

4 Social attachments and lifestyle

Jewish friends

The findings on Jewish friendship can best be summarized as 'All of my best friends are Jewish!' The results of the survey of the Jews of Greater London suggest that Jewish friendship is little affected by outlook. Over three-quarters of even the Secular group said that at least half or more than half of their friends were Jewish (77 per cent). In fact, in the most extreme case, namely when 'all or nearly all' of an individual's friends are Jewish, there was no difference between the proportions of SSS and the SRR reporting this: it split 50:50.

Jewish cultural activities

The survey presented a list of five Jewish cultural pastimes/activities in which respondents might have participated in the previous twelve months. These ranged from reading a Jewish book to buying Jewish art (see Table 10). Overall, the Religious were most likely to report participation, while the Secular were least likely.¹⁴ However, it is clear that having a SSS outlook does not preclude one from partaking in such activities, as four out of five of the SSS selected at least one option (85 per cent).

Two out of five of the SSS had read a book on a Jewish subject (42 per cent). Furthermore, over half of those who had listened to a radio programme on a Jewish topic were SSS (53 per cent). The

proportion was even higher for watching a television programme on a Jewish topic: over three-quarters of the SSS had done so (76 per cent). These figures suggest, therefore, that interpreting the term *secular* to mean *uninterested* is inaccurate.

The survey further examined Jewish cultural activity by asking respondents about such activities as attending public lectures on Jewish topics or seeing Jewish films in the previous year. Respondents were more likely to have participated in four or more of these activities if they were Religious (42 per cent compared with only 12 per cent of the Secular).¹⁵ Yet even for these activities that require a greater commitment, half of the SSS selected at least one option, and over half of them had 'attended a Jewish film, theatre or music festival event'. One in five of the SSS (21 per cent) even 'attended a public lecture on a Jewish topic', all of which suggests, yet again, that the SSS are culturally very interested in their Jewishness.

Finally, and most intriguingly, the survey showed that of those who selected 'visiting a Jewish museum outside the UK' (one-quarter of the whole sample), almost half were among the SSS (46 per cent). As Becher *et al.* put it: 'The important point here . . . is . . . the high levels of Jewish cultural consumption.'¹⁶

Table 10: Participation in Jewish cultural activities during the previous twelve months, by outlook

Activity	Secular (%)	Somewhat Secular (%)	Somewhat Religious (%)	Religious (%)	Base
Read a book on a Jewish topic	39	45	63	87	1,517
Listened to a radio programme on a Jewish topic	46	50	57	64	1,503
Watched a TV programme on a Jewish topic	72	80	86	79	2,275
Bought a book on a Jewish topic	22	32	48	73	1,092
Bought a Jewish ritual object	7	19	35	64	724
None of these	19	13	4	2	295

14 Becher, Waterman, Kosmin and Thomson, 35.

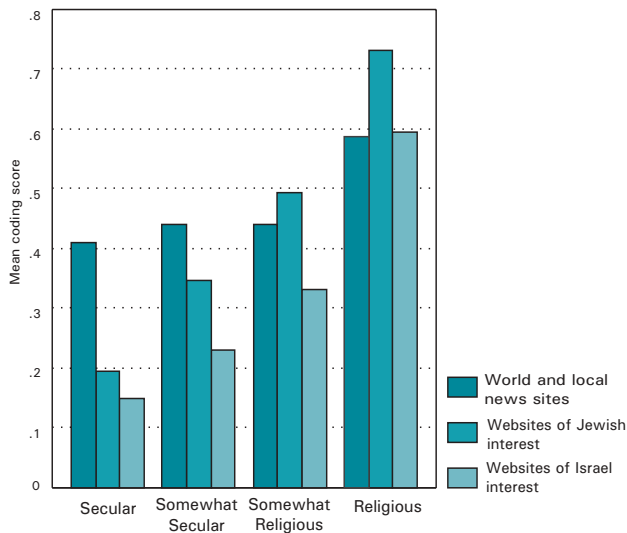
15 *Ibid.*, 37.

16 *Ibid.*, 39.

Internet usage

There is a linear and statistically significant relationship between Jewish outlook and whether respondents regularly use the Internet to access information of 'Jewish interest': the more religious, the more the respondent is likely to do so. This relationship is shown very clearly in Figure 5: a fifth (20 per cent) of the Secular regularly used the Internet for this purpose compared with almost three-quarters of the Religious (73 per cent).

Figure 5: Internet usage, by outlook



A similarly pronounced relationship can be seen regarding accessing the Internet for information of 'Israel interest'. The Religious were four times more likely to use the Internet for this purpose than the Secular. However, on this subject, the relationship was not quite so linear with a bias towards the more religious. The Religious were also proportionately more likely to access the Internet for 'world and local news' than the other outlook groups.

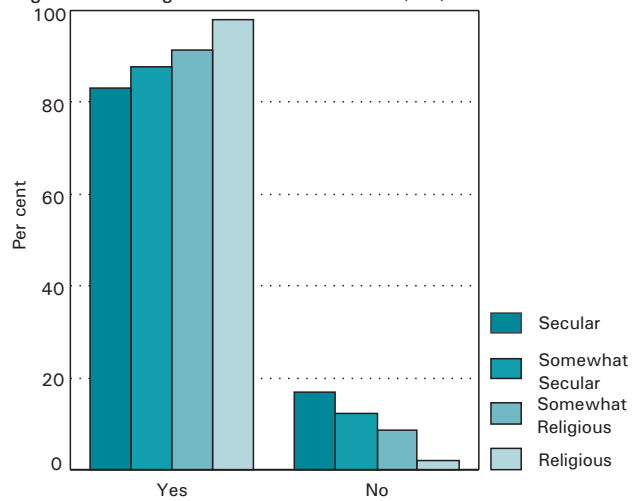
Visiting Israel

Israel appears to be another uniting factor for the sample. Overall, a very large proportion had visited Israel at some point (88 per cent) and, although it is true that the more religious tended to have gone more often, there was no real difference between the propensities of the secular and the religious in this regard. Over 80 per cent of the Secular and over 88 per cent of the Somewhat Secular had visited Israel. This contrasts starkly with the United States where only one-third of American adult Jews have visited Israel,¹⁷ and where twice as many

religious as secular individuals have done so (47 per cent compared with 23 per cent).¹⁸

A sub-sample of parents were asked whether they would be willing to send their child(ren) on an organized trip to Israel while at secondary school. If their child had already attended such a trip parents were asked to indicate this. The result was conclusive and somewhat surprising given the then (February 2002) climate of political uncertainty and perceived danger in the region. Eighty-nine per cent of parents said that they would or had sent their child to Israel, and their propensity to do so was linked reasonably strongly to outlook: the more religious, the more willing to send their children to Israel (see Figure 6). Nevertheless, 83 per cent of Secular parents also said they would be willing to do so.

Figure 6: Willingness to send own child(ren) to Israel



Fundraising and charitable giving

The JPR report *Patterns of Charitable Giving among British Jews* (1998) found that the religious tended to donate more to charities than the secular, and that there was a strongly significant relationship between a religious outlook and a perceived responsibility to support charities.¹⁹ Outlook was one of the two main factors influencing giving, the other being income. In the survey of the Jews of Greater London, respondents were asked, 'How often do you do voluntary work for each of the following [twelve organizations/service providers]

18 Ibid., 48, Exhibit 19.

19 Barry Kosmin and Jacqueline Goldberg, *Patterns of Charitable Giving among British Jews* (London: Institute for Jewish Policy Research 1998), 1-2; Becher, Waterman, Kosmin and Thomson, 41.

17 Mayer, Kosmin and Keysar, 7.

specifically for Jewish people?', and then asked the same question regarding organizations for 'the wider community'. Over a quarter of those responding reported that they did some Jewish fundraising (29 per cent) but the SRR were twice as likely as the SSS to do so (21 per cent against 40 per cent). However, with regard to non-Jewish fundraising, the propensity ratios were virtually equal (16 per cent against 18 per cent). This finding highlights how outlook discriminates in the Jewish sphere.

Respondents were also asked to report which of the following causes they thought had the highest priority: Jewish charities in the United Kingdom; general UK charities; aid for the poor in countries outside the United Kingdom; and Israeli causes. Over the entire sample, 'Jewish charities in the United Kingdom' were given the highest priority (46 per cent) and 'Israeli causes' the second highest (30 per cent). Table 11 shows the relationship between outlook and the priority given to different charitable cause. Respondents were asked to rank charitable causes by selecting their highest-priority and second highest-priority cause from a list of wide-ranging Jewish and non-Jewish charitable options.

Table 11: Priority of charitable causes, by outlook

Priority	Secular	Somewhat Secular	Somewhat Religious	Religious
Highest	General UK	Jewish UK	Jewish UK	Jewish UK
Second highest	General UK	Israel*	Israel	Israel

* This result was very close with counts of 209 for 'Israeli causes' and 200 for 'General UK charities'

With regard to outlook, a clear anomaly in the overall pattern emerged. The Secular showed a very different set of priorities compared with all the other outlook groups, for whom the pattern was one of UK Jewish charities coming first and Israel-related causes coming second. Interestingly, the anomalous Secular group prioritized neither of these options but instead ranked general UK charities as both their highest and second highest priority. (This odd result was due to the wording of the questions.) This difference is a key determinant differentiating the Secular from all the other outlook groups.

One final point stemming from this analysis concerns the one cause that united the sample and might be summarized as 'charity begins at home'. None of the groups prioritized 'causes outside the United Kingdom' or the option 'none of these'.

Propensity to give

Nearly nine in ten (89 per cent) Religious respondents had given at least half of their donations to Jewish charities, compared with three in ten Secular respondents. Meanwhile, one in four (25 per cent) Secular respondents had not given any of their donations to Jewish charities; the equivalent figure for Religious respondents was only 1 per cent.²⁰

The survey showed that the propensity of the SSS to give to *Jewish charities* was weaker than that of the SRR: four times as many SSS as SRR gave nothing to Jewish charities, although the proportions were very low (3 per cent against 6 per cent). It also showed that the propensity to give 'all' donations, or 'more than half', to Jewish charities was almost twice as strong for the SRR than the SSS (42 per cent against 74 per cent). Giving to the United Jewish Israel Appeal (UJIA) followed a similar pattern, with almost twice as many SRRs giving as SSSs (30 per cent against 56 per cent); similar differences were seen with regard to the other major Jewish UK charities.

The picture changes, however, when it comes to giving to *non-Jewish charities*. Proportions of donors are either balanced or biased towards the SSS (see Table 12). Cancer research charities received a very

Table 12: Proportion of SSS/SRR that gave to a non-Jewish charity

Charity	SSS* (%)	SSR** (%)
Cancer research charities	67	71
Oxfam	17	9
NSPCC	27	23
Other	48	49
None	12	13

* Combined group, Secular and Somewhat Secular

** Combined group, Religious and Somewhat Religious

20 Becher, Waterman, Kosmin and Thomson, 45.

high proportion of the sample's donations (69 per cent), and this was split evenly between the SSS and the SRR (67 per cent and 71 per cent, respectively). Only 8 per cent of Religious respondents had made a donation to Oxfam, compared with 23 per cent of Secular respondents. The numbers of the SSS and the SRR that gave nothing were the same (12 per cent against 13 per cent).

Donation levels

It is clear from examining the actual amounts given that the SSS were more likely than the SRR to give smaller amounts. The survey showed that those giving up to £500 in the previous year were more likely to be SSS than SRR (65 per cent against 51 per cent, respectively). However, for those that gave over £500, the position reverses: the SRR were more likely to give than the SSS (34 per cent against 20 per cent, respectively). Note, however, that these figures take no account of the 'Not mentioneds' and the 'Don't knows', which may well have affected these results.

Trusteeship and volunteering

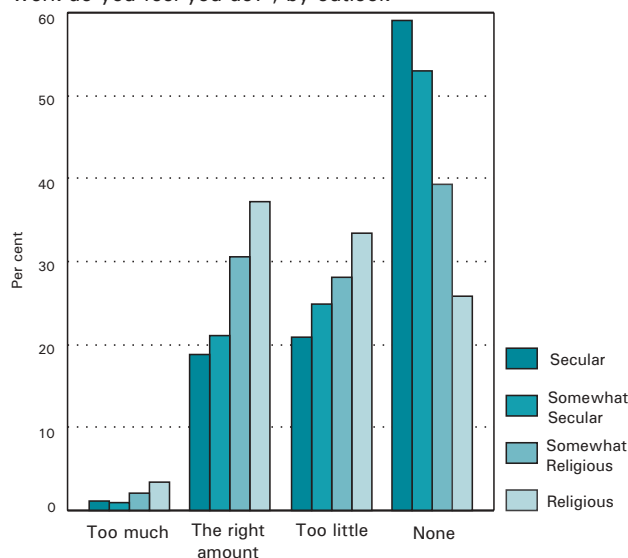
The Religious were proportionately far more likely to serve as a trustee of a *Jewish* voluntary organization than the Secular (34 per cent against 4 per cent, respectively). In terms of volunteering, 'those respondents who described themselves as "religious" were consistently more likely to volunteer at least occasionally than more secular respondents'.²¹ There were, however, no obvious differences when it came to volunteering in the wider (non-Jewish) community.

Figure 7 shows what respondents felt about their own level of volunteering, and how this relates to outlook. Those who reported that they did no voluntary work were significantly more likely to be secular; in fact, the SSS were 1.5 times more likely to do no voluntary work than the SRR. The more religious were also more likely to feel that they did not do enough voluntary work, although the differences here are less marked (SRR 29 per cent against SSS 23 per cent).

At first sight, it appears that secular respondents did not feel that they did sufficient amounts of voluntary work. However, it was still religious respondents that were more willing to say they would 'definitely' do more voluntary work if asked.

Moreover, it was secular respondents who were more willing to admit that they would 'definitely' *not* do more. However, since only 15 per cent of respondents said they would definitely not be prepared to do more voluntary work, it is not possible to conclude that the more religious respondents exhibited higher actual and potential levels of volunteer work. Almost two in every three respondents said that they were unwilling to do more voluntary work 'at the moment' (61 per cent), a rate that was not significantly affected by outlook.

Figure 7: Responses to the question, 'How much voluntary work do you feel you do?', by outlook



Health and leisure

Donor cards

Table 13 shows the relationship between outlook and various issues relating to health and leisure activities. The carrying of a donor card links philanthropic, altruistic and health-related issues together. Although actual numbers were small, a clear relationship existed with respect to the carrying of organ donor cards. The Secular were more than three times more likely to carry one than the Religious, 'a reflection of the view among some Orthodox Jewish religious authorities concerning the permissibility of organ transplants'.²²

Exercise

The more secular a respondent was, the more likely they were to take regular exercise. The pattern was clear and statistically significant, with only one in

21 Ibid., 48.

22 Ibid., 30.

three of the Religious choosing to exercise regularly compared with nearly half of the Secular (33 per cent against 46 per cent, respectively).

Alcohol consumption

Respondents were more likely to consume alcohol if they were among the Secular group, of which 19 per cent drank regularly (albeit in small amounts compared with the general population), compared with 10 per cent of Religious respondents. Meanwhile, Religious respondents were more likely

to be occasional drinkers: 78 per cent compared with 70 per cent of the Secular group. There was very little difference between outlook types for those that didn't drink at all.

Smoking cigarettes

Similarly, Religious respondents were less likely to smoke cigarettes than Secular respondents: 95 per cent were non-smokers, compared with 89 per cent of the Secular group.²³ But clearly very few respondents smoked at all.

Table 13: Leisure activities, by outlook

Activity	Secular (%)	Somewhat Secular (%)	Somewhat Religious (%)	Religious (%)	Sample mean
Exercising regularly (%)	46	43	41	33	43
Drinking (% 'Not at all')	11	11	12	12	12
Smoking (% 'No')	89	90	92	95	91

²³ Becher, Waterman, Kosmin and Thomson, 28.

