FACEBOOK: IT'S NOT JUST SOCIAL NETWORKING ANYMORE

ANYMORE
Best Practices for Jewish Organizations

By

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SCHOOL OF JEWISH COMMUNAL SERVICE

FACEBOOK: IT'S NOT JUST SOCIAL NETWORKING ANYMORE

Best Practices for Jewish Organizations

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FACEBOOK: IT'S NOT JUST SOCIAL NETWORKING ANYMORE: Best Practices for Jewish Organizations

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Abstract

"Are you on Facebook? How many friends do you have?" These two questions, unimaginable in previous generations are commonly asked in casual conversations among today's young adults. The popularity of social networking websites is enabling previously unimagined forms of human interaction.

Every day, Jewish communal professionals struggle with the challenge of engaging a wide array of individuals, each with different interests, passions, and skills. The Millennial generation, young adults born approximately from 1980-2000, has become a particular challenge and focus of Jewish communal attention. These Millennials are increasingly connected to the Internet, communicate online more often than not, and crave immediate connection to information and each other. Of particular relevance to this study, Millennials are using online social networking at unprecedented levels as a means of communicating with the world and interacting with organizations. Clearly, Jewish organizations have a strategic interest in tapping into online social networks as a way to connect with Millennials.

In an effort to develop best practices for Jewish organizations in the use of Facebook, this project examines several dimensions of the Facebook website. First it briefly looks at how Jewish organizations are currently using Facebook. Second, Facebook itself is examined, including information on what innovations exist to help organizations market themselves. Third, this project reports on a broad survey questionnaire that supplies data on the Millennial generation and how they respond to various forms of marketing. Finally, from this analysis, the project proposes a set of best practices as a way of bridging the gap between Jewish organizations and the Millennial generation they seek to serve. The general finding of this project is that Facebook is an invaluable and increasingly indispensable tool for organizations to market themselves.

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Chapter 1 - Introduction

"It's not what you know, it's who you know." This phrase is part of society's collective consciousness more today than ever before, whether in business or social settings. Today's society is increasingly dependent on networking. In graduate school, a week does not pass without an email or a text message regarding the latest opportunity for networking. Malcolm Gladwell, in his book *The Tipping Point*, analyzes the influence of "connectors": people with vast social networks.[1] Social networks are filled with people who know people, lots of people. In today's world of interconnectedness, these social networks are showing up online. In fact, the central premise of the new wave of Internet programming protocols, known as Web 2.0 is connectivity among users.

The focus of this project is how to use Facebook, a social networking site that currently has 200 million active users,[2] to assist Jewish organizations in marketing themselves to young Jewish adults (18-35 years of age).[3] In the five-year existence of the site, Facebook has evolved from a social networking utility, to becoming an effective tool for marketing businesses and even people. It is important for nonprofit organizations to understand how the site works and how to best utilize its resources to maximize their impact among Jewish Millennials. More than any other social networking site, Facebook is continually expanding opportunities for its members and enhancing its services. It is likely to be a societal force for quite a while, which makes it even more imperative that nonprofits become familiar with its resources.

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[1] Gladwell, Malcolm. The Tipping Point : How Little Things Can Make a Big Difference. New York: Back Bay, 2002.

[2] Smith, Justin. "Facebook Confirms 200 Million Active User Mark." Inside Facebook - Tracking Facebook and the Facebook Platform for Developers and Marketers. 7 Apr. 2009. <http://www.insidefacebook.com/2009/04/07/facebook-confirms-200-million-user-mark/>.

[3] It is the hope that through the project a set of best practices can be used by organizations for that purpose. The complete list is located in Appendix II.

There are a number of advantages to using Facebook to market Jewish agencies, but before delving into the make up of each, it is first important to understand the ins and outs of social networking, the marketing of nonprofits, and the new generation of Jewish individuals that is emerging.

At present, Jewish young adults, the "Millennials," are increasingly disenfranchised from and disenchanted with the idea of the formal Jewish establishment. According to a recent REBOOT study, Millennials yearn to be connected on a spiritual level, but not necessarily on an institutional religion level,[4] and they also have a strong sense of personal identity. In addition, a higher percentage of young Jews communicate via online media as compared with their older counterparts. Prior generations of Jews generally formed communities around common institutional commitments, memberships in synagogues, and in formal Jewish organizational life. In today's society, fewer Millennials are joining these "actual" communities, but are instead involved in "virtual" communities, often several at the same time. They do many of the things people do in face-to-face communities, but they leave their bodies behind.[5]

In order for organizations to capitalize on the growing prominence and significance of online communities, new marketing strategies need to be developed and implemented. In a 2008 survey that ranked websites by "average minutes viewed per user," Facebook was among the top 10 websites worldwide.[6] In terms of the Internet traffic that this study analyzes, this usage signals enormous potential engagement opportunities for organizations.

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[4] Greenberg, Anna. Grande Soy Vanilla Latte with Cinnamon, No Foam...". Reboot. Reboot, 2006

[5] Renninger, K. Ann, and Wesley Shumar. Building Virtual Communities. Cambridge UP, 2002.

[6] Hempel, Jessi. "How Facebook is taking over our lives - Feb. 17, 2009." Business, financial, personal finance news - CNNMoney.com.

As new social networking sites enter the global scene and as established sites continue to gain popularity, scholars are analyzing virtual communities and their benefit to society as a whole. According to Beverly Hunter, from the Piedmont Research Institute, a virtual community is defined as "a group of people that interact with each other, learn from each others' work and provide knowledge and informational resources to the group on a variety of topics."[7] While Jewish agencies are increasingly aware of this phenomenon and are interested in trying to capitalize on it, they generally lack research-based information about how to access these new online communities and how to best serve their target populations through them.

Organizations like Taglit-Birthright Israel, Hillel, Chabad, and even congregations are turning toward the Internet to help advance their missions. According to a landmark Pew Internet & American Life study, conducted in 2001, 27% of individuals who responded felt the Internet improved their spiritual life because of the easy access to useful information.[8] Given recent sociological research related to the Millennial generation, this percentage is likely even higher today. For Jewish communal professionals, these statistics prove the importance of harnessing the power of online social networking.

Some agency leaders are likely to be skeptical of this transition to online communities; after all, the traditional models of community in Jewish life have worked well in the past. The lack of familiarity with the type of viral online networking that sites like Facebook make possible can also lead to this skepticism. However, with more and more people logging in each day, particularly Millennials, it is critical for Jewish

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[7] Renninger, K. Ann, and Wesley Shumar. Building Virtual Communities. Cambridge UP, 2002.

[8] Larsen, Elana. How Americans Pursue Religion Online. Pew Internet & American Life Project. Washington, D.C.: Pew Internet & American Life Project, 2001.

organizations to start to adapt so that they do not become irrelevant. As Howard Rheingold states in his article "Social Networks and the Nature of Communities" while these online relationships are initially superficial, there is hope for meaningful relationships to emerge as the communication between the people online develops on a regular basis.[9] This principle of "communicating on a regular basis" applies to Jewish agencies as well. Meaningful relationships are built on productive, healthy, frequent, and consistent communication, and the future of these relationships includes the digital arena.

Marketing strategies generally relate to the selling of a product. The seller offers a product to the buyers at a certain price; the buyer then makes the choice to accept the price (buy the product), or reject it (not buy the product). What if the product was "Jewish life?" Perhaps the Jewish community was "selling" membership in a Jewish organization or a heavily subsidized trip to Israel? Facebook can allow Jewish agencies to target a population, young Jewish adults in the case of this project, and enable them to market themselves more effectively.

Marketing, like so many other aspects of nonprofit management, requires well conceived strategies. Who sees the message? Who conveys the message? In what ways is the message being conveyed? These are all important questions that organizations need to address. Proper marketing moves an organization forward and helps it respond to, or generate demand[10]. Facebook provides organizations with important tools in this regard; the problem is that the majority of organizations do not yet know how to utilize online social networking tools effectively.

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[9] Purcell, Patrick. Networked Neighbourhoods The Connected Community in Context. New York: Springer, 2006.
[10] Lauffer, Armand. Strategic marketing for not-for-profit organizations program and resource development. New York: Free P, Collier Macmillan, 1984.

A 2006 REBOOT study found that "like their non-Jewish peers, young American Jews have multiple, overlapping identities, of which being Jewish is just one, and not always the primary one."[11] While they avoid institutions, they have diverse social networks, and these social networks are increasingly manifesting themselves online. When Jewish Millennials find peers with similar backgrounds or interests, there is a potential for real, meaningful relationships to occur.

Facebook is a venue many young Jews use to create communities, and as such, Jewish organizations need to be proactive in connecting to them in meaningful ways. The REBOOT study notes further that for these young Jews' "community is theoretical, populated by people they have not met."[12] Utilizing proper marketing strategies can help organizations not only cater to the needs of this population, but also allow organizations to more effectively reach this critical demographic.

The need to engage this segment of the Jewish population comes at a crucial time in the Jewish community. Jewish continuity and sustaining the Jewish people are frequently discussed in Jewish organizational life, and one of the ways this can be accomplished is through creating community. Young adults are not like their predecessors. They are diverse, especially when it comes to being from mixed-religion homes, or being from a multi-ethnic family. As such, they have different interests and are more diverse as a whole, which requires new methods of engagement.

Since the digital arena is one that is constantly changing and as such, this project can only be a snapshot of what opportunities Facebook provides; it is not purported to be

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[11] Fishkoff, Sue. "New Congregations Getting 'Net Results." JTA 15 Feb. 2007. 6 May 2008 http://www.jta.org/cgi-bin/iowa/news/article/20070215congregationsInternet.html.
[12] Greenberg, Anna. Grande Soy Vanilla Latte with Cinnamon, No Foam...". Reboot. Reboot, 2006

a panacea for connecting to the Millennial Jews through new media. This project is necessary because it takes a tool that is already in mainstream society and it will examine how communal professionals can use this tool to maximize organizational potential.

In later chapters of this study several questions are analyzed. First, how are organizations marketing themselves online to Jewish young adults, specifically using Facebook? Second, what tools exist within the Facebook site to help organizations market themselves appropriately? Finally, what different marketing tools do Jewish young adults respond to the most?

While most organizations may already have a web presence the operation of most of these sites can be improved. In particular, the social networking deficiencies are impeding agencies' goals of reaching Jewish young adults. Facebook and its marketing tools can be a tremendous benefit to organizational culture, eliminating many challenges. Young adults are not averse to becoming members of Jewish organizations, but those organizations are having trouble adapting to the Millennials' increasing comfort with and reliance on new technology and virtual connectivity.

Chapter 2 – The Millennial Generation

Community is a word that has many definitions, connotations, and implications. In the Jewish world, the word "community" has a seemingly added weight; the Jewish community is thousands of years old, dating back to Abraham, Isaac, Jacob, Sarah, Rebecca, Rachel, and Leah, the ancestors of the Jewish people. Today, the ideas surrounding the Jewish community and how to help it grow are many. There are numerous theories and recommendations on the process by which this growth can be best accomplished.

In a comprehensive study on young Jewish Americans, completed by the American Jewish Committee (AJC), there was much discussion about the extent to which this generation of Jews is different from its predecessors. Whereas in previous generations many Jewish adults married young and started families, this generation is marrying much later and is participating more often in programs of national service. According to the study, more than half of all young Jews under 40 are unmarried.[13] Sociologists have dubbed this generation of young adults, born roughly from 1980 to 2000, the Millennial generation.

There are also significant discussions on how or where these Jews are creating their communities. According to Steven Windmueller, Dean of Hebrew Union College-Jewish Institute of Religion's Los Angeles campus, previous eras of Jewish communal life saw "traditional organizational and affiliation patterns [being] prevalent, including a

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[13] Ukeles, Jakob, Ron Miller, and Pearl Beck. Young Jewish Adults in the United States Today. Ukeles Associates, Inc, 2006.

high premium on belonging and the value of membership,"[14] institutions such as the synagogue were the centerpieces of Jewish communal life. This institutional form of Jewish connection was where friends got together to see one another, strangers went to meet a potential mate or families would go to seek their spiritual or religious fulfillment.

This has changed today. The Baby Boomers are rapidly approaching retirement age, and Generation X'ers are starting families. The Millennial generation is where the future lies. Millennials are acting in ways that their predecessors could not have imagined. The same study from the AJC notes that for the younger generation's connection to Judaism is much more personal and informal. Gone are the days when the formal Jewish establishment took the lead in creating and enhancing a Jewish experience for an individual; now, the individual is largely creating those experiences on his or her own. According to the study, young Jews are creating "quasi-communities" becoming friends with and building relationships with other Jews who have similar interests and experiences rather than doing so around the formal institutions of Judaism created by their parents and grandparents.

AJC is not the only organization to publish a study on the young Jewish population. REBOOT, an organization specifically geared toward engaging and empowering Millennial Jews published a recent study on "Jewish Identity and Community in a Time of Unlimited Choices." This study indicates that these Jews had little knowledge about, nor passion for traditional Jewish organizations (many of which utilize acronyms like AIPAC, UJC, or AJC).[15] The reason given for this lack of

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[14] Windmueller, Steven. "The Second American Jewish Revolution." Sh'ma: A Journal of Jewish Responsibility. 15 Apr. 2009 <http://www.shma.com/june_06/second_american.htm>.
[15] American Israel Public Affairs Committee, United Jewish Communities, or American Jewish Committee

knowledge and passion stems from the mostly negative experiences these Jews had at these institutions.[16]

Whereas Millennials tend to avoid institutional Judaism, it is important to note that young Jews today are not shunning Judaism as a whole. In fact, they affirm positive associations about being Jewish and being connected to a larger community on a global scale. A core assumption of the project is the importance of marketing towards that larger community, combined with how organizations can maximize the tools to connect to the increasingly complex generation of Millennials.

For Millennials each individual person defines the idea of community differently. One respondent in the REBOOT study said the following about the idea of community:

> I don't really know what it means to be part of the Jewish community. I guess a lot of my friends are Jewish, but I think that has a lot to do with the fact that I grew up in New York. I went to Jewish school for nine years of my life, and I don't necessarily keep in touch with any of those people...I guess back then I would have associated myself with the Jewish community specifically because of that, but now it's family, it's culture, it's not necessarily the community.[17] (New York)

More and more these networks move away from the traditional Jewish institutions and move towards alternative avenues such as the Internet. Social networking sites like Facebook allow for Millennials to pursue their own individual styles yet still affiliate with a broader community based on similar interests.

What are the benefits of online community? According to Ann Rettinger's book *Building Virtual Communities*, in today's society, "people in online communities end up doing just about everything people do in real life, but they leave their bodies behind."[18]

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[16] Greenberg, Anna. "Grande Soy Vanilla Latte with Cinnamon, No Foam...". REBOOT. REBOOT, 2006
[17] Greenberg, Anna. "Grande Soy Vanilla Latte with Cinnamon, No Foam...". REBOOT. REBOOT, 2006
[18] Renninger, K. Ann, and Wesley Shumar. Building Virtual Communities. Cambridge UP, 2002.

The enthusiasm for using the Internet stems from several sources; access to information, the dissemination of information, developing and maintaining social relationships, and community formation and organization.[19]

In order to appeal to Millennial Jews, the modern Jewish community needs to be increasingly focused on developing and maintaining relationships. With the advent of online social networking sites, these relationships are increasingly easy to foster and facilitate. Finding people with similar interests is now much easier than before the digital age; it is now up to organizations to learn how to adapt to these networks and maximize the opportunities to reach this increasingly independent cohort of young Jews.

Like any advancement, there are potential disadvantages as well. While using the Internet is a great way to form community or develop relationships, a case can be made that while using the Internet does create community, it also takes away from person-to-person contact.[20] The dependence on technology creates a situation in which people do not even have to actually talk with others. They can text message or email in order to connect, rather than speaking or meeting in person. Without the Internet, some people literally do not know how to connect to a community.

While it is important to understand how the benefits of creating virtual communities are significant for the Jewish people, we must be simultaneously wary of the impact of these technological innovations on our interactions with others.

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[19] Brey, Philip. "Evaluating the Social and Cultural Implications of the Internet." SIGCAS Computers and Society 36 (2006): 41-48.

[20] Brey, Philip. "Evaluating the Social and Cultural Implications of the Internet." SIGCAS Computers and Society 36 (2006): 41-48.

Chapter 3 –It's How You Get Your Name Out

Marketing is not an easy concept to grasp. Often, a great program or opportunity is not as successful as it could be because of a lack of interest from the community or target population. The major factor in stimulating interest in a given program is the successful transmittal of information to the target market. This, in essence, is marketing. Do organizations advertise in a newspaper or on a website? Is word of mouth more valuable to the mission or vision of a nonprofit than perhaps a flyer on a bulletin board? These are questions which organizations face, especially with the increasing dependence on modern technology.

There are different strategies for marketing, but the basics remain constant even today. According to Armand Lauffer's book, *Strategic Marketing for Nonprofits,* the "five P's" of marketing can provide individuals and organizations with a memorable framework for getting a message across to a consumer. They are:

- Products
- Publics
- Price
- Promotions
- Place

A "product" is probably the simplest of the terms; this is the material, or idea that needs to be promoted. The rest of the items listed above give people avenues to effectively get a message strategy to work. Products can be newspapers, food, or, in this project's case, different Jewish opportunities for Millenials. A free trip to Israel, a program on how to succeed in the business world, or even a seminar on how the Jewish

community can help make a difference around the world are all examples of different "products" Jewish organizations deal with on a daily basis.

"Publics" is the next step in the "five P's" list. Specifically this means "any one individual or group that receives the product in some way."[21] For this, Lauffer explains that there are both input and output publics. Input publics are those people who help an organization provide services to their constituencies. Output publics are the people who receive benefits from the services provided. From a Jewish organizational perspective, the Input publics may be considered a synagogue membership coordinator, and the Output publics would be new and prospective members.

"Price" refers to what the product costs, not only to consumers, but also to suppliers. Price can also be something that is indirect, for instance, if a program is located at a hotel in a different city, the expense of driving to and from the venue is included in the cost calculation.

The "Place" is usually the geographic location where the opportunity occurs. For instance, if an organization organizes a lake clean up to raise awareness of ecological issues, the place where the services are "delivered" would be the actual lake where the clean up takes place. While this example may be physical in nature, the place can also refer to the mental state with regard to a program. For instance, if an organization wants to implement a widespread program dealing with bringing Shabbat into various homes, the place includes the families' feelings about Shabbat observance.

Lastly, the final "P" stands for Promotion. Essentially this is the way producers of goods and services communicate with the various publics that may require or desire

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[21] Lauffer, Armand. Strategic marketing for not-for-profit organizations program and resource development. New York: Free P, Collier Macmillan, 1984.

those goods and services. There are various ways an organization can promote opportunities to the public. Vehicles like newspapers, websites, and peer-to-peer recommendations are all valuable promotional tools.

In addition to the "five P's" marketing strategists acknowledge that there are several applications of the Rule of Three. The Rule of Three, as defined by Marc Pittman, a nonprofit fundraising coach explains that for nonprofits, the Rule of Three is:

- Identify three authentic qualities about your organization;
- Identify three natural channels of communication; and
- Feed the three qualities into those three channels three times for the next three months.

As information is easier to retain when divided into segments of threes. Increased repetition leads target populations to absorb the target message in a more productive way.[22]

These above principles can be applied to the new media today including through Facebook. Facebook is ready to be used for creative marketing and should be applied as one of the channels of communication in today's organizational environments. Marketing in general is a challenge but to do it for such a diverse group of individuals is even tougher. Using the Rule of Three with the Facebook environment can help organizations to think strategically about how best to maximize their exposure.

Since every organization is different, the qualities that need to be communicated will naturally be different. For the purposes of this project, the focus will be on the different channels of communication through the site: Facebook Pages, Facebook Ads,

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[22] Pitman, Marc. "The Rule of Threes For Nonprofits - Nonprofit Marketing & Fundraising Storytelling Made Easy." 21 Mar. 2009 <http://ezinearticles.com/?The-Rule-of-Threes-For-Nonprofits-Nonprofit-Marketing-and-Fundraising-Storytelling-Made-Easy&id=1754446>.

and a personal profile. Facebook Pages behave like a clearinghouse of information for a group or organization. Members of the site can become "fans" of the page, allowing those managing the page to provide useful updates to those that want it. Pictures, background information and opportunities all have space to be listed on the pages. The template for a Facebook Page is simple and clean, meaning any user can put together a page with minimal computer programming knowledge.

Facebook Ads are analogous to normal print advertisements. However, Facebook, has the ability to target which population sees the ads with pinpoint precision. According to the advertising section of the site, businesses can target the audience by eight categories, including location, sex, age, and education.[23] Organizations can also decide how much to pay and how the organization would like to be charged (e.g. on a per click basis, daily, etc).

In an era where instant access to information is the norm (US Broadband penetration rose to 87.49% in 2008 according to reports)[24] it is significant to note here how and where most young adults receive information.

This was not always the case. In the past, newspapers provided businesses or organizations with a platform to have advertisements viewed by a mass audience. An advertisement in the *Los Angeles Times,* while a viable method of advertising could prove costly from a Jewish nonprofit perspective.

Turning to a local Jewish newspaper may prove to be a more valuable use of resources. In Los Angeles the main Jewish newspaper is *The Jewish Journal.* Placing an

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[23] Welcome to Facebook! | Facebook. Feb. 2004. <http://www.facebook.com>.

[24] "US Broadband Penetration to Break 90% by Mid-2008 Among Active Internet Users." Web Site Optimization: Speed Up Your Site website opion web speed optimize web site performance company. 2009 <http://www.websiteoptimization.com/bw/0802/>.

ad in *The Jewish Journal* rather than the Los Angeles Times offers a more targeted market. Serving the Jewish community of Los Angeles, a city with more than 600,000 Jews, the Jewish Journal has a verified subscription list of about 50,000. Still, an ad in this paper could also prove very costly if run for an extended period of time.

Other ways of publicizing a product include direct mail. Printing and producing quarter cards (1/4 the size of an 8.5 x 11 piece of paper) or 3x5 cards also proves very costly to organizations and the ultimate success of such an endeavor remains unclear.

These are all methods considered to be old media in the contemporary market. There are several new methods of marketing available for the present and the future: the additional emphasis placed on an organization's website, their use of Facebook, e-newsletter, and even e-vites. These new media provide unique and innovative ways to communicate organizations' messages and organizations must evaluate whether going through the work of designing and producing such materials is ultimately productive.

Sending out e-newsletters is becoming a rather popular practice among nonprofit organizations. The three organizations that were interviewed for this project utilize an e-newsletter and see it as a way of increasing the organization's reach among its constituents. Organizations can use media tools such as Constant Contact[25], Kintera, iContact, and others to facilitate communication and can choose to upload entire email distribution lists. Prices for using such services vary depending on the size of the distribution list, but they are largely considered to be a cost-effective tool for organizations to use. Sending a regular mass email, known as an e-blast, is also good for the environment by saving massive amounts of paper products used for communications

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[25] Email Marketing Solutions from Constant Contact. 15 Apr. 2009 <http://www.constantcontact.com>.

and marketing. Email also has the potential to reach a wider audience than traditional mail and it offers unique tracking tools.

E-vites[26] (otherwise known as electronic invitations) are another form of spreading the message about a given product, program, or service. Sending an e-vite can reduce significant cost to a given organization to advertising a program. The ability to personalize the template and employ electronically produced designs can help create an aesthetically pleasing result.

These developments in marketing are increasingly useful to Jewish organizations looking to reach the evolving young adult population.

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[26] The term e-vite is a trademarked service provided at www.evite.com

Chapter 4 – The Background of Facebook

Social networks are not a new phenomenon. Individuals have always sought to share their opinions, passions, and desires. Today, technology enables people to link these otherwise individualized attributes into a more cohesive profile.

With over 200 million active users, Facebook is one of the most popular social networking sites today. In order to understand how it works and how effective it is at creating community, it is important to examine the setup of the site. Individuals are allowed to maintain their own personal profiles on the site. Members can list personal background information such as their hometown, where they currently live, their date of birth, or what college/university they attend(ed). Facebook members can also have a long list of activities they like to participate in, what their interests are, and even enumerate their hobbies. In effect, the Facebook profile has potential to be a "one-stop shop" for an introductory conversation.

Started in February 2004 by Mark Zuckerberg and some friends out of a college dorm at Harvard, "the Facebook" was designed as a college-only based website. This site was one of the first major forays into the world of online social networking. Along with MySpace[27], the two sites quickly gained popularity among the young adult populations.

By December of 2004, the site had expanded to four campuses and had reached 1 million active users.[28] Facebook continued its meteoric rise in popularity so that by May of 2005, more than 800 college networks existed and the site was well on its way to becoming a mainstay in American popular culture. Over time, the name of the company officially changed to Facebook, international networks were added, and membership was

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[27] www.myspace.com

[28] http://www.Facebook.com/press/info.php?timeline

expanded to high school students and eventually to anyone with an email address. The creators of the site capitalized on the popularity to assert its power as a purveyor of advertising to Millennials on a global scale.

Impressively, the company has raised millions of dollars of venture capital. The site has continued to be innovative, launching options like Facebook chat, and cooperative enterprises like co-sponsoring the 2008 Presidential Debates with ABC News, and CNN respectively.

As recently as February 2009, for the presidential inauguration, Facebook and CNN cooperated on a streaming video of the festivities in Washington DC. Those who were watching over the Internet were also allowed to login to their Facebook account and communicate their feelings or emotions through the Facebook status feature[29]. According to Mashable, a blog that deals with online media, Facebook reported unprecedented traffic during the event, with the site averaging 4,000 status updates per minute. Facebook reported 8,500 status updates within the first minute of President Obama's inaugural speech.[30] Such mass traffic on the site at this historic moment speaks to the unique power of the power of the human network that exists on Facebook.

The site also allows for a feature called Facebook Chat, which is an integrated "instant-messaging" tool that allows users to send instantaneous written messages to their Facebook friends who are also on the site at the same time. It is very similar to programs like AOL Instant Messenger (AIM) but is embedded within the site itself and stays open on any different page of the site. The innovations on this site not only include options for

[29] Facebook status is a tool the site has that lets people in your network of friends know whatever you are doing (e.g. "David is studying for a test")

[30] Cashmore, Pete. "Mindblowing Numbers From the Obama Inauguration." Weblog post. 20 Jan. 2009. <http://mashable.com/2009/01/20/cnn-facebook-inauguration-numbers/>.

chatting and politics; there have also been significant developments with businesses and nonprofits.

For the purposes of this project, Facebook's opportunities for nonprofit organizations are of particular interest. According to a programmer at the company, Facebook offers the following "back-end" tools for organizations to use:

- Facebook Pages
- Facebook Applications (third party)
- Facebook Insights
- Facebook Connect
- Facebook Groups

An organization can design a Facebook page for promotion of its services. There are three main designations given by the site for organizations to choose from Product, Local, or Artist/Band/Public Figure. Within those categories there is a wide spectrum of classifications that organizations can select. On the nonprofit page template, organizations can list their background information (similar to a personal profile), describe their mission and vision, as well as contact information for the organization. As this study looks at Facebook and its ability to help nonprofits, the focus will be on that particular classification for Facebook pages.

In addition to these standard fields, the people running those pages can choose from various other fields such as Video, Extended Info (including movies, books, etc), and Polls. It is abundantly clear that there are different ways for nonprofits to design their own Facebook presence to maximize their exposure. Figure 4.1 displays a screen capture of a sample page:
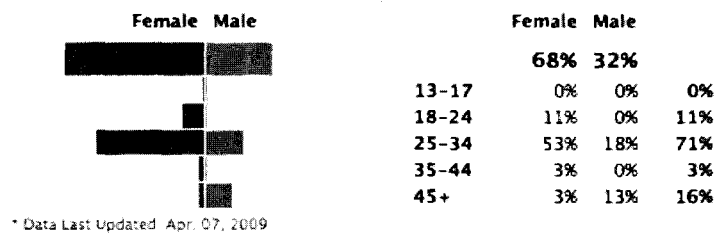
Figure 4.1

There are advantages and disadvantages to every tool. In this case, some of the advantages and disadvantages are interconnected. For instance, Facebook Pages and Facebook Insights are linked. Once a page is created, organizations can design it to their personal preferences. Once an organization starts gaining fans (members of Facebook that affiliate with that group). Facebook Insights will begin to provide different graphs that display the demographics of the fans including frequency of unique visits, the dates of those visits, unique clicks, and more. Facebook cannot release certain information

unless there are a certain number of members signed up for the page so that demographic

information cannot be traced directly back to any particular user. This is a unique and

effective way for organizations to figure out what is working and what is not working in

their use of Facebook. Figure 4.2 is a graphical representation of the data Facebook

provides:

Figure 4.2

	Female	Male	
	68%	32%	
13-17	0%	0%	0%
18-24	11%	0%	11%
25-34	53%	18%	71%
35-44	3%	0%	3%
45+	3%	13%	16%

* Data Last Updated Apr. 07, 2009

There may be situations where an organization is unable to create or maintain a

Facebook page to the level that would be considered beneficial. Fortunately, there are

other tools that the site offers to help maximize exposure and increase the visibility of an

organization:

- Target ads to their own website (a very minor presence by common Facebook standards)
- Create a group

Target ads are typically located on the right or left side of the general Facebook

page and can be directed towards certain pages on the site (e.g. an organization creates an

ad and as an option the organization is allowed to have its ad appear on a user's

homepage for a certain amount of time).

Figure 4.3

Seinfeld t-shirts

THE JERK STORE CALLED

THEY'RE RUNNING OUT OF YOU

We have a huge
selection of Seinfeld
t-shirts including
Vandelay Industries,
Kramerica, and Jerk
Store t-shirts!

Report

Ads also allow the sponsor to either link that ad to a website (perhaps their own

organizations website) or to have it stand alone. This option costs money, so

organizations may be wary if finances are a concern. Facebook charges a nominal fee for

ads, with rates based on location of ad (regional network, college network) and frequency

(once a day, twice a week, etc).

Lastly, organizations can create a group on the site. These groups are similar to

Facebook Pages, but allow an organization to send messages to all members of the group.

Groups, however, do not allow organizations some of the advanced features of the pages.

Depending on the settings of the group (determined by the people in charge of

maintaining the group) members can upload their own photos, post discussion topics, and

post of the group's Facebook wall. According to Facebook "the Wall is an open forum

for fans or friends to leave comments, thoughts, and ideas on a Page or Profile."[31]

Each option discussed is a reflection of the site's versatility and the tools it makes

available to members or organizations. In later sections of this project, recommendations

will be made based on what options organizations use and what works well for the

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[31] http://www.facebook.com/home.php#/apps/application.php?id=2719290516&ref=ts

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clientele they are trying to reach. In the next chapters, the methodology and results of the

research will be analyzed with the intention of determining best practices for

organizations to further utilize this online social networks to further maximize their

organizational potential.

Chapter 5 – Methods

While there may be limited formal research done about Facebook or how to use the site as a marketing tool, significant research has been done in the fields of marketing as well as in analyzing different levels of Jewish engagement. Since this is a project geared toward a specific population of Jews, this research is immensely important. Studies like the National Jewish Population Survey as well as studies conducted by REBOOT (a progressive think-tank dealing with Jewish engagement) were consulted for this project in addition to books available on marketing and management of nonprofits.

An important step was to actually engage organizations in the research. In person and phone interviews were conducted with several professionals working for different Jewish nonprofit organizations that deal with the target group. The interviews were limited to one hour.

The different organizations interviewed were Hillel: The Foundation for Jewish Campus Life[32] and Birthright Israel: NEXT Los Angeles. Other organizations in Los Angeles were contacted but did not respond. In lieu of in-person or phone interviews, organizations websites were examined to determine how they market themselves online.

Hillel is the largest campus-based Jewish organization in the world and serves undergraduate and graduate students as well as community members all over the globe. Each campus has its own organizational culture; each deals with young adults in similar, but distinctly different ways. This was apparent in two interviews conducted, one from the University of Pennsylvania and one from the University of Southern California.

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[32] This is an international organization, and for this project, different professionals were interviewed from different "chapters" around the country.

Debbie Yunker is the Assistant Director of the Jewish Renaissance Project at Hillel at the University of Pennsylvania (Penn Hillel). According to Yunker, Penn Hillel serves 1,000 students per week and does not employ a "membership" program. Any student is welcome to programs or meals. Their mission and vision is very similar to that of Hillel International and they hope to assist students as they explore different opportunities to connect Jewishly while in college.

As one of the top Hillel foundations that focus on engagement of Jewish Millennials, using Facebook appropriately is certainly relevant. According to Yunker, "Different people have different comfort levels." It is a challenge for the staff to figure out what works for different students. Generally, Yunker said, students are responsive to Facebook contact from staff, but a poorly timed contact can alienate others; they feel it is too much, too soon.

Jessie Sunday is Program Coordinator for Taglit-birthright Israel: NEXT Los Angeles (Birthright NEXT). Birthright NEXT is the nationwide follow-up initiative for the free trip to Israel for 18-26 year olds. Sunday estimates that there are 10,000 Birthright Israel living in Los Angeles. While the Taglit-Birthright Israel program has existed for almost 10 years, the follow up branch of its operation has only been in place for the past few years. Sunday said that Birthright NEXT only started using Facebook for promotion and connections approximately one year ago. In that time, the current Birthright Israel NEXT Los Angeles group was started. When asked what the goals were for using the site, Sunday said:

> Facebook is a useful tool for inviting people to our programs, and it compliments the promotions side of the work we do. We also have found it useful from a networking point of view. In the past, we used to promote our programs by sending out a more traditional e-newsletter. The problem we faced then was that people did not read the emails. With Facebook, that problem is significantly reduced.

It is interesting to note that through their Facebook group, Birthright Israel NEXT LA has over 700 members at the time of the interview, and yet, when asked about the different tools that Facebook offers for nonprofits, Sunday agreed that such information would make her work easier and potentially less stressful.

A recurring theme from organizational interviews was that organizations never asked their target populations how they would prefer to be contacted or what methods work in terms of getting them interested in programs or opportunities. By using organizational interviews to see how marketing is currently being done, and then taking into account how young adults respond to different types of marketing, this study will compare and contrast the two and create recommendations on how to move forward.

Since this is a heavily online-based project, Internet searches were conducted for relevant stories, papers, and articles about nonprofit marketing, Facebook, and Jewish involvement with young adults. Several articles that were useful in preparing this project were found using a tool called "social bookmarking". Though this may sound similar to "social networking", it is distinctly different. Using a free web service called del.icio.us (pronounced "delicious") members are able to search a variety of key words like "nonprofit, Jewish, marketing" and all available articles online show up on the screen. Those articles listed have been previously "tagged" by other individuals. These tags act

like bookmarks[33] and allow visitors to re-visit sites or articles without going through an entire search process again.

Social bookmarking also allows the researcher to find out what other researchers are looking at. This new method of research represents a clear example of the advancements in research that new technology enables. Research was also conducted by more traditional means, reviewing previous theses and books on nonprofit marketing.

The fourth and most important method of research was the survey. An electronic questionnaire of 37 questions was disseminated randomly to Jewish individuals targeting the 18-35 age range. This survey was designed to formally ask members of this cohort how they respond to different forms of marketing, both in Facebook and otherwise. In addition to the multiple choice style questions, there were several open-ended questions that allowed for anecdotal responses from the participants. The full survey instrument can be found in Appendix I of this paper.

The survey began with personal questions about the respondent's age and affiliations to Judaism. It progressed through a variety of topics, centering on types of events or programs that they attend, their online group affiliation, the types of marketing they respond to and finally, their ability to network on the site. There were approximately the same number of questions in each section.

In the survey, different forms of media were listed to determine how or where people get information about programs, or opportunities; the eight categories of methods were:

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[33] A bookmark is an electronic tag that someone can add to their web browser that allows that article to be just one click away. This frequently eases the search process by allowing a researcher not to go through a new search each time for the same article.

- Jewish Newspapers
- E-newsletters
- Referral from a friend
- Facebook
- Organization's website
- Direct mail (flyers, invitations)
- Wall posters/flyers
- Evite from the organization

The mixture of new and old media (newspapers and Facebook as examples) allowed for respondents to be honest about how they would react to each of them. The results are discussed in a later chapter, but this question proved valuable.

Many tools on the Facebook site itself were used to invite people to take the survey and disseminate it to other potential respondents. The first attempt centered on writing a Facebook Note; which can be compared to a public journal post that is visible to all of my connections. In this note, which explained what it was I was doing, who I was targeting, and my contact information, I "tagged"[34] about 10 friends who I would consider connectors. They are called connectors, as noted in *The Tipping Point*, because they know a lot of people[35] specifically those that fit the target population. These colleagues were asked to forward my survey link to all of their Jewish friends, thus turning a simple "note" into a viral marketing campaign.

In addition to writing a note, there are different young adult Jewish groups on the site, so the link to the survey was posted there. I also put the link in my own personal

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[34] Tagged – A Facebook process letting the person "tagged" know that something has been written about them, or that a photo with them has been posted.
[35] Gladwell, Malcolm. The Tipping Point: How Little Things Can Make a Big Difference. Boston: Back Bay Books, 2002.

status (which is seen by all my friends), and even sent the link to students studying abroad. The viral nature of the marketing allowed the sample to be highly randomized. With this as the final method of research, I was able to seek and receive input from those people in the core demographic of this endeavor.

The full results of the survey as well as the different style and type of questions will be explored in greater detail in the next chapter, however, with 212 respondents, this has proved to be a very positive method of research. In fact, perhaps the most enlightening finding of this research was actually discovering (through the process of collecting data for this project) the impressive success rate of using Facebook as a marketing tool!

Chapter 6 – Results

At present, there is limited published research on using sites like Facebook to market an organization. The purpose of this project has been to generate some research, specifically focused on the young Jewish adult population, and create recommendations for organizations to use the easily accessible technologies available to them. It is designed to put organizations ahead of the curve so that they can maintain their relevancy with their target groups. In order to complete this project, four methods of research were utilized, a literature review, Internet searches, interviews and a survey. All have yielded valuable information to establish solid parameters for best practices recommendations.

In order to make recommendations to organizations about how to market themselves to Millennial Jews (18-35 years old), it is first necessary to determine just how this demographic responds to different types of marketing, to examine just how much time they spend on Facebook, and to understand how they connect to Jewish life. As stated previously Facebook has been utilized in political events like the Presidential Inauguration, and was featured as a sub-plot on major television network shows. This chapter reports on the results of the survey of 18-35 year old Jewish individuals, which supported the original hypothesis that, if used properly Facebook can be a very useful marketing tool for Jewish organizations.

A survey of 37 questions was created on Surveymonkey, an online survey creation site,[36] and disseminated virally online to members of the target age demographic. Using mainly email and Facebook to do this, I relied on peers and colleagues to send the

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[36] http://www.surveymonkey.com

survey to everyone they knew who fit the appropriate demographic; more detailed

dissemination methods of the survey can be found in the previous Methods chapter.

A total of 212 respondents started the survey, with 202 respondents actually

completing it; a 95.3% completion rate. The sample was random and respondents were

not asked to give their names or locations. An IP address search indicates that people in

Los Angeles, New York, Washington DC, Florida, and even Israel took the survey. 10

respondents were disqualified from the data analysis because they are out of the age

range, while several others were disqualified because they were not Jewish.

While there are a high number of respondents, it is important to identify what, if

any, data was skewed. Since there was a 17 year range in ages (18-35) that were being

looked at for this project, the survey broke the demographic into three age units: 18-21

year olds, 22-28 year olds, and finally 29-35 year olds. There was an option to choose

36+ but those respondents are not in the statistics. In reviewing the answers to questions,

there appears to be a skew towards respondents in the 22-28 range. A possible reason for

this is that a number of my peers work for organizations that deal with Jews in that age

range, and they have friends who also fit in that age range. Table 6.1 is a graphical

depiction of the data for the age distribution:

Table 6.1

18-21		25.0%	53
22-28		53.8%	114
29-35		16.5%	35
36+		4.7%	10

Data from the survey yielded interesting results for the question "when did you

start using the Facebook site?" Facebook, which started in 2004, was originally intended

to network college students on their own campuses. After the initial campus launches were successful and popularity began to grow, the creators of the site began to allow high school students to register, and subsequently allowed everyone to register, even businesses.

By cross-tabulating the answers for the age question and the question about when respondents started using the site, results indicate that a high percentage of younger Jews have been using the site for longer. It is reasonable to also forecast that people younger than the 18 year old starting point are probably going to start using Facebook at a much earlier age. The key for Jewish nonprofits is to adapt to the fact that their clientele are becoming increasingly aware of the technology around them. Table 6.2 illustrates the question "When did you start using Facebook?" and is cross-tabulated with the age variable:

Table 6.2

	How old are you?				
	18-21	22-28	29-35	36+	Response Totals
2004	7.5% (4)	51.8% (59)	5.7% (2)	0.0% (0)	30.7% (65)
2005	52.8% (28)	21.9% (25)	2.9% (1)	0.0% (0)	25.5% (54)
2006	35.8% (19)	14.9% (17)	28.6% (10)	20.0% (2)	22.6% (48)
2007	3.8% (2)	5.3% (6)	28.6% (10)	30.0% (3)	9.9% (21)
2008	0.0% (0)	6.1% (7)	34.3% (12)	50.0% (5)	11.3% (24)

Facebook profiles have certain fields that show up automatically if information is put into them. Fields like Political Views, Relationship Status, and Religious Views are all options for members of the site to share with their friends and Facebook community.

In examining whether or not respondents identify as Jewish on their profiles (under the

Religious Views field) it is evident that the 18-21 sub-group is less likely to identify as

Jewish in that field. The 22-28 group and the 29-35 group both had strong majorities in

the affirmative for that. The chart is below:

Table 6.3

4. Do you identify as Jewish on your Facebook profile (under Religious Views)?					
	How old are you?				
	18-21	22-28	29-35	36+	Response Totals
Yes	42.3% (22)	62.3% (71)	74.3% (26)	70.0% (7)	59.7% (126)
No	57.7% (30)	37.7% (43)	25.7% (9)	30.0% (3)	40.3% (85)
answered question	52	114	35	10	211
				skipped question	1

There was also an interesting response to the question about the respondent's

current working situation and whether or not they currently work for a Jewish

organization. While 53% of respondents said that they did not work for a Jewish

organization, the impressive statistics come from the remaining 47%.

Of the respondents who said they currently work for a Jewish organization 50%

of them spend 2-10 hours per week on Facebook and 11% spend more than 10 hours a

week on Facebook. Those statistics are revealing. If professionals are spending that

much time per week on Facebook, it is clear that they can become effective promoters of

the organization through their online networks. Table 6.4 shows the above percentages in

graphical form.

Table 6.4

Do you currently work for a Jewish organization?

	Yes	No	Response Totals
Under 1 hour	11.2% (11)	5.4% (6)	8.1% (17)
1-2 hours	26.5% (26)	21.4% (24)	23.8% (50)
2-5 hours	**30.6%** **(30)**	**40.2%** **(45)**	**35.7%** **(75)**
5-10 hours	20.4% (20)	24.1% (27)	22.4% (47)
10+ hours	11.2% (11)	8.9% (10)	10.0% (21)

Of those who work for a Jewish organization, 68% of respondents have over 300 "Facebook friends" who are Jewish. This truly emphasizes the impact that a staff member's personal network can have on an organization and certainly makes a case that organizations can engage their professionals to use their own networks to further the organization's goals and/or mission.

When respondents were asked how many Facebook friends they had that were also employed by Jewish organizations 53% of them checked off the 10+ box. This indicates that a high number of Jewish professionals are on Facebook and that they potentially have a high quality social network.

How young adults respond to different forms of marketing is of particular interest in this project because of the challenges organizations have with attracting members of this demographic. In the survey instrument, eight different media that allow for information dissemination were listed in a matrix. Respondents were allowed to consider

each media as Not Important, Somewhat Important, Important, or Very Important. By actually asking respondents this question, the results will hopefully yield valuable information about what works for getting the attention of this population.

Nearly 84% of respondents believe that a referral from a friend was either important or very important. Contrasted with Jewish newspapers as a way to get information about an organization, only 20% of respondents feel that it is an Important or Very Important way to get information. 80% of the respondents said that Facebook was at least Somewhat Important to them to receive information about organizations.

Table 6.5

Referral from a friend					
	Not Important	6.3% (3)	1.8% (2)	0.0% (0)	0.0% (0)
	Somewhat Important	20.8% (10)	12.6% (14)	5.7% (2)	10.0% (1)
	Important	**39.6%** **(19)**	39.6% (44)	**54.3%** **(19)**	30.0% (3)
	Very Important	31.3% (15)	**45.9%** **(51)**	40.0% (14)	**60.0%** **(6)**
	N/A	2.1% (1)	0.0% (0)	0.0% (0)	0.0% (0)

The statistics are even more compelling when cross-tabulated with the age variable. 50% of 18-21 year olds and 44% of 22-28 year olds feel that Jewish newspapers are Not Important avenues for them to get information. The same two sub groups of the data set felt strongly that Facebook was an Important or Very Important way to get information about an organization.

A real asset to the Facebook platform is the ability to invite others to events, or invite others to join a group. When asked whether they had been invited to a Jewish event through Facebook, 90% of respondents said that they had at least one invite to a Jewish event. To follow up on the issue, respondents were asked whether they invited

other friends to an event on Facebook that they had been invited to. Over 60% of those

surveyed said they had done this at least once, but 35% of them had done it multiple

times. This is further evidence of the strength of referring friends to promote

organizational programs and opportunities.

Table 6.6

3. Have you ever been invited to a Jewish event through Facebook?		Response Percent
Several times		73.8%
Once or twice		16.2%
Never		10.5%
	answered question	
	skipped question	

4. Have you ever invited friends to a Facebook event to which you have been invited?		Response Percent
Several times		35.7%
Once or twice		33.3%
Never		31.4%

The survey also examined the amount of contact between organizations and

individuals. Within the site, people or organizations are able to send e-mail in the form

of Facebook messages. These messages do not clog the user's regular email box (i.e.

Gmail) but rather are stored within the individual's personal Facebook profile. In order

to get a sense about whether these Facebook message are actually read, respondents were

asked about the likelihood that they would reply to a message if it was sent from someone

they did not know.

Not surprisingly, 71.8% of those surveyed are not likely to reply to something

from someone they do not know. Respondents were then asked whether or not they felt

that a group or organization contacted them too much and according to the results, 62%

of all respondents believe that organizations contact them too much. This is important

feedback for organizational programmers or communication managers.

To provide a comparison, respondents were then asked the same question, only

asking about replying to a message if it was from people they did know. Approximately

93% of respondents said that they were at least Somewhat Likely, or Very Likely to reply

to a message from people they did know. This affirms the finding that as long as the

sender of the message has a relationship with those he or she is sending to, there is a

likelihood of response.

Table 6.7

5. Have you ever felt a group or organization contacted you too much via Facebook?	Response Percent
Yes	62.1%
No	37.9%

Open Ended questions
Several open-ended questions were included within the 37 questions. From these

replies anecdotal data resulted in illuminating findings that may be able to shed light on

what types of organizations are on Facebook, how much contact is too much, and what

examples are out there of proper ways to use the site.

Organizations on Facebook
In looking at over 150 answers from the respondents to the question about which

groups they belong to are organizationally based, it appears that Hillel (various campuses,

as well as the International Center), Chabad centers, the American Jewish Committee,

and different Federations around the country are utilizing Facebook as an effective way

of communicating with their constituents.

How much contact is too much?

As the data showed, this is an issue that often plagues professionals in the field and the individuals whom they wish to contact. There are different types of rules for information dissemination, some of which are referenced in earlier chapters on marketing. While crafting this survey, it seemed critical to ask a question about whether respondents felt that they were contacted too much by a group or organization via Facebook. 62% of respondents say that they are in fact contacted too much via Facebook. I had anticipated this as being the case, so I included an open ended question, allowing respondents to share, if appropriate, different examples of too much contact. Some of the highlights are below:

> I was receiving too many event invites inviting me to events out of state. If they were in state I would probably go but I ended up getting out of the XYZ group because of all the messages I was getting. -18-21, New York area

> Sometimes I get a Facebook invitation, then an evite, then an email to go to Jewish events. It drives me nuts! Just send me one invitation, not 3! After a while, I get so confused because I have 12 invitations to events...and low and behold they're from 4 organizations for the same event. – 22-28, Phoenix, AZ

> You're inundated with the same information from multiple sources - email, Evite, Facebook, direct mailing; it's too much. By the time I even see the event on Facebook, I'm already informed and I delete the message. – 22-28, Pompano Beach, FL

These are just three anecdotes that came from 51 answers to this open-ended question. As can be seen, while Facebook may be a great way to get an organization's information out there, situations arise where too much contact can turn a potential participant away, or worse, turn them off entirely to the organization.

Positive uses of Facebook
It is important to view both sides of this issue, so in addition to asking about

negative experiences, I also included an option to detail positive uses for the site. 53

respondents chose to elaborate and some of their stories are below:

> Facebook is great for youth group and 20s and 30s events. We
> use it at [our synagogue] with our youth group, our Madrichim,
> and our 20s and 30s group. Kids are now checking Facebook
> more than email, so it's an important tool! – 22-28, Los Angeles

> I live in Philadelphia and there are several Jewish events to
> choose from on any given night (especially days like the last day
> of Passover or first night of Chanukkah) through several
> organizations (like "the Chevra", "the Collaborative", "Birthright
> NEXT" and "Moishe House Philly".) These organizations make
> facebook events for all of their events and many list things like
> drink specials or no cover from such-a-time to such-a-time on
> those events, which could be an enticement to pick one event
> over another. Then a few days before the event, the organizations
> send out a message through the facebook inbox to remind you of
> the event. I think it's very effective and a good way of standing
> out in a competitive environment. – 22-28, Philadelphia, PA

These anecdotes reflect the two sides of Facebook. The site and how it is used by

people are far from perfect, however, there are compelling stories that indicate that it can

be a useful tool. The next chapter deals with breaking down some of the negatives

around organizational use of the site and offer some alternatives so that organizations can

better use the tools given to them to maximize the opportunities of social networking.

Chapter 7 – Best Practices

The advancements in technology, coupled with the exploding popularity of social networking make examining sites like Facebook critical towards the advancement of Jewish institutions. Without sufficient members of target populations to attend programs or take advantage of opportunities, then organizations will decline or lose effectiveness. What this study has shown is that there are clear advantages to using Facebook, but there needs to be clear and conscious strategies so that organizations limit both their mistakes the risk of alienating people.

Discussion of Results

Jewish professionals are on Facebook

According to my research, a large percentage of Jewish professionals are on Facebook. They use the site a lot, some up to 10 hours per week. Whether they are "active" on the site, or just have it in an open window on their computer is not important for this paper. The fact is organizations have useful tools right in front of them. As employees of these nonprofits, they can be asked to represent their organization at all times and in turn use their own personal social networks to help advance the mission/vision of the organization that they work for.

Best Practice: Suggest that if your professional staff members have Facebook accounts, they use their own networks to promote the organization.

Facebook Events

Organizations are increasingly creating "events" on Facebook, allowing friends and group members to see what is going on during the week or weekend. Respondents felt positively about seeing these events online, and also to having relevant and useful information included in the event description (e.g. drink specials, where to park, what

time to arrive). After inviting participants over Facebook, data shows that reminders can be sent to those attending telling them any last minute details.

Best Practice: Keep information as concise as possible, but make that information current and valuable. Remind participants anywhere from 1 week to 3 days before the event.

Sub groups of the population

This is a project geared towards connecting Jewish organizations to the Millennial generation. As has been discussed, this population ranges in age from 18-35 years. To deal with this on a general scale, it encompasses individuals over a 17 year span. To make things easier, this project split the group into three sub groups (18-21, 22-28, and 29-35). By doing so, it allows organizations to look at the same demographic in three different ways. Clearly 18 year olds will react differently than 35 year olds, especially when dealing with Facebook.

Best Practice: Split the population into age subgroups for better management and more effective communication. The younger the age group, the more sophisticated they are likely to be in using Facebook.

Referring a Friend

The survey results are pretty clear that referring a friend to an organization or telling them about an event is a valuable tool. It speaks to the continued value of personal contact and the importance of social networking. Further support for using personal networks to advance an organization can be found in the results from the "types of marketing" question. 70% of 18-21 year olds, 84% of 22-28 year olds, and 94% of 29-35 year olds said that a referral from a friend is either an important or very important method of getting information about an organization.

Best Practice: An organization can do all the publicity it wants but if there are no human networks to spread the enthusiasm, an opportunity is lost. Tell your constituents to invite their friends!

Too much contact

While it is important for individuals to hear about programs or opportunities for young adults, according to my research, there is such a thing as too much. In the survey, 62% of all respondents felt they were contacted too much via Facebook. When further examining the amount of correspondences per week that were appropriate for getting their attention, over 70% indicated that less than 1 correspondence per week or at most 1 per week would be appropriate.

Organizational professionals need to realize that people do not need to be bombarded with Facebook correspondences to get their attention. Looking at the age breakdown of the question, there are significant majorities of the three age sub-groups who prefer fewer correspondences via Facebook.

Best Practice: There is a definite negative to multiple messages sent too close together. Be mindful of how often you communicate; if it is more than once per week you risk alienating your audience.

Website and new technology

While Facebook is the focus of this project, having an organizational website is important for communicating with your constituents. 70% of respondents thought that having a website was either an Important or Very Important way for them to get information about an organization. With the advancements that Facebook has made, it is now easy to link an organization's Facebook presence to its website, effectively guiding visitors to its presence on Facebook and visa versa. Young adults spend a lot of time on Facebook, why not make the "connection"?

Best Practice: A website can be a valuable tool, but if an organization has a Facebook presence, take steps to direct visitors to Facebook profiles, groups, or pages.[37]

Networking

Results from this study show that Facebook has not yet become the premier

professional networking site, 55% of respondents do not actually use the site for

professional networking, sites like LinkedIN have more of the professional market.

Facebook does however appear to be the place to be (online) for expanding one's

personal network (86% of respondents said they use the site for that purpose). It even

appears to be a place where people can expand their Jewish network. Of those

respondents who said that they did used the site for expanding their Jewish network, 22-

35 year olds are more likely to use the site for that purpose.

Best practice: Use Facebook to connect your constituents to each other, especially those that are in the last two-thirds of the Millennial demographic, they are craving connection to each other and other Jews!

Advertisements

Facebook offers people or organizations to offer highly targeted advertising on its

site. While it does cost money, it remains an option for people or businesses to look at

when thinking about getting their message out to a broader audience. According to the

survey of 18-35 year olds though, 80% of respondents rarely, if ever, click through

Jewish ads on Facebook.

Best Practice: While Facebook offers different options to advertise a program or event, make sure the cost is worth it. Why spend money on advertising if no one reads it?

Creating a "Cause" via Facebook

Donating online represents an easy, efficient and ultimately very important way to

give in today's society. It is more environmentally friendly and allows for less

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[37] While this project deals specifically with Facebook, and maintaining current information on that site, it is important to keep an organization's website current as well.

transaction time. While Facebook allows for online donations, results from the survey indicate that Jewish young adults are not inclined to use Facebook as a means of donating. Nearly 78% of respondents said they did not use the site for donating and 15% of respondents did not even know that the option existed.

Best Practice: While creating a cause may seem like a great idea to do on your Facebook profile, group, or page, it's not likely that it will be a fruitful endeavor.

Best Practice: Encourage online donations in a different way, perhaps put a link on your Facebook profile to your organization's website, or through PayPal.

Final Thoughts

When beginning this project, I knew that I wanted to do something that would make an impact on the Jewish community. Throughout the last year, an idea for a class assignment developed into something tangible and something that could have at least some influence on how organizations use tools like Facebook to help position them for the 21st century.

In addition to the organizational support I hope this project provides, I also wanted to make sure someone asked young adults how they respond to marketing. As a member of that demographic who is engaged Jewishly, it always amazed me how organizations who claimed to cater to me as a young Jewish adult never asked me how I would best like to receive information. From the data I have uncovered in this project, it appears that more work remains to be done on all sides, from the professionals and the communities they serve.

It is important to remember that Facebook is not the "be all-end all" for communicating with young adults, or any demographic an organization deals with. It is a tool, a way to help achieve an organization's mission. By working smarter to engage

Jewish young adults, and using the tools provided by great social networking sites like Facebook, I believe that we can help shape a bright and committed Jewish future.

This was a snapshot of a fast changing, always developing world, and as I complete my research, articles about the next big thing in social networking (Twitter) are popping up all over the digital landscape. This Capstone Project was merely intended to add to the conversation; after all, some may say that this is what we do best.

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Appendix I – Survey Instrument

Introduction

As part of my research for my Capstone Project for my Master's in Jewish Communal Service at Hebrew Union College-Jewish Institute of Religion, I have compiled a survey to examine how Jewish young adults (18-35) respond to various forms of marketing, specifically dealing with Facebook. My goal with this survey is to formally make an effort to find out what works with this population in terms of getting them excited about organizations or programs. I believe wholeheartedly that there is a real opportunity for Jewish organizations to market themselves more effectively using new technology and media (in this case Facebook).

Since there are questions about your personal use of Facebook, I would recommend that you open Facebook in a separate window to allow for ease in answering the questions. The total survey should take between 10-15 minutes.

Lastly, if you would be so kind as to forward this survey to your friends, that would be greatly appreciated. It doesn't matter how you forward it, but doing so helps in my research! If you have any further questions after the survey, please feel free to contact me at harris1025@gmail.com

Thank you in advance,
David Harris
MAJCS/MPA Candidate, May 2009

Background information

1. How old are you?

- 18-21
- 22-28
- 29-35
- 36+

2. How do you identify Jewishly?

- Just Jewish
- Reform
- Conservative
- Orthodox
- Reconstructionist
- Other Stream
- Non-Jewish

3. Approximately what year did you first start using Facebook?

- 2004
- 2005
- 2006
- 2007
- 2008

4. Do you identify as Jewish on your Facebook profile (under Religious Views)?

- Yes
- No

5. Approximately how much time do you spend on Facebook each week?

- Under 1 hour
- 1-2 hours
- 2-5 hours
- 5-10 hours
- 10+ hours

6. Do you currently work for a Jewish organization?

- Yes
- No

Events

1. About how often do you get invited to events via Facebook?

- Never

- Rarely

- A couple of times a month

- At least once a week

2. Have you ever attended an event where you were only invited via Facebook?

- Several times

- Once or twice

- Never

3. Have you ever been invited to a Jewish event through Facebook?

- Several times

- Once or twice

- Never

4. Have you ever invited friends to a Facebook event to which you have been invited?

- Several times

- Once or twice

- Never

5. How many Facebook friends do you have?

- Below 50

- 50-100

- 100-200

- 200-300

- 300+

6. To the best of your ability, estimate how many of the "Facebook Friends" you have identify as Jewish:

- None or a few

- Some

- About half

- Most

- All or almost all

7. How many "Facebook friends" do you have that work for Jewish organizations?

- 0
- 1-5
- 5-10
- 10+

Groups

1. Of the Facebook groups you are a member of, approximately how many are Jewish?

- None
- Some
- About half
- Most
- All

2. Of the Jewish Facebook groups you belong to, how many of those are organization based(e.g. a Hillel chapter, Chabad, a JCC group, camps, synagogue, school, The Great Shlep, JSpot)?

- None
- Some
- About Half
- Most
- All

3. Please list up to 4 of those groups:

4. How likely are you to join an organization's Facebook group if you know someone who works in that organization?

- Not at all likely
- Not very likely
- Neutral
- Somewhat likely
- Very likely

5. To what extent does belonging to a Jewish organization's "group" on Facebook impact your involvement?

- Very little
- Somewhat
- Neutral
- Moderately
- Considerably

Marketing

1. How important are these media to you for getting information from an organization?

	Not important	Somewhat important	Important	Very Important	N/A
Jewish newspapers					
E-newsletters					
Referral from a friend					
Facebook					
Organization's website					
Direct mail (flyer, invitation)					
Wall flyers/posters					
Evite from the organization					

2. Do you click through Jewish ads on Facebook (i.e. ads for Israel trips or Jewish organizations)?

- Never
- Rarely
- Sometimes
- Often
- Always

3. How important to you is a Jewish organization's Facebook presence?

- Very important
- Somewhat important
- Unsure
- Somewhat unimportant
- Very unimportant

4. How many of those correspondences (per week) from an organization are optimal in getting your attention?

- Less than 1
- 1
- 2
- 3
- 4-7
- 8 or more

60

5. Have you ever felt a group or organization contacted you too much via Facebook?

⦙ Yes

⦙ No

6. If appropriate, please describe a situation when you received too many correspondences:

7. How likely are you to reply to an organization's (Jewish or non-Jewish) regular email message if it comes from an individual address instead of an institutional address?

⦙ Not Likely

⦙ Less Likely

⦙ The same

⦙ More Likely

⦙ Most Likely

8. How likely are you to reply to an organization's Facebook message if it is sent from an individual whom you don't know?

⦙ Not likely

⦙ Somewhat likely

⦙ Very likely

9. How likely are you to reply to an organization's Facebook message if it is sent from an individual whom you do know?

⦙ Not likely

⦙ Somewhat likely

⦙ Very likely

10. How likely are you to reply to a Facebook message sent anonymously from the organization itself (i.e. "From Jewish Outreach 101")?

⦙ Not likely

⦙ Somewhat likely

⦙ Very likely

Networking

1. Do you use Facebook as a way of expanding your professional network?

☐ Yes

☐ No

2. Do you use Facebook as a way of expanding your personal network?

☐ Yes

☐ No

3. Do you use Facebook as a way of expanding your Jewish network?

☐ Yes

☐ No

4. Facebook gives organizations the ability to have pages dedicated to their businesses, called Fan pages. Are you a "fan" of any Jewish organizations? (Located on the "info" tab on your profile)

☐ Yes

☐ No

☐ Not sure

5. Are you a "fan" of any non-Jewish organizations?

☐ Yes

☐ No

☐ Not sure

6. Are you more or less likely to participate in an organization if it has a Facebook group or "fan page," as opposed to other organizations that do not have Facebook groups or Fan pages?

☐ More likely

☐ Neutral

☐ Less Likely

7. Would you be more or less inclined to join a Facebook group or become a "fan" of an organization if there were some "benefit" for joining (i.e. discounts off events, first priority for trips, etc)?

- Not likely

- Less likely

- Neutral

- More likely

- Most likely

8. Have you ever donated money online via Facebook to an organization or cause?

- Yes

- No

- I didn't know I could donate via Facebook

9. What are some good examples of an organization's use of Facebook that you have seen, and what makes them successful?

Appendix II – Best Practices

Every day, Jewish communal professionals struggle with the challenge of engaging a wide array of young people, each with different interests, passions, and skills. Young Jewish adults (18-35) are increasingly connected to the Internet, communicate online more often than not, and crave immediate connection to information. Of particular relevance to this study, Millennials are using online social networking more as a means of communicating and interaction. What follows below are the ten best practices for using Facebook by Jewish organizations based on the results of a survey of this demographic:

Best Practice: Suggest that if your professional staff members have Facebook accounts, they use their own networks to promote the organization.

Best Practice: When creating events, keep information as concise as possible, but make that information current and valuable. Remind participants anywhere from 1 week to 3 days before the event.

Best Practice: A website can be a valuable tool, and if an organization has a Facebook presence, take steps to direct visitors to Facebook profiles, groups, or pages.

Best Practice: Split the population into age subgroups for better management and more effective communication. The younger the age group, the more sophisticated they are likely to be in using Facebook.

Best Practice: An organization can do all the publicity it wants but if there are no human networks to spread the enthusiasm, an opportunity is lost. Tell your constituents to invite their friends!

Best Practice: There is a definite negative to multiple messages sent too close together. Be mindful of how often you communicate; if it is more than once per week you risk alienating your audience.

Best Practice: While Facebook offers different options to advertise a program or event, make sure the cost is worth it. Why spend money on advertising if no one reads it?

Best practice: Use Facebook to connect your constituents to each other, especially those that are in the last two-thirds of the Millennial demographic, they are craving connection to each other and other Jews!

Best Practice: While creating a cause may seem like a great idea to do on your Facebook profile, group, or page, it's not likely that it will be a fruitful endeavor.

Best Practice: Encourage online donations in a different way, perhaps put a link on your Facebook profile to your organization's website, or through PayPal.