

2 Belief, Belonging and Behaviour

Testing outlook as a function of Belief, Belonging and Behaviour

The aim of this chapter is to help clarify the meaning of 'outlook' from an Anglo-Jewish point of view by defining it as a function of the sociological categories Belief, Belonging and Behaviour. What is it that causes respondents to label themselves 'secular'? What does 'secular' mean to Secular respondents? To what are they attached? What are their opinions? What do they do in the secular and religious spheres? Moreover, what are the differences and similarities between secular and religious respondents?

This analysis uses the following definitions of Belief, Belonging and Behaviour:

- *Belief*: attitudes and opinions (but *not* faith);
- *Belonging*: membership, attachments, participation and labels;
- *Behaviour*: actions and answers to the questions, 'do you ever?', 'how often?', 'how much?', 'how many times?'

In order to represent these three categories, questions were subjectively selected from the questionnaire used in the London survey, as shown in Table 15.

Consensus vs 'dissensus' among outlook types

Which of the three sociological categories of Belief, Belonging and Behaviour exhibited the greatest and

Table 15: Questions representing the categories Belief, Belonging and Behaviour

Subjects	Belief	Belonging	Behaviour
Jewish identity	How conscious of being Jewish are you?	What is your outlook? What type of marriage did you have?	What is the proportion of your friends that are Jewish? Have you watched a TV programme on a Jewish topic . . . ?
Youth activities/ upbringing	--	Which youth groups did you attend? What type of upbringing did you have?	--
Jewish rituals	--	How would you describe your current Jewish practice?	Do you attend a Passover seder? Do you fast on Yom Kippur? How often do you light candles?
Sabbath/ synagogue	--	What type of synagogue do you belong to?	Do you travel on the Sabbath? How often do you attend services?
Food	--	--	Do you eat only kosher meat at home? Do you eat non-kosher meat outside the home?
Education	Does a Jewish secondary school matter? Is a good Jewish education important for Jewish consciousness?	Did you receive pre- or post-bar/bat mitzvah Jewish education? What type of adult Jewish education have you had?	How much adult Jewish education have you had?
Charitable giving	Which are more important, Israel or UK charities?	--	How much money do you donate to charity?
Volunteering	Do you think you do enough voluntary work?	Are you a trustee of an organization?	How many hours a week do you volunteer?
Israel	--	Are you a member of an Israel-related organization?	How often do you go to Israel?
Other	Are you happy to live next door to non-Jews?	What do you use the Internet for?	How much do you drink/smoke? Do you carry an organ donor card?

least amount of consensus (coming together) between the four outlook types?²⁵ The highest levels of consensus appeared in the Belief category, that is, respondents' attitudes and opinions. The level of consensus was almost as high in the Behaviour category, which includes items actually *done* by respondents. The highest level of 'dissensus' (segregation) was recorded in the Belonging category, namely, the membership and attachment patterns of respondents.

Belief

With regard to the category of Belief, in which the highest level of consensus was observed, opinions converged on attitudes to volunteering and diverged on Jewish identity (see Table 16). Attitudes to Jewish secondary school education were mixed but tended towards consensus, especially regarding the importance of Jewish studies being an available option at school and the idea that attendance of a non-Jewish secondary school would be acceptable if the child had previously attended a Jewish primary school.

Belonging

With regard to Belonging, the category with the lowest levels of consensus between respondents, the only experience that the outlook groups shared was participation in Jewish youth activities (see Table 17). There was one aspect of Jewish identity that achieved some consensus, namely having a Jewish religious wedding, suggesting that the institution of Jewish marriage is still an important bonding factor across all the various outlook types. Nonetheless, there was 'dissensus' with regard to most of the questions relating to Jewish identity, as there was to questions relating to the synagogue and religious practice in general.

Behaviour

The category that encompassed by far the largest number of survey questions (and therefore statistically represents the most significant results) is Behaviour, the extent to which respondents participate in various Jewish and secular activities. With regard to Behaviour, a very clear dichotomy emerged: consensus was achieved on issues relating

Table 16: Consensus and 'dissensus' for Belief items

Education	Agree that a non-Jewish secondary school is fine if Jewish studies are on the curriculum
Education	Agree that a non-Jewish secondary school is fine if a child attended a Jewish primary school first
Volunteering	Not willing to do more volunteering at present
Volunteering	Feel that they do too little volunteering
Charitable giving	Jewish charities are the highest priority
Education	Agree that a secular Jewish secondary school is a good idea
Education	Agree that a non-Jewish secondary school is fine if it has sufficient Jewish pupils
Education	Agree that non-Jewish secondary school better prepares pupils for contemporary society
Charitable giving	Israeli charities are the second highest priority
Education	Agree that Jewish children should attend a Jewish secondary school regardless of cost
Education	Agree that a good Jewish education is <i>very</i> important for Jewish consciousness
Education	Agree that a Jewish state secondary school is a good idea
Jewish identity	Extremely conscious of being Jewish

Level of consensus

High consensus (1st quartile)
Low consensus (2nd quartile)
Low 'dissensus' (3rd quartile)
High 'dissensus' (4th quartile)

²⁵ For the methodology of the Consensus-Dissensus model, see Appendix A.

Table 17: Consensus and 'dissensus' for Belonging items

Education	Attended part-time pre-bar mitzvah Jewish education classes	<p style="text-align: center;">Level of consensus</p> <table border="1"> <tbody> <tr> <td>High consensus (1st quartile)</td> </tr> <tr> <td>Low consensus (2nd quartile)</td> </tr> <tr> <td>Low 'dissensus' (3rd quartile)</td> </tr> <tr> <td>High 'dissensus' (4th quartile)</td> </tr> </tbody> </table>	High consensus (1st quartile)	Low consensus (2nd quartile)	Low 'dissensus' (3rd quartile)	High 'dissensus' (4th quartile)
High consensus (1st quartile)						
Low consensus (2nd quartile)						
Low 'dissensus' (3rd quartile)						
High 'dissensus' (4th quartile)						
Volunteering	Trustee of a non-Jewish organization					
Youth activities	Attended a Jewish youth group					
Youth activities	Attended a Jewish sports club					
Jewish identity	Had a religious Jewish wedding					
Sabbath/synagogue	Belong to a Liberal/Reform synagogue					
Education	Attended part-time post-bar mitzvah Jewish education classes					
Israel	Attended a Zionist youth group					
Jewish identity	Outlook					
Volunteering	Trustee of a Jewish organization					
Upbringing	Had a Traditional Jewish upbringing					
Upbringing	Had a Just Jewish upbringing					
Jewish identity	Current practice is Traditional					
Jewish identity	Current practice is Just Jewish					
Sabbath/synagogue	Belong to a mainstream Orthodox US synagogue					
Sabbath/synagogue	Do not belong to any synagogue					

to secular and leisure activities whereas 'dissensus' was evident in relation to religious and communal activities (see Table 18). So, for example, there was a convergence with regard to donations to non-Jewish charities, the propensity to drink or smoke, and to do fundraising for non-Jewish charities: roughly similar results on these questions emerged in all the outlook groups. However, with regard to the performance of Jewish rituals (fasting, regularly lighting candles and synagogue attendance) and donating to Jewish charities, divergence was observed.

Conclusion

Three categories (Belief, Belonging and Behaviour) were used to examine the extent to which respondents 'matched' each other in their responses. In other words, where does consensus lie within the sample? Belief items achieved the highest level of consensus and Belonging items the lowest. What emerges is a picture of the types of factors within the three categories on which consensus/'dissensus' was most clearly observed. Basically, this meant differentiating between religious and secular activities.

This was highlighted most clearly in the Behaviour category, suggesting that there are two sides to respondents' propensity to converge or diverge. On the one hand, there is an *external* (public) aspect, which shows a general homogeneity between the outlook groups. Behaviours tend to be conforming and unified with regard to Jewish social activities, to non-Jewish voluntary/social activities, and, to a limited extent, to 'low intensity' Jewish religious practices.

Across all outlook types, respondents are uniform in social class, they tend not to smoke or drink, they show equal propensities to do non-Jewish voluntary work and fundraising, to watch a television programme on a Jewish topic and so on. However, between outlook types, the reverse is evident. When less secular and more religious items are examined, especially relating to Jewish 'religious' activities such as keeping kosher, attending adult education courses or donating to Jewish charities, little consensus can be found. These 'Jewish differences' ('dissensus') seem to be uniquely about Jewish matters; thus outlook is a predictor for items in the specifically Jewish sphere.

Table 18: Consensus and 'dissensus' for Behaviour items

Charitable giving	Give to general cancer charities
Charitable giving	Give to other non-Jewish charities
Jewish identity	Have visited Israel
Other	Drink occasionally
Other	Don't smoke
Other	Carry an organ donor card
Volunteering	Do fundraising for a non-Jewish charity once a month or less
Charitable giving	Gave up to £500 to charity in previous year
Charitable giving	Gave over £500 to charity in previous year
Jewish identity	All or more than half of friends are Jewish
Jewish identity	Listened to a radio programme on a Jewish topic in previous year
Jewish identity	Visited a Jewish museum outside the UK in previous year
Jewish ritual	Occasionally light candles on Friday night
Other	Use Internet to access world and local news
Volunteering	Do fundraising for a Jewish charity once a month or less
Charitable giving	Gave to UJIA in previous year
Charitable giving	Gave to Jewish Care in previous year
Israel	Use Internet to access Israel-related information
Jewish identity	Use Internet to access information of Jewish interest
Jewish ritual	Attend a Passover seder every year
Sabbath/synagogue	Never attend synagogue services
Sabbath/synagogue	Attend services only on High Holy Days
Charitable giving	Give at least half of donations to Jewish charities
Education	Attended an adult Jewish education course in previous five years
Food	Only buy meat from a kosher butcher
Food	Never eat non-kosher meat outside the home
Jewish identity	Attended a public lecture on a Jewish topic in the previous year
Jewish ritual	Fast every year on Yom Kippur
Jewish ritual	Light candles every Friday night
Sabbath/synagogue	Never travel on the Sabbath

Level of consensus

High consensus (1st quartile)

Low consensus (2nd quartile)

Low 'dissensus' (3rd quartile)

High 'dissensus' (4th quartile)