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Planning for Jewish communities

A portrait of Jews in London and the South-east: a community study

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The **Institute for Jewish Policy Research** (JPR) is an independent think-tank that informs and influences policy, opinion and decision-making on social, political and cultural issues affecting Jewish life.

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Planning for Jewish communities includes surveys and research into the infrastructure of organized Jewish communities, helping them develop policy recommendations and strategies for change in the welfare, educational and social sectors.

Summary

- This report on the findings of the largest ever survey of a British Jewish population aims to provide an accurate and current picture of relevant data on the Jewish population in the London metropolis. With 2,965 completed questionnaires from across a broad social spectrum, providing much previously unavailable information, planners and decision-makers within the Jewish voluntary sector will be able to use the findings to benefit the Jewish community as a whole.

  The methodology adopted led to a skewing of the sample towards middle-aged, middle-class married males. The up-side of this bias is that these respondents—the 'baalabatim', respectable people, men of substance and good standing in the community—are the principal constituency of the Jewish voluntary sector.

- Schooling and care for older and infirm people are the main issues affecting the future of the Jewish voluntary sector and both are closely related to where Jews live. Knowledge of changing residential patterns is important as decisions are made on where to locate new facilities and close existing ones. Of particular interest is information that permits us to interpret neighbourhood stability and forecast change. No dramatic changes are foreseen in the geographic distribution of London Jews over the next decade.

  Six out of 10 respondents had lived at their current address for more than ten years, while less than 4 per cent had been there for under a year. Only 5 per cent expected to move within a year, while a further 20 per cent thought they might within five years. However, for the under-35 age-group, the respective figures were 17 and 48 per cent. Redbridge and South London were the areas where respondents perceived most neighbourhood problems; they were also the areas people were most likely to leave. Burglary was a common problem in Hampstead Garden Suburb and Highgate. The outer suburban neighbourhoods in North-east and North-west London had fewest problems; these were mostly environmental, and included litter, graffiti and vandalism.

- The Jews in London are situated high on the socio-economic scale.

  Of those respondents currently in work, two-thirds were employers in large organizations, in managerial or professional positions or in higher technical and supervisory jobs.

- This survey confirmed results reported in an earlier JPR study on charitable giving among British Jews in which most people were found to have donated some money to charity, mostly in small amounts. Household income and religiosity were the main determining factors in the making of charitable donations.

  Jewish charities in the United Kingdom were accorded highest priority by 41 per cent of the sample whereas 21 per cent targeted general UK charities. For the religious, the figure for Jewish charities rose to 65 per cent. For secular Jews, the proportion favouring general UK charities rose to 34 per cent.

- However, priorities do not reveal the whole story.

  Eighty-five per cent gave to some Jewish charity, with Jewish Care receiving donations from 53 per cent, Norwood from 50 per cent and UJIA from 41 per cent. Eighty-seven per cent gave to some general charity, with 69 per cent choosing a cancer charity and 25 per cent the NSPCC.

- Of particular interest to the Jewish voluntary sector is the propensity to draw up a will and make bequests.

  Seventy-eight per cent had made a will and 24 per cent of these included gifts or legacies to charities. The disposition to bequeath gifts and legacies to charity increased with age and income with 35 per cent of those with a personal annual income of over £200,000 having done so.

- Voluntary work is important and will become even more so. Identifying those who already volunteer and using them more effectively can meet this need. The situation can also be improved by involving those currently unable to overcome barriers to volunteering such as distance, lack of information or inadequate means of transport.

  Fifty-seven per cent of the respondents did some voluntary work; with some overlap, 51 per cent worked for Jewish organizations and 33 per cent in the wider community. Eighty-three per cent of Jews with a religious outlook volunteered their services within the Jewish community compared with only 30 per cent of those who were secular. Twenty-six per cent of those who did some voluntary work considered that they were under-utilized. Forty-four per cent of those who did no voluntary work said that they did not have the time; 34 per cent were too busy with home and family, 14 per cent had never been asked or had never thought about it and 10 per cent were not interested. More than a third of those who felt under-utilized were willing to do more and 1 in 6 of those who did not volunteer were ready to do so.

- There is a wide variety of views among Jews as to the significance of Jewish education. Jews with a religious outlook feel that a good Jewish education contributes to their sense of Jewishness whereas secular Jews are less inclined to think so.

  Fifty-four per cent agreed with a statement that non-Jewish schools were fine if Jewish studies were on the curriculum, 52 per cent agreed that a non-Jewish school was fine if it had a sufficient number of Jewish pupils and 50 per cent agreed that a Jewish school was fine if it had a secular cultural outlook.

- That is not to say that secular Jews reject the role of Jewish education.

  Over 70 per cent of avowedly secular parents with children of school age thought that some formal Jewish education was important and 60 per cent agreed that the strength of Jewish identity was related to time spent in Jewish education. With regard to the desirability of Jewish secondary schooling, 96 per cent of Jewish parents regarded academic standards and quality of teaching to be important when considering a secondary school for their children. A school's ethos (92 per cent) and what they had heard from other parents (77 per cent) were also important.

- The Jewish population is ageing and older people have also become a larger proportion of the population so that a shrinking proportion of younger people will need to support them in the future.

  Twenty per cent of the sample had an illness or disability that limited their activities, rising to 50 per cent among those over 75. Ten per cent of the respondents were providing care for a relative and 7 per cent of the sample households contained someone receiving care. Thirty per cent had a parent or parent-in-law in a care home.

  Sixty-seven per cent stated a personal preference for being cared for in a Jewish residential or nursing home when the time came, and another 15 per cent would be satisfied with a non-Jewish home with a large Jewish population. Only 1 per cent stated a preference for a non-Jewish home.

- The Jewish population is health-conscious.

  Forty-eight per cent of the respondents exercised regularly.

- Though there are no prohibitions or taboos, Jews are much less likely to smoke or drink alcohol than the average Briton.

  Eighty-five per cent either never drank alcohol or only drank occasionally, and 95 per cent did not smoke. Respondents were more likely to drink regularly if they were secular (19 per cent of this group drank regularly), educated to a higher level (32 per cent of those with a doctorate were regular drinkers) or from South London (30 per cent).

- That a majority of the sample expressed a secular rather than a religious outlook is surprising and even anomalous. This finding is interesting because, compared with JPR's 1995 survey of social and political attitudes of British Jews, traditional Jews and mainstream Orthodox synagogue members were over-represented in this sample.

  Fifty-eight per cent of the sample regarded their religious outlook as secular or somewhat secular as against 42 per cent who saw themselves as somewhat religious or religious.

- London's relatively affluent Jews have the time and disposable income to participate in a variety of leisure pursuits.

  In sum, 83 per cent of respondents had gone to the cinema, 80 per cent had been to a theatre or concert and 72 per cent had visited a museum in the year prior to the survey. Furthermore, 36 per cent were active participants in a sport.

- Leisure activities are divided between those of a general nature and those with a Jewish orientation. There are high levels of Jewish cultural consumption. In the case of Jewish activities, participation rates generally increase as we move across the spectrum from a secular to a religious outlook and across the socio-economic spectrum from low to high.

  Eighty per cent of respondents had watched a television programme on a Jewish topic; 53 per cent had read a book or listened to a radio programme with Jewish content.

- Even when abroad, London Jews are concerned with Jewish culture.

  In the twelve months preceding the survey, 24 per cent had visited a Jewish museum abroad whereas 17 per cent had visited a Jewish museum in Britain.

- Computer access and computer use is very high.

  Ninety-three per cent of people aged 35–54 had access to a computer at home; almost 90 per cent of them used the computer for e-mail and accessing the Internet.

1 Background

Long-term Planning for British Jewry

A Portrait of Jews in London and the South-east: A Community Study is the largest and most important piece of research within JPR's Long-term Planning for British Jewry programme (LTP). LTP is a five-year project chronicling the current state of the Jewish voluntary sector in the United Kingdom, so that strategic planning decisions can be guided by accurate information that reflects the real world. The community survey aims to provide decision-makers with a sound and up-to-date picture of the Jewish public, the sector's client base.

The objectives of LTP are to identify and build on the community's distinctive strengths, to help the Jewish voluntary sector develop a shared vision and sense of its own identity, and to develop a strong and cohesive sector as a prerequisite for planning for the future. The project addresses financial inputs, service delivery systems in education and welfare for older people, associational activities and the governance of Jewish voluntary agencies.

It was stimulated by the results of a seminar held in 1997, at which representatives of leading agencies from the Jewish community considered a paper by Professor Margaret Harris on the future of the Jewish voluntary sector.[1] In that paper, Harris deemed the Jewish voluntary sector to include the following:

- social welfare agencies that provide care services;
- membership associations and clubs;
- self-help and mutual-aid groups;
- synagogues and confederations of synagogues;
- fundraising charities;
- grant-making trusts;
- educational institutions including schools and museums;
- housing associations;
- pressure groups or advocacy groups;
- *ad hoc* consultative or event-organizing groups;
- umbrella, intermediary and representative bodies.

The separate projects that comprise LTP can be thought of as constituting pieces of a multifaceted jigsaw puzzle that, when assembled, will form a clear picture of British Jewry's communal organizations and services. Its ultimate goal, and the final piece of LTP, will be a strategic planning document whose preparation at the conclusion of the whole research programme will make it possible for the community to develop an agreed agenda for implementation in the areas of planning, policies and priorities in the first two decades of the twenty-first century.

The LTP publications prior to this have considered a variety of topics that directly affect the well-being of the community and its members. The first, by Peter Halfpenny and Margaret Reid, dealt with the parameters of the financial resources currently available within the Jewish voluntary sector. It drew on a database compiled by JPR containing information from the Board of Deputies' Jewish Community Information Database, the Charity Commission's lists of organizations with an interest in 'Jewish affairs' and various directories of social services. It contained details of 2,231 financially independent organizations (over 3,700 if subsidiaries are included), which together comprise the Jewish voluntary sector. Halfpenny and Reid explored the distribution of the total income of the sector over a variety of dimensions in order to find out where it is generated and for what kinds of organizations. It concluded that the sector has a significant and complex economy, estimating the income of the UK Jewish voluntary sector in 1997 from all sources at just over £500 million, with the bulk of the total income heavily concentrated in a few large organizations: the top 4 per cent of organizations generated 70 per cent of the total income. Moreover, British Jews invest proportionately more in such voluntary organizations than does the UK population as a whole.[2]

The second piece of research was Ernest Schlesinger's study of grant-making trusts (GMTs) in the Jewish sector, those bodies that provide funds

1 Margaret Harris, *The Jewish Voluntary Sector in the United Kingdom: Its Role and Its Future* (London: The Institute for Jewish Policy Research 1997).

2 Peter Halfpenny and Margaret Reid, *The Financial Resources of the UK Jewish Voluntary Sector* (London: The Institute for Jewish Policy Research 2000).

for charities and individuals to carry out specific projects that fall within the parameters of their particular concerns.[3] Initial analysis of the JPR database of organizations revealed that 27 per cent were GMTS.[4] The study analysed grants made by 239 GMTs and found that, of the almost £112 million that was distributed in 1997, the largest categories of recipients were 'Israel-related' (£27.4 million), followed by those concerned with the 'strictly Orthodox' (£18.7 million), 'education' (£10.6 million) and 'welfare' (£4 million).

In keeping with the existence of so many organizations, it is apparent that several thousand members of the Jewish community fill voluntary posts on boards of trustees, take on the burdens of office and accept final legal and moral responsibility for the running of each organization. The Jewish voluntary sector is probably unique in the proportion of the population involved as trustees, as well as in the high level of contact between the trustee and client groups. The intriguing issues regarding governance of the Jewish voluntary sector were recorded in a third report by Margaret Harris and Colin Rochester.[5] Using qualitative research methods and selecting organizations that reflect the range and diversity of the Jewish voluntary sector from the JPR database, semi-structured interviews were conducted with the chairpersons of thirty-six organizations. The main variables taken into account in selecting the organizations approached were geographical location, size, income, staffing, structure and field of operation. The interviews focused on personal backgrounds, the interviewees' motivations and how they had been recruited, their views on the advantages and disadvantages of being chairperson, composition of the governing body, the role and work of the governing body, decision-making, and perspectives on issues facing boards and Jewish voluntary agencies generally. Complementary information was also solicited from senior paid staff, using two focus groups, one in Manchester and one in London.

Among the major findings of Harris and Rochester's study was that some of the organizations aimed to operate as voluntary membership 'associations', with board members not only undertaking a governance function but also playing roles filled by staff in other organizations. In this case, board members and staff both perform governance functions. Division of responsibilities between staff and board members varied over time and according to different areas of work within the organization. Many of the trends in the Jewish voluntary sector, such as increasing professionalism and the influence of business management principles, also occur in the broader voluntary sector. However, this study found important ways in which the governance of Jewish voluntary organizations can be distinguished from that of non-Jewish organizations in the United Kingdom, often resulting in the governance of Jewish voluntary organizations being more complex and onerous than that of other organizations. There were different ways in which organizations in the study responded to the problems of recruiting board members, with clear benefits for organizations with time limitations on service as a board member.

The fourth piece in this series considered Jewish schooling.[6] This report assessed the situation brought about by the paradox of a steady and continuing decline in the size of the UK Jewish population over the last fifty years, alongside an increase of 500 per cent in attendance at Jewish day schools. The report emphasized the fact that communal expenditure on Jewish education by the end of the twentieth century amounted to tens of millions of pounds.

The growth in attendance at Jewish day schools has followed a prioritization of this issue by communal leaders. Jewish schooling has also been affected by government educational policies that have fundamentally changed the provision of day school education across the whole of the United Kingdom. Despite the importance of proposed government initiatives on the future directions of Jewish schooling and the major changes that have

3 Ernest Schlesinger, *Grant-making Trusts in the Jewish Sector* (London: The Institute for Jewish Policy Research 2000).

4 The Charities Aid Foundation (CAF) indicated in 1998 that only 5 per cent of the national total of 186,000 registered charities were GMTs.

5 Margaret Harris and Colin Rochester, *Governance in the Jewish Voluntary Sector* (London: The Institute for Jewish Policy Research 2001).

6 Oliver Valins, Barry Kosmin and Jacqueline Goldberg, *The Future of Jewish Schooling in the United Kingdom: A Strategic Assessment of a Faith-based Provision of Primary and Secondary School Education* (London: The Institute for Jewish Policy Research 2001).

occurred, people still knew or understood little about the effectiveness of Jewish educational provision. By interviewing headteachers, teachers, educational psychologists, directors of services, communal leaders and parents, this report set out to assess the provision of education and performance of primary and secondary Jewish day school pupils in general *and* Judaic subjects, to assess the key strategic issues facing Jewish day schools in the short to medium term, and to begin analysing the needs and wants of Jewish parents.

The report highlighted five overall strategic concerns: provision of places, human resources, financing, communication and information, and provision for children with special educational needs. It noted that the sector faces key strategic choices and questions over the best ways to develop, raising these issues as a basis for debate on the future directions of Jewish day schooling within the community. This debate should involve not only those already immersed in Jewish education, but also those specialists in the educational, policy and academic worlds with the expertise to help plan for the future. It outlined a need to employ the know-how of people who had not previously been part of the discussion, principally because they had never been approached.

A fifth report was a companion study to the schooling report, and dealt with the issues facing a community that is not only declining numerically but also ageing.[7] The study provided a strategic assessment of older people's care provision within the organized Jewish community, and detailed the historical development of social care, demographic changes and the range of services currently being provided. In particular, it focused on institutional care provision within Jewish residential and nursing homes, which account for the large majority of communal and government funding. It addressed key policy concerns that relate to financing services, provision of places and human resources, issues that have previously only been approached on an *ad hoc* basis and without adequate evidence.

The report was designed to aid in the planning of long-term care facilities for older Jewish people, offering information to help providers and those who use Jewish services plan effectively for the future. By piecing together the elements needed for effective strategic planning, including demography, legislation, expectations and barriers to change, it is possible to enhance effective decision-making. It also raised issues urgently requiring further research, especially the changing role of communal and inter-generational support structures, the effectiveness of various models of institutional care, health issues specific to the Jewish community, mental health needs and human resources.

The final piece to be published in this series, which will appear after the analyses of the current survey, will be Ernest Schlesinger's *Creating Community and Accumulating Social Capital: Jews Associating with Other Jews in Manchester*, a report that examines voluntary associations of Jewish people in the Manchester conurbation. The recreational associations that Schlesinger discusses, such as football leagues, golf clubs and drama groups, provide a case study of the background elements of 'Jewish community', which contribute to the well-being and continuance of being Jewish, to the stock of Jewish 'social capital'. Here, Jewish people come together informally or semi-formally to be with one another, to interact and to strengthen bonds. People have a layered involvement in society and, for some, these informal associations are their only connection with other Jews outside the family, while for others they are just one of many. Changing circumstances, such as life-cycle changes or residential location decisions, can increase or decrease active involvement in more formal institutions. These voluntary associations reinforce and extend Jewish networks and connectivity, helping to create and maintain links between diverse sectors within the Jewish community.

The survey

The survey of Jews in London and the South-east is the key piece of research in the LTP project. Whereas the bulk of the information and data in the previous LTP reports was provider-based, giving a somewhat 'top down' and historic perspective, the survey polled the consumers and potential consumers of Jewish voluntary sector services. There is an urgent need to collect information from existing clients, prospective future clients, donors and ordinary members of the Jewish population concerning their current and future needs and expectations. This market research survey was designed to fill this void.

7 Oliver Valins, *Facing the Future: The Provision of Long-term Care Facilities for Older Jewish People in the United Kingdom* (London: Institute for Jewish Policy Research 2002).

The survey of Jews in London and the South-east is the second part of a national survey. The first part was conducted in Leeds in July and August 2001. Leeds was chosen because in many ways it reflects British Jewish communities outside Greater London. Settled in large numbers towards the end of the nineteenth century by Jews from Eastern Europe, the Leeds community—in common with others outside London—has declined in population, while ageing at the same time. As a consequence, the burden of providing services is heavier than before, falling upon an ever-smaller number of individuals in their productive years.

However, there was another reason for choosing to conduct the first part of the national market survey in Leeds. The Leeds Jewish community has traditionally been compact and highly concentrated and remains tightly clustered within the Leeds LS17 postal district and adjacent areas. With such a high concentration, several of the sampling and other methodological issues could be more easily tackled in Leeds before embarking on the much more complex Greater London project. At the same time, the size of the Leeds community and the potential for a relatively high response rate promised that the results from the Leeds survey could be analysed with a sufficiently high level of statistical significance. In the event, we aimed at complete coverage rather than the *a priori* selection of a sample, attempting to send questionnaires to as many households in Leeds with a Jewish adult as could be reached.

The Leeds questionnaire had three sections. Section A was a general section, which all respondents were asked to complete; section B was designed to elicit responses from people aged 75 and over or who were infirm; section C was for respondents with school-age children. In the format in which it was mailed, there were 111 separate questions in section A, 26 in section B and 8 in section C. The Leeds questionnaire formed the basis for that used in the survey of the Jewish community in London and the South-east and the vast majority of the questions asked in Leeds were replicated in the London questionnaire. The sectional structure of the London survey questionnaire is illustrated in Table 1.1.

Table 1.1: Structure of the Greater London questionnaire

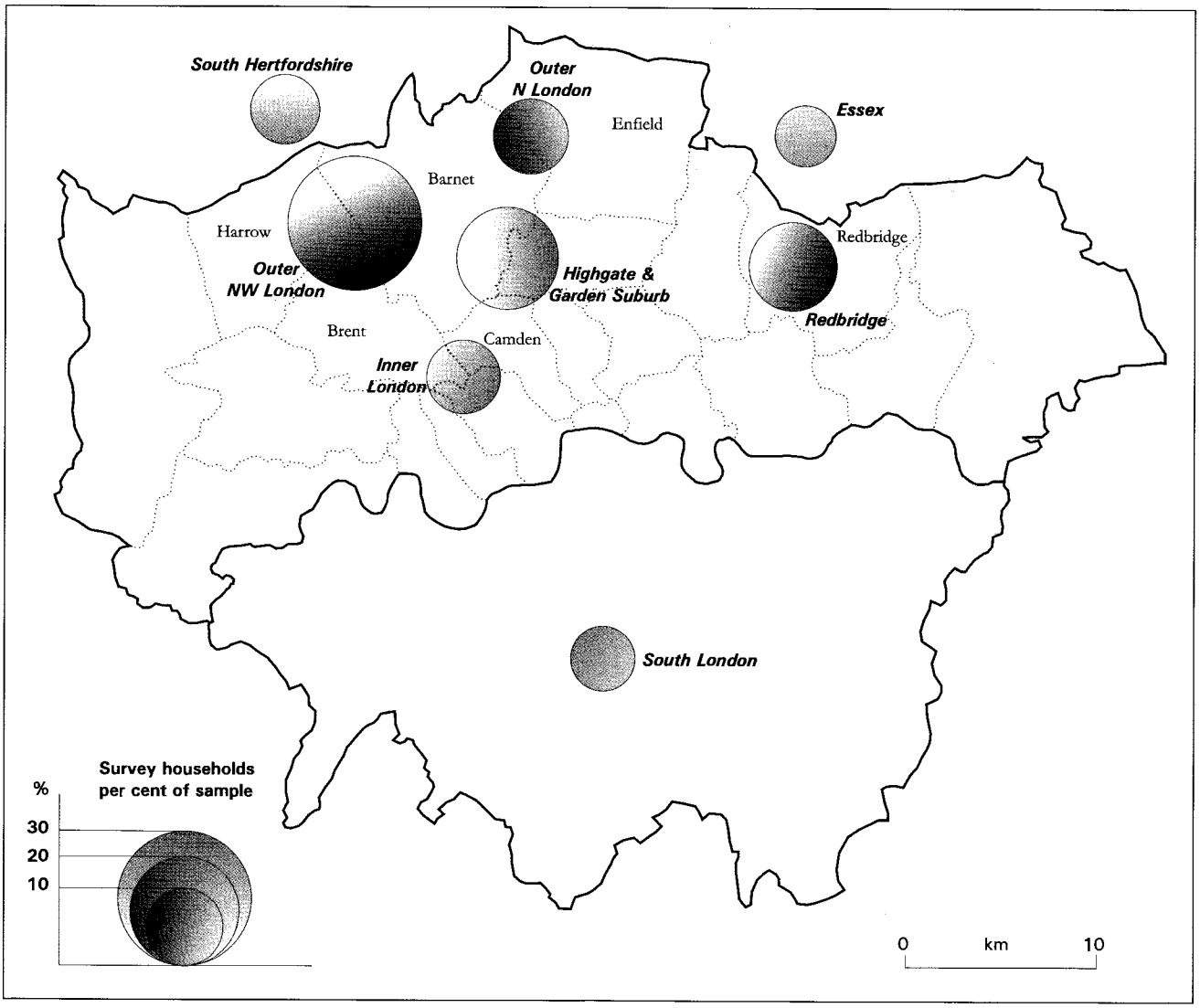
Section	Topic	Number of questions
A1	General	1
A2	Personal	9
A3	General health	10
A4	Caring	11
A5	Being Jewish	27
A6	Your neighbourhood	21
A7	Voluntary work	8
A8	Charities and good causes	6
A9	Who you live with	1
A10	Communication and leisure	5
A11	Employment	5
A12	Education	4
A13	Pensions and wills	9
B	Older and infirm people	27
C	Education and schooling	10
Total		154

The sample

The current London survey differs from the 1995 study of social and political attitudes, JPR's previous large-scale questionnaire survey of British Jewry.[8] That survey examined a representative sample of British Jewry, including a substantial proportion of people who were assimilated, 'married out' or uninvolved in any community activity. Its aim was to produce a profile of the community defined in the broadest possible terms and concentrate on the interface between Jewish identity and the social and political attitudes of Jews. Although it filled a crucial gap in the knowledge base of the community, it was not focused on issues that affect the key decisions that need to be made by voluntary sector organizations. Moreover, while the 1995 study sampled 2,194 Jewish households across the whole of the United Kingdom, the present survey of the potential market for Jewish services covers just Greater

8 Stephen Miller, Marlena Schmool and Antony Lerman, *Social and Political Attitudes of British Jews: Some Key Findings of the JPR Survey* (London: The Institute for Jewish Policy Research 1996).

Figure 1.1 Distribution of London survey households



London, and is based on 2,965 completed questionnaires returned between February and April 2002. This makes it the largest direct survey of British Jewry ever.

From the outset, we were aware that we needed to produce a questionnaire that would address practical policy planning issues head-on. And because so many services are delivered at the local level, we needed to tackle sampling problems bearing in mind geographical location.

Because we were interested in the potential market for the Jewish voluntary sector, some difficult decisions had to be taken at the outset. We decided that we would sample in specific areas rather than attempt to cover the whole of Greater London.

With a limited budget, we wanted to maximize the likelihood of our reaching Jewish households and this meant sampling in areas in which there was an *a priori* expectation that we would find Jews, so that some areas would be selected whereas others would not. For example, we chose to sample in the Edgware area of the London Borough of Barnet when we could have equally well sampled Finchley, with a similar Jewish density and socio-economic profile.

For reasons of economy we made the conscious decision not to sample the Haredi (strictly Orthodox) community in Stamford Hill. For the most part, this community does not draw on the services of the larger mainstream Jewish voluntary organizations. They run parallel services and will

continue to do so. Moreover, during the planning period for the current survey, the Haredi community commissioned a social survey of the Stamford Hill area in which the community rabbis had indicated what types of questions would be sanctioned. In the light of this development, we decided that the response rates would be so low as not to justify the added expense. Similarly, we restricted our search for Jews in those areas in which their numbers and densities would be low. Our only venture in this direction was to sample the diffuse population of Jews throughout South London, and the low response rates from this area confirm the futility of attempting a similar course of action in other parts of the metropolis with small Jewish populations.

The bottom line is that our sample cannot be regarded as wholly representative of British Jewry and we do not make such a claim. It undercounts at both the extreme secular and religious fringes of the spectrum. This is not to say that our sample does not contain highly secular and assimilated Jews on the one hand, and the strictly Orthodox on the other: it does. The difference between our sample and a truly random sample is that we picked these populations up in the areas in which we sampled rather than expending energy and a limited budget in trying to locate them elsewhere.

In addition, we undersampled singles of all ages and renters because of the greater tendency of these groups to live in flats rather than single-family dwellings. Given the areas chosen and the survey method adopted, this was always going to be the case. The data source used contained names and addresses but not flat numbers. However, owing to the need for anonymity in sending out the questionnaires, we mailed to addresses without any names. In order to avoid mailing confusion, it was necessary to eliminate multiple occupancies at a single address.

Our undersampling of singles and renters resulted in the under-representation of the young (more likely to move frequently and thus harder to locate). The decision not to sample Jews in areas of low Jewish density meant under-representation of the secular (because many live in areas in which there are few Jews). There was also an under-representation of the poor (partly a consequence of the areas selected and partly related to the probability that they live in flats) and of women, as fewer single-person households were contacted.[9] Similarly, we asked that the person filling in the form in each household should be the adult member with the most recent birthday. This was to avoid sampling bias. However, there has to be some question over whether households actually followed this rule as 51 per cent of the respondents were males from a population in which males comprise just over 45 per cent. Thus perhaps another form of sample bias is evident.

One final point is that all the respondents in this survey are members of households. It does not therefore include any people living in institutions, a point to be borne in mind throughout the report, and especially in the chapter on older people.

Chapter 12 outlines the principal technical details relating to sampling.

Summary

Despite the limitations caused by sampling difficulties, the fact that we achieved almost 3,000 completed questionnaires from across a broad spectrum of Jews is an indication of the great value of this survey. In short, it is the largest single survey of a Jewish population in the United Kingdom. Given the large size of the sample it is possible to produce statistically significant results for a wide variety of data subsets. More importantly, it provides a large amount of previously unavailable data—which is geographically sensitive—that can be put to use by planners and decision-makers to the benefit of the Jewish community.

In the following chapters, we present the major findings on a variety of issues. Chapter 2 presents the main characteristics of the demography and residential location of London's Jews. It also contains basic information on Jewish affiliation, practice and outlook. Chapter 3 concerns issues of housing and migration. Chapters 4–6 deal with issues of lifestyle, including health and illness, communication, leisure and participation in Jewish cultural activities. Chapters 7 and 8 concern charitable donations and attitudes to voluntary work. Chapters 9 and 10 address the two areas that account for the lion's share of the

9 This is a problem well known to social scientists. It was encountered most recently in the 2001 UK Census, in which massive efforts were made to make accurate estimates of 'missing' populations, which are known to include, among others, men in their 20s and people living in privately rented flats.

budget of the Jewish voluntary sector: schooling and care for older people. The main findings are presented in this preliminary report and both of these areas will be the subject of separate and detailed JPR reports in the coming year. The report's conclusions are summed up in Chapter 11. And, finally, Chapter 12 outlines the technical details of the survey.

2 Introduction to the survey sample

Gender of respondents

The Greater London survey was carried out from February to April 2002. A total of 2,965 questionnaires were completed and returned.[10] Just over half (51 per cent) of the respondents were men and 48 per cent were women. In just over 1 per cent of cases, the respondent failed to answer this question. This is a slight over-representation of males since demographic studies have shown that females comprise around 55 per cent of the Jewish population. It is also unusual for men to be overly co-operative with a social survey in Britain.

Table 2.1: Gender of respondents[11]

Gender	Base	Percentage
Male	1,516	52
Female	1,413	48
Total	2,929	100

Household type

A third (33 per cent) of the responding households comprised a couple with no children and another 21 per cent included a couple with children. People living alone represented a fifth (19 per cent). This type of household is under-represented in the survey, a fact that might partially explain the male bias among respondents, since women, especially widows, are more likely to live alone. The remaining 27 per cent of households were made up of extended households without children (15 per cent), extended households with children (8 per cent), a single parent with child (2 per cent) and all other types of household (2 per cent).[12]

Table 2.2: Profile of household types

Household type	Base	Percentage
Single person	564	19
Couple, no children	992	33
Couple with child(ren)	617	21
Extended household, no children	451	15
Extended household with child(ren)	236	8
Single parent with child(ren)	49	2
Other	56	2
Total	2,965	100

Marital status

Respondents were asked to indicate their marital status; 74 per cent were married, and a further 11 per cent were widowed. The remainder were either single and never married (7 per cent), divorced or separated (5 per cent), or living with a partner (2 per cent). This is an over-representation of married respondents compared with JPR's 1995 survey of the social and political attitudes of British Jews, in which married respondents comprised 68 per cent of the sample. There is a consequent under-representation of never-marrieds, who comprised 16 per cent of the 1995 sample.

Age of respondents

We requested that a Jewish adult (18 years or over) complete each questionnaire (Table 2.3). The breakdown of the respondents by age indicates that 40 per cent were completed by persons aged 45–64, and another third by people aged 65 or over (the oldest respondent was 101). The remaining 26 per cent were completed by someone under 45. Less than 1 per cent of the respondents failed to state their age. The median age of the respondents was 56 years. In the 1995 survey, the median age of respondents was 47 years. This is an indication of this survey being skewed towards older people.

10 For further details, see Chapter 12.

11 A note on tables. Most questions had a low level of non-response, that is, a few respondents (usually no more than 1 or 2 per cent) left that question blank. Unless otherwise indicated, these non-responders are not included in individual table bases.

12 Seven household types were identified from the survey data: (1) single person; (2) couple, no children (under 18); (3) couple with child(ren) (under 18); (4) extended household without child(ren) under 18 (extended households are those that contain relatives other than children under 18; households that contain a son or daughter of the respondent aged 18+ are therefore classified under the extended household codes); (5) extended household with child(ren) (under 18); (6) single parent with child; (7) other (*all* households containing a non-relative are coded as 'other').

Age breakdown of population in sample households

The questionnaire also asked the ages of *all* the individuals living in the responding households. The median age of all persons in the participating households was 45, while just under 20 per cent were aged 65 or over, and a little less than a quarter of the population was under 18 years of age. In contrast to the findings in the Leeds survey—in which there was a sharp under-representation of people aged 18–34—in Greater London people in this age-group comprised 17 per cent of the population. People aged 35–44 (the group most likely to have young children) accounted for 12 per cent, and the middle-aged groups (45–64) made up the remaining 30 per cent of the sample population (Table 2.3).

Table 2.3: Age profile of respondents

Age-groups	Base	Percentage
18–24	45	2
25–34	238	8
35–44	480	16
45–54	597	20
55–64	598	20
65–74	500	17
75+	486	17
Total	2,944	100

Table 2.4: Age profile of all members of households

Age-groups	Base	Percentage
Under 18	1,798	22
18–24	707	9
25–34	622	8
35–44	949	12
45–54	1,201	15
55–64	1,159	14
65–74	877	11
75+	718	9
Total	8,031	100

Table 2.5: Number of children under 18 in household

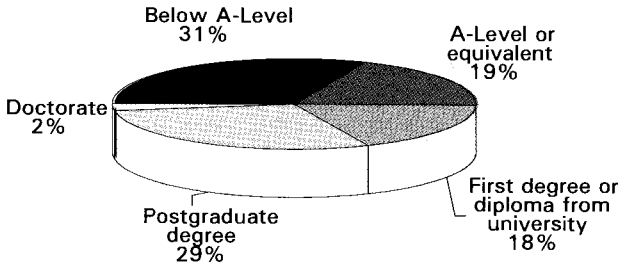
Number of children under 18	Base	% of all households	% of households with at least one child under 18
0	2,063	70	
1	284	10	32
2	397	13	44
3	181	6	20
4	32	1	4
5	3	0	0
6	3	0	0
7	1	0	0
8	1	0	0
Total	2,965	100	100

There were 902 households in the sample in which there was at least one child under 18 years old, comprising just over 30 per cent of the sample households. Of those households with children, 44 per cent contained two children, 32 per cent a single child, and 20 per cent three children. Just 4 per cent of all households with children had four or more.

Educational qualifications

Ninety-five per cent of respondents supplied information about the highest educational qualification they had attained. These respondents tended to be reasonably well educated: almost 7 in 10 (69 per cent) had at least A-Levels, and half had gained at least a first degree from a university.

Figure 2.1: Highest educational qualification gained by respondents



Employment status

We asked respondents about their employment status: 6 in 10 (61 per cent) were currently working (36 per cent as employees and 25 per cent were self-employed). Those respondents who were currently in paid work were asked to provide details of their job; this information was then used to classify respondents into NS-SEC analytic classes (for details, see Appendix). These respondents tended to fall into the highest two groups: higher managerial and professional (34 per cent) or lower professional and managerial (33 per cent).

Table 2.6: Respondents currently working, by NS-SEC analytic class

NS-SEC analytic class	Base	Percentage of those working
Employers in large organizations; higher managerial and professional	589	34
Lower professional and managerial; higher technical and supervisory	573	33
Intermediate occupations	149	9
Small employers and own account workers	237	14
Lower supervisory and technical occupations	21	1
Semi-routine occupations	61	4
Routine occupations	10	1
Inadequately described	82	5
Total	1,722	100*

* Percentages have throughout been rounded to the nearest whole number for ease of comprehension. As a result, percentage totals may in some cases add up to '99' or '101'. Nonetheless, all totals are given as '100'.

Geographic distribution

The sample was selected bearing in mind what is known about the geographic location of the Jewish community in Greater London. Nonetheless, there were variable response rates for the different parts of the metropolis. The distribution of the respondents generally followed the distribution of the overall Jewish population (for details, see Chapter 12).

Some 65 per cent of respondents were located in North and North-west London. Thirty per cent were in the outer suburbs of Edgware, Stanmore, Northwood and Wembley, in the London boroughs of Barnet, Harrow, Brent and Hillingdon. A further 8 per cent were in North-west London but beyond the old GLC boundaries in South Hertfordshire, in Elstree, Borehamwood and Radlett. Another 9 per cent were in Southgate and Totteridge in the outer reaches of the boroughs of Barnet and Enfield. The remaining 17 per cent were located in Highgate, Garden Suburb and East Finchley in the London boroughs of Barnet and Haringey.

Nine per cent of respondents were located in Inner London areas, including Hampstead, St Johns Wood, Kensington and Holland Park, in the London boroughs of Camden, Westminster, and Kensington and Chelsea.

Nineteen per cent of the respondents were in North-east London within the London Borough of Redbridge, and adjoining areas of southern Essex.

Finally, 7 per cent of responses were received from Jewish households scattered widely throughout metropolitan London south of the Thames and within the M25 ring road.

There were some important differences in the social and demographic characteristics of respondents across the eight sampled areas. Some of these are summarized below and in Table 2.7.

- South Hertfordshire: respondents tended to be younger than average and fairly well educated, and 46 per cent of households contained children (compared with an average of 30 per cent).
- Highgate and Garden Suburb, Inner London: respondents tended to be highly educated and more likely to be in higher managerial or professional jobs.
- Redbridge and Essex: respondents were slightly older than average, with far fewer educational qualifications than other respondents, and were less likely to be in higher professional or managerial jobs; they were slightly more likely than others to describe their current Jewish religious practice as 'just Jewish' (34 per cent in Redbridge and 30 per cent in Essex, compared with an average of 22 per cent).
- South London: the proportion of female respondents in this area was lower than average and respondents were relatively well educated and much more likely to regard themselves as 'secular'; 42 per cent described their current Jewish religious practice as 'non-practising' compared with 12 per cent overall, and only 71 per cent answered 'Jewish' to the religion

Table 2.7: Differences by geographical area

London areas	Base	%	Average (mean) age	Gender (% female)	Education (% A-Levels or higher)	Employment (% NS-SEC group 1)*	Religious outlook (% secular)	Religious outlook (% 'religious')
South Hertfordshire	236	8	49	49	73	36	22	6
Outer NW London	889	30	58	49	67	31	20	14
Outer North London	279	9	55	52	71	34	20	6
Highgate and Garden Suburb	514	17	55	46	86	43	26	10
Inner London	271	9	59	41	85	46	35	5
Redbridge	384	13	60	55	36	15	21	5
Essex	183	6	57	52	49	33	24	6
South London	209	7	55	40	78	36	51	3
Mean average		100	57	48	69	34	25	8

* See Table 2.6 and Appendix

question in the 2001 Census (the overall figure for the sample was 84 per cent) (see Table 2.12).

Being Jewish

Some Jews regard themselves as a religious minority. Others think of themselves as members of an ethnic group. Still others tend to think of themselves primarily as British, albeit with Jewish origins. Nevertheless, even those Jews who think of themselves as 'just Jewish' or 'secular' or 'cultural Jews' have some sort of affinity with Jewish practice, even if it is marginal—and Jewish culture in its broadest sense usually connects somehow with Jewish religion, beliefs and practices, even if the links are sometimes tenuous.

We asked five questions that touched on religion. They concerned (a) *Jewish upbringing*, or the type of Jewish home or communal environment in which the respondent was raised, (b) *current Jewish practice*, or the type of home or communal environment in which the respondent was currently living, (c) *membership of a synagogue*, (d) *religious outlook*, i.e. irrespective of religious upbringing or practice or whether the person was currently associated with a synagogue, how s/he regarded his/her Jewish (and general) lifestyle and beliefs, and finally (e) whether the respondent had *self-identified as Jewish in the voluntary religion question on the 2001 Census.*

Jewish upbringing

Over half of the respondents (55 per cent) were raised in what they described as a 'traditional' Jewish environment. Just over 7 per cent were raised in strictly Orthodox homes, in which the

Table 2.8: Jewish upbringing

Jewish upbringing	Base	Percentage
Non-practising (i.e. secular/cultural)	231	8
Just Jewish	566	19
Reform/Progressive	267	9
Traditional (not strictly Orthodox)	1,610	55
Orthodox (e.g. would not turn on a light on Sabbath)	218	7
Haredi (strictly Orthodox, Hasidic)	6	0
Not raised in a Jewish family	18	1
Total	2,916	100

Sabbath laws were observed to the full; 9 per cent were raised as Reform or Progressive Jews. However, fully 27 per cent of the respondents said that they had been brought up in environments that could best be described as non-practising (secular or cultural) or 'just Jewish' homes. Less than 1 per cent of the respondents were not raised in a Jewish family.

Current Jewish practice

When comparing current Jewish practice with respondents' upbringing, there was a overall move over time towards the more liberal end of the religious spectrum. Just 41 per cent of the respondents described their current religious practice as 'traditional', a shift of 14 percentage points—and a decline of 26 per cent—compared with the number who grew up in this type of environment. The proportion that described themselves as Orthodox was approximately the same as the proportion with that type of upbringing. But the proportion of the sample who regarded their current religious practice as Reform or Progressive was over 16 per cent (compared with 9 per cent with that type of upbringing), and over a third of the respondents regarded their religious practice as secular/cultural or 'just Jewish' (compared with around a quarter who grew up in such households).

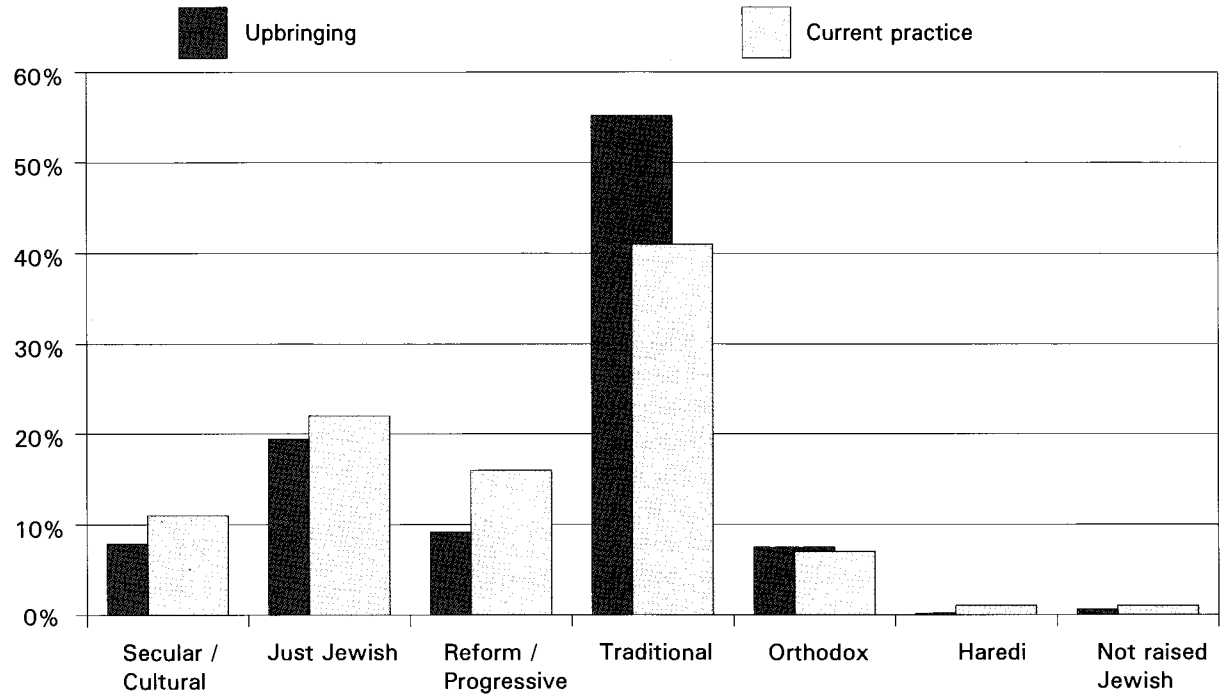
Table 2.9 illustrates the differences between this 'middle-of-the-road' sample and the more

Table 2.9: Current Jewish practice, 2001 and 1995 JPR surveys

Current practice	Base	Percentage (2001 survey)	Percentage (1995 survey)
Non-practising (i.e.secular/ cultural)	335	11	23
Just Jewish	644	22	20
Traditional (not strictly Orthodox)	1,192	41	32
Orthodox (e.g. would not turn on a light on Sabbath)	209	7	10*
Haredi (strictly Orthodox, Hasidic)	24	1	
None of these	31	1	n/a
Total	2,914	100	100

* In the 1995 JPR survey, the Orthodox and Haredi categories were grouped together.

Figure 2.2: Jewish upbringing and current Jewish practice



representative 1995 survey. The main variation is the under-representation of the non-practising element and its corollary, the over-representation of those self-identifying as 'traditional'.

Membership of a synagogue

The concept of religious practice clearly differed from synagogue membership in the minds of respondents. Whereas a third of the respondents regarded their religious practice as secular or 'just Jewish', only 17 per cent did not belong to a synagogue; 57 per cent were members of a synagogue that belongs to one of the Orthodox or strictly Orthodox streams. On the other hand, 20 per cent were members of a Progressive synagogue and 4 per cent belonged to the relatively new Masorti (Conservative) movement.

Table 2.10 shows that, when compared with JPR's 1995 survey, the current survey has under-represented the unaffiliated and over-represented the 'middle-of-the-road' as mainstream modern Orthodox.

Religious outlook

Religious outlook was yet another concept in the minds of respondents. In spite of what people told us about their current Jewish practice and the synagogues to which they belonged, 58 per cent of respondents regarded their outlook as secular or somewhat secular, compared with only 42 per cent who thought of themselves as religious or somewhat religious. This means that people may do certain things or follow practices that might be regarded as religious but nevertheless think of their general outlook as secular. Thus, these personal dissonances make for a complex socio-religious fabric.

Table 2.11: Religious outlook

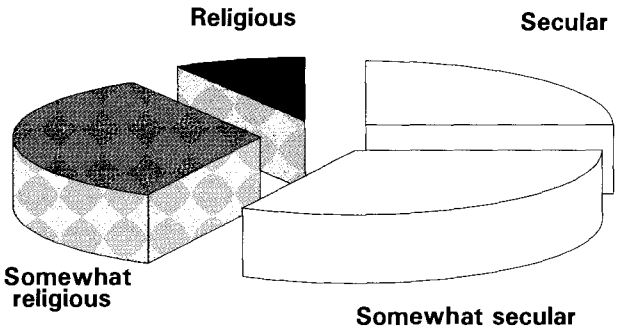
Religious outlook	Base	Percentage
Secular	714	25
Somewhat secular	934	33
Somewhat religious	976	34
Religious	243	8
Total	2,867	100

Table 2.10: Membership of a synagogue, by type

Synagogue type	Base	Percentage (2001 survey)	Percentage (1995 survey)
Liberal/Reform	586	20	16
Masorti	119	4	1
Mainstream Orthodox/United Synagogue	1,422	49	40*
Federation	145	5	
Haredi/ Independent Orthodox/Adass	84	3	3
Other**	59	2	3
None	483	17	37
Total	2,898	100	100

*In the 1995 JPR survey, the United Synagogue and the Federation of Synagogues were grouped together.
**Most of this category were probably members of Sephardi synagogues.

Figure 2.3: Respondents by religious outlook



2001 Census question

Only two-thirds (67 per cent) of the respondents to this survey identified with a Jewish religious denomination (Table 2.9). However, when asked whether they had answered 'Jewish' to the voluntary question on religion in the Census conducted in April 2001, the vast majority (5 out of every 6) answered in the affirmative. Only 5 per cent of respondents said that they had chosen not to answer the religion question on the Census and a further 7 per cent could not remember if they had answered it or, if they had, what answer they had given. Of the remainder, just over 1 per cent said that they had given a different answer and another

2.5 per cent had not filled in a Census enumeration form. Apparently, many respondents who self-identify as 'non-practising' and 'just Jewish' felt motivated to identify as Jewish in the religion question on the Census. These responses can help throw some light on the coverage and reliability of a census question that had caused some disquiet. It also indicates that data from the 2001 Census can be used to extract useful information on Jews when they are made available.[13]

Table 2.12: Whether respondents answered 'Jewish' to the religion question in the 2001 Census

Responses	Base	Percentage
Yes	2,457	84
No, chose not to answer that question	157	5
No, gave a different answer	33	1
No, did not fill in a Census form	74	3
Can't remember	215	7
Total	2,936	100

Summary

The findings on religious outlook are highly significant for community policy. Compared with known patterns of synagogue membership in London and JPR's 1995 survey of social and political attitudes of British Jews, there is an over-representation of traditional Jews and mainstream Orthodox synagogue members, and a parallel under-representation of non-practising and unaffiliated Jews among these respondents (Tables 2.9 and 2.10). Yet, given these characteristics of the sample and even despite them, the overall clear preference for the secular end of the spectrum with regard to personal self-definition is surprising and even anomalous.

13 Barry A. Kosmin, *Ethnic and Religious Questions in the 2001 UK Census of Population: Policy Recommendations* (London: The Institute for Jewish Policy Research 1999). See also Peter Aspinall, 'Should a question on "religion" be asked in the 2001 British Census? A public policy case in favour', *Social Policy and Administration*, vol. 34, no. 5, 2000, 584–600, and the special issue, 'The ethnic and religious questions in the British Census: a symposium', *Patterns of Prejudice*, vol. 32, no. 2, April 1998.

3 Housing

Introduction

The main issues affecting the Jewish voluntary sector in the coming two decades concern the provision of services in two areas—care for older people and the infirm, and schooling—each of which has been the focus of an earlier JPR report.[14] Both issues are closely related to where members of the community reside. This means that residential patterns and processes—where people have lived in the recent past, where they currently live and where they are planning to live in the foreseeable future—are of considerable interest to decision-makers. Decisions need to be taken on where to locate new facilities and which existing ones to close. Moreover, with increasing emphasis on providing services at home to a population that is living longer and entering care homes at an increasingly advanced age, issues such as accessibility to voluntary services, volunteers and volunteering, as well as relationships with family members and friends, take on a new complexion and importance. The overall issue, then, is being able to interpret area stability, and to forecast decline and growth of neighbourhoods.

The majority of respondents appeared to be reasonably settled in their current homes. Three in 5 (60 per cent) had lived at their current address for more than ten years, while only 4 per cent had been at their current address for less than a year. However, there was evidence of higher levels of recent movement among younger respondents, as Table 3.1 shows.

The length of time respondents had lived at their current address also varied somewhat by area (Table 3.2 overleaf). Most notably, respondents in South Hertfordshire tended to have moved more recently: only 42 per cent had been at their address for more than ten years. By contrast, 76 per cent of those from Redbridge had lived at the same address for longer than ten years. These data are consistent with synagogue memberships reported by the Board of Deputies of British Jews and reflect both the fact that the sample contains fewer renters than the British population as a whole and that it is older.

Respondents were also asked how much longer they expected to remain at their current address. Again, most appeared to be fairly settled. Only 5 per cent of respondents expected to move within a year, although another 20 per cent thought they might move within 2–5 years. Younger respondents were more likely to be planning a move, while older respondents were more likely to express uncertainty about their future (Table 3.3 overleaf).

As before, there were also differences by area. Respondents from South London were slightly more likely to have plans to move within five years. Those from North-east London (especially Redbridge) appeared the least certain about their plans (Table 3.4 overleaf).

Those respondents who were considering a move within the next five years were asked a series of follow-up questions concerning their plans. The majority of these respondents (78 per cent)

Table 3.1: Length of time at current address, by age

Time at current address	18-34 (%)	35-44 (%)	45-54 (%)	55-64 (%)	65-74 (%)	75+ (%)	Mean average (%)
Less than 1 year	19	5	3	2	1	1	4
1-5 years	53	42	15	14	11	9	21
6-10 years	12	31	16	11	10	8	15
More than 10 years	16	22	65	72	78	82	60
Total	100	100	100	100	100	100	100
Base	280	478	596	595	497	476	

14 Valins, Kosmin and Goldberg, *The Future of Jewish Schooling*; Valins, *Facing the Future*.

Table 3.2: Length of time at current address, by London area

Time at current address	South Herts (%)	Outer NW London (%)	Outer North London (%)	Highgate and Garden Suburb (%)	Inner London (%)	Redbridge (%)	Essex (%)	South London (%)	Sample average (%)	National average* (%)
Less than 1 year	6	4	4	6	5	2	7	3	3	12
1-5 years	31	20	20	26	24	10	22	22	22	26
6-10 years	21	14	14	14	17	12	15	16	16	16
More than 10 years	42	62	62	55	54	76	57	59	59	46
Total	100	100	100	100	100	100	100	100	100	100
Base	235	884	275	509	268	381	183	208		

* Source: Office of the Deputy Prime Minister, Housing Statistics Summary 007, December 2000, Table 2: www.housing.odpm.gov.uk/statistics/publicat/summaries/007/03.htm (viewed 12 November 2002).

Table 3.3: How much longer at current address, by age

How much longer at current address	18-34 (%)	35-44 (%)	45-54 (%)	55-64 (%)	65-74 (%)	75+ (%)	Mean average (%)
Less than 1 year	17	8	4	3	2	2	5
1-2 years	22	9	5	5	4	2	7
3-5 years	26	19	13	12	7	6	13
6-10 years	11	12	18	15	9	6	12
More than 10 years	12	30	31	26	21	8	23
Don't know	11	23	30	39	56	75	40
Total	100	100	100	100	100	100	100
Base	281	478	591	595	489	462	

Table 3.4: How much longer at current address, by London area

How much longer at current address	South Herts (%)	Outer NW London (%)	Outer North London (%)	Highgate and Garden Suburb (%)	Inner London (%)	Redbridge (%)	Essex (%)	South London (%)	Mean average (%)
Less than 1 year	3	4	4	6	6	6	4	6	5
1-2 years	7	7	4	6	6	7	7	12	7
3-5 years	15	11	10	15	14	12	13	17	13
6-10 years	15	11	16	14	10	10	9	14	12
More than 10 years	30	23	27	26	24	15	21	11	23
Don't know	29	43	39	32	40	51	46	40	40
Total	100	100	100	100	100	100	100	100	100
Base	234	870	276	505	267	377	181	206	

intended to purchase a new property. The most common reasons giving for considering a move within the coming five years were: needing more space (32 per cent); just wanting a change (28 per cent); and needing less space (21 per cent).

Of those respondents planning to move within five years, only 3 per cent had actually signed a contract or tenancy agreement, and another 4 per cent had made an offer on a property. Most of these (88 per cent) planned to move within the London area. Although the numbers were small, it was quite evident that the vast majority of planned moves were local and that people planned to remain within the area in which they were currently living.

Current housing

More than 6 in 10 respondents (64 per cent) owned their home outright on freehold or leasehold (Figure 3.1). This figure was higher for couples without children (78 per cent) and single-person households (77 per cent). Reflecting the correlation between age and household size, it was also much higher among older respondents: 93 per cent of the 65–74 age-group and 88 per cent of those over 75 owned their home outright compared with 29 per cent of the 18–34 age-group. Meanwhile, those in South London were slightly less likely to own their homes outright than others (56 per cent compared with 64 per cent overall); this compares with a national average of 27 per cent.[15]

A further 30 per cent of respondents were buying their home with the help of a mortgage or loan. Among couples with children, this figure rose to 60 per cent. More generally, it was higher among younger members of the sample: 53 per cent of the 18–34 age-group and 58 per cent of the 35–44 age-group, compared with only 2 per cent of those over 75. The national figure in this case was 42 per cent.

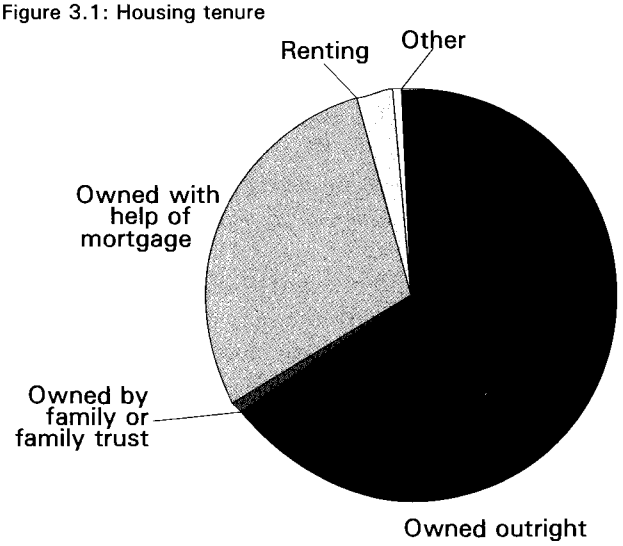
Quite a low number were renters, though this may simply reflect sampling bias. Less than 1 per cent were renting a fully furnished property, about 1 per cent were in a partly furnished property and 2 per cent were renting unfurnished, making renters just over 3 per cent of households overall. This was slightly higher among respondents in South London at 6 per cent.

Table 3.5: Tenure, by household type

Tenure	Single person (%)	Couple, no children (%)	Couple/single parent with child(ren) (%)	Extended household, no children (%)	Extended household with child(ren) (%)	Other (%)	Mean average (%)
Owned outright on freehold or leasehold	77	78	39	60	51	61	64
Owned by family or family trust on freehold or leasehold	3	2	1	5	1	5	2
Owned with help of mortgage or loan on freehold or leasehold	13	18	57	31	46	18	30
Living rent-free	1	0	0	2	0	0	1
Paying part rent/part mortgage	1	0	0	0	0	0	0
Renting (fully furnished)	0	0	1	0	0	4	0
Renting (partly furnished)	1	1	1	0	1	7	1
Renting (unfurnished)	4	1	1	1	1	5	2
Total	100	100	100	100	100	100	100
Base	547	980	657	448	233	56	

15 Office of the Deputy Prime Minister, Housing Statistics Annual 2001, Table 7.1: www.housing.odpm.gov.uk/statistics/publicat/housestats/annual/2001/download/hsan7/hsan71.xls (viewed 12 November 2001).

Figure 3.1: Housing tenure



Eight out of every 10 respondents (80 per cent) lived in a single-family house or bungalow. Those in Inner London were less likely to live in this type of housing (53 per cent), but were more likely than others to live in a flat or apartment (39 per cent compared with 13 per cent total). Unsurprisingly, however, the largest differences in housing reflected household type: single people were most likely to live in flats while families with children and extended households overwhelmingly lived in single-family houses or bungalows. These differences are shown in Table 3.6.

Moreover, although the total of respondents living in flats is relatively small, Figure 3.2 illustrates the low numbers of these who live in social housing. This corroborates what we know from earlier studies of Jews in Greater London.[16]

Six in 10 respondents lived in homes in which the living space was spread over two storeys. Another 20 per cent lived in homes on a single floor, and the same proportion lived in a home with at least three storeys. Unsurprisingly, single respondents were more likely to live on a single floor (46 per cent compared with only 5 per cent of couples with children and 2 per cent of extended households with children). Meanwhile, those in South London were most likely (33 per cent), and those in North-east London least likely (5 per cent), to live in a home with three or more storeys.

Figure 3.2: Types of landlords in rental housing

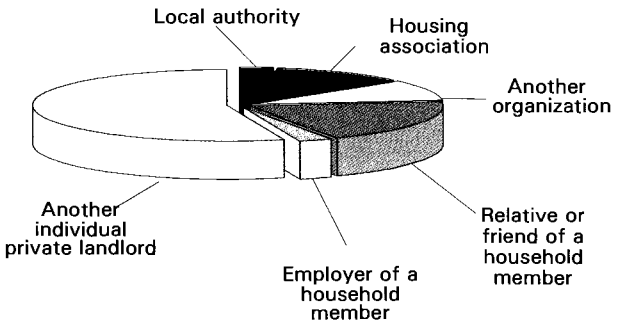


Table 3.6: Type of home lived in, by household type

Type of home	Single person (%)	Couple, no children (%)	Couple/single parent with child(ren) (%)	Extended household, no children (%)	Extended household with child(ren) (%)	Other (%)	Mean average (%)
Single family house or bungalow	53	78	93	91	96	55	80
Maisonette	11	5	2	2	0	4	4
Flat/apartment	32	16	3	5	2	22	13
Bedsit/studio flat	1	0	0	0	0	0	0
Shared house	1	0	1	1	0	16	1
Other	3	1	2	2	2	4	2
Total	100	100	100	100	100	100	100
Base	538	956	652	443	228	51	

16 Barry A. Kosmin and D. de Lange, 'Conflicting urban ideologies: London's New Towns and the metropolitan preference of London's Jews', *London Journal*, vol. 6, 1980, 162–75.

Table 3.7: Access to a motor vehicle, by London area

Number of motor vehicles household has access to	South Herts (%)	Outer NW London (%)	Outer North London (%)	Highgate and Garden Suburb (%)	Inner London (%)	Redbridge (%)	Essex (%)	South London (%)	Mean average (%)
None	1	7	5	6	7	15	5	12	8
One	24	32	24	32	41	37	31	49	33
Two	54	46	47	45	41	37	40	32	44
Three	17	10	19	11	9	8	14	5	11
More than three	4	4	5	5	2	2	9	1	4
Total	100	100	100	100	100	100	100	100	100
Base	235	879	274	510	269	377	181	207	

Motor vehicles

Respondents were asked how many motor vehicles they and other members of their household owned or had use of. The vast majority (around 92 per cent) had access to at least one vehicle; most had more than one. The comparable figure for the Greater London boroughs as a whole was 61 per cent.[17] Respondents from Redbridge were most likely to report no access to a motor vehicle, as Table 3.7 shows.

Respondents were also less likely to have access to a motor vehicle if they were:

- aged over 75 (29 per cent of this group did not have access to a vehicle);
- from a single-person household (29 per cent had no access);
- female (11 per cent of women reported no access to a vehicle compared with only 4 per cent of men).

Neighbourhood Jewishness

Jewish neighbourhoods are highly concentrated. There is not a single ward in Greater London in which the Jews form a majority, although there are agglomerations of adjacent and contiguous small areas in which this is the case.[18] In this sense, there are several neighbourhoods in which Jews are either a majority or a very substantial minority, and there are many streets in these neighbourhoods that approach 100 per cent Jewish occupancy.

Respondents were asked to say whether or not they had Jewish neighbours living on their street, both next door and within a radius of three doors.

Table 3.8: Whether respondent has Jewish neighbours, by area

Jewish neighbours	NW London (%)	NE London (%)	South London (%)
In street			
Yes	97	98	22
No	1	1	33
Don't know	2	2	45
Base	2,169	563	208
Within 3 doors			
Yes	89	82	12
No	8	17	68
Don't know	3	1	21
Base	2,033	519	200
Next door (or on same floor)			
Yes	68	52	3
No	29	47	84
Don't know	3	1	13
Base	2,023	520	199

17 Office for National Statistics, Households with one or more cars: by type of area, 1996–1998, Social Trends 30: www.statistics.gov.uk/downloads/theme_social/st30v8.pdf, Table 12.7, p. 198 (viewed 12 November 2002).

18 Wards are administrative subdivisions of boroughs, with an average population of around 10,000 each.

Bearing in mind that in North-west and North-east London the sample was selected by targeting small areas in which we expected to find large numbers of Jewish households relative to the general population and at high Jewish densities, there were very marked differences by area. Respondents in North-west London and North-east London were far more likely than those from South London to know of other Jewish people living on their street. For example, in North-east London, 98 per cent of respondents knew of other Jewish people on their street and the figure was similarly high in North-west London (97 per cent). In contrast, only 22 per cent in South London answered 'yes' to this question and these respondents were by far the most likely to say they did not know if there were other Jewish people on their street. The same pattern was present for Jewish people living next door and within a radius of three doors. These differences are shown in Table 3.8 above.

Neighbourhood problems

Respondents were presented with a series of neighbourhood problems, and asked to say how common each problem was in their area. This gives some idea of the perception of social problems among Jews living in different parts of metropolitan London.

The problems most likely to be reported as 'very' or 'fairly' common by respondents were litter and rubbish in the streets (42 per cent), dog litter (40 per cent) and burglary (33 per cent). Meanwhile, people damaging respondents' homes, racial harassment, problems with neighbours and drug dealing were only rarely reported as common problems by respondents. In other words, local environmental issues and crimes against property were regarded as the main neighbourhood concerns.

Unsurprisingly, there were large differences according to where respondents lived. Those in South Hertfordshire tended to report a lower than average incidence of neighbourhood problems, as did those in Essex (and to some extent those in the outer suburbs of North London). Those in Highgate and Garden Suburb reported litter, graffiti and vandalism as problems less frequently than the average, but burglary was seen as more

Table 3.9: Neighbourhood problems, by London area

Problems identified as 'very common' or 'fairly common'	South Herts (%)	Outer NW London (%)	Outer North London (%)	Highgate & Garden Suburb (%)	Inner London (%)	Redbridge (%)	Essex (%)	South London (%)	Mean average (%)
Litter/rubbish in the street	24	51	31	28	39	59	29	49	41
Dog litter	33	40	36	42	48	42	25	46	40
Burglary	31	30	34	43	38	32	22	28	33
Graffiti	17	40	24	15	25	17	6	41	26
Traffic noise	16	22	19	27	27	30	17	30	24
Vandalism	17	22	10	11	20	21	9	29	18
Other crime	8	14	11	18	25	17	12	17	15
Noise from people	4	11	8	7	9	14	7	18	10
Drug dealing	2	4	1	2	2	5	2	13	4
Problems with neighbours	2	4	3	3	5	5	3	5	4
Racial harassment	0	2	0	1	2	4	2	7	2
People damaging your home	0	1	2	1	3	0	1	1	1
Base (smallest)	210	790	249	448	242	315	161	189	

lower than average (significant at the 95% level)
higher than average (significant at the 95% level)

common in this generally high-status area. In comparison, respondents in the outer suburbs of North-west London were more likely to report litter and rubbish, and graffiti as being of concern. Similarly, respondents from Redbridge reported slightly higher litter and noise levels. Meanwhile, there was a tendency among South London respondents to report higher levels of many of the neighbourhood problems asked about. These differences are shown in Table 3.9.

Summary

The outer suburbs of North-east and North-west London appeared to be the areas with least problems. These were the areas in which, for the most part, Jewish households had most recently arrived, and from which respondents were least likely to migrate in the near future. The problems perceived in these neighbourhoods were what are generally termed 'environmental issues': litter, graffiti and vandalism. The two areas that people most wanted to leave, Redbridge and South London, were also the areas in which residents perceived the highest number of neighbourhood problems. By contrast, in one of the most stable and environmentally attractive areas, Highgate and Garden Suburb, burglary was perceived as being the most vexing problem. All in all, this evidence suggests that no major changes are to be expected in the overall geographic distribution of the Jewish community in Greater London over the next decade.

4 Lifestyle, health and illness

Introduction

Issues of health and illness, fitness and lifestyles are of considerable interest. They are important because good all-round health—incorporating lifestyle, exercise and diet—goes a long way to producing an individual with a positive world-view. Health is also important at the community level, not least because it has an economic facet. People, in particular older people, who enjoy overall good health make fewer calls on the already stretched resources of the Jewish voluntary sector. They also cost the community at large and, in this specific case, the Jewish agencies that provide services less in care and associated outlays in the long run.

Alcohol consumption

Respondents were asked to indicate their level of alcohol consumption. The majority of the sample (73 per cent) said they drank alcohol 'occasionally'. Fifteen per cent drank 'regularly' (although most of these drank less than the equivalent of two glasses of wine a day) and 12 per cent did not drink at all. Women in this sample were twice as likely as men to say they did not drink at all, while men were more likely to drink regularly (Table 4.1). By comparison, 38 per cent of men in England in 1998 had drunk more than 4 units of alcohol on at least one day a week and 20 per cent of women had drunk more than 3 units of alcohol on at least one day a week.[19] Moreover, 20 per cent of men had drunk more than 8 units of alcohol on at least one day a week, and 8 per cent of women had drunk more than 6 units. In 1998 mean weekly alcohol consumption in England was 16.4 units for men and 6.4 units for women. Nationally, only 7 per cent of men and 14 per cent of women claimed they never drank.

In addition, respondents were more likely to drink regularly if they were:

- secular: 19 per cent of this group drank regularly compared with 10 per cent of religious respondents, while religious respondents were more likely to be occasional drinkers (78 per cent compared with 70 per cent among the secular group);
- educated to a higher level: 32 per cent of those with a doctorate were regular drinkers compared with 10 per cent of those without A-Levels, the latter group being more likely to be non-drinkers (18 per cent compared with 7 per cent of those with a doctorate);
- from South London: 30 per cent drank regularly, compared with 16 per cent of respondents from North-west London and only 7 per cent of those in North-east London.

Furthermore, respondents in the oldest age-group were more likely to say that they did not drink (18 per cent of those over 75 compared with 9 per cent of those under 35 gave this answer). This is shown in Table 4.2.

This finding concerning the teetotal nature of the Jews echoes a historic continuity that many observers of East End Jewish life in the nineteenth

Table 4.1: Alcohol consumption, by gender

Gender	Base	Regularly (%)*				Occasionally (%)	Not at all (%)	Total (%)
		More than 4 units a day	2–4 units a day	Up to 2 units a day	Total			
Men	1,506	1	5	15	21	71	8	100
Women	1,399	0	1	8	9	75	16	100
Mean average (%)		1	3	12	15	73	12	100

* Respondents who drank regularly were asked to say whether they drank 'more than 4 glasses of wine or two pints of beer a day' (equivalent to more than 4 units), '2-4 glasses of wine or 1-2 pints of beer a day' (2-4 units), or 'up to 2 glasses of wine or one pint of beer a day' (up to 2 units).

19 One unit of alcohol is the equivalent of half a pint of regular strength beer or one small glass of wine: Office for National Statistics, *Living in Britain: Results from the 1996 General Household Survey* (London: Stationery Office 1998), ch. 9.

Table 4.2: Alcohol consumption, by age

Age-groups	Base	Regularly (%)*				Occasionally (%)	Not at all (%)	Total (%)
		More than 4 units a day	2–4 units a day	Up to 2 units a day	Total			
18-34	282	1	2	12	15	77	9	100
35-44	479	1	2	10	13	76	11	100
45-54	594	1	3	13	17	74	9	100
55-64	595	1	3	12	16	71	13	100
65-74	493	0	3	11	14	74	12	100
75 +	477	1	4	12	17	65	18	100
Mean average (%)		1	3	12	15	73	12	100

* Respondents who drank regularly were asked to say whether they drank 'more than 4 glasses of wine or two pints of beer a day' (equivalent to more than 4 units); '2-4 glasses of wine or 1-2 pints of beer a day' (2-4 units); or 'up to 2 glasses of wine or one pint of beer a day' (up to 2 units).

and early twentieth centuries noted. The widest social difference between Jewish and Gentile Cockneys was their pattern of alcohol consumption, in particular the abstemiousness of Jewish women and their lack of participation in 'pub culture'.[20] This working-class segregation broke down somewhat as Jews became middle class; nevertheless, the differences are remarkable. It has also recently been suggested that the cultural differences that discourage alcohol misuse among Jews may be backed up by a gene that has much the same effect.[21]

Cigarette smoking

Table 4.3: Cigarette smoking, by age

Cigarette smoking	18-34 (%)	35-44 (%)	45-54 (%)	55-64 (%)	65-74 (%)	75+ (%)	Mean average (%)
More than 40 a day	0	0	0	0	0	0	0
10–40 a day	7	6	6	3	3	2	4
Less than 10 a day	9	8	4	3	2	3	4
Non-smoker	84	86	89	93	95	95	91
Total	100	100	100	100	100	100	100
Base	282	477	594	594	491	478	

Less than 1 in 10 respondents (9 per cent) said that they smoked cigarettes. Five per cent smoked less than 10 cigarettes a day, 4 per cent smoked between 10 and 40 a day and virtually no respondents smoked more than 40 a day. Thus more than 9 in 10 respondents were non-smokers. This compares favourably with figures for England, where 27 per cent of all adults aged 16 and over smoked cigarettes, 28 per cent of men and 26 per cent of women. (Cigarette smoking among adults has dropped substantially—from 40 per cent—in the last two decades.)

Interestingly, women in this sample were more likely to smoke cigarettes than men: 6 per cent smoked up

20 J. W. Carrier, 'A Jewish proletariat', in M. Mindlin and C. Bermant (eds), *Explorations* (London: Barrier and Rockliff 1967), 120–40.

21 'Gene "prevents heavy drinking"', BBC News website, Health, 16 September 2002: http://news.bbc.co.uk/1/hi/health/2262318.stm (viewed 12 November 2002).

to 10 a day and 5 per cent more than this, compared with equivalent figures of 3 and 4 per cent for men.

As with alcohol, 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). There were also some age differences. Younger respondents were more likely to smoke cigarettes, as Table 4.3 above shows.

Exercise

Table 4.4: Exercise patterns, by age

Exercise pattern	18-34 (%)	35-44 (%)	45-54 (%)	55-64 (%)	65-74 (%)	75+ (%)	Mean average (%)
Doesn't exercise	17	15	18	20	22	35	21
Exercises once in a while	30	31	32	30	30	32	31
Exercises regularly	53	54	50	49	48	34	48
Total	100	100	100	100	100	100	100
Base	281	477	592	591	485	461	

Just under half of respondents (48 per cent) said that they exercised regularly, while 31 per cent exercised once in a while and 21 per cent not at all (although about half of these were thinking about starting). Figures were similar for men and women, although slightly more women did no exercise at all (23 per cent compared with 20 per cent of men).

Respondents with higher educational qualifications were more likely to exercise regularly. For example, 61 per cent of those with a doctorate took regular exercise, compared with 38 per cent of those without A-Levels. Meanwhile, older respondents were less likely to exercise than younger respondents, as Table 4.4 shows.

There were also some differences according to religious outlook, with secular and somewhat secular respondents being more likely to exercise regularly than religious respondents, as is shown in Table 4.5.

Table 4.5: Exercise patterns, by religious outlook

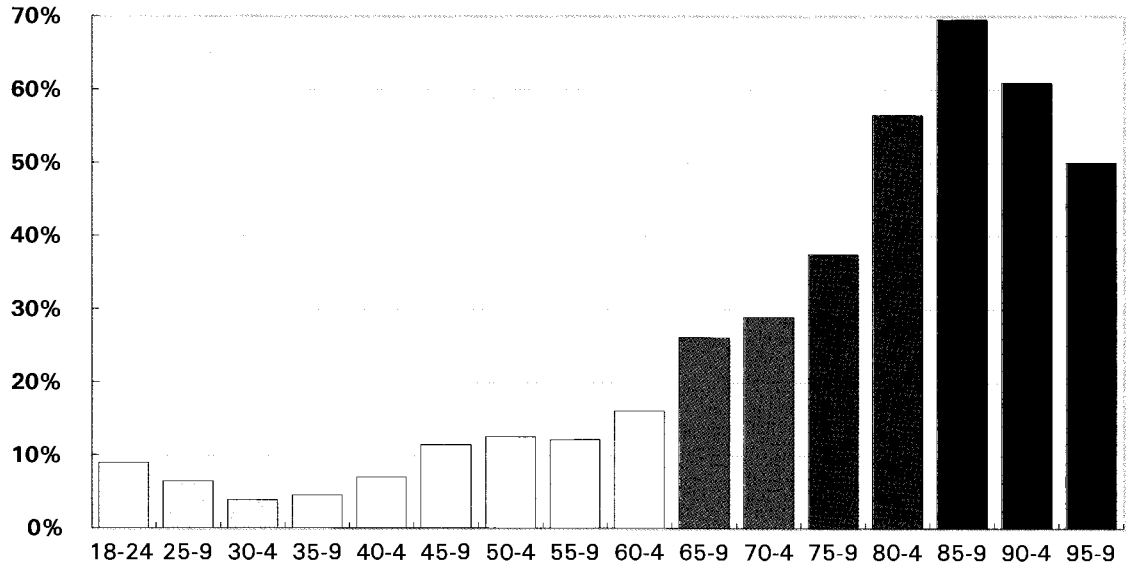
Exercise pattern	Secular (%)	Somewhat secular (%)	Somewhat religious (%)	Religious (%)	Mean average (%)
Doesn't exercise	20	20	22	25	21
Exercises once in a while	29	30	31	39	31
Exercises regularly	51	50	47	37	48
Total	100	100	100	100	100
Base	702	919	962	240	

Illness and disability

Respondents were asked whether they had an illness or disability that limited their activities in any way. One in 5 (20 per cent) answered that they did. Unsurprisingly, older respondents were more likely to have such an illness or disability (50 per cent of those 75 and over, compared with 5 per cent of those under 35, answered 'yes' to this question).

In addition, respondents with fewer educational qualifications appeared more likely to have an illness or disability that limited their activities (27 per cent of those with no A-Levels compared with 13 per cent of those with a postgraduate degree or doctorate), though this is obviously partly age-related.

Figure 4.1: Proportion of total population with limiting illness or disability, by age



When asked whether they had any of a list of specific conditions, 20 per cent of respondents indicated that they had high blood pressure. The next most common conditions were heart disease (8 per cent), asthma (7 per cent) and diabetes (6 per cent). Figures for all the conditions asked about are shown below and indicate low rates of reporting for Jewish genetic diseases.

Table 4.6: Percentage of respondents currently suffering from specific health conditions

High blood pressure	21
Heart disease	8
Asthma	7
Diabetes	6
Cancer	2
Clinical depression	2
Clinical anxiety	1
Drug dependence	1
Auto-immune disease (e.g. MS, Lupus)	1
Crohn's disease	0.7*
Tay-Sachs carrier	0.6
Eating disorder (e.g. anorexia)	0.5
Parkinson's disease	0.5
Alzheimer's disease/dementia	0.3
HIV/AIDS	0.03

* Because the numbers are so small, an exception has been made in this table to the usual practice of rounding figures to the nearest whole for ease of comprehension. An extra decimal point has been shown where the percentage is below 1.

The majority of respondents (81 per cent of men and 87 per cent of women) had had some sort of health screen in the previous year. The most frequent form of health screen reported was dental care (58 per cent of all respondents) although 19 per cent of men and 7 per cent of women had had a full health check-up.

Blood, organ and bone marrow donations

Just over 1 in 10 respondents (12 per cent) indicated that they carried a current organ donor card (15 per cent of women and 9 per cent of men). As Figure 4.2 illustrates, carrying an organ donor card was more than three times as common among secular respondents as among religious

Figure 4.2: Proportion of respondents carrying an organ donor card, by religious outlook

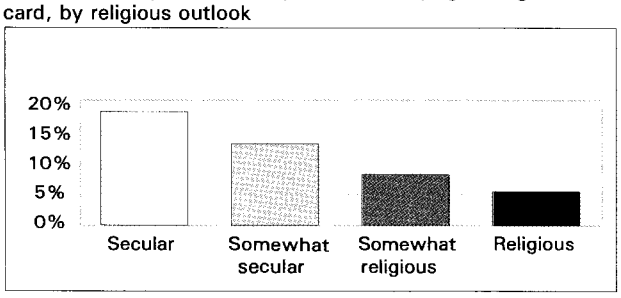
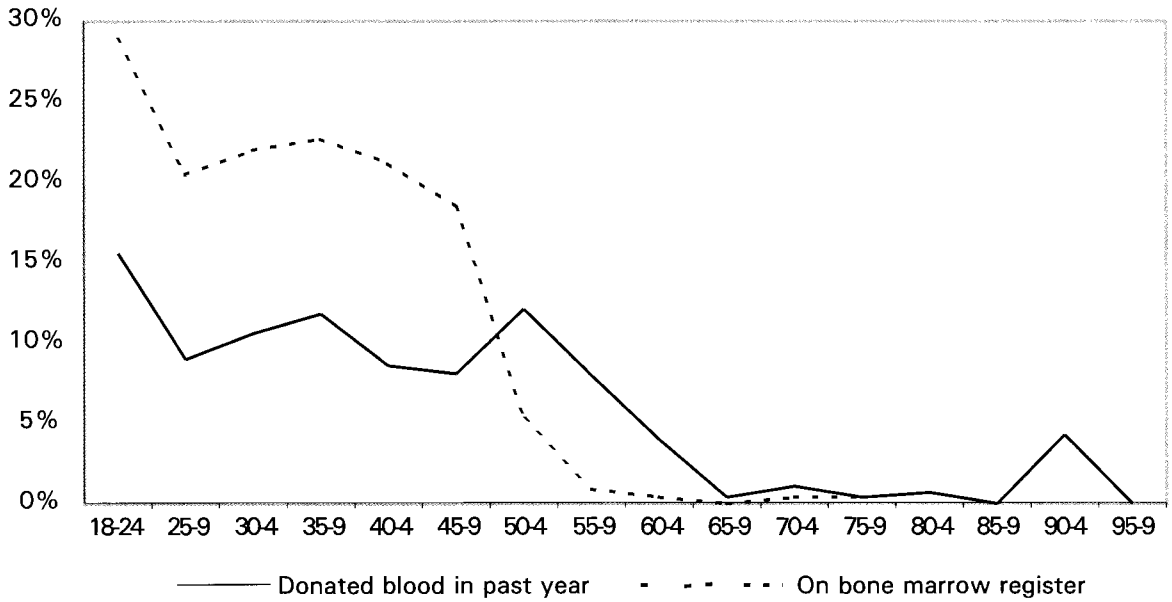


Figure 4.3: Proportion of respondents on bone marrow register and donating blood, by age



respondents, a reflection of the view among some Orthodox Jewish religious authorities concerning the permissibility of organ transplants.

Since it is often associated with genetic diseases such as leukaemia, bone marrow donation is a Jewish ethnic issue. Yet fewer than 1 in 10 respondents (8 per cent) indicated that they were on a bone marrow donor register. This figure was lower among respondents in South London (3 per cent compared with 9 per cent in North-west London and 8 per cent in North-east London). The youngest respondents were most likely to say they were on a bone marrow donor register (23 per cent of those under 45 compared with less than 1 per cent of those over 75). Younger respondents (especially those under 55) were also more likely to have donated blood in the past year. These age differences reflect age restrictions placed on some forms of donation (for example, some bone marrow donor registers have upper age-limits of 57 or 60) as well as indicating a greater awareness among younger respondents due to well publicized appeals for donors for young sufferers.

Vegetarianism

Because respondents were asked about what kind of meat was bought for their home, it was possible to make inferences about the number who were vegetarians. One in 20 homes (5 per cent) bought no meat for their home, and instead ticked the box that indicated their household was vegan or vegetarian. This figure rose to 11 per cent for those in single-person households. It was also higher for households in South London (10 per cent).

Summary

The Jewish population appears to be very health-conscious. Despite the fact that there are no religious prohibitions or cultural taboos concerning smoking (except on the Sabbath) or drinking alcohol, London's Jews, on the whole, do not drink and smoke even less; 85 per cent drink only occasionally, if at all, and 95 per cent do not smoke. These statistics differ markedly from the UK national averages, and suggest that Jews are much less likely to smoke or consume alcohol than the average Briton.

5 Communication and leisure

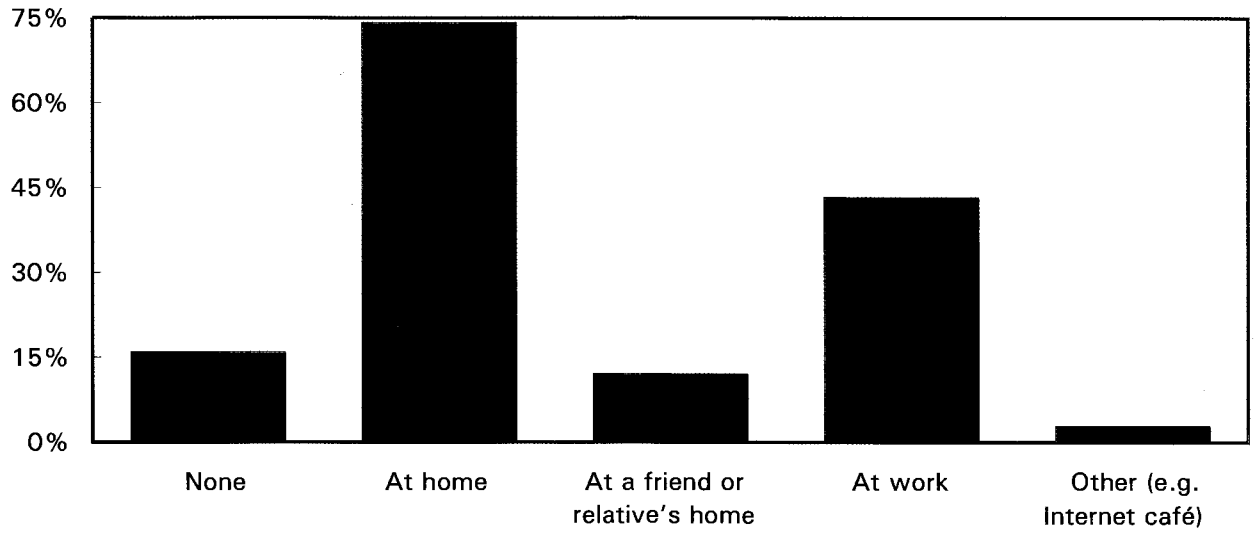
Introduction

Communication and leisure activities are key areas of contemporary living and financial expenditure. Some insights into the use of leisure time for general pursuits are therefore presented in this chapter. As a relatively affluent group, the Jews of London have both the time and the disposable income available to participate in a variety of leisure pursuits. In this context, we asked several questions about computer access and use, and about leisure and cultural activities, of both a general and Jewish nature.

For respondents under the age of 55, the vast majority have access to a computer at home, which they use for e-mail correspondence and for using the Internet, which they do regularly, mainly for shopping and receiving news. In terms of general leisure activities, most of the respondents had been to a cinema, theatre or concert in the twelve months prior to the survey and many had also visited museums. Moreover, many actively participated in sports activities.

Access to a computer

Figure 5.1: Access to a computer



More than 8 in 10 respondents (84 per cent) had access to a computer. This was most likely to be at home (74 per cent) although 43 per cent had access to a computer at work.

There were significant differences in computer access according to age, with older respondents being much less likely, and younger respondents more likely, to report computer access at any of the locations mentioned. Under the age of 55, computer access was nearly universal. Respondents over retirement age were least likely to have computer access, especially those aged 75 and over.

Access was more common from the home than from work across all age-groups. This is shown in Table 5.1 overleaf.

There were also differences in computer access according to educational level. Of those with no A-Levels, 72 per cent had some access to a computer; this is relatively low when compared with the access of those with A-Levels (83 per cent) and those with at least a university first degree (for whom the figure was over 90 per cent). Meanwhile, men were more likely than women to have access to a computer at work (50 per cent of men and 37 per cent of women).

Table 5.1: Access to a computer, by age

Access to a computer	18-34 (%)	35-44 (%)	45-54 (%)	55-64 (%)	65-74 (%)	75+ (%)	Mean average (%)
At home	85	93	93	79	60	33	74
At work	68	67	66	44	14	5	43
At a friend's or relative's	27	14	9	9	11	10	12
Other (e.g. Internet café)	12	3	3	2	1	0	3
No access	1	1	1	9	26	57	16
Base	282	476	594	590	487	460	

Computer use

The majority of respondents regularly used a computer outside work for e-mail (80 per cent), accessing the Internet (78 per cent) and word-processing (68 per cent). As with computer access, computer usage varied according to age. The oldest group of respondents was least likely to use a computer regularly for word-processing, e-mail or accessing the Internet (Table 5.2).

Again there were also differences according to educational level. Respondents with no A-Levels were less likely than others to report using a computer for word-processing (56 per cent compared with 68 per cent overall), e-mail (70 per cent compared with 80 per cent overall) or accessing the Internet (68 per cent compared with 78 per cent).

Use of the Internet

Of those who used a computer outside work, most (92 per cent) regularly accessed the Internet. The most common uses made of the Internet were shopping (53 per cent), receiving world and local news (45 per cent) and pursuing 'Jewish interests' (40 per cent). Only 4 per cent reported using chat rooms.

In line with the results reported above, older respondents (past retirement age, particularly those aged over 75) were much less likely to use the Internet regularly. Meanwhile younger respondents were most likely to use the Internet, especially for shopping and accessing world and local news.

There were also some gender differences in Internet use: most notably, men were more likely than women to access the Internet for world and local news (51 per cent versus 37 per cent), and to visit sites of 'Israel interest' (32 per cent versus 23 per cent). This tallies with the somewhat lower readership rates among women of 'Israeli' newspapers such as *Ha'aretz*, the *Jerusalem Report* and the *Jerusalem Post*.

In terms of using the Internet to access 'Jewish interest' and 'Israel interest' websites, there were also clear differences according to religious outlook. Secular respondents were least likely and religious ones most likely to access the Internet for these purposes, as Table 5.4 shows.

Table 5.2: Computer use, by age

Computer use outside of work	18-34 (%)	35-44 (%)	45-54 (%)	55-64 (%)	65-74 (%)	75+ (%)	Mean average (%)
Word-processing	60	77	73	65	67	54	68
E-mail	86	89	84	76	71	61	80
Internet	90	89	84	73	66	47	78
Other	28	27	25	20	33	32	27
None	4	3	5	11	11	17	8
Base	278	461	574	519	335	178	

Table 5.3: Internet use, by age

Internet use outside of work	18-34 (%)	35-44 (%)	45-54 (%)	55-64 (%)	65-74 (%)	75+ (%)	Mean average (%)
Shopping or other purchases	68	67	55	45	35	19	53
World and local news	63	47	50	34	33	30	45
Jewish-related sites	45	44	45	31	36	21	40
Israel-related sites	33	25	32	23	29	20	28
Chat rooms	9	5	3	1	2	4	4
Other use	36	39	42	45	43	36	41
Never use outside of work	3	3	6	11	14	28	8
Base	260	432	504	401	242	114	

Table 5.4: Accessing 'Jewish interest' and 'Israel interest' websites, by religious outlook

Religious outlook	Base	Jewish interest sites (%)	Israel interest sites (%)
Secular	461	20	15
Somewhat secular	652	35	23
Somewhat religious	655	50	33
Religious	160	73	59

Use of mobile telephones

The percentage of respondents regularly using a mobile telephone ranged from 91 per cent of the 18–34 age-group down to 27 per cent of those over 75. There were also differences by area, with respondents from South London (sample 3) being the least likely to use a mobile telephone (59 per cent compared with 64 per cent in North-east London and 71 per cent in North-west London). In the United Kingdom as a whole, 66 per cent of the top 20-percentile by income owned a mobile phone in 2000–1.[22]

22 Office for National Statistics, Ownership of mobile phones: by income quintile group, 1996-97 and 2000-01: www.statistics.gov.uk/StatBase/Expodata/Spreadsheets/D5199.xls (viewed 12 November 2002).

Leisure activities

Respondents were asked to indicate whether they had done each of the following in the previous twelve months:

- visited a museum, science centre or art exhibition;
- gone to the cinema;
- attended the theatre, opera or a concert;
- actively played sport (such as football, golf or tennis);
- attended a sports event.

The vast majority of respondents (95 per cent) had participated in at least one of the activities mentioned, indicating that Jews are significant supporters of arts and entertainment activities in London.

While participation was high across all groups, there were nevertheless significant differences according to both age and educational level. The oldest respondents were less likely to have done the activities listed, although this age-group had gone to the theatre, a concert or an opera relatively frequently. Respondents with the fewest educational qualifications, and those from North-east London (sample 2), were also less likely to report doing the activities mentioned. Having said this, participation still remained high: for example, 7 out of 10 of those with no A-Levels had been to the theatre, a concert or the opera in the twelve months prior to the survey. These differences are summarized in Table 5.5 overleaf.

Table 5.5: Leisure activities in the previous twelve months

Activity	Aged 75+ (%)	With no A-Levels (%)	NE London (sample 2) (%)	Total sample (%)	Great Britain* 1999-00 (%)
Gone to the cinema	58	72	72	83	56
Gone to the theatre, opera or a concert	68	70	72	80	23
Visited a museum, science centre or art exhibition	58	53	54	72	22
Played sport (e.g. football, golf or tennis)	10	23	26	36	
Gone to a sports event	8	20	24	29	
None of these	18	12	10	5	
Base	452	862	540	2,842	

* Office for National Statistics, Attendance at cultural events, 1987-88, 1993-94, 1999-00: www.statistics.gov.uk/StatBase/Expodata/Spreadsheets/D3708.xls (viewed 12 November 2002).

Finally, there were also some notable gender differences, with men more likely than women to have played sport in the previous twelve months (45 per cent versus 26 per cent) or to have gone to a sports event (43 per cent compared with 14 per cent).

The high participation figures reported were also reflected in respondents' involvement in specifically Jewish cultural activities. For example, 24 per cent of respondents had attended a Jewish film, play or music festival event in the previous year, 24 per cent had visited a Jewish museum outside the United Kingdom and 17 per cent had visited a British Jewish museum. These findings are reported in more detail in the next chapter.

Summary

London Jews exhibited well-developed 'middle-class' values and practices in their patterns of cultural consumption. The survey findings indicate that many Jews have an acute desire to stay in touch—both with other individuals at a personal level and with events throughout the world in general—and use all available means, including e-mail, Internet and mobile phones to do so. This reinforces the findings of a Manchester study that looked at participation in Jewish voluntary associations, and found that membership of a voluntary association often resulted in or cemented life-long friendships. Such associations reinforce and extend Jewish networks and connectivity, creating and maintaining links between core and periphery within the Jewish community.[23]

23 Ernest Schlesinger (with an Introduction by Stanley Waterman), *Creating Community and Accumulating Social Capital: Jews Associating with Other Jews in Manchester* (London: The Institute for Jewish Policy Research 2003 forthcoming).

6 Participation in Jewish cultural activities

Introduction

One aspect of Jewish leisure behaviour involves those activities that are directly concerned with Jewish-related arts, media and heritage interests. Here, involvement transcends just the use of leisure time, for there is a cultural element that directly impinges on and is influenced by Jewish backgrounds, outlooks and identities. In this section, we asked questions specifically about interest in radio and television programmes and books published on topics of Jewish interest. Though listening to radio, watching television or reading a book might be considered by some to be somewhat passive activities, we also asked a set of questions about more active participation in Jewish cultural events, i.e. those that require the individual to leave the home. Unsurprisingly, participation rates for activities such as attending a Jewish lecture, adult education programme, festival event or visiting an art exhibition or museum are considerably lower than for the home-based activities.

Watching, listening to or reading about Jewish topics and buying Jewish objects

Respondents were asked to indicate whether or not they had watched, listened to or read about Jewish topics, or bought Jewish books, art or ritual objects in the previous twelve months. Reported levels of participation were generally high: only 1 in 10 said they had done none of the things listed.

The largest differences found within the sample were between respondents with different types of religious outlook. As Table 6.1 shows, respondents who described themselves as 'religious' were generally most likely to report participation, while 'secular' respondents were least likely to say they had done any of the activities in the previous twelve months. This pattern held for virtually every activity asked about and compares with patterns of accessing the Internet for Jewish and Israel-related topics, as reported in Chapter 5.

Of these activities, the most common was watching a television programme on a Jewish topic, reported by 4 out of 5 respondents. There was less variation across groups for this activity than for others. In comparison, participation in some of the other activities on the list varied by educational level, age, gender and London area. The main differences are described below.

Compared with other respondents, those with no A-Levels or university qualifications were:

- less likely to have read a book on a Jewish topic (38 per cent had done so compared with 50 per cent of those with A-Levels and around 64–5 per cent of those with at least a first degree);

Table 6.1: Consumption of Jewish programmes, books and objects, by religious outlook

Activity	Secular (%)	Somewhat secular (%)	Somewhat religious (%)	Religious (%)	Mean average (%)
Watched a TV programme on a Jewish topic	71	80	86	79	80
Read a book on a Jewish topic	39	45	63	87	53
Listened to a radio programme on a Jewish topic	46	50	57	64	53
Bought a book on a Jewish topic	22	32	47	73	38
Bought a Jewish ritual object	7	19	35	64	25
Bought a piece of Jewish art	4	8	14	22	10
None of these	19	13	4	2	10
Base	708	932	971	241	

- slightly less likely to have listened to a radio programme on a Jewish topic (44 per cent compared with 53 per cent with A-Levels and 55–9 per cent of those with at least a first degree);
- less likely to have bought a book on a Jewish topic (23 per cent compared with 38 per cent overall).

Older respondents, when compared with younger respondents, were:

- more likely to have listened to a radio programme on a Jewish topic (around 60 per cent of those over 65 compared with 38 per cent of the 18–44 age-group);
- less likely to have bought a Jewish ritual object (11 per cent of those over 75 compared with 34 per cent of the 18–44 age-group);
- less likely to have bought a piece of Jewish art (4 per cent of those over 75 compared with 12 per cent of the 18–44 age-group and 13 per cent of the 45–54 age-group).

When it came to gender differences, male respondents appeared more likely to have:

- listened to a radio programme on a Jewish topic (57 per cent of men versus 47 per cent women);
- read a book on a Jewish topic (55 per cent compared with 50 per cent);
- bought a book on a Jewish topic (41 per cent versus 35 per cent).

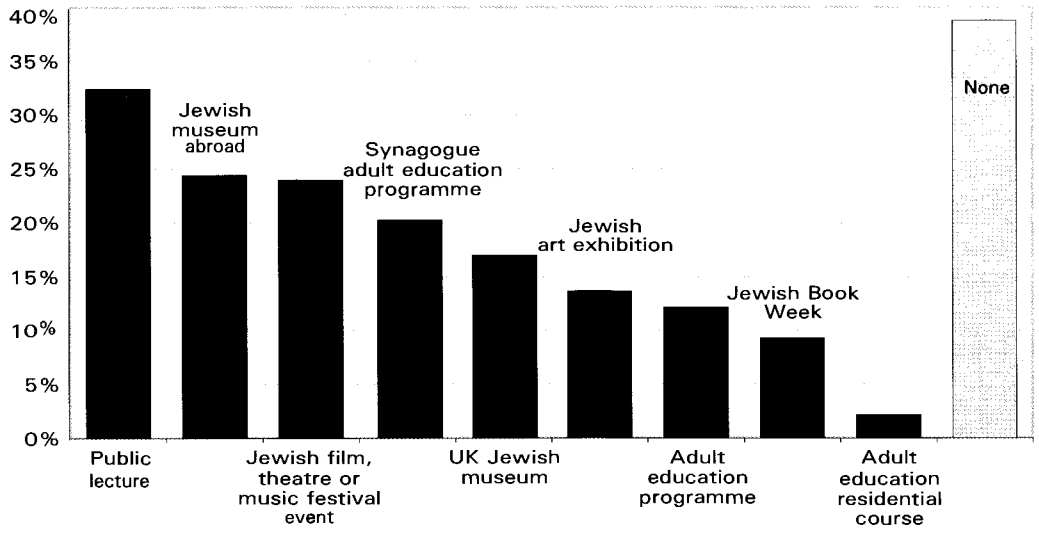
Respondents from South London were less likely to have bought a Jewish ritual object (11 per cent versus 25 per cent overall) or piece of Jewish art (5 per cent versus 10 per cent overall). Meanwhile respondents from North-east London were slightly more likely to report having done none of the activities mentioned (17 per cent compared with an average of 10 per cent).

Attendance of Jewish courses, events, exhibitions or museums

Respondents were also asked whether they had taken part in more participatory Jewish cultural activities, such as attending public lectures or education programmes or visiting museums or exhibitions on Jewish topics. Around 60 per cent of respondents had done at least one of the things listed in the previous twelve months. The most frequent activities were attending a public lecture on a Jewish topic (33 per cent), going to see a Jewish film, play or music festival event (24 per cent) and visiting a Jewish museum outside the United Kingdom (also 24 per cent). Relatively few respondents had been on a Jewish adult education residential course (2 per cent), despite the undoubted success of Limmud.[24]

Again respondents' answers varied most significantly according to religious outlook. As

Figure 6.1: Jewish cultural and leisure activities



24 Limmud is a Jewish (non-denominational) charitable organization founded in 1980 that attracts several thousand participants annually to education and cultural events lasting from one day to a week

Table 6.2: Attendance of Jewish courses, events or exhibitions, by religious outlook

Activity	Secular (%)	Somewhat secular (%)	Somewhat religious (%)	Religious (%)	Mean average(%)
Attended a public lecture on a Jewish topic	16	24	42	77	33
Attended part of a synagogue adult education programme	4	10	29	68	20
Attended part of a more general Jewish adult education programme	3	7	17	41	12
Attended a Jewish adult education residential course	1	1	3	9	2
Attended a Jewish film, theatre or music festival event	20	23	27	29	24
Attended a Jewish Book Week event	6	7	11	21	9
Visited a Jewish art exhibition	10	13	16	20	14
Visited a Jewish museum outside the UK	16	22	30	32	24
Visited a Jewish museum in the UK	12	17	20	19	17
None of these	56	45	28	7	39
Base	641	850	910	228	

Table 6.2 shows, the self-defined religious respondents were more likely than secular respondents to have taken part in almost every activity listed. The religious–secular differential was particularly marked in the most obvious arena, i.e. synagogue-based adult education. However, these differences were less marked for those activities taking place in 'public' cultural spaces (for example, attending a film festival, theatre or concert, or visiting a Jewish museum in the United Kingdom).

As before, there were differences in participation according to respondents' educational level. Respondents with no A-Levels were less likely than others to report participation in each activity. For example, they were less likely to have:

- attended a public lecture on a Jewish topic (19 per cent compared with 32 per cent overall);
- attended part of a synagogue adult education programme (12 per cent versus 20 per cent overall);
- attended a Jewish film, play or music festival event (16 per cent versus 24 per cent overall);
- visited a Jewish museum outside the United Kingdom (16 per cent versus 28 per cent overall).

They were also more likely to say they had done none of these things (53 per cent compared with 39 per cent overall).

Older respondents, when compared with younger respondents, were more likely to have:

- attended a Jewish Book Week event (11 per cent of those over 65 compared with 6 per cent of the 18–44 age-group);[25]
- attended a Jewish film, theatre or music festival event (29 per cent of the 65–74 age-group and 25 per cent of those over 75 compared with 15 per cent of the 18–44 age-group);
- visited a Jewish art exhibition (17 per cent of those over 65 compared with 9 per cent of those 18–44);
- visited a Jewish museum in the United Kingdom (24 per cent of the 65–74 age-group and 27 per cent of respondents aged over 75 compared with 8 per cent of those aged 18–44).

Some differences according to area of residence were also apparent. Respondents from South

25 Jewish Book Week is an annual festival of Jewish literature held in London.

London were less likely to report taking part in each activity. This difference may well reflect the fact that these respondents tended to be more secular than others (51 per cent are secular compared with 25 per cent overall) and also more distant geographically from where the bulk of such activities take place. Respondents from North-east London were also less likely to participate in some activities; this might partly reflect the fact that respondents from this area tended to have fewer educational qualifications. Table 6.3 allows a comparison of figures for the three areas.

Among respondents who had participated in the activities asked about, 34 per cent had done one of them, 25 per cent had done two, 18 per cent had done three and the remaining 24 per cent had engaged in four or more. In line with the differences discussed above, respondents were more likely to have participated in a higher number of activities if they:

- described their outlook as religious (42 per cent of this group had done four or more of the activities listed compared with 12 per cent for secular respondents);
- lived in North-west London (26 per cent had done four or more compared with 17 per cent in North-east London and 13 per cent in South London);

Table 6.3: Attendance of Jewish courses, events or exhibitions, by London area

Activity	NW London (%)	NE London (%)	South London (%)
Attended a public lecture on a Jewish topic	36	23	18
Attended part of a synagogue adult education programme	22	17	10
Attended part of a more general Jewish adult education programme	14	9	5
Attended a Jewish adult education residential course	3	1	0
Attended a Jewish film, theatre or music festival event	27	15	14
Attended a Jewish Book Week event	11	5	6
Visited a Jewish art exhibition	15	9	10
Visited a Jewish museum outside the UK	27	17	19
Visited a Jewish museum in the UK	19	14	8
None of these	34	50	56
Base	2,189	567	209

Table 6.4: Market penetration of Jewish publications

Publication	Base	% of those who answered the question	% of total sample *
Jewish Chronicle			
Frequently	1,783	63	60
Occasionally	821	29	28
Any synagogue magazine			
Frequently	1,408	58	47
Occasionally	614	25	21
London Jewish News			
Frequently	1,084	45	37
Occasionally	861	36	29
Jerusalem Post			
Frequently	92	6	3
Occasionally	503	31	17
Jerusalem Report			
Frequently	107	7	4
Occasionally	185	12	6
Ha'aretz			
Frequently	50	3	2
Occasionally	121	8	4
Jewish Tribune			
Frequently	62	4	2
Occasionally	95	7	3
Hamodia			
Frequently	47	3	2
Occasionally	54	4	2
Jewish Telegraph			
Frequently	12	1	0
Occasionally	60	4	2
Other Jewish publications			
Frequently	138	9	5
Occasionally	305	21	10

* including those who left the question blank

- had at least one A-Level (among those with a lower educational level than A-Levels only 13 per cent had done at least four activities, compared with 21 per cent of those with A-Levels and 29 per cent of those with at least a university first degree).

Readership of Jewish newspapers

Respondents were asked how often they read a number of Jewish publications. Readership was generally high; most popular were the *Jewish Chronicle*, synagogue magazines and *London Jewish News*. Table 6.4 shows the percentage of respondents who reported reading each of the publications we asked about. It may be the case that those respondents who left these questions blank had not heard of the publication in question; for this reason, percentages based on the whole sample (including non-responders) have also been provided as an alternative indicator of 'market penetration'. With some exceptions, respondents were most likely to report reading these publications if they were older or more religious, and less likely to read them if they were from South London.

Summary

Two variables that we have examined, religious outlook and social status (as indicated by area of residence and education), notably affect consumption patterns of Jewish cultural products. Age has varying effects, evidenced, for example, in the way the young have partly replaced print media with the Internet. The important point here, however, is not the comparative statistics but the high levels of Jewish cultural consumption. This can be seen even among those Jews who are the most distant culturally and geographically, the secular Jews of South London.

7 Charitable giving

Introduction

The JPR report on charitable giving, based on the 1995 survey of British Jews, found that the mean annual amount donated to charity was £565, with a median of £100.[26] This indicated that whereas most people in that survey gave some money, it was in small amounts: 80 per cent of the total amount was given by just 9 per cent of the respondents. Sixteen per cent of the 1995 sample had not made a donation to any charity. Whereas a plurality (44 per cent) supported both Jewish and general charities, 15 per cent supported only Jewish causes and 25 per cent only general charities. Jewish charities were the first preference for 42 per cent of the donors in 1995, general British charities for 31 per cent, and overseas aid for the poor and Israel for 15 per cent. On average, donors who gave only to Jewish charities also gave more, the mean donation being three times as high, and large donors tended to give to Jewish charities. Married people gave more than singles and divorcees; middle-aged people gave more than people in their 20s and 30s. Religious people gave more than the secular, and there was a strongly significant relationship between religious outlook and a perceived responsibility to give to charity.

In the main, the 1995 results were confirmed by the 2002 survey of Jews in London and the South-east.

Priorities for charitable giving

As in the 1995 survey, respondents were most likely to give highest priority to Jewish causes in the United Kingdom (46 per cent). This figure increased to 65 per cent for respondents describing themselves as 'religious'.

Again as in the previous survey, UK general charities were also seen as important (20 per cent), especially among 'secular' respondents (34 per cent). Support for Israeli causes came next (14 per cent, with a further 11 per cent ticking both the Jewish UK and Israeli causes boxes). Older respondents appeared more likely than others to indicate a preference for Israel.

Respondents from South London generally had different priorities for charitable giving, and were more likely than others to support UK general charities (the most popular option among this group) and aid for the poor in other countries. These differences are summarized in Table 7.1.

Respondents were also asked to state their second highest priority for charitable giving. Israeli causes were the most common answer here (30 per cent), with 24 per cent choosing UK general charities and 21 per cent choosing UK Jewish charities.

Table 7.1: Highest priority for charitable giving

Charities	Aged 75+ (%)	Secular (%)	Religious (%)	South London (%)	Mean average (%)
Jewish charities in the UK	36	27	65	19	46
General UK charities	17	34	3	40	20
Israeli causes	18	12	13	8	14
Equal ranking for Jewish UK and Israeli causes*	19	6	17	3	11
Aid for the poor outside the UK	1	8	0	16	4
Equal ranking for general UK charities and aid for the poor outside the UK*	1	1	0	1	1
None of these	7	13	1	12	6
Base	377	630	231	192	

* Respondents were asked to tick one box only; however, some respondents ticked two boxes, indicating that they rated two causes equally highly.

26 Jacqueline Goldberg and Barry A. Kosmin, *Patterns of Charitable Giving among British Jews* (London: The Institute for Jewish Policy Research 1998).

Donations to Jewish and non-Jewish charities[27]

Eighty-five percent of respondents had donated money in the previous twelve months to at least one of the Jewish charities listed. The most popular individual charities were Jewish Care (53 per cent), Norwood Ravenswood (50 per cent) and UJIA (40 per cent). Half the respondents (51 per cent) had also given to 'other Jewish causes'.

When it came to non-Jewish charities, the pattern of giving was very similar; again, the majority of respondents (87 per cent) had donated to at least one in the previous year. Cancer research charities were mentioned most often, having received donations from 69 per cent of respondents. 'Other non-Jewish causes' were the next most popular with 48 per cent having made donations. However, the profile of charitable giving varied according to age, religiosity, income and area, and also to some extent by gender.

Figure 7.1: Highest priority for charitable giving

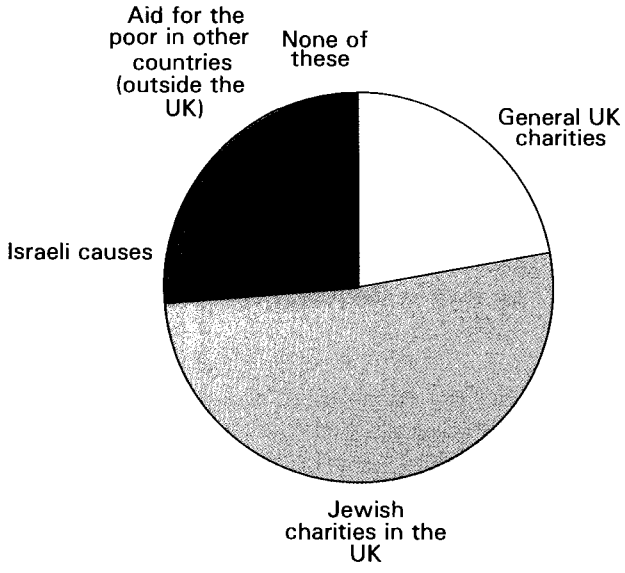


Figure 7.2: Donations to Jewish charities

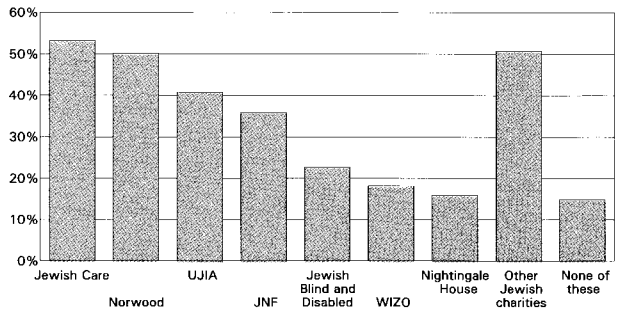
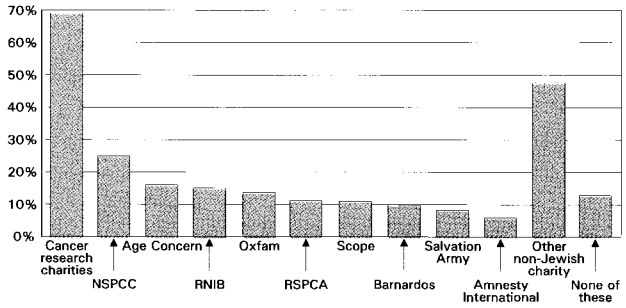


Figure 7.3: Donations to non-Jewish charities



Age

Older respondents were generally more likely than younger respondents to have donated to Jewish charities, especially UJIA, Jewish Care and WIZO. The exception was the children's charity Norwood Ravenswood, which received more donations from younger middle-aged respondents. Respondents in the 18–34 age-group were least likely to support Jewish causes.

The youngest respondents were also generally less likely to donate to general, non-Jewish charities. The patterns for giving to specific charities showed more variation by age. Older respondents were slightly more likely to donate to cancer research

27 The following Jewish charities were specifically mentioned in the questionnaire. Jewish Care is the largest health and social care charity for the Jewish community in the United Kingdom and was formed from the merger in 1990 of the Jewish Welfare Board and the Jewish Blind Society. Norwood Ravenswood is Anglo-Jewry's leading child and family organization, now known as Norwood: Children and Families First. UJIA (the United Jewish Israel Appeal) aims to relieve or assist in the relief of the needy, old, sick, maimed, wounded or those who are physically or mentally handicapped or incapacitated; to protect children from cruelty and suffering; to relieve or assist in the relief of 'necessitous [*sic*] immigrants'; to relieve or assist Jewish refugees in any part of the world. JNF (Jewish National Fund) was established in 1901 for 'the development of the Land of Israel'. Jewish Blind and Disabled provides sheltered housing for visually and physically disabled people. WIZO (Women's International Zionist Organisation) works for children, youth, women, older people and new immigrants in Israel. Nightingale House provides services for older members of the Jewish community and is based in South London.

Table 7.2: Donations to Jewish charities, by age

Jewish charities	18-34 (%)	35-44 (%)	45-54 (%)	55-64 (%)	65-74 (%)	75+ (%)	Mean average (%)
Any Jewish charity	74	83	85	88	87	88	85
Jewish Care	38	51	53	56	56	59	53
Norwood Ravenswood	42	57	54	52	48	43	50
UJIA	28	37	41	44	45	44	41
WIZO	5	13	20	21	21	21	18
Base	274	468	582	587	483	444	

Table 7.3: Donations to non-Jewish charities, by age

Non-Jewish charities	18-34 (%)	35-44 (%)	45-54 (%)	55-64 (%)	65-74 (%)	75+ (%)	Mean average (%)
Any non-Jewish charity	79	87	90	86	88	89	87
Cancer research	56	67	68	70	73	74	69
NSPCC	28	35	26	22	20	20	25
Age Concern	6	7	13	13	24	31	16
RNIB	6	11	13	14	22	22	15
Oxfam	12	16	16	14	13	11	14
Salvation Army	2	4	8	8	11	14	8
Base	271	463	579	572	471	436	

charities, the Salvation Army, RNIB (the Royal National Institute for the Blind) and Age Concern. Meanwhile, the NSPCC (National Society for the Prevention of Cruelty to Children) and Oxfam were more popular with younger respondents, indicating the differing priorities of older and younger people.

Religious outlook

'Religious' respondents were most likely, and 'secular' respondents least likely, to have donated to Jewish charities in the previous year. The overwhelming majority of religious respondents (95 per cent) had donated to at least one Jewish charity, compared with a smaller majority of secular respondents (68 per cent). This pattern was repeated for every charity listed, as shown in Table 7.4.

However, religious respondents were slightly less likely than others to donate to non-Jewish charities; 79 per cent had done so in the previous year compared with 87 per cent overall. Only 8 per cent of religious respondents had donated to Oxfam compared with 23 per cent of secular respondents.

Income

As expected, those respondents with a higher annual income were more likely to report support for each of the Jewish causes listed, as illustrated in Table 7.5.

Patterns for giving to non-Jewish charities were much less marked, but the same general relationship existed. For example, 80 per cent of those in the lowest income bracket had given to some non-Jewish charity, while for those with incomes over £75,000 the figure was around 90 per cent. The largest differences were for the NSPCC and Oxfam: 16 per cent of those with an income of under £5,000 had donated to the NSPCC and 4 per cent had donated to Oxfam, while for those earning over £200,000 the figures were 32 per cent and 17 per cent respectively.

London area

Those respondents residing in South London were less likely to donate to Jewish charities; only 48 per cent had done so in the previous year, compared with 89 per cent of respondents in North-west

Table 7.4: Donations to Jewish charities, by religious outlook

Charities	Secular (%)	Somewhat secular (%)	Somewhat religious (%)	Religious (%)	Mean average (%)
Any Jewish charity	68	86	94	95	85
Jewish Care	36	52	63	70	53
Norwood Ravenswood	36	50	58	65	50
UJIA	23	35	53	68	41
JNF	21	31	46	57	36
Jewish Blind and Disabled	13	20	30	32	23
WIZO	11	15	24	27	18
Nightingale House	12	14	18	26	16
Other Jewish charities	34	46	61	77	51
Base	684	901	949	239	

London and 83 per cent in North-east London. Again this pattern was repeated across all the individual charities listed. The exception to this rule was Nightingale House, which received donations from 19 per cent of South London respondents compared with 17 per cent of North-west London respondents and 12 per cent of those from North-east London. It is likely that this reflects Nightingale House's location in London SW12.

The general pattern was reversed for non-Jewish charities: 93 per cent of South London respondents had supported non-Jewish causes in the previous year compared with 88 per cent in North-west London and 84 per cent in North-east London. In particular those from South London were more likely to have donated to Oxfam (36 per cent compared with 14 per cent overall), Amnesty International (19 per cent versus 6 per cent) and the Salvation Army (16 per cent versus 8 per cent).

Table 7.5: Donations to Jewish charities, by income

Charities	Under £5,000 (%)	£5,001 –£20,000 (%)	£20,001 –£50,000 (%)	£50,001 –£75,000 (%)	£75,001 –£100,000 (%)	£100,001 –£200,000 (%)	£200,001 or above (%)	Don't know (%)	Mean average (%)
Any Jewish charity	83	82	81	85	90	89	94	88	85
Jewish Care	44	46	50	55	62	67	76	51	53
Norwood Ravenswood	42	40	46	52	65	66	77	49	50
UJIA	30	32	38	46	57	58	72	36	41
JNF	31	29	34	42	43	45	49	35	36
Jewish Blind and Disabled	17	19	20	19	30	28	36	22	23
WIZO	15	15	16	18	20	20	28	20	18
Nightingale House	7	12	16	16	22	21	27	12	16
Other Jewish charities	40	45	48	50	57	63	71	53	51

Gender

While there were no differences between men and women overall in supporting Jewish causes, there were some variations in levels of giving to individual charities. Men were slightly more likely than women to have donated to UJIA (48 per cent compared with 33 per cent of women), Jewish Care (56 per cent versus 50 per cent), JNF (38 per cent compared with 34 per cent), Jewish Blind and Disabled (26 per cent compared with 19 per cent), Nightingale House (20 per cent compared with 12 per cent), and 'other Jewish causes' (54 per cent compared with 48 per cent). However, unsurprisingly, more women (20 per cent) than men (16 per cent) had donated to WIZO. Furthermore, when it came to non-Jewish charities women were slightly more likely than men to have donated in the previous year (90 per cent versus 85 per cent had done so).

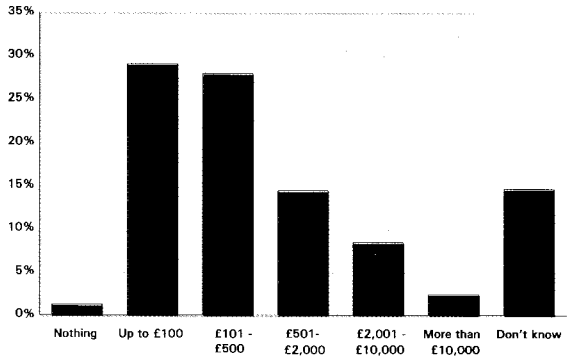
Amount donated to charity in the previous year

Respondents were asked to indicate the amount they had given to charity in the previous year. More than half of the respondents had given under £500 (Figure 7.4). However, the answers were strongly related to income, with higher incomes generally leading to larger donations (Table 7.6).

Differences in amount given to charity were also related to religiosity, gender, age, area and marital status. Religious respondents tended to give larger donations (48 per cent had given over £500 compared with 26 per cent overall) (Table 7.7).

Women (34 per cent) were more likely than men (25 per cent) to have reported giving relatively small sums (up to £100) while men were more likely to have given larger amounts. For example, 18 per cent of men had given £501–£2,000 compared with 11 per cent of women, and 12 per cent had given £2,001–£10,000 compared with 4 per cent of women.

Figure 7.4: Charitable donations in the previous twelve months



The largest donations came from the 35–64 age-group, while the oldest and youngest respondents gave less.

Respondents from North-west London were most likely to have given more than £500 (30 per cent had done so compared with 10 per cent of those from

Table 7.6: Amount donated to charity in the previous year, by income

Total amount donated	Under £5,000 (%)	£5,001 –£20,000 (%)	£20,001 –£50,000 (%)	£50,001 –£75,000 (%)	£75,001 –£100,000 (%)	£100,001 –£200,000 (%)	£200,001 or above (%)	Don't know (%)	Mean average (%)
Nothing	8	4	3	1	2	2	1	4	3
Up to £100	42	48	31	21	14	5	2	23	29
£101–£500	21	26	38	40	29	25	10	15	28
£501–£2,000	5	7	15	17	30	34	24	8	14
£2,001–£10,000	2	2	4	15	20	28	30	6	9
More than £10,000	1	0	1	2	2	4	30	1	2
Don't know	21	14	9	5	2	2	4	43	14

Table 7.7: Amount donated to charity in the previous year, by religious outlook

Total amount donated	Secular (%)	Somewhat secular (%)	Somewhat religious (%)	Religious (%)	Mean average (%)
Nothing	5	3	2	2	3
Up to £100	34	34	24	15	29
£101–£500	27	29	29	23	28
£501–2,000	10	13	17	23	15
£2,001–£10,000	6	5	11	21	9
More than £10,000	2	2	3	4	2
Don't know	16	12	15	12	14
Base	681	895	938	233	

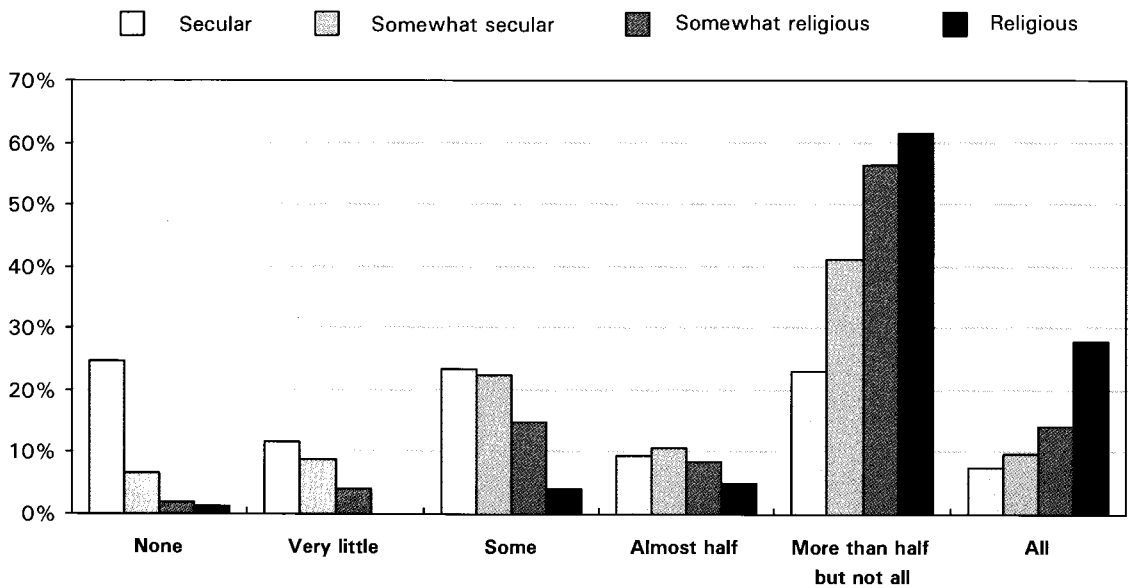
North-east London and 15 per cent from South London). Those from South London were more likely to have given up to £500 (72 per cent compared with 57 per cent overall). Respondents from North-east London were most likely to say they had not given anything (6 per cent versus 3 per cent overall), or did not know how much they had given (26 per cent compared with 15 per cent overall).

As was found in the 1995 survey, married people gave more. Thirty per cent of married respondents had donated over £500 in the previous year. The equivalent figures for other groups were: cohabitees 9 per cent, singles 11 per cent, widows/widowers 13 per cent, divorced/separated respondents 16 per cent.

Proportion of donations to Jewish charities

Most respondents (56 per cent) had given at least half their donations to Jewish charities in the previous twelve months, but this differed according to religiosity. Nearly 9 in 10 (89 per cent) of the religious respondents had given at least half to Jewish charities, compared with 3 in 10 (31 per cent) of the secular respondents. Meanwhile 1 in 4 (25 per cent) of the secular respondents had given

Figure 7.5: Proportion of charitable donations to Jewish causes, by religious outlook



none of their donations to Jewish charities; the equivalent figure for religious respondents was only 1 per cent (Figure 7.5).

In addition, respondents were more likely to give at least half their donations to Jewish charities if they were:

- male: 61 per cent of men gave at least half to Jewish charities compared with 50 per cent of women;
- older: 62 per cent of those over 75 gave at least half to Jewish charities compared with 51 per cent of those aged 18–44;
- earning a higher annual personal income: 77 per cent of those with an income over £200,000 gave over half to Jewish charities;
- from North-west or North-east London: 61 per cent of those from North-west London and 49 per cent of those from North-east London gave more than half compared with only 19 per cent from South London.

Gifts or legacies to charities

The majority of respondents (78 per cent) had made a will. Of these, around 1 in 4 (24 per cent) said that they had included gifts or legacies to charities in their will. This figure increased with age (from 19 per cent of those under 44 to 32 per cent of those over 75) and income (from 11 per cent of those with an annual personal income of less than £5,000 to 35 per cent of those with over £200,000). It was lower for respondents from North-east London (14 per cent).

Summary

The patterns observed in this survey are similar to those noted in the JPR report on charitable giving based on data from the 1995 survey on social and political attitudes of British Jews. Household income and religiosity are the main determining factors in the propensity to make charitable donations and in determining the charities of choice. In reality, most other social and demographic characteristics are subsumed by these two factors.

8 Voluntary work

Introduction

The organized Jewish community in Britain is a nexus of nearly 2,000 self-governing independent and voluntary organizations.[28] Voluntarism has been the guiding principle of Jewish diaspora life for two millennia. As a result, volunteering for some good cause—giving of oneself, one's resources and one's time—has always been an essential part of Jewish communal life, as it has been for other communities. Jews volunteer their services to both the general and the Jewish community.

Voluntary work takes a variety of forms. For some, it involves helping out with and caring for the ill and infirm in a variety of scenarios, ranging from visiting the sick to driving the infirm from home to some essential or leisure activity. For others, volunteering means active involvement in the synagogue or the school, either as a trustee or in some other capacity. Other people raise funds for charities as their voluntary contribution to the society in which they live. The level of voluntary activity is influenced by a host of factors that include religious outlook, age, occupation and location.

It goes without saying that voluntary work is important to the voluntary sector, and it is set to become even more significant as an increasingly large number of social services are targeted at people in their homes, as budgets become tighter and as more people live longer. Thus it is important to have at hand information not just on the nature of the voluntary work being done but on whether it is possible to increase levels of volunteering and identify segments of the population in which the prospects for such an increase seem brightest.

Serving as a trustee

A relatively high proportion of respondents—13 per cent—reported that they served as a trustee of a Jewish voluntary organization. This figure was much lower among secular respondents (4 per cent) and higher among religious respondents (34 per cent), as shown in Table 8.1.

In addition, almost 1 in 10 respondents (9 per cent) were trustees of non-Jewish voluntary organizations. This did not vary significantly by religious outlook.

Respondents were more likely to report being a trustee of some voluntary organization (Jewish or non-Jewish) if they were:

- male: 15 per cent of men were trustees of Jewish voluntary organizations compared with 10 per cent of women, and 11 per cent were trustees of non-Jewish organizations compared with 6 per cent of women;
- educated to a higher level: for example, 18 per cent of respondents with at least a postgraduate degree were trustees of Jewish organizations, and 16 per cent were trustees of non-Jewish organizations; the equivalent figures for those with no A-Levels were 8 per cent and 3 per cent.

Table 8.1: Whether respondent was a trustee of a Jewish voluntary organization, by religious outlook

Religious outlook	Base	Percentage
Secular	700	4
Somewhat secular	925	9
Somewhat religious	954	18
Religious	237	34
Total/Mean average	2,816	13

There were also some differences in terms of area. Respondents from South London were less likely than others to be trustees of Jewish voluntary organizations, but more likely to be trustees of non-Jewish organizations. Meanwhile respondents from North-east London were least likely to be trustees of non-Jewish organizations. These differences are shown in Table 8.2.

Table 8.2: Whether respondent was a trustee of a Jewish or non-Jewish voluntary organization, by London area

London area	Base	Jewish organization (%)	Non-Jewish organization (%)
North-west London	2,119	14	9
North-east London	550	10	5
South London	205	5	14

28 Halfpenny and Reid.

Voluntary work for Jewish people and the wider community

Respondents were asked how often they volunteered for a range of organizations 'specifically for Jewish people'. About half the respondents (51 per cent) did at least some of this type of volunteering. The most common activities were fundraising (done by 22 per cent once a month or less, 4 per cent several times a month and 3 per cent once a week or more), and volunteering at synagogues (done by 17 per cent once a month or less, 5 per cent several times a month and 6 per cent once a week or more). Also popular was 'other' voluntary work (done at least occasionally by 15 per cent) and volunteering at schools or cultural organizations (10 per cent).

Voluntary work in the wider community was done less frequently than voluntary work specifically for Jewish people: 1 in 3 respondents (33 per cent) reported doing some. Again, fundraising, 'other' voluntary work, and working at schools and cultural organizations were the most popular (Table 8.3).

In all, 57 per cent of respondents had done voluntary work in the twelve months preceding the survey.[29] This statistic reflects a high relative investment in the Jewish voluntary sector. It compares favourably with national statistics reported by the British Social Attitudes Survey.[30] Those figures showed that 77 per cent of males and 72 per cent of females *never* engaged in voluntary work for charitable organizations; 85 and 80 per cent, respectively, never participated in religious or church-related activities; and 78 and 75 per cent, respectively, never performed any other voluntary activities.

Table 8.3: Percentage of respondents doing voluntary work for Jewish people and the wider community

Voluntary work	For Jewish people (%)	For the wider community (%)
Any of these	51	33
Fundraising	29	17
Synagogue	28	n/a
School/cultural organization	12	10
Youth group	7	3
Nursing home/old-age home	6	2
Community centre	6	2
Lobbying	5	4
Transport	5	2
Hospital	3	3
Care work in private home	3	1
Meals on wheels	3	1
Other	15	15

Characteristics of volunteers

When it came to volunteering specifically to help Jewish people, those respondents who described themselves as 'religious' were consistently more likely to volunteer at least occasionally than more secular respondents. This is illustrated for the most popular types of volunteering in Table 8.4.

Respondents tended to be less likely to volunteer specifically to help Jewish people if they were:

- female: for example, 25 per cent of women volunteered at least occasionally at a synagogue compared with 31 per cent of men;
- from South London: only 12 per cent of this group ever did fundraising and 2 per cent volunteered at a school or cultural organization, compared with overall figures of 29 per cent and 12 per cent, respectively;
- in the oldest age-groups: perhaps unsurprisingly, those over 65 were less likely to volunteer at a school or cultural organization (5 per cent compared with 21 per cent of the 18–44 age-group) or youth group (1 per cent compared with 13 per cent of the 18–44 age-group).

In some respects these differences were balanced out by volunteering in the wider community (not specifically for Jewish people).

- Respondents from South London were more likely to report this type of volunteering; 17 per cent of this group volunteered at a school or cultural organization (compared with 10 per

29 This overall figure of 57 per cent reflects the fact that several respondents volunteered to work for both specifically Jewish organizations and those within the wider community.

30 Office for National Statistics, Frequency of participation in voluntary activities: by gender, 1998: www.statistics.gov.uk/StatBase/Expodata/Spreadsheets/D3720.xls (viewed 12 November 2002).

Table 8.4: Whether respondents ever volunteered specifically to help the Jewish community, by religious outlook

Voluntary work	Secular (%)	Somewhat secular (%)	Somewhat religious (%)	Religious (%)	Mean average (%)
Some work for Jewish community	30	45	65	83	51
Fundraising	14	25	38	50	29
Synagogue	8	18	43	70	28
School/cultural organization	5	9	17	33	13
Other	8	14	20	26	16
Base (for 'Other')	557	707	675	150	

cent overall) and 22 per cent did 'other' volunteering (compared with 15 per cent overall).

- Women were slightly more likely to volunteer for the wider community than men; for example, 12 per cent volunteered at a school or cultural organization compared with 8 per cent of men.
- There were no significant variations in volunteering for the wider community between secular and religious respondents.

Amount of voluntary work done

Respondents were asked to say whether they felt they did the right amount of voluntary work. Only 1 in 50 (2 per cent) thought they did too much; 1 in 4 did the right amount and a similar proportion (26 per cent) felt they did too little. Almost half (48 per cent) said they did no voluntary work at all.

The very youngest and the oldest respondents were most likely to do no voluntary work at all. But it was young and middle-aged respondents (particularly those in the 35–44 age-group) who were most likely to feel that they did too little voluntary work. These age differences are shown in Table 8.5.

There were also some differences according to religiosity. Respondents who described themselves as religious were more likely to feel they did too little (33 per cent compared with 21 per cent of 'secular' respondents), and were also more likely to say they did the right amount (37 per cent compared with 19 per cent of secular respondents). Meanwhile, secular respondents were much more likely to say they did not do any voluntary work (59 per cent) than religious respondents (for whom the equivalent figure was 26 per cent).

Figure 8.1: Amount of voluntary work done

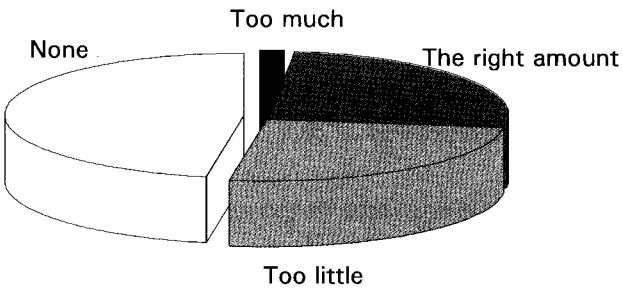


Table 8.5: Whether respondents felt they did the right amount of voluntary work, by age

Amount of voluntary work	18-34 (%)	35-44 (%)	45-54 (%)	55-64 (%)	65-74 (%)	75+ (%)	Mean average (%)
Too much	0	2	2	2	2	0	2
The right amount	13	22	26	27	32	26	25
Too little	29	35	31	28	19	10	26
None at all	58	40	42	43	46	63	48
Base	275	468	582	567	471	440	

Reasons for not volunteering

Those respondents who said that they did not do any voluntary work (48 per cent of the total) were asked to indicate their reason or reasons. These are summarized below.

- Forty-four per cent said it was because they did not have the time; South London respondents (55 per cent) and those under 55 (61 per cent) were especially likely to give this reason.
- Thirty-four per cent were too busy with home and family; younger respondents were more likely to say this (57 per cent of those aged 18–44 compared with 11 per cent of those over 75).
- Around 1 in 5 (19 per cent) cited health problems, more among those over 75 (48 per cent), religious respondents (37 per cent) and respondents from North-east London (27 per cent).
- Fourteen per cent said they had not been asked or it had not occurred to them (11 per cent of women and 17 per cent of men).
- One in 10 said they were not interested (17 per cent of secular respondents versus only 3 per cent of religious respondents).
- Ten per cent said they did not know what was available (17 per cent of the 18–44 age-group).
- Six per cent did not have enough money.
- Five per cent cited lack of transport.
- One per cent said that everything that interested them was inaccessible.

For around 1 person in 9 (11 per cent), none of these reasons applied.

Willingness to do more voluntary work, and how much

Those respondents who said they either did too little voluntary work or none at all were asked whether they would be willing to do more if asked. Almost a quarter of respondents (24 per cent) said they were definitely willing to do more. However, current non-volunteers were much less likely to say this than those already doing some, as is shown in Table 8.6.

Among both current non-volunteers and those already doing some, older respondents were more likely than younger respondents to say 'definitely no'. For example, 49 per cent of respondents aged over 75 said this, compared with 5 per cent of those under 44. Meanwhile respondents from South London were most likely to say 'not at the moment' (71 per cent compared with 61 per cent overall).

Of those respondents who answered that they were definitely willing to do more voluntary work, nearly half (48 per cent) were willing to give up half a day or an evening a month. Another quarter (24 per cent) were willing to give up a day a month; 17 per cent said they would give up 2 days, 9 per cent could spare 3–4 days and 2 per cent would be willing to offer 5 days or more. Respondents from South London were more likely to have half a day (50 per cent) or 1 day (39 per cent) available, and correspondingly less likely to offer more time than this.

Summary

As society changes, there is an increasing need for volunteers in the community as well as increasingly varied roles to be filled. This is especially true in the provision of social services, and the means will have to be developed to increase awareness so as to augment the volunteer force. The evidence from this survey shows that this can best be achieved by identifying and making more efficient use of those who already volunteer and are willing to do more. The situation can also be improved by bringing in those people who are currently unable to overcome perceived barriers to volunteering, such as distance, ignorance or lack of transportation.

Table 8.6: Whether respondents were willing to do more voluntary work, if asked

Willingness to do more voluntary work	Did some, but felt it was too little (%)	Did none at all (%)	Mean average (%)
Definitely yes	36	17	24
Not at the moment	61	61	61
Definitely no	3	22	15
Total	100	100	100
Base	681	1,206	

9 Education and schooling

Introduction

An earlier JPR publication published in 2001 dealt with Jewish schooling in the British Jewish community.[31] That report described the current situation primarily in the light of information gleaned from the providers of educational services. In this survey, we asked respondents to reflect on their Jewish education, and parents with school-age children for their views of the importance and value of education received at Jewish primary and secondary schools. These views fall into two very broad categories. One states that Jewish schooling increases Jewish isolation from the general community, inhibiting the ability of those attending Jewish schools to integrate fully into the wider society. The second is almost a mirror image of the first. It holds that education in a Jewish school is absolutely essential to ensure Jewish continuity in that it prevents or at least retards assimilation, intermarriage and other processes that erode Jewish identity and act against the well-being and, indeed, the very existence of a Jewish way of life.

Obviously, there are many shades between these extreme views, and attitudes to Jewish schooling are influenced by several factors. Religious outlook is prominent among them, and shows itself perhaps most strongly at the level of the primary school. The situation is more complex with regard to secondary education, where factors such as travel distance, cost and, most notably, educational excellence and standards influence parental decision-making.

Jewish education and a sense of Jewishness

The direct relationship between Jewish identity and formal Jewish education is debatable. In order to see to what extent the Jewish public connects cognitive and affective factors in their own personal educational experience, they were asked the question: 'How important to your own sense of Jewishness is having a good Jewish education?' The responses varied according to religious outlook. Religious respondents were much more likely to feel that having a good Jewish education was very important to their own sense of Jewishness, while secular respondents tended to see it as less important (Table 9.1).

Respondents' actual experiences of Jewish education were also related to their current religious outlook. Religious respondents were more likely to report having received both more formal and informal Jewish education or training of various types, as Table 9.2 overleaf shows.

Formal and informal Jewish educational experiences also differed according to gender, age and educational qualifications.

Men were more likely than women to have experienced various sorts of formal education. For example, part-time courses in a synagogue before the age of 12–13 (81 per cent of men and 64 per cent of women) and after the age of 12–13 (28 per cent of men and 19 per cent of women). Over 9 in 10 men (91 per cent) had had a barmitzvah while

Table 9.1: Importance of a good Jewish education to a sense of Jewishness, by religious outlook

Degree of importance	Secular (%)	Somewhat secular (%)	Somewhat religious (%)	Religious (%)	Mean average (%)
Very important	16	26	52	91	38
Somewhat important	51	61	44	6	48
Not at all important	33	13	5	3	14
Total	100	100	100	100	100
Base	698	925	966	234	

31 Valins, Kosmin and Goldberg.

Table 9.2: Jewish formal and informal education, by religious outlook

Type of Jewish education received	Secular (%)	Somewhat secular (%)	Somewhat religious (%)	Religious (%)	Mean average (%)
Before age 12–13					
Jewish primary school	10	14	15	25	15
Part-time classes in synagogue, religious school or *cheder*	66	73	77	76	73
Jewish lessons from parent/relative	8	10	15	30	13
Base	686	903	929	240	
After age 12–13					
Part-time classes in synagogue, religious school or *cheder*	15	19	30	40	24
Jewish lessons from parent/relative	4	4	9	21	7
Jewish secondary school	8	11	10	20	11
Base	681	895	925	238	
Groups attended age 5–18					
Jewish club or organization	61	76	77	74	72
Zionist youth movement	17	23	29	47	26
Base	702	913	954	236	
Other educational experiences					
Barmitzvah/batmitzvah	51	55	61	67	57
Summer school/summer camp	32	41	45	55	41
Israel 'experience' tour	11	19	19	23	17
Membership of Jewish sports club	14	18	20	15	17
Membership of Jewish student society (e.g. Hillel)	6	9	13	23	11
Base	699	913	950	235	

many fewer women (20 per cent) had had a batmitzvah. However, women were slightly more likely to have belonged to a Zionist youth movement (27 per cent compared with 24 per cent of men) and to have gone on an Israel 'experience' tour (19 per cent versus 16 per cent of men).

Older respondents were less likely to have received some of the education and training asked about. For example, 28 per cent of those aged 18–34 had gone to a Jewish primary school compared with 10 per cent of those over 75. Similarly, 20 per cent of the 18–34 age-group had attended a Jewish secondary school compared with 5 per cent of those over 75. Seventy-nine per cent of those aged 18–34 had attended a Jewish club or organization compared with 55 per cent of those over 75. And 68 per cent of the 18–34 age-group had had a barmitzvah/batmitzvah compared with 54 per cent of those over 75. The same differences existed for attendance of a summer school or camp (59 per cent of those aged 18–34 versus 17 per cent of those over 75) and participation in an Israel 'experience' tour (56 per cent versus 2 per cent). These patterns reflect the growth over recent decades in the number of Jewish educational

institutions and the variety of educational options available to young people in London.

Some differences also reflected a respondent's educational qualifications more generally. For example, part-time classes in a synagogue after the age of 12–13 were attended by only 16 per cent of those with no A-Levels compared with 38 per cent of those who held a doctorate. In other words, extended Jewish education was positively correlated with extended general education.

Respondents' attitudes to Jewish education at secondary school level

The future growth of Jewish schools relates in part to the willingness of members of the Jewish public to support or subsidize the education of other people's children. Hence, all respondents were asked to say how much they agreed or disagreed with a series of statements about Jewish secondary school education. Overall, the three statements that elicited the most support were that non-Jewish schools were fine if Jewish studies were on the curriculum, that a non-Jewish school was fine if it had sufficient Jewish pupils and that a Jewish school was fine if it had a secular cultural outlook (Figure 9.1). Nevertheless, the hierarchy of responses differed markedly according to religious outlook, with religious respondents being more likely to agree that Jewish schooling was important. Meanwhile, secular respondents were more inclined to agree that non-Jewish schooling, or Jewish schooling with a secular outlook, was desirable. These differences are summarized in Table 9.3 overleaf.

Parental views and decisions about Jewish education

The views on Jewish education presented above relate to the whole sample. However, we also asked questions that were specifically aimed at the current or potential consumers of Jewish schools, that is to say, those parents with children aged 16 or under (just under 30 per cent of all respondents). These respondents were asked to complete a separate questionnaire concerning their views and decisions about Jewish education for their children. Their responses will form the basis of a separate, more detailed report, to be published by JPR at a later date. In the meantime, some initial findings are summarized below.

Overall, the vast majority of parents believed that some formal Jewish education was important. Slightly smaller numbers were of the view that Jewish education leads to greater knowledge of

Figure 9.1: Views on Jewish secondary school education

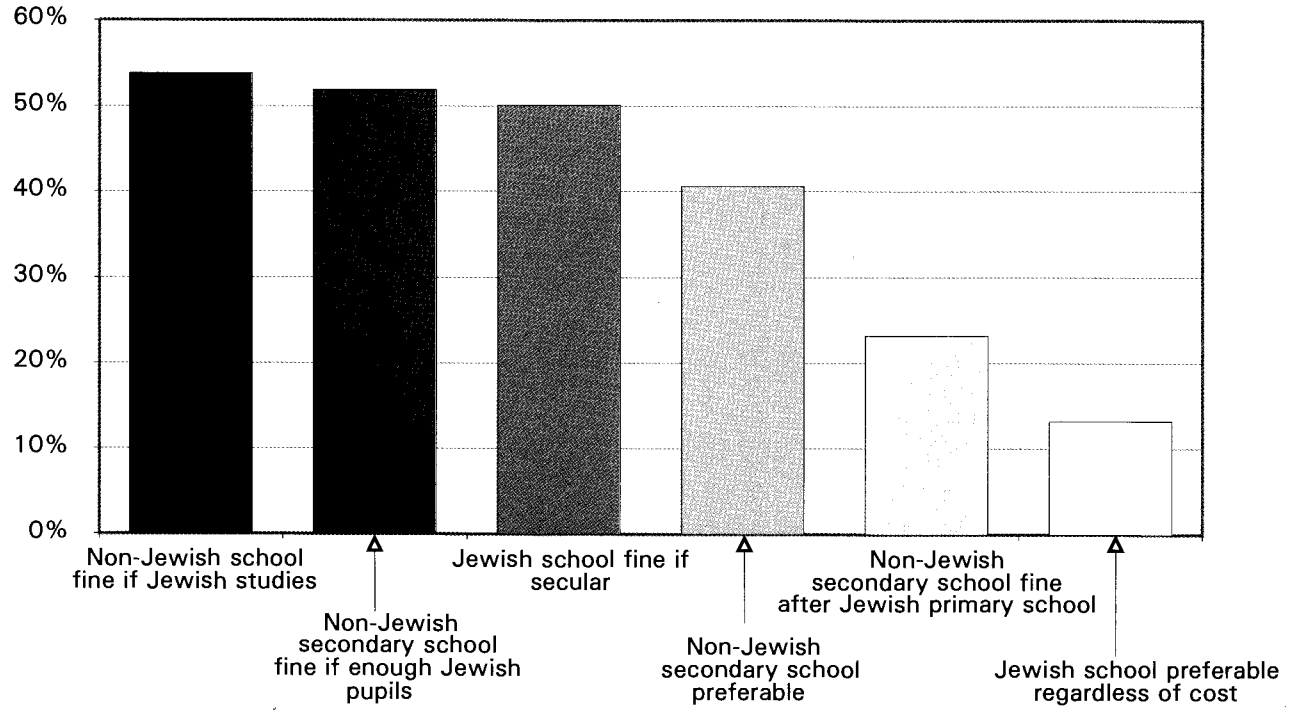


Table 9.3: Views on Jewish secondary school education, by religious outlook

Statements with which respondents agreed or agreed strongly	Secular (%)	Somewhat secular (%)	Somewhat religious (%)	Religious (%)	Mean average (%)
A non-Jewish secondary school is fine if Jewish studies are on the curriculum	49	58	57	41	54
A non-Jewish secondary school is fine if it has sufficient Jewish pupils	47	58	53	33	52
A Jewish secondary school would be fine if it had a secular cultural outlook	50	53	51	33	50
A non-Jewish secondary school is desirable to prepare a child for contemporary society	56	42	33	17	41
A non-Jewish secondary school is fine if a child attended a Jewish primary school first	15	22	29	30	23
Jewish children should attend a Jewish secondary school regardless of cost	5	8	16	47	13
Base	648	882	906	228	

Judaism and that Jewish education leads to a stronger Jewish identity. Less than half the parents agreed with statements that Jewish education insulated a Jewish child from the real world or that it lowered the likelihood of intermarriage (Figure 9.2).

Parents' views of the role of Jewish education tended to be strongly related to their own religious outlook. Religious respondents were most likely to 'strongly agree' that Jewish education was important for a knowledge of Judaism, the acquisition of a Jewish identity and the avoidance of intermarriage. Meanwhile, secular respondents appeared to hold more moderate views, and tended to agree with these sentiments but not strongly. They were also more likely than religious respondents to feel that Jewish day-school education insulated children from the 'real world'. These differences are shown in Table 9.4.

Figure 9.2: Parental views on the role of Jewish education

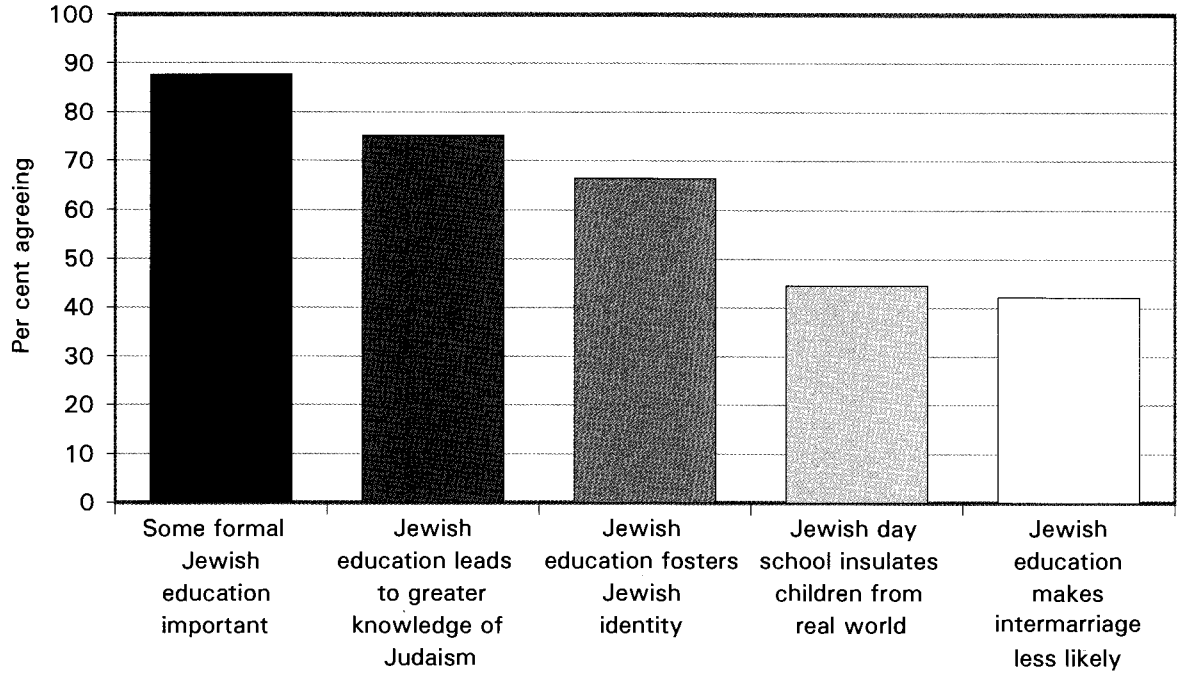
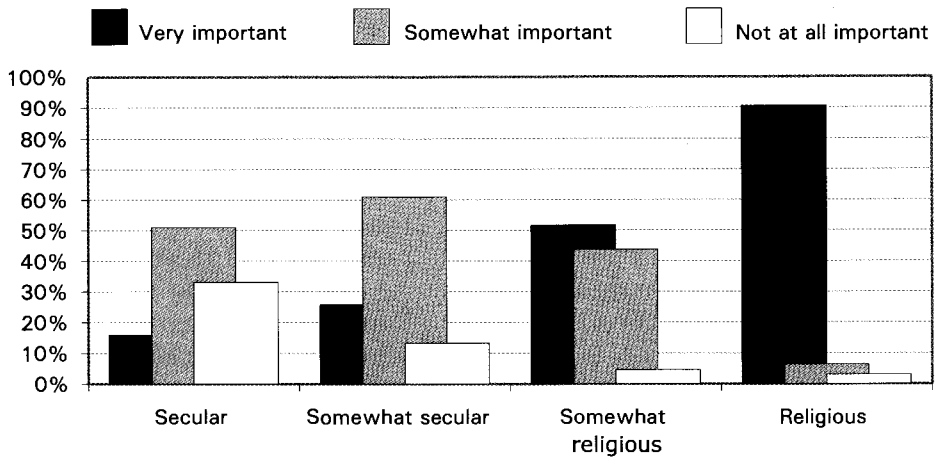


Table 9.4: Parental views on the role of Jewish education, by religious outlook

Statements	Secular (%)	Somewhat secular (%)	Somewhat religious (%)	Religious (%)	Mean average (%)
It is important that all Jewish children have some formal Jewish education					
Strongly agreed	19	27	50	74	39
Agreed	53	59	45	23	49
The more time spent in Jewish education, the greater the knowledge about Judaism					
Strongly agreed	14	12	32	55	24
Agreed	53	61	49	30	52
The more time spent in Jewish education, the stronger the Jewish identity					
Strongly agreed	10	9	25	54	20
Agreed	50	52	46	28	47
The more time spent in Jewish education, the less likelihood of intermarriage					
Strongly agreed	8	6	15	39	13
Agreed	27	24	33	35	29
Jewish day school education insulates children from the real world					
Strongly agreed	13	8	8	5	9
Agreed	34	43	36	17	36
Base (smallest)	158	286	280	93	

Parents tended to be very positive about their own children being involved in the Jewish community. The vast majority felt it was important for their children to mix in Jewish social groups (92 per cent), and encouraged their children to join Jewish clubs or youth groups (88 per cent).[32] A similar number of parents (89 per cent) were willing to send their children on an organized trip to Israel

Figure 9.3: Importance of Jewish education



32 This reinforces the findings of the study of Jewish voluntary associations in Manchester in which membership in a voluntary association often resulted in or cemented lifelong friendships: Schlesinger, *Creating Community and Accumulating Social Capital.*

Table 9.5: Parental attitudes towards children's involvement with the Jewish community, by religious outlook

Statements with which parents agreed	Secular (%)	Somewhat secular (%)	Somewhat religious (%)	Religious (%)
It is important for my child(ren) to mix in Jewish social groups	74	92	98	100
I have encouraged or will encourage my child(ren) to join a Jewish club or youth group	70	88	96	96
I would be willing to send my child(ren) on an organized trip to Israel while at secondary school (or have already done so)	83	88	91	98
Base	155	286	286	95

while at secondary school. This figure is amazingly high, given the political situation in Israel at the time the survey was carried out (early 2002). Parents from South London were less likely than others to voice these views: 43 per cent thought it was important for their children to mix in Jewish social groups and 39 per cent encouraged their children to join Jewish clubs or youth groups. The proportion of parents from South London willing to send their child on a trip to Israel was surprisingly high at 80 per cent, although still lower than the overall figure. These differences are partly due to religious outlook, but also probably reflect differing youth group opportunities for children in South London.

Yet again there were also differences here by parental religious outlook. Religious parents were more likely than less religious parents to agree that their children should mix in Jewish social groups, join Jewish clubs and visit Israel, as Table 9.5 shows.

We also asked two sets of questions relating to choice of schooling. In the first instance, we asked parents (in households with children aged 16 and under) whose children currently attended, or had attended, Jewish primary school to identify their reasons for the choice they made. This gives us some understanding of the decision-making process concerning elementary education in a Jewish environment. In the second case, we asked respondents (again in households with children aged 16 and under) the factors that were important in making this choice.

In the case of choice of primary schools, the reasons that most often elicited a 'strongly agree' response were as follows.

- There would not have been sufficient Jewish education at a general school (strongly agreed 32 per cent, agreed 42 per cent).
- It was a logical follow-on from a Jewish nursery school (strongly agreed 24 per cent, agreed 42 per cent).
- A Jewish day school is a protective environment (strongly agreed 23 per cent, agreed 47 per cent).
- There is no practical or philosophical alternative to a Jewish day school (strongly agreed 22 per cent, agreed 20 per cent).
- There was a Jewish school located close by (strongly agreed 19 per cent, agreed 40 per cent).
- Educational standards at Jewish schools were higher than alternative non-Jewish schools (strongly agreed 10 per cent, agreed 33 per cent).

Secondary school choice is a particularly important one for parents. There are far fewer Jewish secondary schools than primary schools. Moreover, many Jewish parents send their children to independent fee-paying schools. At the current time, decisions are being made about the future of new Jewish secondary schools, so it is imperative to hear the voices of Jewish parents in this respect and to incorporate them into the decision-making process. In this respect, the respondents with children aged 16 and under were asked how important a series of factors were in their choice of secondary school for their children. The factors most commonly identified as 'very important' or 'important' were:

- the quality of teaching and academic standards (very important 73 per cent, important 23 per cent);

- the 'ethos' of the school (very important 51 per cent, important 41 per cent);
- reports of friends about specific schools (very important 24 per cent, important 53 per cent);
- the chances of getting in (very important 21 per cent, important 53 per cent);
- OFSTED reports (very important 21 per cent, important 47 per cent);
- the number of other Jewish children at the school (very important 19 per cent, important 48 per cent);
- the position of the school in school 'league' tables (very important 18 per cent, important 46 per cent);
- the proportion of Jewish children among the student body (very important 17 per cent, important 45 per cent).

Summary

Jews with a religious outlook tended to feel that a good Jewish education contributed to their own sense of Jewishness whereas secular Jews were less inclined to think so. That is not to say that secular Jews disavowed any role for Jewish education: two-thirds of them thought that it had such a role and over 70 per cent of all secular parents with children of school age thought that some formal Jewish education was important.

With regard to the desirability of Jewish secondary schooling, most people favoured a Jewish secondary school with a secular and multicultural outlook or, failing that, one with a high concentration of Jewish pupils, preferably with a Jewish studies programme.

Perhaps this reflects a hankering, especially among secular Jewish parents, for a local type of secondary school with sufficient Jewish children to provide an ethnically Jewish atmosphere. Whereas the latter exists, at a price, the former is not even being considered, despite the fact that half of all respondents from across the whole religious spectrum thought it desirable.

What were far and away the most important considerations of Jewish parents when choosing a secondary school for their children were academic standards and the quality of teaching. Though ethos and kudos were important, too, actual standards were what parents seemed to base their judgements on, underlining the high priority that most Jews assign to a good all-round education.

10 Care for older people and the infirm

Introduction

The Jewish population is ageing. Not only are people living longer, but older people have also become an increasingly large proportion of the population. As such, a declining number of younger people will need to support an increasing number of those older (and, indeed, younger) people who will require care services in the future. Add to this an increase in the proportion of secular Jews—who, note, are less likely to give to charities and to volunteer and, moreover, who are under-represented in the sample—and we have an inkling of the task facing the Jewish voluntary sector over the next two decades.

Older people are generally more isolated than the population at large, and this is true in the United Kingdom, even though most continue to live healthy, active lives. There is a higher proportion of single-member households among those aged 75 and over and they have higher levels of physical infirmities that restrict their movements. In addition, they have less freedom of movement than the rest of the population. Almost 1 in 3 does not have access to a private automobile and, although more than two-thirds of them can get about with relative ease, over 30 per cent noted that they had degrees of difficulty using public transport. Moreover, as they age, they are more likely to become dependent on others, needing help with activities ranging from going shopping to bathing to getting in and out of bed.[33]

Illness and disability among household members

As reported in Chapter 4, 20 per cent of respondents had an illness or disability that limited their activities in some way and, for those aged 75 and over, the figure was 50 per cent. In addition, 15 per cent of respondents indicated that someone else in their household had such an illness or disability. When the answers to these two questions are combined, a total of 28 per cent of households emerged as containing at least one person with a limiting illness or disability. This figure varied across the different London areas: Redbridge had the highest incidence of households with illness/disability (40 per cent) while South Hertfordshire had the lowest (18 per cent), as Table 10.1 shows. These variations reflect the age-profile of the different areas.

Table 10.1: Households with at least one ill or disabled person, by London area

London areas	Base	Households (%)
South Hertfordshire	236	18
Outer NW London	880	32
Outer North London	276	25
Highgate and Garden Suburb	508	23
Inner London	263	25
Redbridge	380	40
Essex	181	29
South London	209	26

Annual household income also correlates with the proportion of households with an illness or disability. Those households with a lower income had a much higher incidence of illness or disability than households with a higher income. For example, 46 per cent of households with an income of under £20,000 contained at least one person with a limiting illness or disability. The equivalent figure for households earning over £200,000 was 11 per cent.

Unsurprisingly, the age-profile of the household was also a factor, with older households reporting higher levels of illness and disability. In households without anybody over 65, the proportion containing at least one person with an illness or disability was 16 per cent. This rose to 38 per cent among households in which the oldest person was aged over 65 but under 75 years. The highest figure represented households containing someone 75 and over: 59 per cent of these households reported that illness or disability limited the activities of at least one household member.

33 In this context, a forthcoming JPR report will focus specifically on older Jewish people in Greater London. In addition, Chapter 5 of Oliver Valins's *Facing the Future* deals with older Jewish people in Leeds.

Care for household members, relatives and friends

One in 10 respondents (10 per cent) were providing care for an older or disabled relative or friend. This was true for slightly more women than men (12 per cent versus 9 per cent). Middle-aged respondents were most likely to be providing this type of care (14 per cent of those aged 45–54 and 15 per cent of those aged 55–64) while the figure was lowest among those aged 18–34 (3 per cent).

Seven per cent of households contained someone who was receiving care at home because of old age, illness or other infirmity. Differences according to area followed the pattern found for illness and disability: South Hertfordshire was lowest at 3 per cent while Redbridge was highest at 11 per cent. Similarly there were differences according to annual household income (12 per cent of those in the under £20,000 group had a household member receiving care at home compared with 6 per cent of those in the over-£200,000 group). Among those households in which someone was receiving care at home, that person was usually a parent or parent-in-law (36 per cent), the respondent (29 per cent) or his or her spouse or partner (26 per cent).

Around 1 in 5 respondents (19 per cent) had a relative who was in care outside the home, i.e. in residential care. Again this was most usually a parent or parent-in-law (30 per cent). Of these respondents, 68 per cent indicated that the care facility was Jewish. Where the respondent had a relative in residential care in a non-Jewish facility, the following were the most common reasons given, although 27 per cent said that none of these reasons applied.

- There were no suitable Jewish facilities in the area (28 per cent).
- There were no places available in a Jewish facility (28 per cent).
- The standards at the Jewish facilities did not match those of the non-Jewish ones (15 per cent).
- A Jewish facility cost too much (14 per cent).

Respondents' future care needs

Respondents were asked to imagine a hypothetical time in the future when they could no longer manage on their own and needed help with daily tasks such as getting up, going to bed, feeding, washing or dressing, or going to the toilet. They were asked how they would most like to be cared for in this situation. The most popular options were:

- paid professionals in my own home (28 per cent): more women (33 per cent) chose this option than men (24 per cent);
- mix of relatives and paid professionals in my own home (28 per cent): again, chosen by more women (32 per cent) than men (25 per cent);
- my relatives in my own home (24 per cent): more popular among religious respondents (33 per cent) and among men (31 per cent compared to 17 per cent of women), perhaps reflecting gender differences in who provides care.

Overall it was clear that respondents had a strong preference for staying in their own homes whoever provided the care, although 24 per cent stated 'nursing or residential home' as a second choice.

Respondents were asked which type of care provider (Jewish or non-Jewish) they would prefer if they did need to be looked after in a nursing or residential home. Most (67 per cent) said they would prefer a Jewish care provider. Religious respondents were by far the most likely (96 per cent), and secular respondents the least likely (36 per cent), to voice a preference for a Jewish care provider, as Figure 10.1 and Table 10.2 overleaf show.

Respondents were then told that the average weekly fee for a private non-Jewish residential home in London was £430, and were asked how much extra

Figure 10.1: Preference for future care

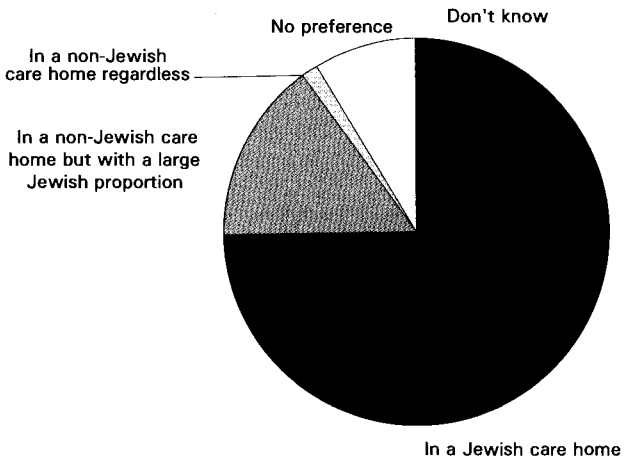


Table 10.2: Preference for Jewish or non-Jewish care provider for own future residential care, by religious outlook

Types of care provider	Secular (%)	Somewhat secular (%)	Somewhat religious (%)	Religious (%)	Mean average (%)
In a Jewish care home	39	64	83	96	67
In a non-Jewish care home with a large proportion of other Jewish residents	23	21	8	1	15
In a non-Jewish care home regardless	4	1	0	1	1
No preference	23	7	3	1	9
Don't know	11	8	6	1	8
Total	100	100	100	100	100
Base	694	912	950	239	

Table 10.3: How much extra respondent was willing to pay for Jewish residential home, by religious outlook

Extra amount respondent was willing to pay	Secular (%)	Somewhat secular (%)	Somewhat religious (%)	Religious (%)	Mean average (%)
Nothing	25	19	17	12	19
Up to £50 per week	7	11	11	12	10
Between £50 and £100 per week	6	10	11	12	10
Between £100 and £200 per week	3	4	6	6	4
Over £200 per week	4	3	5	10	5
Don't know	55	53	51	48	52
Total	100	100	100	100	100
Base	682	897	944	231	

they or their family would be willing to pay for a Jewish residential home, over and above that amount. Over half (53 per cent) replied that they did not know, and 20 per cent said they would not be willing to pay any extra on top of this, while the other 27 per cent were willing to pay something. Secular respondents were less likely than religious respondents to be willing to pay anything extra for a Jewish service, as Table 10.3 shows.

Older and infirm respondents

Anyone aged 75 and over, or who was infirm, was asked to complete a separate questionnaire about their health, care and support networks. These 552 completed questionnaires will form the basis of the forthcoming JPR report already noted above. Consequently, only preliminary findings are presented here.

Social networks and social support

Around 6 in 10 older respondents (62 per cent) lived with others, while the remaining 38 per cent lived alone.

Respondents were asked how long, in the case of an emergency, it would take a family member or friend to reach them, using the quickest means of transport available. Two in 5 (39 per cent) lived with a family member or friend, while nearly as many had a friend or family member who could get to their home within 15 minutes (31 per cent) or 15 minutes to an hour (25 per cent). Only 5 per cent said that it would take more than an hour or that they had no family or friends to call on in case of an emergency.

Respondents were also asked how often they visited friends or relatives, how often they received such

visits and how often they spoke to neighbours. Responses to these questions are shown in Table 10.4.

Respondents were also asked how safe they felt at home, and most felt very safe (47 per cent) or fairly safe (50 per cent). When it came to going out and about in the neighbourhood near their home during the daytime, 40 per cent felt very safe and 52 per cent felt fairly safe.

Table 10.4: How often respondent visited friends and relatives, was visited by friends and relatives, and spoke to neighbours

Frequency	Visited (%)	Received visits (%)	Spoke to neighbours (%)
Once a week or more	50	55	55
Several times a month	22	25	22
Once a month or less	21	16	17
Never	7	3	6
Base	534	543	470

Health and disability

More than 6 in 10 respondents (62 per cent) who filled out the supplementary questionnaire had a longstanding illness, disability or infirmity. Of these, 76 per cent reported that this illness or disability limited their activities in some way.

In the previous three months, most respondents had visited a GP once (33 per cent), two or three times (34 per cent) or more than three times (17 per cent), and 16 per cent had not been to a GP at all. Of those who had been to a GP, more than 9 in 10 (91 per cent) said that at least one of their visits had been on the NHS. However, 16 per cent said that at least one of their visits had been paid for by private health insurance; this was highest in North-west London (19 per cent compared with 11 per cent in North-east London and 3 per cent in South London, although the latter group was very small).

Respondents were also asked whether they had visited any specialist in the previous three months. Four in 10 (40 per cent) had not, but 33 per cent had done once, 22 per cent had done two or three times and 6 per cent had done more often than that. Of those respondents who had been to a specialist, around half reported that at least one visit had been on the NHS (49 per cent), almost as many as reported paying for at least one visit by private health insurance (46 per cent). A smaller proportion (14 per cent) had had their visit paid for by a friend or relative. Again respondents from North-west London appeared more likely to have had treatment paid for by private health insurance (54 per cent compared with 25 per cent of those from North-east London).

Around half of respondents (49 per cent) had been a patient at the casualty or outpatient department of a hospital in the previous three months: 23 per cent once and 26 per cent more than once. Again most (84 per cent) had been paid for by the NHS, although 20 per cent had at least one visit paid for by private health insurance (this latter figure was 24 per cent in North-west London and 13 per cent among respondents in North-east London).

Just over 1 in 10 respondents (12 per cent) had been on the waiting list for an operation or surgical procedure in the previous year. This was higher in North-east London than in North-west London (19 per cent and 7 per cent respectively).

Home facilities and help

Respondents were asked whether they had a variety of facilities within their home and, if they did not, whether they were planning to get any of them in the future. Responses are summarized in Table 10.5 overleaf. It is worth noting that, if the reported plans to install stair lifts and wheelchair ramps were realized, it could double the amount of use of these facilities.

Respondents were asked how easy or difficult they found it to manage everyday tasks. Most respondents could manage tasks alone very or fairly easily (Table 10.6 overleaf). However, 17 per cent could not travel on public transport at all, and shopping was also reported as being difficult (see Figure 10.2 at the end of the chapter).

Respondents were also asked if they had access to assistance with any of these tasks. More than 6 in 10 respondents (64 per cent) said they did not have anybody to help them regularly with these tasks,

Table 10.5: Home facilities

Home facility	Base*	Yes (%)	No, but planning to get one (%)	No, and not planning to get one (%)	Not applicable (%)
Ground floor toilet/bathroom	417	51	3	32	13
Grab rails in bath or shower	436	50	7	36	8
First floor shower	362	44	3	31	22
Ground floor bedroom	372	26	3	55	16
Ground floor shower	361	24	4	56	15
Lift between floors	340	12	3	63	22
Stair lift	341	7	8	62	23
Wheelchair ramp	370	4	4	73	20

* Percentages here are based only on respondents who answered these questions. It is likely that many of those who left these questions blank did so because they did not have the facilities in question. Levels of non-response to these questions were relatively high (between 21 per cent and 38 per cent), thus the percentages given here are probably an over-estimate.

although 24 per cent had one person and 12 per cent had more than one person. Women were more likely than men to have at least one person to help them with these tasks (43 per cent compared with 31 per cent of men).

Of those respondents who did have someone to help them regularly, almost 4 in 10 (38 per cent) said at least one of the 'helpers' lived with them. In addition, nearly 3 in 10 (29 per cent) of those with help were receiving it from an outside organization: 8 per cent from a Jewish organization only, 12 per cent from a non-Jewish organization only and 8 per cent from a combination of both. These respondents were also asked to say how much time carers spent helping them each day. Nearly half (47 per cent) said 'none', 26 per cent said 1–3 hours, 8 per cent said 4–6 hours and 6 per cent said 8–16 hours. However, 13 per cent said carers spent at least 20 hours a day helping them.

All respondents who completed the supplementary questionnaire on care for older people and the infirm were asked how many times in the previous month they had received help from various sources, such as home help, a district nurse, meals on wheels or a lunch club. The most frequently used was private domestic help, used by 60 per cent of respondents, most commonly once a week (33 per cent) or more than once a week (20 per cent). The next most common was a district nurse or health visitor (or other nurse), used by 11 per cent.

The vast majority of respondents (96 per cent) lived in a private household. These respondents were asked whether they would consider moving to

Table 10.6: Ability to manage everyday tasks

Tasks	On own very easily (%)	On own fairly easily (%)	On own with difficulty (%)	On own with help (%)	Not at all (%)	Total (%)	Base
Using public transport	48	21	10	4	17	100	516
Going shopping	48	22	11	12	7	100	527
Dealing with bills/letters	63	20	6	5	6	100	524
Bathing or showering	54	25	11	10	1	100	529
Getting round the house (except stairs)	59	29	9	2	1	100	520
Getting in and out of bed	59	29	9	2	1	100	527

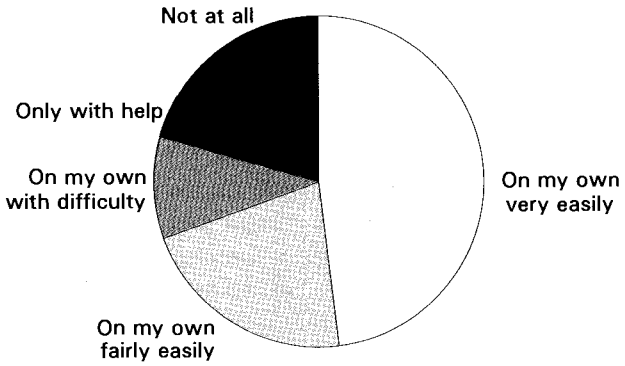
sheltered housing or residential care in the next two years. One in 10 said 'yes'; the remainder either did not know (30 per cent) or said 'no' (60 per cent). Those who were not considering a move to sheltered housing or residential care tended to say this was because they were satisfied and had no need to move (98 per cent gave this reason).

Summary

The findings relating to the older people in the London Jewish population are of major relevance to London Jewry's planners and decision-makers, and may also have some relevance for other ethnic minority communities.

Many lived alone and a sizeable proportion had mobility problems, particularly in regard to using public transport and going shopping. Over 30 per cent reported difficulty with public transport and 1 in 6 older people could not use it at all (Figure 10.2). Add to this the fact that this group had the lowest rates of access to a private vehicle and we have a picture of people who are very dependent on others for getting about, as well as for other tasks.

Figure 10.2: Ability to use public transport



Nevertheless, most older Jews lived in their own home, which they owned outright or with a mortgage. Fully 10 per cent of the older Jews reported a desire to move to sheltered housing within the next two years, which puts a considerable strain on the already stretched Jewish care services.

11 Conclusion

The data collected in this survey are of considerable practical and academic value. Some of the questions that we asked in the survey have been examined in previous surveys of British Jews and facts already known have been updated. In other instances, we have been able to present some concrete and quantitative evidence for what is often regarded as 'common knowledge'. In other cases, we present information for the first time.

Each of these three types of information is important in its own way. Social data, once collected and examined, lose currency and need to be updated, either periodically, as in the case of the Census, or on an ongoing basis, as in the case of the General Household Survey or the British Social Attitudes Survey. Common knowledge, information that is understood to be true but that has never been challenged, needs to be confirmed, amended or refuted at least once. Even if some aspect of a population is so familiar that confirming it seems to be a waste of resources, being able to attach a quantitative label is valuable. However, the major benefit of a survey such as this one is its identification or illumination of issues that were previously unknown, unappreciated or misunderstood.

In this latter regard, *A Portrait of Jews in London and the South-east: A Community Study* has been able to draw attention to issues such as voluntary work, care for older and infirm people and the school market with data previously unavailable to community planners and decision-makers. In a similar vein, we have provided information on health issues, leisure activities and means of communication that has not been known before. These data are of particular significance in a society with considerable amounts of leisure time and disposable income available to it.

This is a preliminary report and we do not pretend that it is any more than that. It is really only the tip of the iceberg. It paints as broad a picture as is possible from the data that have been collected. We present only the most basic information and analysis. More explicit examination of the data, involving detailed multivariate analyses that add depth to how factors work, such as the intercorrelation of age, education and secularity, must wait for a future date. Reports on the education marketplace and on the significance of religious outlook are in preparation and will be published early in 2003. Further detailed studies on tenure and residential mobility and on care for older people are in the advanced planning stage. The data on leisure activities, on computer and Internet use, and on 'being in touch' will be examined further in the future. Additionally, the data collected in this survey will remain current for some time yet. They can be analysed and the results made available to a variety of agencies and organizations to suit their specific planning and development needs.

For the most part, the data that we have presented in this report portray a relatively affluent group of people with middle-class values and middle-class lifestyles. It is an ageing population; in addition to being middle-class, it is also middle-aged. In this sense, the Jews in London are acting as pioneers for much of the general population. They have had to deal with such issues as care for older people—in a demographic environment in which a decreasing number in their productive years take responsibility for an increasing number who have passed their most fruitful years—before the bulk of the population has reached this situation.

They have also had to tackle issues of privatization of the care market and the education market earlier rather than later so that the British population at large can again learn from the Jewish experience, as it did in the past with regard to immigration. The report is also informative on topics that impinge on the education marketplace in a society in which the state is less ready than before to provide direct financial investment and in which issues emanating from a rise in multiculturalism and multiplicity of ethnic groups have emerged.

What the survey reveals over and again is that the Jewish population is far from uniform and that it comprises a complex social and religious fabric. One of the persistent themes that emerges is that there is a far from simple situation with regard to the religious–secular continuum. Even indubitably secular Jews still observe many customs that are of a religious origin. Many prefer to have their parents cared for in Jewish care homes; their children attend Jewish youth organizations and they engage in Jewish-based leisure and cultural activities. Many of them have their children educated in Jewish schools

and more would if Jewish schools with a more attractive Jewish ethos were available. What is absolutely apparent even to a lay observer of the data and the people upon which they are based is that London's Jews have long since ceased to comprise a religious group. They are truly an ethnie within British society, with shared historical memories, a myth of common ancestry, differentiating elements of common culture and an overall sense of solidarity. On the whole, it would not be untruthful to state quite clearly that among Jews in London ethnicity overrides belief, except perhaps for the belief that being Jewish is important.

Where do we proceed from here? It seems essential that the Jewish community—in London and elsewhere—continue to collect and update data relevant to its future development. That a greater share of responsibility for the well-being and welfare of the community has been placed on the community itself makes this investment essential, something that can no longer be overlooked or deferred. JPR is planning to repeat its 1995 survey of Jewish social and political attitudes in the United Kingdom in about three years' time. That study will almost certainly be an appropriate medium for the uncovering of further and more refined information on the Jewish community in the twenty-first century.

12 Technical details of the survey

Questionnaire design and piloting

The questionnaire design was carried out jointly by the Institute for Jewish Policy Research (JPR) and the National Centre for Social Research (NatCen).[34] Where appropriate the questionnaire was based on the earlier survey of the Jewish community in Leeds, conducted in July/August 2001.

In line with the earlier survey, the questionnaire was split into three parts:

- section A (white) to be completed by all respondents;
- section B (yellow) to be completed by respondents aged 75 or over and those who were infirm;
- section C (grey) to be completed by parents with children aged 16 or under.

The draft questionnaire was tested in a small-scale cognitive pilot in January 2002. Two NatCen interviewers with experience of cognitive piloting each carried out six interviews of volunteer respondents whose names had been supplied by JPR. For the purpose of the cognitive pilot, each respondent was only given half the questionnaire to enable a think-aloud protocol to be used without the interview becoming excessively long.

The cognitive interviews were tape-recorded and the interviewers prepared notes on their experiences, which were discussed in detail at a debriefing on 11 January 2002.

Sample design

Three areas of Greater London were considered in this study, and these have been labelled North-west (sample type 1), North-east (sample type 2) and South London (sample type 3). Samples were selected separately in each of these study areas as follows.

South London was defined as any postal district south of the Thames and inside the M25 ring road, i.e. the London boroughs and contiguous parts of Kent and Surrey. People with distinctive Jewish surnames (DJN)[35] were selected from a list of addresses and telephone numbers commercially available as *UK-Info*, Version 7, 2002, from *192.com* in a CD-ROM format.

Before selecting the sample for South London, all duplicate addresses and addresses with invalid postcodes were removed. This left 2,083 unique valid addresses, from which a sample of 1,936 addresses was selected.

For the North-west and North-east London sectors, a different methodology was used. The samples were selected by ward within the London boroughs and other district councils in Hertfordshire and Essex. Information on the distribution of the Jewish population was obtained by using addresses from the mailing lists of two of the major Jewish charities in the United Kingdom and then calculating their ratio to the general population. These numbers and ratios were mapped by the Data Management and Analysis Group of the Greater London Authority (GLA). The gross numbers were then enhanced by creating a crude index of housing quality using the proportion of houses in the three highest council tax bands for each ward. Twenty-eight wards were selected by visually inspecting the maps. Twenty-two were in the North-west sector and six in the

34 The final questionnaires and covering letters will be reproduced in K. Thomson, *The London and South East Jewish Community Study: Technical Report* (London: National Centre for Social Research forthcoming).

35 The DJN method has been used for decades and is a variant of the common use of ethnic names to locate a specific population. The method is problematic and should be used with caution. Though many names are distinctively Jewish in that almost all of the holders are Jews, what marks out a distinctive Jewish name from a common Jewish name is inexact and subjective. Theoretically, if the universe of Jews is known and compared with the universe of all names, all those names held only by Jews could be identified. However, if the 'universes' are calculated by country, then it is possible that DJNs would vary from country to country (i.e. DJNs are place-specific). DJNs also vary over time. Moreover, even distinctive Jewish names do not always produce a Jewish household, as in cases where the current holders are not Jewish but their forebears were. The DJN methodology is not an accurate method for fine-tuning sample selection; rather it should be regarded as a good starting point. See Stanley Waterman and Barry A. Kosmin, 'Mapping an unenumerated population—Jews in London', *Ethnic and Racial Studies*, vol. 9, 1986, 484–501; Stanley Waterman and Barry A. Kosmin, 'Residential patterns and processes: a study of Jews in three London boroughs', *Transactions of the Institute of British Geographers*, vol. NS 13, 1988, 75–91; Barry A. Kosmin and Stanley Waterman, 'The use and misuse of Distinctive Jewish Names in research on Jewish populations', in U. O. Schmeltz and S. DellaPergola (eds), *Papers in Jewish Demography 1985* (Jerusalem: Hebrew University 1989), 1–10.

North-east. These wards were characterized by large absolute numbers of Jewish households, higher than average ratios of Jews to the total population, and a representative range of housing qualities.

This process was then repeated within the wards at the level of census enumeration districts (EDs), so that, within the wards, EDs were selected based on the above demographic information and local knowledge in order to yield large and fairly representative samples of the Jewish population.

Within the selected EDs, all addresses that appeared in the *UK-Info* CD-ROM were extracted, cross-checked and integrated with those from the charities lists. All surnames that were deemed extremely unlikely to be held by Jews were eliminated, leaving all those that were deemed likely to be held by Jews (including 'Jewish names' as well as 'English' names that might have been adopted by Jews). All duplicate addresses were again removed. From the sampling frame of addresses, 4,597 (from 4,946) were selected in North-east London and 13,467 (from 14,490) in North-west London.

Screening for Jewish respondents

The covering letter explained that the questionnaire was aimed at Jewish respondents. At the bottom of the covering letter was a tear-off slip with a box to be ticked if there were no Jewish adults in the household. The tear-off slip could then be returned in a reply-paid envelope. A total of 3,526 households returned these slips.

Selection within households

The covering letter requested that the Jewish adult who had most recently had a birthday should fill in the questionnaire. This procedure would yield a representative sample of Jewish adults from participating households if it was applied consistently. The procedure was tested in the cognitive pilot, which suggested that respondents had no particular problem understanding what was asked of them. However, there has to be some question over whether households actually followed these rules.

Fieldwork

The questionnaires, covering letters and reply-paid envelopes were mailed by second-class post to 20,000 addresses on 7 February 2002.

A first reminder letter was mailed by second-class post on 22 February to the 16,263 addresses remaining, i.e. those that had not already responded, refused or indicated that they were not Jewish. No questionnaires were included with this mailing, but the tear-off slip this time allowed also for a request for duplicate questionnaires. Again, a reply-paid envelope was included.

A second reminder letter was mailed by second class post on 15 March to 7,082 non-responding addresses in the following postal districts listed: BR, CR, DA, HA6, HA9, IG, KT, NW1, NW2, NW3, NW6, NW8, NW9, SE, SM, SW, TN, TW, W14, W8 and WD7 (Table 12.1).

Table 12.1: Postal districts

1	South Hertfordshire (WD)
2	Outer North-west London (HA, NW9)
3	Outer North London (N12, N13, N14, N20, N21)
4	Highgate and Garden Suburb (N2, N6, N10, NW11)
5	Inner London (NW1, NW2, NW3, NW6, NW8, W8, W14)
6	Redbridge (IG1, IG2, IG4, IG5)
7	Essex (IG6, IG7, IG8)
8	South London (BR, CR, DA, KT, SE, SM, SW, TN, TW)

The aim of this exercise was to raise and equalize the response rates in those areas in which there had been below average co-operation with the survey. In addition, an indirect method was initiated by distributing letters and posters in Jewish community buildings in parts of the North-east sector.

Helpline for respondents

The covering letters and questionnaires gave the number of a freephone helpline at NatCen. In all, 176 calls were received by the helpline. Those that could not be dealt with at NatCen were referred to JPR.

Response

The response by sample source is shown in Table 12.2.

In order to estimate the response rate we need to make certain assumptions about whether or not non-responding households were eligible, i.e. whether or not they contained any Jewish adults. Let us assume that:

- all households coded not-Jewish/not eligible were in fact ineligible;

Table 12.2: Response by sample source

	NW London		NE London		South London		All	
	Base	%	Base	%	Base	%	Base	%
Total	13,467		4,597		1,936		20,000	
Productive								
Section A only	1,127	8.4	336	7.3	114	5.9	1,577	7.9
Section A + B	390	2.9	115	2.5	40	2.1	545	2.7
Section A + C	668	5.0	114	2.5	55	2.8	837	4.2
Section A + B + C	4	0.0	2	0.0	0	0.0	6	0.0
Total	2,189	16.3	567	12.3	209	10.8	2,965	14.8
Not eligible								
Not Jewish	2,067	15.3	1,040	22.6	419	21.6	3,526	17.6
Other	3	0.0	1	0.0	1	0.1	5	0.0
Total	2,070	15.4	1,041	22.6	420	21.7	3,531	17.7
Returned unopened								
Address not known	129	1.0	34	0.7	114	5.9	277	1.4
Not known at address	19	0.1	4	0.1	16	0.8	39	0.2
Gone away	77	0.6	9	0.2	30	1.5	116	0.6
House demolished	0	0.0	1	0.0	0	0.0	1	0.0
Other	51	0.4	3	0.1	92	4.8	146	0.7
Total	276	2.0	51	1.1	252	13.0	579	2.9
Unproductive								
Office refusal	13	0.1	19	0.4	4	0.2	36	0.2
Refusal	167	1.2	62	1.3	30	1.5	259	1.3
Too ill	5	0.0	5	0.1	0	0.0	10	0.1
Deceased	7	0.1	2	0.0	1	0.1	10	0.1
Sections B + C	4	0.0	0	0.0	1	0.1	5	0.0
Away from home	1	0.0	0	0.0	0	0.0	1	0.0
Other	1	0.0	0	0.0	1	0.1	2	0.0
Total	198	1.5	88	1.9	37	1.9	323	1.6
Not returned								
Total	8,734	64.9	2,850	62.0	1,018	52.6	12,602	63.0

- all envelopes returned by the post office were ineligible;
- among unproductives, those coded dead were ineligible and the rest were eligible.

This leaves us with the problem of what to do with those households from which no reply at all was received. If we assume that all of these were *eligible*, i.e. that they contained at least one Jewish adult, we get a minimum estimate of the response rate. If we assume that all of these were *ineligible*, i.e. that they contained no Jewish adult, we get a maximum estimate of the response rate. If we assume that they split into eligibles and ineligibles in the same proportion as the replying households, then we get what we might term our best estimate of response rates (Table 12.3).

Table 12.3: Estimates of response rate

Estimate of response rate	NW London (%)	NE London (%)	South London (%)	All (%)
Minimum	19.7	16.2	16.5	18.7
Best estimate	32.3	33.0	20.5	31.3
Maximum	92.0	86.8	85.3	90.5

As noted above, two reminder letters were sent, the second only to selected post codes. By looking at the date of return, we can see the effect of the reminder letters. The first reminder letter was sent on 22 February, so it can be assumed that most replies from 25 February onwards were in reply to this. The second reminder letter was sent on 15 March, so it can be assumed that most replies from 18 March onwards were in reply to this (Table 12.4).

Table 12.4: Response by date of return (row percentages)

	Before 25 Feb		25 Feb–17 March		After 18 March		All*
	Base	%	Base	%	Base	%	Base
Productive:							
Section A only	1,007	63.9	430	27.3	115	7.3	1,577
Section A + B	360	66.1	144	26.4	41	7.5	545
Section A + C	547	65.4	232	27.7	57	6.8	837
Section A + B + C	1	16.7	5	83.3	0	0.0	6
Not eligible	1,784	50.5	1,390	39.4	357	10.1	3,531
Returned unopened	402	69.4	117	20.2	60	10.4	579
Unproductive	129	39.9	122	37.8	72	22.3	323
Total	4,230	57.2	2,440	33.0	702	9.5	7,398

* There were 26 questionnaires for which the date of return was not recorded (25 section A only and 1 section A + C).

Appendix

NS-SEC operational categories

1 Employers in large organizations
2 Higher managerial occupations
3 Higher professional occupations
4 Lower professional and higher technical occupations
5 Lower managerial occupations
6 Higher supervisory occupations
7 Intermediate occupations
8 Employers in small organizations
9 Own account workers
10 Lower supervisory occupations
11 Lower technical occupations
12 Semi-routine occupations
13 Routine occupations
16 Inadequately described

NS-SEC analytic classes

1 Employers in large organizations; higher managerial and professional
2 Lower professional and managerial; higher technical and supervisory
3 Intermediate occupations
4 Small employers and own account workers
5 Lower supervisory and technical occupations
6 Semi-routine occupations
7 Routine occupations
8 Inadequately described

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