderate'	35	45	50	50	45	35
All close friends are Jewish	55	25	10	20	5	10
Nearly all close friends are Jewish	40	50	50	50	35	30
View intermarriage with much regret	90	55	20	30	10	10
View intermarriage with some regret	5	30	40	40	30	25
Zionist	80	95	90	90	75	65
Israel endangered - feel same as if own life was in danger	45	25	20	20	15	10
Israel endangered - feel special alarm	50	60	60	60	55	55
Dismantle all or most settlement in the West Bank	5	20	35	25	40	40
Dismantle few or no settlements in the West Bank	80	45	30	30	15	15
Volunteer once or more per week	25	25	20	15	20	10
Volunteer once or more per month	25	20	20	20	20	10
N	265	918	168	1774	678	1031

As to be expected, in terms of **synagogue attendance** the highest proportion of the Strictly Orthodox report attendance at least once per week (higher among male respondents), followed by a sharp decline to the Modern Orthodox at 40% per week. About 65% of the Modern Orthodox, 50% Conservative, 24% Traditional and over 30% Progressive indicate synagogue attendance once or more per month.

With regard to **observance of Jewish dietary laws**, only the Strictly Orthodox meet the requirement of only eating ‘food certified as Kosher by a Rabbinic authority’; 57% of Progressive and 80% of the Secular ‘do not keep any dietary laws’. Close to 80% of the Strictly Orthodox indicate that they are able to participate in ‘all of the service’ in synagogue, over 41% Modern Orthodox and around 30% Conservative and Progressive.

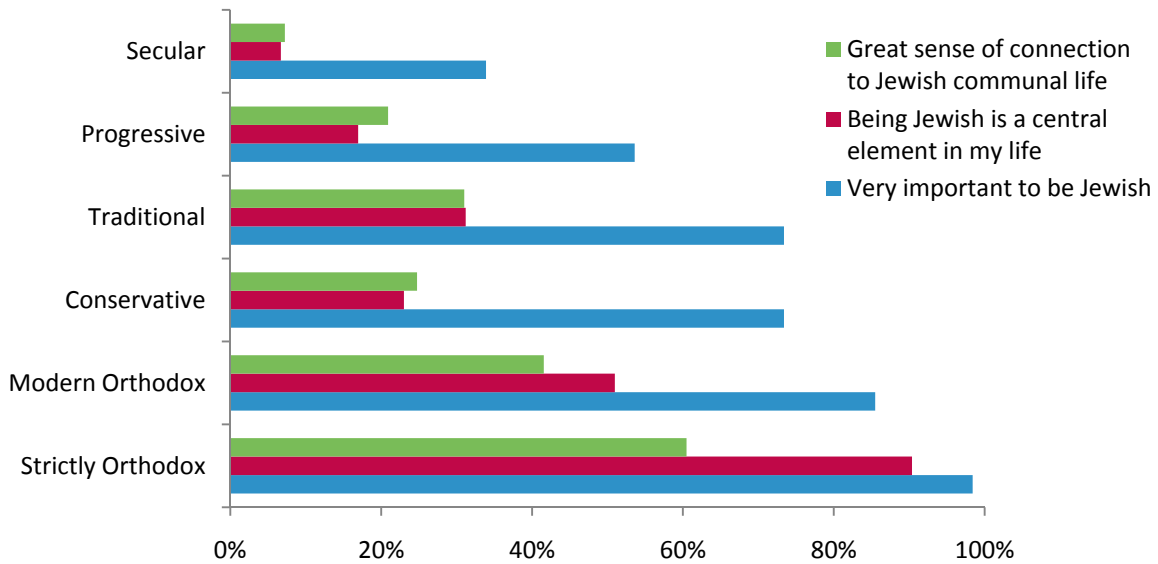
Figure 24: Patterns of observance



In response to the narrower question dealing with **identity**, 90% of the Strictly Orthodox and 51% Modern Orthodox indicate that Judaism is ‘a central element’ in their lives; this compares with 31% Conservative, 23% Traditional, 17% Progressive and 7% Secular. A broader question on identity yields less differentiation, ranging from close to 100% agreement by the Strictly Orthodox with the proposition that it is ‘very important to be Jewish’, 74% by Conservative and Traditional respondents, 54% by Progressive and 34% by Secular.

When asked about **sense of connection to Jewish life**, there is again a marked differentiation at the level of ‘great sense of connection’, ranging from 61% by the Strictly Orthodox to 7% by the Secular.

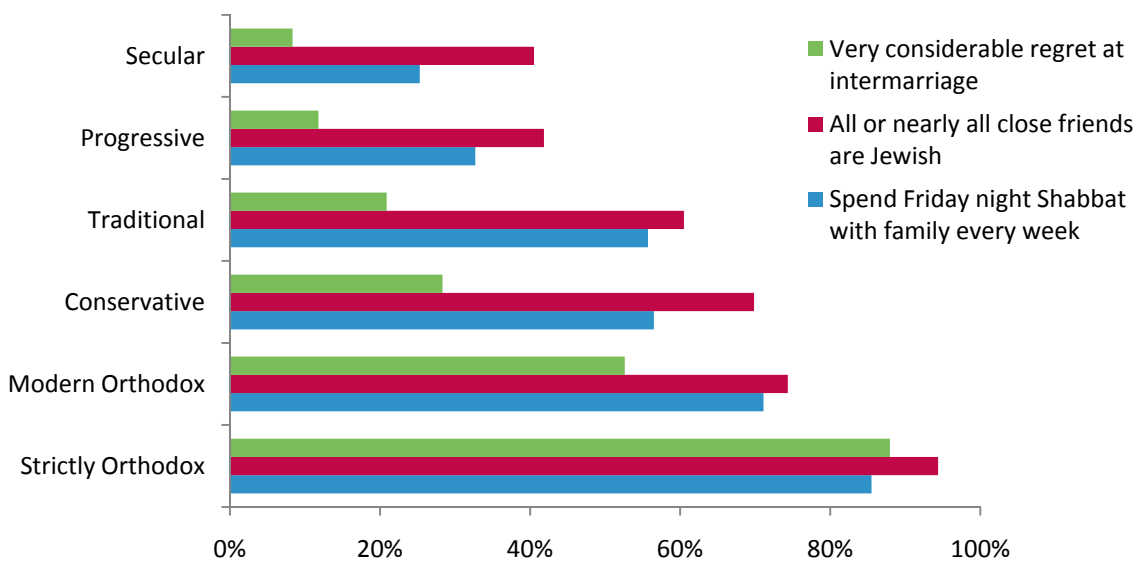
Figure 25: Importance of Judaism and sense of connectedness



Weekly **Sabbath observance or Friday family gathering** ranges from 86% by the Strictly Orthodox to 33% Progressive and 25% Secular. Sabbath observance with family for ‘most weeks’ or ‘every week’ is indicated by 64% of Progressive and 50% Secular Jews.

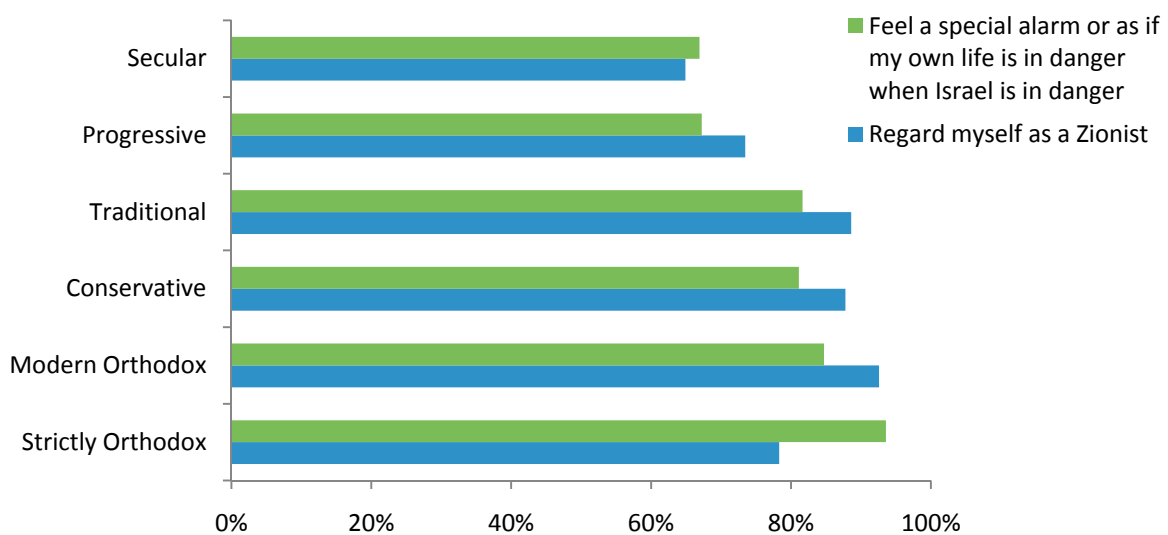
There is marked differentiation in **friendship patterns and attitude to intermarriage**. The proportion indicating that all or nearly all of their friends are Jewish ranges from 95% to 40%. The proportion indicating very considerable regret at intermarriage ranges from close to 90% by the Strictly Orthodox, 55% Modern Orthodox, and under 30% for other groups, with the low point under 10% for Secular.

Figure 26: Family, friendship and intermarriage



Questions relating to Israel elicit a much narrower range of differentiation, with the notable exception of the peace process. In response to the question of identification with **Zionism**, the highest level is in the range 88%-93% among the Modern Orthodox, Traditional and Conservative, followed by 78% Strictly Orthodox, 74% Progressive and 65% Secular. There is a similar range in the response to **sense of threat when Israel is in danger**, although on this question the Strictly Orthodox indicate the highest level of concern. By contrast, on the question of the proportion of settlements in **the West Bank** that Israel should be willing to dismantle as part of a permanent peace settlement, a large majority (80%) of the Strictly Orthodox favour 'none' or 'few', the largest proportion among the Progressive and Secular (40%) favour 'all' or 'most'.

Figure 27: Zionism and reaction 'when international events put Israel in danger', cross-tabulated by religious identification



IMMIGRANTS

There were sufficient respondents to provide for analysis by five countries of birth: Australia, United Kingdom, Former Soviet Union, South Africa and Israel.¹⁵

On most questions, those born in Australia and United Kingdom indicated a similar pattern of response. Those from South Africa were also similar, but with some questions indicating higher levels of Jewish observance and stronger levels of identification. The Israel-born respondents indicated negativity in response to some questions. On most indicators in Melbourne and Sydney the FSU-born held a position at the end of the continuum of attitudes and reported behaviour.

- **Synagogue attendance** at the level of once or more times each month was highest for the South African at 41%, 33% for the Australia and UK-born, 17% for the FSU and 14% for Israeli.
- 88% of South African-born spent **Friday night Sabbath** with their families 'every week' or 'most weeks', 77% Australia-born, 76% Israeli, 68% UK, and a markedly lower 41% FSU.
- A substantial majority of FSU (63%) and Israeli (63%) do not follow **Jewish dietary laws**.
- 83% of South Africa-born indicated that **Judaism** was a significant or central element in their lives, similar to the proportion among the Australia and UK-born; the proportion for the Israel-born was 74% and much lower 54% for FSU.
- The highest proportion (88%) of those indicating that half or more of their **friends** were Jewish was among the South African, the lowest at 66% among FSU (but a high proportion, compared to other indicators for FSU).
- Half of the Israel-born respondents indicated that they did not regard the marriage decisions of others as their concern, or indicated that they were neutral, accepting or pleased with **intermarriage**. This was close to the FSU proportion. Among UK-born the proportion was 41%, 38% among Australia-born and 33% among South African.
- Sense of **connectedness** with Jewish life was highest among Australia-born, with 72% indicating connectedness to a great or moderate extent, closely followed by the UK and South African (69%-70%), with a much lower figure for Israeli (52%) and FSU (42%).

¹⁵ The number of respondents in the several categories is: Australia, 2354; United Kingdom, 230; Former Soviet Union, 345; South Africa, 686; and Israel, 280.

Figure 28: Synagogue attendance, view of intermarriage and Jewish identity

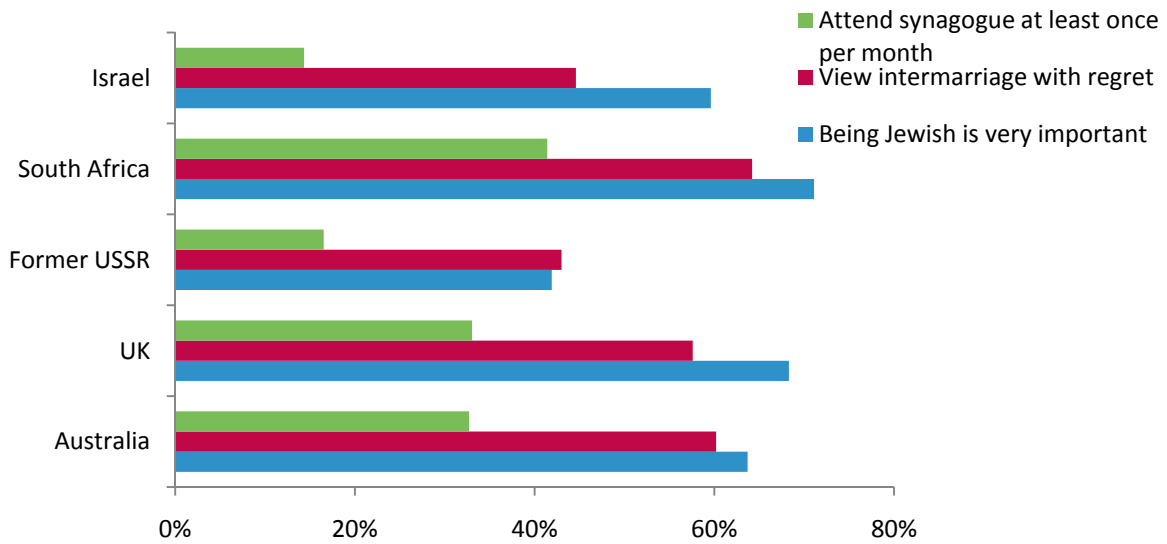
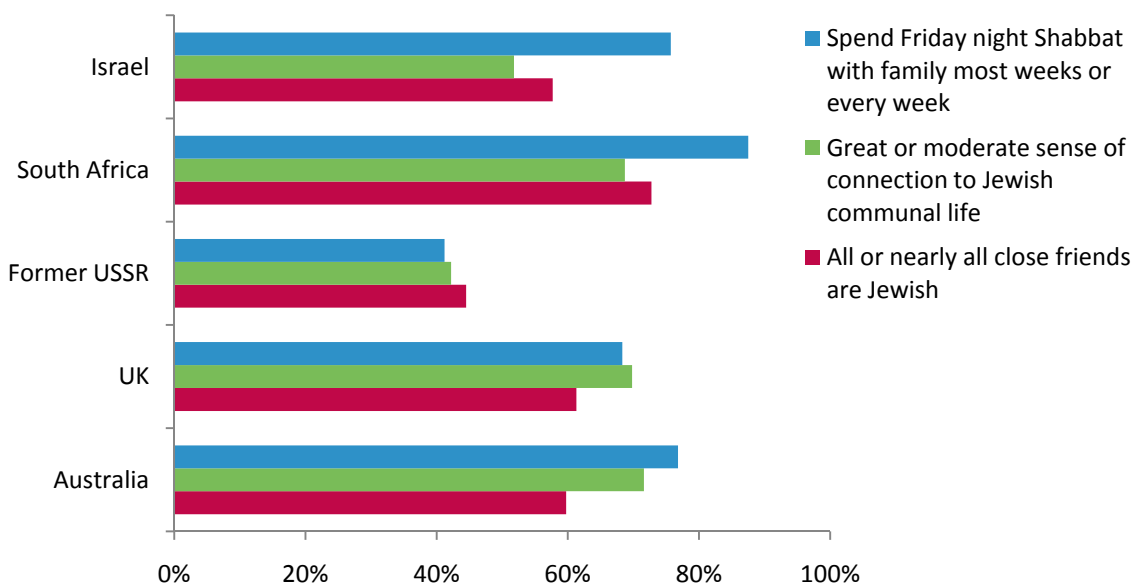
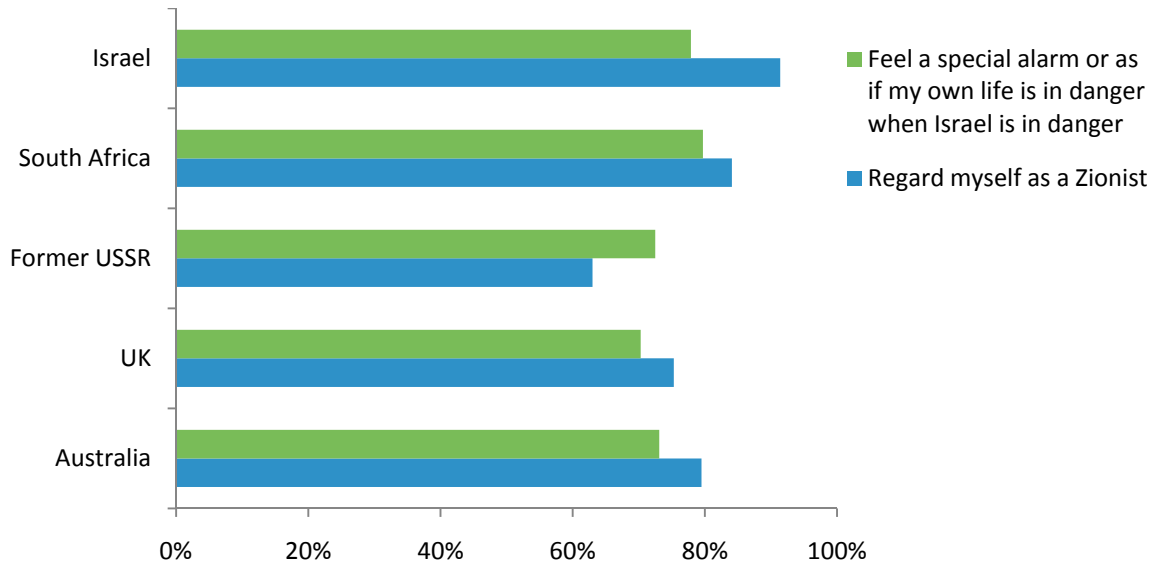


Figure 29: Connection to community, friends and family



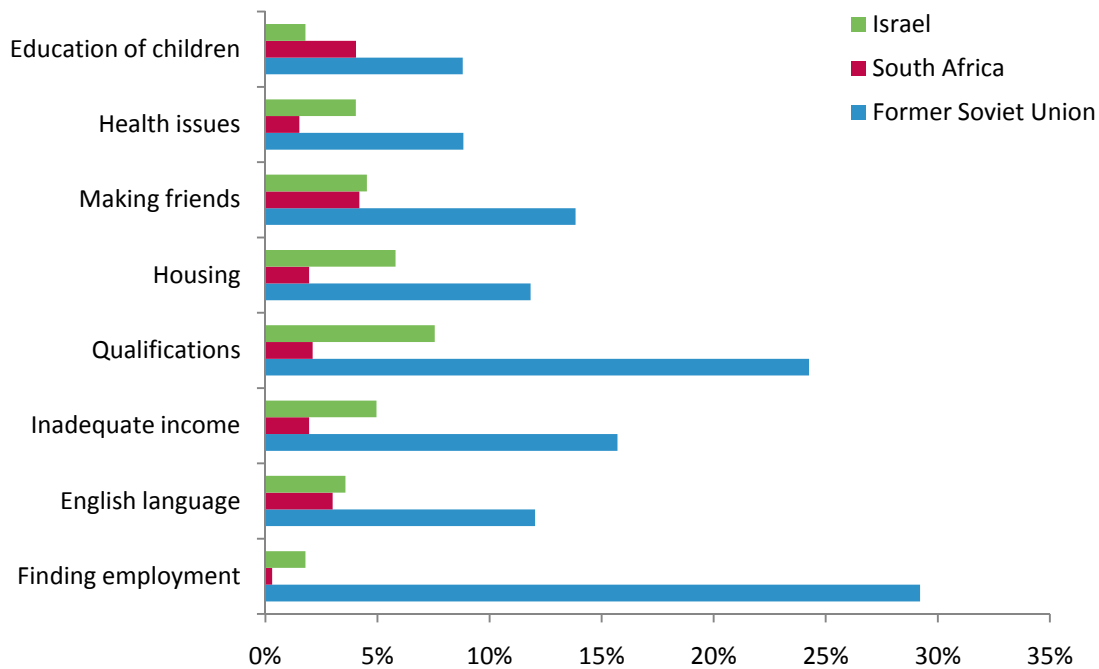
When attitudes to **Israel** were considered, the pattern of differentiation largely disappeared. The key feature was the narrow differentiation in attitude, with the highest proportion of **Zionists** among the Israel-born. Respondents born in the FSU were equally concerned for the safety of Israel and only marginally lower in Zionist identification when compared to the Australia-born.

Figure 30: : Zionism and reaction 'when international events put Israel in danger'



Immigrants were asked to indicate if they had experienced difficulties since their arrival in Australia. Eleven options were listed, with answers on a three point scale: 'yes, serious', 'yes, moderate', and 'no'. When the FSU, South African and Israeli immigrants were considered, **the proportion of respondents indicating 'serious difficulty' at 10% or above were found for six categories among the FSU:** finding employment (29%), recognition of qualifications (24%), inadequate income (16%), making friends (14%), English language (12%) and finding suitable housing (12%). Among the South Africa-born the highest level of serious difficulty was making friends (4%) and education of children (4%), among the Israel-born recognition of qualifications (8%) and housing (6%).

Figure 31: Highest rated indication of 'serious' difficulties encountered by overseas-born



Notwithstanding difficulties experienced, FSU-born, together with South African, indicated a high level of satisfaction with their lives. When asked to compare their level of satisfaction to life in Australia compared to their former homelands, 64% FSU and 55% South African indicated that they were 'much more satisfied', 18% of FSU and 30% South African were 'more satisfied'. Thus a combined 82% FSU and 85% South African indicated satisfaction. The 'less satisfied' comprised 3% of South African and 1% FSU, with others adopting a neutral position or indicating that they did not know or declined to answer.

The pattern was different for the Israel-born. Only 22% indicated that they were 'much more satisfied', 38% that they were 'more satisfied', a total of 60%. A high proportion, 19%, indicated that they did not know, 15% were neither satisfied nor dissatisfied, and 5% indicated that they were 'less satisfied'.

CHANGE OVER TIME

Comparing survey findings is a hazardous exercise; comparison of survey results is useful for highlighting trends, not for consideration of specific detail.

Changes in the wording and the context of the questions (placement in the survey, balance of questions in the survey) may impact on responses.

Further, communities change; Jewish life in Melbourne and Sydney is not a replica of life twenty or forty years ago. The distribution and ethnic character of the Jewish population has undergone significant change. The Jewish population of Melbourne is more concentrated than it was twenty years ago (51.4% in Glen Eira LGA in 2006, 44.6% in 1991). The proportion of the population born and raised in Australia has increased; the generation of Holocaust survivors and other post-war immigrants have declined; and there has been the impact of the large numbers of immigrants from the Former Soviet Union and South Africa.

Table 11: Survey findings 1967-2009

	1967 Melb.	1991 Melb.	2008/9 Melb.	2008/9 Sydney
Attend synagogue once or more per month	15%	22%	32%	31%
Observe Friday Sabbath with family most weeks	68	71	74	72
Kosher		7	14	8
- strict/only certified		42	42	49
- keep some, not all		52	43	43
- do not keep				
Hold or attend Passover Seder each year	84	84	86	84
Fast on Yom Kippur every year	64	53	56	61
Being Jewish is very important	45	58	66	62
Half of more close friends are Jewish		89	89	86
Antisemitism in Australia - very serious problem	8	12	5	4
Antisemitism in Australia - quite a serious problem	59	51	37	35
Visited Israel at least once		73	87	86
Have friends or family in Israel		75	+79	+68
When Israel endangered		28	23	17
- feel same as if own life in danger				
- feel special alarm		58	55	57

The major trend to emerge from the comparison of survey findings is the indication of higher levels of religious identification and practice. Comparing the 1991 and 2008/9 Melbourne surveys, there is change in the frequency of synagogue attendance, Friday night Sabbath and Kosher observance, and in Jewish identification – as a rough generalisation, the proportion indicating observance and identification has increased by around 10%. Attendance at a Passover Seder (already at a very high level), fasting on Yom Kippur and Friday night Sabbath with family did not show any significant change. With regard to the indicators considered, where data is available there is a consistent pattern across the three Melbourne surveys in the direction of greater identification. Thus 'being Jewish' was important to 45% of respondents in 1967, 58% in 1991 and 66% in 2008/9.

The pattern of increased religious identification is to be found in other faith-groups in Australia. Professor Gary Bouma in his *Australian Soul: Religion and Spirituality in the Twenty-First Century* (2006), discusses the evidence that many young people are more intense religiously than their parents. He also notes the grass roots movements that reflect the revitalisation of religion, as evident in Jewish Australia.

With regard to other indicators which can be compared, concern at the seriousness of antisemitism shows a decline, as does indication of concern when Israel is in danger; a larger proportion of the community has visited Israel, as would be expected given the greater affordability of international travel.

ATTITUDES ACROSS THE DIASPORA

There is considerable difference in the character of Diasporic Jewish communities. At one extreme, found in the United States, there are communities characterised by low levels of synagogue attendance, observance of rituals and High Holidays. 'Being Jewish' is less central to the lives of those of Jewish descent, the proportion of close friends who are Jewish is fewer, and only a small minority of students attend Jewish day schools. Only a minority of the Jewish population has visited Israel and the level of attachment to Israel is at similarly low levels. These general observations do not, of course, apply to all segments of the Jewish population. Rather, Jewish population centres of America have a significant differentiation between the core and the periphery. Major centres of Jewish learning, strength of institutional development, close Israel connectedness and a vibrant Jewish life in all of its forms characterise the core.

In a second type of community the differentiation of core and periphery is less marked, the proportion of those on the periphery of Jewish life is much smaller. These types of communities are to be found in Australia, the United Kingdom and South Africa. A large majority of families are together on Friday nights; a higher proportion of the population is involved in the ritual aspects of Jewish life; being Jewish is seen as very important by a majority; a majority of the school age population attends Jewish day schools; and the level of direct Israel connectedness is markedly higher. Of the three countries considered, the level of engagement seems to be highest in South Africa.

Table 12: Comparison of survey findings across countries

	USA 2000/1	Boston 2005	Atlanta 2006	London 2002	South Africa 2005	Melb. & Sydney 2008/9
Estimated Population	+5.2m	210,000	120,000	195,000	88,000	100,000
Attend synagogue once or more per month	19%	29%	31%	36%	48%	31%
Light Sabbath candles always or most weeks	19	22	33	82	76	73
Light Sabbath candles sometimes	19	25	33		16	7
Attend Passover Seder – last year	57	52	64	75	95	85
Fast on Yom Kippur – every year	32		56		90	58
Half or more close friends are Jewish	45			+80		87
Jewish day school attendance/secondary	11	16	11	+50	70	60
Visited Israel once	29	38	36	88	83	86
Visited Israel twice or more	12	22				64
Have family in Israel	31	37			78	74
Have close friends in Israel		26				53
Emotional attachment to Israel						
- very strong	25	33	37			[75]
- somewhat	34	36	39			

Sources: NJPS, Boston and Atlanta surveys, SPSS data files, North American Jewish Data Bank; *The 2005 Boston Community Survey: Preliminary Findings* (2006); *A Portrait of Jews in London and the Southeast* (2003); O. Valins et al., *The Future of Jewish Schooling in the United Kingdom* (2002); Shirley Bruk Research, *The Jews of South Africa 2005 – Report on a Research Study*

NOTE ON METHODOLOGY

The methodology adopted in this survey is distinctive. Its successful implementation was dependent on the active support of a broad range of community leaders and institutions and public acceptance of the goals and worth of the project.

Earlier Australian (and most overseas) studies have been undertaken with a relatively small number of respondents. For example, the 1991 Melbourne survey had 640 respondents, the 1967 survey had 504. Both employed face to face interviews. While the number of respondents is small, these surveys have claims to be 'scientific'. If their sample targets are met they can provide an overview of a population with a high degree of reliability, at best plus or minus 2.5%. The inherent limitation of such work is that the high cost per completed survey usually limits the sample, leaving little or no scope to examine sub-groups of interest. The 1991 Melbourne study, for example, included a total of 40 respondents who described themselves as Strictly Orthodox. Sub-groups of this size cannot be reliably disaggregated for analysis.

There is a second issue, independent of cost or sample size. A 'scientific' sample is only as reliable as the database from which the sample is drawn. Community databases will necessarily under-represent marginal groups. Further, acceptance of an invitation to participate in a survey differs across segments of the community, with the potential to compromise its claims to be 'scientific'.

If a random methodology is used to locate participants, as adopted in a number of American surveys which start without a database from which the sample may be drawn, then a very large number of contacts need to be initiated for each completed survey. The US 2000-2001 national survey took one year to administer and began with an initial sample of more than 1.2 million phone numbers. Some 180,000 people were contacted for 4500 completed interviews with Jewish adults, with a short version of the survey completed by an additional 650 individuals of Jewish background. On average each completed survey with a Jewish respondent required 1,500 calls for a total of 6.7 million dialings. Surveys of this nature are necessarily very expensive, with the cost of the US survey reaching more than US\$6 million.

With such a low ratio of completed survey per potential respondent approached, even if pre-determined stratification targets are met there can be problems of reliability. With all of the resources at its disposal, the 2000-2001 American national survey did not succeed in meeting its targets in the first phase of surveying and in the second phase resorted to paying participants, introducing a further element of potential bias to the sample. A storm of controversy met the release of its findings.¹⁶

A further problem with random telephone surveying is that there is differential access to telephones across a population and increasingly segments of the population are unwilling to respond to surveys. Further, many people now only have mobile phones and a range of issues, including privacy laws and difficulty in establishing sample frames, preclude systematic surveying over mobile connection.

The Gen08 survey achieved over 6200 completed surveys in Australia and New Zealand – for a fraction of the cost of major overseas surveys. In place of payment to trained staff to administer and score the survey, the survey was self administered and scored. With a total of 144 questions, a number of which included a range of sub-questions, the survey was long and at the limit of self-administration in a general population. In Melbourne and Sydney, 87.8% (or 4479) of the questionnaires were completed online, 12.2% (or 622) in print.

¹⁶ See, for example, Leonard Saxe and Charles Kadushin, 'Population study: questioning the validity', *Jewish Week*, September 2003.

Gen08 clearly engaged the interest and commitment of Australian Jews, for some 89% of those who began the online survey completed it, despite fears expressed at the pilot stage that completion rates would be well below 50%. The surveys completed in the print version were entered in the database by four project employees who worked together to ensure consistency in coding.

The validation of the survey depended on two factors. First, detailed demographic data on Australian Jews derived from the census, a source not available in the United States where there is no religion question in the census. American surveys, by far the most extensive and well funded in the Jewish world, expend much effort on establishing the basic demographic profile of the Jewish population. Such surveys are necessarily both demographic and attitudinal, and the survey itself contributes to establishing the basis for weights to be applied to the sample frame. In Australia demographic data is obtained independent of the survey. While census data is subject to interpretation, as only some 70% of the population indicate religion (an optional question), most estimates for the Jewish population are within a narrow range and the relativities for gender balance, age profile, qualification, income, residential pattern, place of birth, and a number of other demographic variables can be established with a large measure of certainty.

Prior to the Gen08 survey detailed analysis of the 2006 census was undertaken in Melbourne and Sydney, utilising customised data purchased from the Australian Bureau of Statistics. In common with survey practice, this data provided the basis for weighting of the Gen08 survey to accurately reflect the total Jewish population, utilising three key variables: gender, age and educational attainment. Due to large variation in the size of weights, the weights were trimmed to reduce the mean squared error of key outcome estimates. Weights that were greater than the median weight plus six times the inter-quartile range of the weights were made equal to that limit. A total of 67 weights (1.1% of the total) did not meet that criteria and were trimmed.

As a second means of checking the reliability of the achieved sample, results were examined across three respondent categories: those who (1) responded to an invitation to participate in the survey; (2) requested to participate and completed the survey online; (3) requested to participate and completed the print version of the survey. Through a category code embedded in passwords used by respondents to access the survey, and a code used to enter the print versions, it was possible to track categories of respondents. There was a fourth category employed, a random sample of invited participants, which yielded 805 completed surveys (15.8% of the total), but not at a level of statistical significance to warrant its use in this preliminary report.

Over 25,000 invitations to participate were mailed or emailed to all identified households using a database compiled for the survey in Melbourne and the database of the JCA (Jewish Communal Appeal) in Sydney.

In Melbourne, where there is currently no organisation with a comprehensive database of the Jewish population, three leading organisations (JCCV, UIA Victoria and Maccabi Victoria) provided access to their records on condition of strictest confidentiality, enabling a composite database of households to be compiled. These organisations were chosen because between them they provided the most comprehensive coverage available, with the Maccabi database most likely to include individuals who are relatively unaffiliated with the mainstream. This database was at no time removed from the offices of the organisations involved and once letters and labels were generated the database was destroyed. Likewise, all data from the JCA offices was used with strict confidentiality and no link could be made between individual identity and survey response.

Every available means was used, in addition to invitation by mail, to publicise the survey, including an advertising campaign conducted in the *Australian Jewish News* and the Hebrew-language *Eton*, Facebook, distribution of promotional cards with passwords at various functions and venues, and promotion through various email networks, both personal and organisational. The 21 JCA member organisations greatly assisted recruitment of participants amongst their membership. A special effort was made to ensure the participation of the marginalised and members of two immigrant groups whose involvement was known to present special challenges - those from the Former Soviet Union and Israel. Over 30 focus groups were held in Melbourne and Sydney prior to the commencement of surveying, in part to refine the survey instrument, but also to establish a broad range of contacts and build confidence in the project. A number of meetings were also held with key individuals. In Sydney, a letter from a rabbi was mailed to members of a large religious congregation with significant involvement by immigrants from the FSU and a significant effort was made to recruit FSU immigrants by JewishCare.

In Melbourne several Russian-speaking people were engaged to assist participation using the print version of the survey. In addition, in Melbourne two Ph.D. students (Anita Frayman and Ran Porat) worked to increase participation by the elderly and by those born in Israel.

A final objective was to ensure greater participation by young people. In addition to publicity at various venues, during Orientation Week in February 2009 in Melbourne and Sydney, in co-operation with the Australian Union of Jewish Students (AUJS) and Hillel, a small incentive payment (the payment of membership fees in the university student organisation, worth \$10) was offered to encourage completion of the survey, either online or in the print version. A small incentive payment was made to AUJS and a Chabad group with contacts among youth across Australia. A number of prizes in raffles were offered; during the main period of surveying, those completing the survey online or in print were eligible to enter a draw to win one of three iPhones. In February 2009 university students completing the survey could enter a draw to win \$50 shopping vouchers.

All this effort will be recognised as well and good, but in communities known for their critical inquiry and scepticism the first question to be asked relates to the reliability of the survey findings. What evidence, it will be asked, is there to indicate that that data is representative of views of Jewish Australians in the two cities considered in this report?

As a first step in responding to such legitimate questioning, the respondent profile was subject to analysis. Three respondent categories have been disaggregated to allow for comparison of respondent profiles and patterns of response. This examination, much of it too detailed to be included in this report of preliminary findings, discloses that respondents in the invited group have marginally higher socio-economic status and marginally higher representation of some overseas born groups; those who took the initiative to request a password to participate online are marginally younger, marginally more likely to be born in Australia and marginally more religiously identified. The main distinguishing factor across the three respondent frames relates, as to be expected, to age; those who requested to complete the survey in print form contain an older age cohort, a difference which is diluted somewhat by young people completing the print version of the survey during Orientation Week at their universities in February 2009. Again in keeping with an older age profile, the print version includes respondents of lower educational attainment and lower socio-economic profile, but with only marginal differentiation by other demographic categories.

Table 13: Respondent profile by respondent frame, Melbourne and Sydney

	N	%	Year of birth		Education		Socio-economic status	
			Mean	Std. Dev.	Mean	Std. Dev.	Mean	Std. Dev.
Invited	2914	57.1%	1958.9	16.9	6.77	1.98	2.61	0.87
Requested – online	1565	30.7%	1964.6	16.7	6.78	1.94	2.75	0.86
Requested – print	622	12.2%	1947.1	25.0	5.68	2.29	2.81	0.88
Total/Average	5101	100%	1959.2	18.7	6.65	2.04	2.68	0.87

	Country of birth		Identity: religious / secular		Gender	
	Mean	Std. Dev.	Mean	Std. Dev.	Mean	Std. Dev.
Invited	3.93	3.74	5.23	1.83	1.53	.499
Requested – online	3.69	3.84	5.17	1.91	1.56	.496
R Requested – print	3.89	3.04	5.21	1.91	1.57	.496
Total/Average	3.85	3.69	5.21	1.87	1.54	.498

When answers to questions are disaggregated by respondent profile, the strongest finding is the similar pattern of response. There is limited variation between the two online respondent categories, more marked variation when comparison is made with print version respondents. Variation, to be subject to further analysis, appears to be explained in the respondent demographics, notably the age and educational variables, which may account for the higher proportion of the ‘Don’t know/ Decline to answer’ and which explains much of the variation. It was also possible to leave questions unanswered in the print version (but not online), which also adds to the ‘Decline to answer’ category.

Table 14: How important is being Jewish is your life today? Cross-tabulated by respondent frame

	Invited	Requested - online	Requested - print
Very important	64.4%	66.3%	59.8%
Somewhat important	28.1%	25.1%	22.0%
Not very important	4.4%	6.5%	7.9%
Not at all important	1.6%	1.2%	3.8%
Don’t know/decline	1.5%	0.7%	6.4%

Table 15: When you hear about intermarriage in the community, how do you feel?

Cross-tabulated by respondent frame

	Invited	Requested - online	Requested - print
No view, not my business	9.8%	11.3%	14.8%
Very pleased	1.6%	2.4%	2.7%
Pleased with some reservations	2.1%	3.0%	2.5%
Accepting or neutral	24.6%	21.9%	18.3%
Feel some regret	32.5%	27.3%	26.2%
Feel very considerable regret	27.1%	32.1%	26.6%
Don’t know/decline	2.3%	1.8%	8.8%

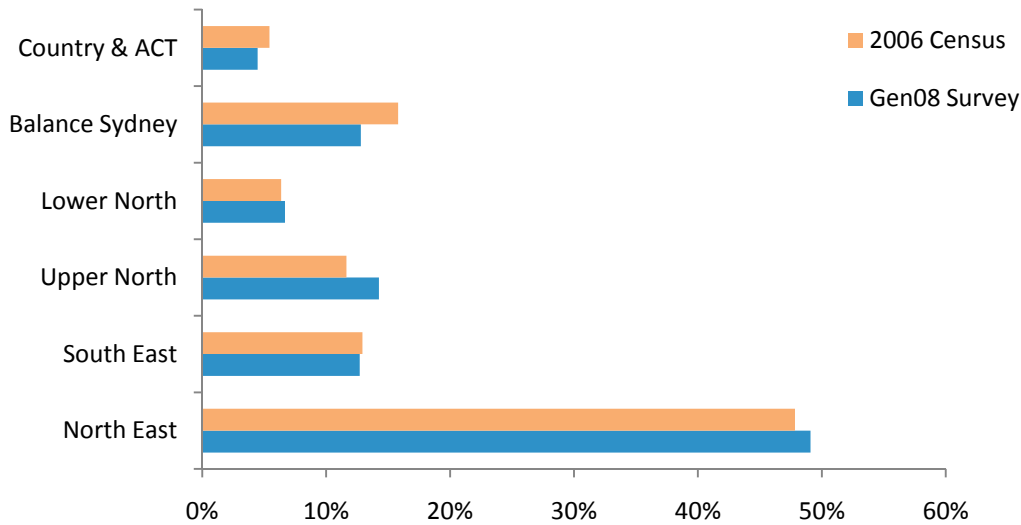
The last part of this analysis of respondent profile considers the extent to which the aggregated respondent categories match demographic indicators available in the 2006 census and data on school enrolments.

One important indicator is residential pattern. A failure to match the known residential pattern would indicate that the survey did not reach across the community; this failure to match the known distribution could be random, indicative of an unreliable sample, or concentrated in the regions of heavy Jewish concentration, indicating that the survey reached the core but not the periphery of the community. The following data (a table which plots distribution by postcode in Melbourne and a graph representing regional distribution in New South Wales) indicates that the survey succeeded in reaching across the Jewish population.

Table 16: Respondent location by postcode, 2006 Census and Gen08 compared, Melbourne

	Estimated Jewish population 2006 Census	Proportion Jewish population 2006 Census	Gen08 Survey
Caulfield North 3161	8,841	16.1%	18.2%
Caulfield South 3162	8,716	15.9%	15.6%
St Kilda East/Balaclava 3183	5,291	9.6%	9.1%
Bentleigh 3204	3,040	5.5%	3.8%
Carnegie 3163	3,006	5.5%	4.8%
Bentleigh East 3165	2,883	5.2%	4.0%
Ripponlea 3185	2,580	4.7%	4.8%
Toorak 3142	2,219	4.0%	5.0%
Brighton East 3187	2,137	3.9%	3.5%
Brighton 3186	1,144	2.1%	2.4%
Malvern 3144	1,042	1.9%	2.6%
Caulfield East 3145	908	1.7%	2.3%
South Yarra 3141	903	1.6%	1.4%
Elwood 3184	893	1.6%	1.9%
Glen Iris 3146	773	1.4%	2.0%
Armadale 3143	727	1.3%	1.4%
Melbourne 3004	727	1.3%	1.4%
Auburn 3123	620	1.1%	1.3%
Kew 3101	577	1.1%	1.3%
Hampton 3188	478	0.9%	1.6%
Hawthorn 3122	401	0.7%	0.4%
Doncaster 3108	367	0.7%	0.5%
South Melbourne 3205	320	0.6%	0.5%
Balwyn North 3104	315	0.6%	0.3%
Camberwell 3124	284	0.5%	0.7%
Hughesdale 3166	268	0.5%	0.5%
Cheltenham 3192	264	0.5%	0.4%
Doncaster East 3109	254	0.5%	0.3%
Moorabbin 3189	229	0.4%	0.3%
Total	50,207	91.4%	92.3%

Figure 32: NSW Jewish population, residential location, 2006 Census and Gen08 compared



Four additional variables were considered:

- Male/female ratio: the survey respondent frame is within one percent of the census for Melbourne, within three percent for Sydney; for Melbourne, 46.5% of respondents were male (census 47.4%), female 53.4% (census 52.6%); for Sydney, 44.5% of respondents were male (census 47.4%), female 55.5% (census 52.6%).
- Age distribution: there is some over-representation for the age groups 18-24 and 55-64, under-representation of other groups, but the variance is within a relatively narrow range; thus combined Melbourne and Sydney, the age group 25-34 in the census was 16%, in the survey 15.1%; of those aged 35-44, the relative proportions were 15.5% (census) and 13.3% (survey); for 45-54, 18.7% and 16.9%.
- Birthplace: of the four major birthplace groups plus the UK-born, discussed in this report, the match is very close for three groups. Thus, for Melbourne there were exact matches for the UK and Israel-born, for South Africa-born the difference was 0.4%; for Sydney, the variance for UK and Israel-born was under 1%, for the large South African population there was a slight over-representation (21.0% in the census, 23.8% in the survey). There is an over representation of the Australia-born and an under representation of FSU-born in the survey; the census indicated that 45% of the Melbourne and 37% of the Sydney population was born in Australia, for the survey the proportions were 55% and 44%; the under-representation of the FSU was around 3%.

One additional cross-check was undertaken – day school attendance. An over-representation of survey respondents with day school education would again indicate that the survey had failed to reach across the community. It is estimated that in the past decade in any specific year some 60% of the school age population attended day schools, with a slightly higher number attending at the primary than the secondary level. The proportion attending day schools was lower in earlier decades, at around 40% in the 1980s in Sydney, closer to 60% in Melbourne where the day schools were developed earlier and had wider acceptance. It is difficult to exactly match these figures with the survey, as those who ‘ever attended’ a day school will be higher than those attending a day school in a specific year and the survey captured the former (or boosted) category.

For Melbourne, among the population aged 18-34, 69% of respondents attended a Jewish day school at primary level and 64% at secondary level. For Sydney, the proportion for those aged 18-34 was 57% at primary level and 57% at secondary level. Given that the data is not directly comparable, this finding indicates that the survey either very closely matches or marginally exceeds the expected level. Of all respondents aged 18-54, around 55% in Melbourne and 35% in Sydney had at least one year of day school attendance in Australia.

As has been remarked in the substantive part of this report, the survey findings for Melbourne and Sydney are either close to identical or vary within a narrow range, with a similar pattern of response in the two cities. This similarity is also evident in the demographic profile of respondents in the two cities. Thus the self-described economic status of respondents:

Table 17: Which of the following terms best describes your financial circumstances today?

	Melbourne	Sydney
Prosperous	7.0%	7.1%
Living very comfortably	33.3%	33.9%
Living reasonably comfortably	44.1%	42.6%
Just getting along	12.2%	12.4%
Nearly poor	1.1%	1.0%
Poor	0.6%	0.6%
Don't know/decline to answer	1.8%	2.4%
Total	100%	100%
N	3000	2101

The indicators considered above all point to the representative character of the achieved sample, but there is one additional criticism that may be made. The sample may be reliable for the engaged members of the community, for the closely affiliated, but it may not have reached the marginalised, despite the fact that it seems to have achieved a representative sample as judged against census and other statistical data. The following points may be made in response:

- The survey findings indicate that those of lower socio-economic status are less likely to be affiliated. As indicated in the immediately preceding table, some 14% of respondents in Melbourne and Sydney indicated that they were 'just getting along', 'nearly poor' or 'poor'. This compares with 17.7% in the four lowest household gross weekly income categories (nil to \$499) as indicated by the 2006 census.
- 19% of respondents in Melbourne and 22% in Sydney indicated that they were 'only slightly' or 'not at all connected' to Jewish communal life, while a further 9% indicated that they were neutral with regard to their community engagement; thus there were between 1000 and 1500 respondents (depending on definition) in the two cities without close communal identification whose views are available for analysis.

These statistics point to the success of the survey in reaching a broad range of sub-groups within the community. Even if it is thought that the representation of marginal groups is too small, there is basis for analysis of relevant sub-groups. The number of disconnected respondents makes possible the section of the report dealing with this sub-group. It is known that the level of engagement of immigrants from the Former Soviet Union and Israel is at a lower level than for the Australia and South Africa-born. The survey was completed by 339 FSU-born and 295 Israel-born in Melbourne and Sydney. These sub-groups were also of a size sufficient for separate analysis, as evident in the discussion of recent immigrant groups in this report.



Green

