

V O L U M E    I I

INTER-ETHNIC RELATIONS IN A GLASGOW SUBURB

A P P E N D I X

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APPENDIX A: ADDITIONAL TABLES



APPENDIX TABLE 1: MARITAL STATUS BY AGE AND SEX

Marital Status and Age Groups	JEWISH RESPONDENTS				NON-JEWISH RESPONDENTS			
	Male		Female		Male		Female	
Single	2	3.9	-	-	2	4.0	-	-
20-39 Married	49	96.1	42	93.3	48	96.0	39	100.0
Widowed	-	-	1	2.2	-	-	-	-
Divorced & Separated	-	-	2	4.4	-	-	-	-
TOTALS	51	100.0	45	99.9	50	100.0	39	100.0
Single	1	1.5	-	-	-	-	3	7.7
40-59 Married	62	92.5	59	90.8	51	96.2	31	79.5
Widowed	2	3.0	4	6.2	-	-	5	12.8
Divorced & Separated	2	3.0	2	3.0	2	3.8	-	-
TOTALS	67	100.0	65	100.0	53	100.0	39	100.0
Single	-	-	-	-	-	-	1	4.3
60+ Married	17	77.3	17	56.7	15	88.2	8	34.8
Widowed	5	22.7	13	43.3	2	11.8	14	60.9
Divorced & Separated	-	-	-	-	-	-	-	-
TOTALS	22	100.0	30	100.0	17	100.0	23	100.0
N =	140		140		120		101	

APPENDIX TABLE 2: NUMBER OF CHILDREN IN THE FAMILY BY AGE AND SEX -

JEWISH RESPONDENTS\*

A. MALE RESPONDENTS

Age:	Number of Children:											
	None		1		2		3		4		5+	
20-29	3	37.5	1	4.8	6	8.8	-	-	-	-	-	-
30-39	2	25.0	6	28.6	15	22.1	16	48.5	-	-	-	-
40-49	-	-	4	19.0	21	30.9	6	18.2	4	66.7	-	-
50-59	2	25.0	2	9.5	18	26.5	7	21.2	2	33.3	-	-
60+	1	12.5	8	38.1	8	11.8	4	12.2	-	-	1	100.0
TOTALS	8	100.0	21	100.0	68	100.0	33	100.1	6	100.0	1	100.0

B. FEMALE RESPONDENTS

Age:	Number of Children:											
	None		1		2		3		4		5+	
20-29	5	71.4	5	17.9	4	6.4	-	-	-	-	-	-
30-39	-	-	1	3.6	14	23.0	13	39.4	3	42.9	-	-
40-49	-	-	5	17.9	13	21.3	8	24.2	1	14.3	2	100.0
50-59	2	28.6	12	42.9	12	19.7	8	24.2	2	28.6	-	-
60+	-	-	5	22.7	18	29.5	4	12.1	1	14.3	-	-
TOTALS	7	100.0	28	100.0	61	99.9	33	99.9	7	100.1	2	100.0

C. COMPLETED FAMILIES BY NUMBER OF CHILDREN

	None		1 child		2 children		3 or more		TOTAL	
Number of Respondents	5	2.8	36	19.9	90	49.7	50	27.6	181	100.0

\*Excluding respondents who were never married.

APPENDIX TABLE 3: NUMBER OF CHILDREN IN THE FAMILY BY AGE AND SEX -

## NON-JEWISH RESPONDENTS\*

A. MALE RESPONDENTS

Age:	Number of children:											
	None		1		2		3		4		5+	
20-29	3	21.4	2	6.7	1	2.2	-	-	-	-	-	-
30-39	3	21.4	9	30.0	23	51.1	5	20.0	1	50.0	1	50.0
40-49	1	7.1	8	26.7	3	17.8	13	52.0	1	50.0	-	-
50-59	4	28.6	7	23.3	5	11.1	5	20.0	-	-	1	50.0
60+	3	21.4	4	13.3	8	17.8	2	8.0	-	-	--	-
TOTALS	14	99.9	30	100.0	45	100.0	25	100.0	2	100.0	2	100.0

B. FEMALE RESPONDENTS

Age:	Number of Children:											
	None		1		2		3		4		5+	
20-29	2	22.2	9	40.9	5	11.4	1	6.3	-	-	-	-
30-39	1	11.1	2	9.1	11	25.0	7	43.8	1	20.0	-	-
40-49	1	11.1	4	18.2	11	25.0	4	25.0	2	40.0	-	-
50-59	1	11.1	3	13.6	8	18.2	2	12.5	-	-	-	-
60+	4	44.4	4	18.1	9	20.5	2	12.5	2	40.0	1	100.0
TOTALS	9	99.9	22	99.9	44	100.1	16	100.1	5	100.0	1	100.0

C. COMPLETED FAMILIES BY NUMBER OF CHILDREN

	None		1 child		2 children		3 or more		TOTAL	
Number of Respondents	14	10.9	30	23.4	49	38.3	35	27.3	128	100.0

\*Excluding respondents who were never married.

APPENDIX TABLE 4: THE TYPE OF COLLEGE/UNIVERSITY DEGREE/CERTIFICATE  
OBTAINED BY THE RESPONDENTS

Type of Degree	JEWISH RESPONDENTS						NON-JEWISH RESPONDENTS					
	All	Male	Female	All	Male	Female	All	Male	Female	All	Male	Female
First Degree	32 36.8	23 48.9	9 22.5	44 44.9	35 58.3	9 23.7						
Second and Higher	15 17.2	13 27.7	2 5.0	5 5.1	4 6.7	1 2.6						
Certificate	15 17.2	1 2.1	14 35.0	36 36.7	15 25.0	21 55.3						
Diploma	11 12.6	4 8.5	7 17.5	12 12.2	6 10.0	6 15.8						
Gave up and unspecified	14 16.1	6 12.8	8 20.0	1 1.0	- -	1 2.6						
TOTALS	87 99.9	47 100.0	40 100.0	98 99.9	60 100.0	38 100.0						

APPENDIX TABLE 5: COLLEGE/UNIVERSITY EDUCATION BY AGE & SEX

Age Groups	JEWISH MALE RESPONDENTS				NON-JEWISH MALE RESPONDENTS			
	Some College Education	No College Education	Some College Education	No College Education	Some College Education	No College Education	Some College Education	No College Education
20-39	22 46.8	28 30.4	29 48.3	21 35.0				
40-59	19 40.4	48 52.2	27 45.0	26 43.3				
60+	6 12.8	16 17.4	4 6.7	13 21.7				
TOTALS	47 100.0	92 100.0	60 100.0	60 100.0				
	p < 0.1				p < 0.04			
Age Groups	JEWISH FEMALE RESPONDENTS				NON-JEWISH FEMALE RESPONDENTS			
	Some-College Education	No College Education	Some College Education	No College Education	Some College Education	No College Education	Some College Education	No College Education
20-39	22 55.0	23 23.0	19 50.0	20 31.7				
40-59	14 35.0	51 51.0	13 34.2	26 41.3				
60+	4 10.0	26 26.0	6 15.8	17 27.0				
TOTALS	40 100.0	100 100.0	38 100.0	63 100.0				
	p < 0.000				p < 0.1			

APPENDIX TABLE 6: ECONOMIC ACTIVITY AMONGST WOMEN, AGE GROUP 20-39,  
BY COLLEGE EDUCATION"

	JEWISH WOMEN				NON-JEWISH WOMEN			
	College/ University Education		Lower Education		College/ University Education		Lower Education	
Economically Active	14	63.6	7	30.4	5	26.3	5	25.0
Housewives	8	36.4	16	69.6	14	73.7	15	75.0
TOTALS	22	100.0	23	100.0	19	100.0	20	100.0
	p < 0.05				p < 0.7			

APPENDIX TABLE 7: ATTENDANCE OF SERVICES BY AGE -  
AFFILIATED RESPONDENTS ONLY

	JEWISH RESPONDENTS					
	20-39		40-59		60 and over	
Once a week or more	11	12.1	22	17.2	2	4.3
1-3 times a month	16	17.6	25	19.5	14	30.4
5-6 times a year	18	19.8	28	21.9	7	15.2
High Festivals only	29	31.9	36	28.1	12	26.1
Less often	13	14.3	14	10.9	8	17.4
Never	4	4.4	3	2.3	3	6.5
TOTALS	91	100.1	128	99.9	46	99.9

Level of significance  $p < 0.35$  (not significant)

	NON-JEWISH RESPONDENTS (1)					
Once a week	10	20.8	17	25.4	10	30.3
1-3 times a month	18	37.5	27	40.3	12	36.4
5-6 times a year	8	16.7	8	11.9	5	15.2
Less often	7	14.6	8	11.9	3	9.1
Never	5	10.4	7	10.4	3	9.1
TOTALS	48	100.0	67	99.9	33	100.1

Level of significance  $p < 0.98$  (not significant)

1. 1 missing observation

APPENDIX TABLE 8: INVOLVEMENT WITH SYNAGOGUE/CHURCH AFFAIRS BY AGE -

## MEMBERS ONLY

JEWISH RESPONDENTS <sup>(1)</sup>						
	20-39		40-59		60 and over	
Active	16	17.6	34	26.6	9	19.6
Not Active	75	82.4	94	73.4	37	80.4
TOTALS	91	100.0	128	100.0	46	100.0

Level of significance  $p < 0.25$ 

## NON-JEWISH RESPONDENTS

	20-39		40-59		60 and over	
Active	3	6.3	12	17.7	2	6.1
Not Active	45	93.8	56	82.4	31	93.9
TOTALS	48	100.1	68	100.1	33	100.0

Level of significance  $p < 0.26$  (not significant)

1. 1 missing observation.

APPENDIX TABLE 9: ATTENDANCE OF SERVICES BY SEX -

## AFFILIATED RESPONDENTS ONLY

	JEWISH RESPONDENTS				NON-JEWISH RESPONDENTS <sup>(1)</sup>			
	Male		Female		Male		Female	
Once a week or more	29	21.3	6	4.6	19	25.7	18	24.3
1-3 times a month	32	23.5	23	17.7	26	38.1	31	41.9
5-6 times a year	25	18.4	28	21.5	10	13.5	11	14.9
High Festivals only	31	22.8	47	36.2	-	-	-	-
Less often	17	12.5	18	13.8	11	14.5	7	9.5
Never	2	1.5	8	6.2	8	10.8	7	9.5
TOTALS	136	100.0	130	100.0	74	100.0	74	100.1

Level of significance  $p < 0.003$  $p < 0.83$  (not significant)

1. 1 missing observation.

APPENDIX TABLE 10: INVOLVEMENT WITH CHURCH WORK - NON-JEWISH

	RESPONDENTS ONLY <sup>(1)</sup> BY SEX			
	Male		Female	
Active	12	16.0	5	6.8
Not Active	63	84.0	69	93.2
TOTALS	75	100.0	74	100.0

Level of Significance  $p < 0.17$  (not significant)

1. We could not analyse involvement with synagogue affairs by sex for the Jewish respondents, since the question we asked was, "Do you or your husband/wife hold a post in your congregation?" (Q. 89, p.34, Jewish Schedule) and are, therefore, not able to discuss this point.

APPENDIX TABLE 11: ATTENDANCE OF SERVICES BY OCCUPATION -

## AFFILIATED RESPONDENTS ONLY

## JEWISH RESPONDENTS

	Employers & Managers		Professional Occupations		The Rest	
Once a week or more	19	17.8	7	20.0	5	9.8
1-3 times a month	26	24.3	5	14.0	9	17.6
5-6 times a year	19	17.8	8	22.9	13	25.5
High Festivals only	28	26.2	6	17.1	15	29.4
Less often	11	10.3	8	22.9	6	11.8
Never	4	3.7	1	2.9	3	5.9
TOTALS	107	100.1	35	100.1	51	100.0

Level of Significance  $p < 0.47$  (not significant)

## NON-JEWISH RESPONDENTS

	Employers & Managers		Professional Occupations		The Rest	
Once a week	8	23.5	11	25.0	6	27.3
1-3 times a month	12	35.3	16	36.4	8	36.4
5-6 times a year	7	20.6	6	13.6	3	13.6
Less often	3	8.8	7	15.9	2	9.1
Never	4	11.8	4	9.1	3	13.6
TOTALS	34	100.0	44	100.0	22	100.0

Level of Significance  $p < 0.97$  (not significant)



APPENDIX TABLE 12: INVOLVEMENT IN CHURCH/SYNAGOGUE ACTIVITY BY  
OCCUPATION - AFFILIATED RESPONDENTS ONLY

JEWISH RESPONDENTS						
	Employers & Managers		Professional Occupations		The Rest	
Active	24	22.4	9	25.7	14	27.5
Not Active	83	77.6	26	74.3	37	72.5
TOTALS	107	100.0	35	100.0	51	100.0

Level of Significance  $p < 0.77$  (not significant)

NON-JEWISH RESPONDENTS						
	Employers & Managers		Professional Occupations		The Rest	
Active	3	8.6	8	18.2	3	13.6
Not Active	32	91.4	36	81.8	19	86.4
TOTALS	35	100.0	44	100.0	22	100.0

Level of Significance  $p < 0.23$  (not significant)

APPENDIX TABLE 13: ATTENDANCE OF SERVICES BY SCHOOLING<sup>(1)</sup> -  
AFFILIATED RESPONDENTS ONLY

	JEWISH RESPONDENTS				NON-JEWISH RESPONDENTS*			
	Secondary and less		Higher Secondary and more		Secondary and less		Higher Secondary and more	
1 x a week or more	8	12.1	27	13.5	6	46.2	31	23.0
1-3 times a month	16	24.2	39	19.5	4	30.8	53	39.3
5-6 times a year	11	16.7	42	21.0	1	7.7	20	14.8
High Festivals	21	31.8	57	28.5	-	-	-	-
Less often	7	10.6	28	14.0	1	7.7	17	12.6
Never	3	4.5	7	3.5	1	7.7	14	10.4
TOTALS	66	99.9	200	100.0	13	100.1	135	100.1
Significance	$p < 0.8$				$p < 0.4$			

1. Because of the great variety of certificates and type of college education, some of which was obtained through evening class, it is possible that some respondents did not consider such a qualification to represent college education, and therefore did not mention it. For this reason, schooling is used as the more general category and the distinction is between those who left at the official leaving age and those who stayed on at school for their 'highers'.

\*1 missing observation.

APPENDIX TABLE 14: INVOLVEMENT WITH CHURCH/SYNAGOGUE WORK BY  
SCHOOLING - AFFILIATED RESPONDENTS ONLY

	JEWISH RESPONDENTS				NON-JEWISH RESPONDENTS			
	Secondary and less		Higher Secondary and more		Secondary and less		Higher Secondary and more	
Active	14	28.6	45	20.7	2	14.3	15	11.1
Not Active	35	71.4	172	79.3	12	85.7	120	88.9
TOTALS	49	100.0	207	100.0	14	100.0	135	100.0
Significance	p < 0.3				p < 0.8			

APPENDIX TABLE 15: INDEXES OF SABBATH OBSERVANCE AND OF THE  
OBSERVANCE OF THE DIETARY LAWS

SABBATH OBSERVANCE INDEX			INDEX OF THE OBSERVANCE OF THE DIETARY LAWS		
Score	No.	Pct.	Score	No.	Pct.
Highest 3	47	2.5	Highest 4	29	10.4
2	65	23.2	3	96	34.3
1	175	62.5	2	78	27.9
Lowest 0	33	11.8	1	42	15.0
			Lowest 0	35	12.5
TOTALS	280	100.0		280	100.1

APPENDIX TABLE 16: TRADITIONALISM BY DESCENT

Level of Traditionalism	Russia & Poland		Germany & Austro-Hungary		U.K. & Other	
High	12	5.1	2	6.9	2	12.5
Moderate	109	46.4	7	24.1	3	18.8
Low	86	36.6	10	34.5	10	62.5
Not Traditional	28	11.9	10	34.5	1	6.3
TOTALS	235	100.0	29	100.0	16	100.1

APPENDIX TABLE 17: TRADITIONALISM BY DESCENT AND GENERATION

Level of Traditionalism	Russia and Poland						Germany & Austro-Hungary					
	First Gener- ation		Second Gener- ation		Third Gener- ation		First Gener- ation		Second Gener- ation		Third Gener- ation	
High	1	7.7	8	6.2	3	3.2	2	15.4	-	-	-	-
Moderate	6	46.2	63	48.8	40	43.0	1	7.7	3	50.0	3	30.0
Low	6	46.2	42	32.6	38	40.9	4	30.7	2	33.3	4	40.0
Not Traditional	-	-	16	12.4	12	12.9	6	46.2	1	16.7	3	30.0
TOTALS	13	100.1	129	100.0	93	100.0	13	100.0	6	100.0	10	100.0

APPENDIX TABLE 18: KINSHIP VISITING PATTERN AMONGST THE NON-JEWISH RESPONDENTS WHO MOVED INTO NEWTON MEARNS FROM OTHER NEIGHBOURHOODS IN GLASGOW

Frequency of Visits	Respondents* Visiting their Parents		Parents* Visiting Respondents		Respondents Visiting Relations Other Than Parents		Relations Other Than Parents Visiting the Respondents	
At least once a week	34	47.9	25	35.2	28	20.9	40	29.9
1-3 times a month	20	28.2	15	21.1	51	38.1	44	32.8
Less often	17	23.9	30	42.3	48	35.8	39	29.1
Never	-	-	1	1.4	7	5.2	11	8.2
TOTALS	71	100.0	71	100.0	134	100.0	134	100.0

\*These figures relate only to those respondents who had at least one live parent.

APPENDIX TABLE 19: TRADITIONALISM AND THE STRUCTURAL FACTORS

A. TRADITIONALISM BY AGE

Level of Traditionalism	Age Groups:					
	20-39		40-59		60+	
High	4	4.2	7	5.3	5	9.6
Moderate	35	36.8	60	45.5	23	44.2
Low	42	44.2	47	35.6	17	32.7
Not Traditional	14	14.7	18	13.6	7	13.5
TOTALS	95	99.9	132	100.1	52	100.0

Level of significance  $p < 0.6$

B. TRADITIONALISM BY EDUCATION

Level of Traditionalism	Education:			
	Secondary and Less		Higher Secondary and More	
High	5	7.2	11	5.2
Moderate	35	50.7	84	39.8
Low	26	37.7	80	37.9
Not Traditional	3	4.3	36	17.1
TOTALS	69	99.9	211	100.0

Level of significance  $p < 0.1$

C. TRADITIONALISM BY OCCUPATION

Level of Traditionalism	Occupational Groups:					
	Employers & Managers		Professional Occupations		The Rest	
High	7	6.4	5	13.9	1	1.8
Moderate	46	41.8	13	36.1	21	37.5
Low	44	40.0	13	36.1	25	44.6
Not Traditional	13	11.8	5	13.9	9	26.1
TOTALS	110	100.0	36	100.0	56	100.0

Level of significance  $p < 0.3$

APPENDIX TABLE 20: ATTITUDES TO INTERMARRIAGE AND THE STRUCTURAL FACTORS

A. ATTITUDES TO INTERMARRIAGE BY SEX

<u>Attitude to</u> <u>Intermarriage:</u>	<u>Sex:</u>			
	<u>Male</u>		<u>Female</u>	
Consider intermarriage a "bad thing"	128	91.4	133	95.0
Do not consider it a "bad thing"	12	8.6	7	5.0
TOTALS	140	100.0	140	100.0
Significance	p < 0.3			

B. ATTITUDES TO INTERMARRIAGE BY AGE

<u>Attitude to</u> <u>Intermarriage:</u>	<u>Age:</u>					
	<u>20-39</u>		<u>40-59</u>		<u>60+</u>	
Consider inter- marriage a "bad thing"	88	92.6	122	92.4	50	96.2
Do not consider it a "bad thing"	7	7.4	10	7.6	2	3.8
TOTALS	95	100.0	132	100.0	52	100.0
Significance	p < 0.6					

C. ATTITUDES TO INTERMARRIAGE BY EDUCATION

<u>Attitude to</u> <u>Intermarriage:</u>	<u>Education:</u>			
	<u>Secondary and Less</u>		<u>Higher Secondary and More</u>	
Consider Intermarriage a "bad thing"	63	91.3	198	93.8
Do not consider it a "bad thing"	6	8.7	13	6.2
TOTALS	69	100.0	211	100.0
Significance	p < 0.6			

D. ATTITUDES TO INTERMARRIAGE BY OCCUPATION

<u>Attitude to</u> <u>Intermarriage:</u>	<u>Occupational Groups:</u>					
	<u>Employers &amp; Managers</u>		<u>Professional Occupations</u>		<u>The Rest</u>	
Consider inter- marriage a "bad thing"	105	94.6	32	88.9	51	91.1
Do not consider it a "bad thing"	6	5.4	4	11.1	5	8.9
TOTALS	111	100.0	36	100.0	56	100.0
Significance	p < 0.4					

APPENDIX TABLE 21: AFFILIATION WITH JEWISH ORGANISATIONS AND  
STRUCTURAL FACTORS

A. AFFILIATION BY SEX

Affiliation:	Sex:			
	Male		Female	
Affiliated	108	77.1	85	60.7
Not Affiliated	32	22.9	55	39.3
TOTALS	140	100.0	140	100.0
Significance	p < 0.004			

B. AFFILIATION BY AGE

Affiliation:	Age:					
	20-39		40-59		60+	
Affiliated	62	65.3	93	70.5	37	71.2
Not Affiliated	33	34.7	39	29.5	15	28.8
TOTALS	95	100.0	132	100.0	52	100.0
Significance	p < 0.6					

C. AFFILIATION BY EDUCATION

Affiliation:	Education:			
	Secondary or less		Higher Secondary or More	
Affiliated	42	60.9	151	71.6
Not Affiliated	27	39.1	60	28.4
TOTALS	69	100.0	211	100.0
Significance	p < 0.1			

D. AFFILIATION BY OCCUPATION

Affiliation:	Occupation:					
	Employers & Managers		Professional Occupations		The Rest	
Affiliated	90	81.1	26	72.2	28	50.0
Not Affiliated	21	18.9	10	27.8	28	50.0
TOTALS	111	100.0	36	100.0	56	100.0
Significance	p < 0.0002					

APPENDIX TABLE 22: TYPE OF JEWISH ORGANISATIONS WITH WHICH  
RESPONDENTS WERE AFFILIATED <sup>(1)</sup>

	No.	Pct.
Religious affiliated organisations	24	12.4
Charitable and Welfare	45	23.3
Social-Cultural and Educational	62	32.1
Golf	86	44.5
Sports	29	15.0
Masonic	11	5.7
Zionist	64	33.1
Bridge	27	13.9
Other	9	4.6
TOTALS	193	(-)

1. Numbers exceed totals and percentages exceed the 100.0 since some respondents held membership in more than one association.

APPENDIX TABLE 23: CLOSE FRIENDS AND THE STRUCTURAL FACTORS -  
JEWISH RESPONDENTS

A. CLOSE FRIENDS AND SEX

Close Friends:	Sex:			
	Male		Female	
All are Jewish	66	51.2	78	58.2
Most are Jewish	43	33.3	47	35.1
Both equally	17	13.2	7	5.2
Mainly non-Jewish	3	2.3	2	1.5
TOTALS	129	100.0	134	100.0

Significance  $p < 0.2$

B. CLOSE FRIENDS AND AGE

Close Friends:	Age:					
	20-39		40-59		60+	
All are Jewish	50	56.2	64	50.4	29	63.1
Most are Jewish	28	31.5	53	41.7	9	19.6
Both equally	9	10.1	7	5.5	8	17.4
Mainly non-Jewish	2	2.2	3	2.4	-	-
TOTALS	89	100.0	127	100.0	46	100.1

Significance  $p < 0.1$

C. CLOSE FRIENDS AND EDUCATION

Close Friends:	Education:			
	Secondary and Less		Higher Secondary and More	
All are Jewish	39	60.9	105	52.8
Most are Jewish	17	26.6	73	36.7
Both equally	5	7.8	19	9.5
Mainly non-Jewish	3	4.7	2	1.0
TOTALS	64	100.0	199	100.1

Significance  $p < 0.1$

D. CLOSE FRIENDS AND OCCUPATION

Close Friends:	Occupational Groups <sup>1</sup>					
	Employers & Managers		Professional Occupations		The Rest	
All are Jewish	62	59.1	13	40.6	27	50.9
Most are Jewish	30	28.6	16	50.0	18	34.0
Both equally	11	10.5	2	6.3	7	13.2
Mainly non-Jewish	2	1.9	1	3.1	1	1.9
TOTALS	105	100.1	32	100.0	53	99.9

Significance  $p < 0.4$



APPENDIX TABLE 24: ZIONIST FEELINGS AND THE STRUCTURAL FACTORS

A. ZIONIST FEELINGS BY SEX:

Feelings of personal sense of loss if Israel ceased to exist:	Sex:			
	Male		Female	
Very deep personal sense of loss	126	90.6	125	89.9
Some personal sense of loss	10	7.2	12	8.6
No personal sense of loss	3	2.2	2	1.4
TOTALS	139	100.0	139	99.9
Significance	p < 0.8			

B. ZIONIST FEELINGS BY AGE:

Feelings of personal sense of loss if Israel ceased to exist:	Age:					
	20-39		40-59		60+	
Very deep personal sense of loss	81	85.3	119	90.8	51	98.1
Some personal sense of loss	11	11.6	10	7.6	1	1.9
No personal sense of loss	3	3.2	2	1.5	-	-
TOTALS	95	100.1	131	99.9	52	100.0

C. ZIONIST FEELINGS BY EDUCATION:

Feelings of personal sense of loss if Israel ceased to exist:	Education:			
	Secondary and Less		Higher Secondary and More	
Very deep personal sense of loss	64	92.8	187	89.5
Some personal sense of loss	4	5.8	18	8.6
No personal sense of loss	1	1.4	44	1.9
TOTALS	69	100.0	209	100.0

D. ZIONIST FEELINGS BY OCCUPATION:

Feelings of personal sense of loss if Israel ceased to exist:	Occupational Groups:					
	Employers & Managers		Professional Occupations		The Rest	
Very deep personal sense of loss	102	92.7	33	94.7	49	87.5
Some personal sense of loss	6	5.5	2	5.6	7	12.5
No personal sense of loss	2	1.8	1	2.8	-	-
TOTALS	110	100.0	36	100.1	56	100.0

E. ZIONIST FEELINGS BY DATE OF INTERVIEW:

Feelings of personal sense of loss if Israel ceased to exist:	Date:					
	Prior to October 1973		After October		Not Ascertained	
Very deep personal sense of loss	187	90.8	57	87.7	8	100.0
Some personal sense of loss	15	7.3	7	10.8	-	-
No personal sense of loss	4	1.9	1	1.5	-	-
TOTALS	206	100.0	65	100.0	8	100.0

APPENDIX TABLE 25: TRADITIONALISM BY ETHNOCENTRIC FACTORS OF IDENTIFICATION

A. TRADITIONALISM BY ATTITUDE TO INTERMARRIAGE:

Attitude to Intermarriage:	Traditionalism:							
	High		Moderate		Low		Not Traditional	
Consider inter-marriage a "bad thing"	16	100.0	116	97.5	94	88.7	35	89.7
Do not consider it a "bad thing"	-	-	3	2.5	12	11.3	11	10.3
TOTALS	16	100.0	119	100.0	106	100.0	39	100.0

B. TRADITIONALISM BY SENTIMENTS TOWARDS ISRAEL:

Sense of loss if Israel ceased to exist:	Traditionalism:							
	High		Moderate		Low		Not Traditional	
A very deep sense of personal loss	15	93.8	111	94.1	94	88.7	31	81.6
Some sense of personal loss	1	6.2	7	5.9	7	6.6	7	18.4
No sense of loss	-	-	-	-	5	4.7	-	-
TOTALS	16	100.0	118	100.0	106	100.0	38	100.0

C. TRADITIONALISM BY AFFILIATION WITH JEWISH ASSOCIATIONS:

Affiliation:	Traditionalism:							
	High		Moderate		Low		Not Traditional	
Affiliated	10	62.5	89	74.8	72	67.9	22	56.4
Not affiliated	6	37.5	30	25.2	34	32.1	17	43.6
TOTALS	16	100.0	119	100.0	106	100.0	39	100.0

p < 0.1

D. TRADITIONALISM BY CLOSE FRIENDS:

Close Friends:	Traditionalism:							
	High		Moderate		Low		Not Traditional	
All are Jewish	7	43.8	65	58.6	52	53.6	20	51.3
Most are Jewish	8	50.0	36	32.4	34	35.1	12	30.8
Both equally	1	6.3	8	7.2	8	8.2	7	17.9
Mainly non-Jewish	-	-	2	1.8	3	3.1	-	-
TOTALS	16	100.1	111	100.0	97	100.0	39	100.0

APPENDIX TABLE 26: "IN YOUR OPINION, FOR A JEW TO BE CONSIDERED A GOOD JEW, WHICH OF THE FOLLOWING MUST HE DO? WHICH ARE DESIRABLE, BUT NOT ESSENTIAL? WHICH HAVE NO BEARING ON WHETHER OR NOT HE IS CONSIDERED A GOOD JEW? WHICH MUST HE NOT DO?" :

	Must do	Desirable but not Essential	Has No Bearing	Must Not Do	N=280
Accept his being a Jew and not try to hide it	225 <u>80.4</u>	45 16.1	10 3.6	- -	100.1
Contribute to Jewish philanthropies	125 44.6	122 <u>43.6</u>	32 11.4	1 0.4	100.0
Support Israel	175 <u>62.5</u>	82 29.3	23 8.2	- -	100.0
Support Zionism	92 32.9	122 <u>43.6</u>	63 22.5	3 1.1	100.1
Support all humanitarian causes	171 <u>61.1</u>	87 <u>31.1</u>	22 7.9	- -	100.1
Belong to Jewish Organisations	60 21.4	167 <u>59.6</u>	53 18.9	- -	99.9
Belong to a synagogue	202 <u>72.1</u>	57 20.4	21 7.5	- -	100.0
Attend weekly services	34 12.1	169 <u>60.4</u>	77 27.5	- -	100.0
Attend services on High Holidays	156 <u>55.7</u>	90 32.1	34 12.1	- -	99.9
Lead an ethical and moral life	208 <u>74.3</u>	56 20.0	16 5.7	- -	100.0
Observe the Dietary Laws	78 27.9	128 <u>45.7</u>	74 26.5	- -	100.1
Be well versed in Jewish history and culture	70 25.0	165 <u>58.9</u>	45 16.1	- -	100.0
Know the fundamentals of Judaism	186 <u>66.4</u>	79 28.2	15 5.4	- -	100.0
Have mostly Jewish friends	21 7.5	87 31.1	165 <u>58.9</u>	7 2.5	100.0
Promote the use of Yiddish	19 6.8	59 21.1	193 <u>68.9</u>	9 3.2	100.0
Gain respect of Christian neighbours	147 <u>52.5</u>	98 35.0	34 12.1	1 0.4	100.0
Give Jewish candidates for political office preference	5 1.8	28 10.0	135 <u>48.2</u>	112 110.0	100.0
Promote civic betterment and improvement in the community	132 <u>47.1</u>	115 41.1	33 11.8	- -	100.0
Help the underprivileged to improve their lot	180 <u>64.3</u>	85 30.4	15 5.4	- -	100.0
Marry within the Jewish faith	184 <u>65.7</u>	82 29.3	14 5.0	- -	100.0

APPENDIX TABLE 27: LEVEL OF DIFFERENTIATION BY WISH FOR MORE  
OPPORTUNITIES FOR SOCIAL CONTACT WITH JEWS

Does respondent wish to have more social contact with Jews?	LEVEL OF DIFFERENTIATION					
	Low (1-4 traits)		Average (5-7 traits)		High (8+ traits)	
Yes	12	30.8	15	15.3	17	20.7
No	3	7.7	9	9.2	6	7.3
Don't Care	24	61.5	74	75.5	59	72.0
TOTAL	39	100.0	98	100.0	82	100.0
Level of significance	P < 0.10					

APPENDIX TABLE 28: LEVEL OF DIFFERENTIATION BY RESPONSES TO THE JEWS  
IN NEWTON MEARNS

Responses to the Jews in Newton Mearns	LEVEL OF DIFFERENTIATION					
	Low (1-4 traits)		Average (5-7 traits)		High (8+ traits)	
Neutral	13	33.3	30	30.6	17	20.7
Positive	16	41.0	47	48.0	35	42.7
Negative	5	12.8	14	14.3	16	19.5
Both positive and negative	5	12.8	7	7.1	14	17.1
TOTAL	39	99.9	98	100.0	82	100.0
Level of significance	p < 0.3					

APPENDIX TABLE 29: LEVEL OF DIFFERENTIATION BY EXPRESSION OF  
NEIGHBOURHOOD PREFERENCE

Neighbourhood Preference	LEVEL OF DIFFERENTIATION:					
	Low		Average		High	
	(1-4 traits)		(5-7 traits)		(8+ traits)	
Expressed a preference	6	15.4	20	20.4	28	34.1
Indifferent	33	84.6	78	79.6	54	65.9
TOTAL	39	100.0	98	100.0	82	100.0
Level of significance $p < 0.06$						

APPENDIX TABLE 30: LEVEL OF DIFFERENTIATION BY AGREEMENT WITH  
THE THREE STATEMENTS ABOUT THE JEWS

Agreement with:	LEVEL OF DIFFERENTIATION:					
	Low		Average		High	
	(1-4 traits)		(5-7 traits)		(8+ traits)	
None of the three statements	25	64.1	66	67.3	41	50.0
Only one of the three statements	14	35.9	24	24.5	26	31.7
Two of the three statements	0	0.0	6	6.1	13	15.9
All three statements	0	0.0	2	2.0	2	2.4
TOTAL	39	100.0	98	99.9	82	100.0

APPENDIX TABLE 31: LEVELS OF DIFFERENTIATION BY SEX AND AGE

A. BY SEX:

	Male		Female	
Low	20	16.9	19	18.8
Average	49	41.5	49	48.5
High	49	41.5	33	32.7
TOTALS	118	99.9	101	100.0
Level of Significance	p < 0.3			

B. BY AGE BY SEX:

MALE RESPONDENTS

	20-39		40-59		60+	
Low	12	24.5	7	13.2	1	5.9
Average	21	42.9	22	41.5	6	35.3
High	16	32.6	24	45.3	9	52.9
TOTALS	49	100.0	53	100.0	17	100.0
Level of Significance	p < 0.2					

FEMALE RESPONDENTS

	20-39		40-59		60+	
Low	8	20.5	8	20.5	3	13.0
Average	23	59.0	15	38.5	11	47.8
High	8	20.5	16	41.0	9	39.1
TOTALS	39	100.0	39	100.0	23	99.9
Level of significance	p < 0.2					

APPENDIX TABLE 32: VOLUNTARY WORK IN ORGANISATIONS - JEWISH AND  
NON-JEWISH RESPONDENTS

	JEWISH RESPONDENTS					
	All		Male		Female	
Performing voluntary service	116	54.0	52	44.4	64	66.0
Not performing voluntary service	99	46.0	66	55.6	33	34.0
TOTALS	215	100.0	118	100.0	97	100.0
Level of significance	p < 0.001					
	NON-JEWISH RESPONDENTS					
	All		Male		Female	
Performing voluntary service	52	36.9	28	32.2	24	41.4
Not performing voluntary service	93	64.1	59	67.8	34	58.6
TOTALS	145	100.0	87	100.0	58	100.0
Level of significance	p < 0.3					

APPENDIX TABLE 33: OFFICE MEMBERSHIP BY SEX

	JEWISH SAMPLE						NON-JEWISH SAMPLE					
	All		Male		Female		All		Male		Female	
Office bearers	19	11.2	16	14.4	3	4.7	39	30.5	26	32.9	13	26.5
Not Office bearers	150	88.8	89	85.6	61	95.3	89	69.5	53	67.1	36	73.5
Total in Membership Organisations	169 <sup>1</sup>	100.0	105	100.0	64	100.0	128 <sup>1</sup>	100.0	79	100.0	49	100.0
Levels of significance	p < 0.008						p < 0.2					

1\* These numbers are not in conflict with those presented in Table 8, Ch.5 since some of the respondents were involved in both ways - as members in some organisations and as performing some voluntary service in others. The distribution is as follows:

	Jewish Sample	Non-Jewish Sample
Only members	99	93
Members + Voluntary Service	70	36
Only voluntary service	46	16
TOTALS	215	145

APPENDIX TABLE 34: ATTENDANCE AT FUNCTIONS AND MEETINGS ORGANISED BY  
FORMAL ASSOCIATIONS, BY SEX

Attendance of Functions	JEWISH RESPONDENTS						NON-JEWISH RESPONDENTS						
	All		Male		Female		All		Male		Female		
Most	44	25.9	26	24.8	18	28.1	61	46.5	30	37.0	31	62.0	
Some	87	51.5	53	50.5	34	53.1	44	34.3	32	40.5	12	24.0	
None	38	22.6	26	24.8	12	18.8	24	19.2	17	22.5	7	14.0	
TOTALS	169	100.0	105	100.1	64	100.0	1129	100.0	79	100.0	50	100.0	
Levels of significance						p < 0.6			p < 0.05				



APPENDIX TABLE 36: AFFILIATION WITH FORMAL ASSOCIATIONS AMONGST  
MEN BY OCCUPATIONAL GROUPS

JEWISH MEN					
	Employers & Managers		Professional Occupations		The Rest
Affiliated	80	87.0	26	92.9	13 65.0
Not Affiliated	12	13.0	2	7.1	7 35.0
TOTALS	92	100.0	28	100.0	20 100.0

Level of significance  $p < 0.01$

NON-JEWISH MEN					
	Employers & Managers		Professional Occupations		The Rest
Affiliated	58	77.3	45	83.3	18 72.0
Not Affiliated	17	22.7	9	16.7	7 28.0
TOTALS	75	100.0	54	100.0	28 100.0

Level of significance  $p < 0.5$

APPENDIX TABLE 37: AFFILIATION WITH FORMAL ASSOCIATION BY  
PARTICIPATION IN THE LABOUR FORCE AMONGST WOMEN

JEWISH WOMEN				NON-JEWISH WOMEN			
	Working		Housewife		Working		Housewife
Affiliated	40	62.5	57 75.0		17	51.5	41 60.3
Not Affiliated	24	37.5	19 25.0		16	48.5	27 39.7
TOTALS	64	100.0	76 100.0		33	100.0	68 100.0

Level of significance  $p < 0.1$

$p < 0.8$

OCCUPATIONAL GROUPS:

JEWISH WOMEN						NON-JEWISH WOMEN					
	Employers & Managers		Professional Occupations		The Rest		Employers & Managers		Professional Occupations		The Rest
Affiliated	15	78.9	6	75.0	19 51.4	-	-	8	66.6	9	50.0
Not											
Affiliated	4	21.1	2	25.0	18 48.6	3	100.0	4	33.3	9	50.0
TOTALS	19	100.0	8	100.0	37 100.0	3	100.0	12	99.9	18	100.0

Level of significance  $p < 0.09$

$p < 0.1$

APPENDIX TABLE 38: EVENING VISITING BY SEX AND AGE AMONGST THE  
JEWISH RESPONDENTS

A. RESPONDENTS VISITING OTHER PEOPLE:

(1) BY SEX:					
	Male		Female		
1 x a week or more	106	75.7	110	78.6	
2-3 x a month	21	15.0	16	11.4	
1 x a month or less	11	7.9	13	9.3	
Never	2	1.4	1	0.7	
TOTALS	140	100.0	140	100.0	

(2) BY AGE:						
	20-39		40-59		60+	
1 x a week or more	71	74.7	103	78.0	41	78.8
2-3 x a month	17	17.9	15	11.4	5	9.6
1 x a month or less	6	6.3	14	10.6	4	7.7
Never	1	11.1	-	-	2	3.8
TOTALS	95	100.0	132	100.0	52	99.9

B. RESPONDENTS WERE VISITED BY OTHERS:

(1) BY SEX:					
	Male		Female		
1 x a week or more	126	90.0	124	89.2	
2-3 x a month	9	6.4	11	7.9	
1 x a month or less	2	1.4	3	2.2	
Never	3	2.1	1	0.7	
TOTALS	140	99.9	139*	100.0	

(2) BY AGE:						
	20-39		40-59		60+	
1 x a week or more	90	94.7	116	88.5	43	82.7
2-3 x a month	4	4.2	11	8.4	5	9.6*
1 x a month	1	1.1	3	2.3	1	1.9
Never	-	-	1	6.8	3	5.8
TOTALS	95	100.0	131	100.0	52	100.0

\*1 missing observation

APPENDIX TABLE 39: EVENING VISITING BY SEX AND AGE AMONGST THE  
NON-JEWISH RESPONDENTS

A. RESPONDENTS VISITING OTHER PEOPLE:

(1) BY SEX:				
	Male		Female	
1 x a week or more	46	38.3	48	47.5
2-3 x a month	41	34.2	20	19.8
1 x a month or less	31	25.8	27	26.7
Never	2	1.7	6	5.9
TOTALS	120	100.0	101	99.9
Level of significance	p < 0.04			

(2) BY AGE:						
	20-39		40-59		60+	
1 x a week or more	40	44.9	39	42.4	15	37.5
2-3 x a month	29	32.6	21	22.8	11	27.5
1 x a month or less	19	21.3	30	32.6	9	22.5
Never	1	1.1	2	2.2	5	12.5
TOTALS	89	99.9	92	100.0	40	100.0
Level of significance	p < 0.01					

B. RESPONDENTS WERE VISITED BY OTHERS:

(1) BY SEX:				
	Male		Female	
1 x a week or more	72	60.0	62	61.4
2-3 x a month	28	23.3	18	17.8
1 x a month or less	17	14.2	15	14.9
Never	3	2.5	6	5.9
TOTALS	120	100.0	101	100.0
Level of significance	p < 0.4			

(2) BY AGE:						
	20-39		40-59		60+	
1 x a week or more	64	71.9	53	57.6	17	42.5
2-3 x a month	15	16.9	23	25.0	8	20.0
1 x a month or less	10	11.2	13	14.1	9	22.5
Never	-	-	3	3.3	6	15.0
TOTALS	89	100.0	92	100.0	40	100.0
Level of significance	p < 0.000					

APPENDIX TABLE 40: EVENING VISITING AND ETHNICITY BY SEX AND AGE -  
JEWISH RESPONDENTS ONLY

A. PEOPLE RESPONDENTS VISITED:

	(1) BY SEX:			
	Male		Female	
All Jewish	109	78.4	108	78.8
Most Jewish	13	9.4	15	10.9
Mixed	15	10.8	13	9.5
Most non-Jewish	2	1.4	1	0.7
TOTALS	139	100.0	137	99.9

Level of significance  $p < 0.5$

	(2) BY AGE:					
	20-39		40-59		60+	
All are Jewish	75	78.9	100	76.9	41	82.0
Most are Jewish	7	15	11.5	6	12.0	
Equally mixed	11	11.6	14	10.3	3	6.0
Most non-Jewish	2	2.1	11	0.8	-	-
TOTALS	95	100.0	130	100.0	50	100.0

B. OTHER PEOPLE WHO VISITED THE RESPONDENTS:

	(1) BY SEX:			
	Male		Female	
All are Jewish	95	69.3	99	73.3
Most are Jewish	26	19.0	17	12.6
Equally mixed	16	11.7	18	13.3
Most non-Jewish	-	-	1	0.7
TOTALS	137	100.0	135	99.9

	(2) BY AGE:					
	20-39		40-59		60+	
All are Jewish	66	69.5	92	72.4	35	71.4
Most are Jewish	14	14.7	20	15.7	9	18.4
Equally mixed	15	15.8	14	11.0	5	10.2
Most non-Jewish	-	-	1	0.8	-	-
TOTALS	95	100.0	127	99.9	49	100.0

APPENDIX TABLE 41: EVENING VISITING AND ETHNICITY BY SEX AND AGE  
AMONGST THE NON-JEWISH RESPONDENTS

A. PEOPLE RESPONDENTS VISITED:

	(1) BY SEX:			
	Male		Female	
All are non-Jews	102	36.4	82	86.3
Some Jews	13	11.0	10	10.5
No religion and D.K.	3	2.5	3	3.2
TOTALS	118	99.9	95	100.0
Level of significance	p < 0.9			

	(2) BY AGE:					
	20-39		40-59		60*	
All are non-Jews	77	87.5	78	86.7	29	82.9
Some Jews	11	12.5	6	13.3	6	17.1
No religion and D.K.	-	-	6	-	-	-
TOTALS	88	100.0	90	100.0	35	100.0
Level of significance	p < 0.6					

B. OTHER PEOPLE WHO VISITED THE RESPONDENTS:

	(1) BY SEX:			
	Male		Female	
All are non-Jews	100	85.5	80	84.2
Some Jews	15	12.8	13	13.7
No religion and D.K.	2	1.7	2	2.1
TOTALS	117	100.0	95	100.0
Level of significance	p < 0.9			

q	(2) BY AGE:					
	20-39		40-59		60+	
All are non-Jews	74	83.1	78	87.6	28	82.4
Some Jews	15	16.9	7	7.9	6	17.6
No religion and D.K.	-	-	4	4.5	-	-
TOTALS	89	100.0	89	100.0	34	100.0

APPENDIX TABLE 42: AFFILIATION WITH ETHNICALLY MIXED ASSOCIATIONS  
BY SEX - AMONGST THOSE WHO ARE AFFILIATED WITH  
FORMAL ASSOCIATIONS <sup>(1)</sup>

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JEWISH RESPONDENTS				
	Male		Female	
Affiliated	59	50.0	33	34.0
Not affiliated	59	50.0	64	66.0
TOTALS	118	100.0	97	100.0
Level of significance	p < 0.02			

NON-JEWISH RESPONDENTS				
	Male		Female	
Affiliated	38	47.5	11	22.4
Not affiliated	42	52.5	38	77.6
TOTALS	80	100.0	49	100.0
Level of significance	p < 0.02			

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1. All the tables concerning ethnically mixed associations relate only to those respondents who were affiliated with at least one formal association.

APPENDIX TABLE 43: AFFILIATION WITH ETHNICALLY MIXED ASSOCIATIONS  
BY ECONOMIC ACTIVITY AMONGST THE WOMEN

Affiliation with ethnically mixed groups:	JEWISH FEMALE RESPONDENTS				NON-JEWISH FEMALE RESPONDENTS			
	Economically Active		Housewife		Economically Active		Housewife	
Affiliated	14	35.0	19	33.3	4	21.1	7	17.9
Not affiliated	26	65.0	38	66.7	15	78.9	32	82.1
TOTALS	40	100.0	57	100.0	19	100.0	39	100.0
Level of Significance	p < 0.8							

APPENDIX TABLE 44: AFFILIATION WITH ETHNICALLY MIXED ASSOCIATIONS  
BY OCCUPATIONAL GROUPS AMONGST THE MEN

Affiliation with ethnically mixed associations:	JEWISH MALE RESPONDENTS				NON-JEWISH MALE RESPONDENTS			
	Employers & Managers		Professional Occupations		Employers & Managers		Professional Occupations	
Affiliated	34	42.5	21	80.8	4	33.3	2	20.0
Not affiliated	46	57.5	5	19.2	8	66.7	8	80.0
TOTALS	80	100.0	26	100.0	12	100.0	10	100.0
Level of significance	p < 0.004							
Affiliation with ethnically mixed associations:	Employers & Managers		Professional Occupations		Employers & Managers		Professional Occupations	
	The Rest		The Rest		The Rest		The Rest	
Affiliated	18	43.9	16	44.4	2	20.0	2	20.0
Not affiliated	23	56.1	20	55.6	8	80.0	8	80.0
TOTALS	41	100.0	36	100.0	10	100.0	10	100.0
Level of significance	p < 0.3							

APPENDIX TABLE 45: AFFILIATION WITH ETHNICALLY MIXED ASSOCIATIONS BY AGE GROUPS AND SEX

	JEWISH RESPONDENTS											
	Male						Female					
	Age Groups:						Age Groups:					
Affiliation with ethnic-ally mixed associations	20-39		40-59		60+ =		20-39		40-59		60+	
Affiliated	22	55.0	28	48.3	9	47.4	14	42.5	15	32.6	4	22.2
Not affiliated	18	45.0	30	51.7	10	52.6	19	57.6	31	67.4	14	77.8
TOTALS	40	100.0	58	100.0	19	100.0	33	100.1	46	100.0	18	100.0
Level of significance	p < 0.7						p < 0.2					
	NON-JEWISH RESPONDENTS											
	Male						Female					
	Age Groups:						Age Groups:					
	20-39		40-59		60+		20-39		40-59		60+	
Affiliated	14	42.4	46	38.1	6	50.0	3	15.8	5	17.2	3	30.0
Not affiliated	19	57.6	26	61.9	6	50.0	16	84.2	24	82.8	7	70.0
TOTALS	33	100.0	42	100.0	12	100.0	19	100.0	29	100.0	10	100.0
Level of significance	p < 0.7						p < 0.6					



APPENDIX TABLE 46: AFFILIATION WITH ETHNICALLY MIXED ASSOCIATIONS  
BY EDUCATION AND SEX

JEWISH RESPONDENTS									
Affiliation with Ethnic- ally Mixed Associations	Male				Female				
	Secondary and Less		Higher Secondary and More		Secondary and Less		Higher Secondary and More		
Affiliated	8	38.1	51	52.6	6	23.1	27	38.0	
Not affiliated	13	61.9	46	47.4	20	76.9	44	62.0	
TOTALS	21	100.0	97	100.0	26	100.0	71	100.0	
Level of significance	p < 0.3				p < 0.2				

NON-JEWISH RESPONDENTS									
	Male				Female				
	Secondary and Less		Higher Secondary and More		Secondary and Less		Higher Secondary and More		
Affiliated	10	58.8	28	38.9	7	100.0	40	78.4	
Not affiliated	7	41.2	44	61.1	-	-	11	21.6	
TOTALS	17	100.0	72	82.2	7	100.0	51	100.0	
Level of significance	p < 0.4								

APPENDIX TABLE 47: ESTIMATED PROPORTION OF JEWISH MEMBERSHIP IN  
MIXED ASSOCIATIONS, BY FRIENDLINESS EXPERIENCED  
WITHIN THE ASSOCIATION, BY SEX

Estimated Proportion of Jewish	FRIENDLY RELATIONS				Non-		Non-	
	Jewish Men		Jewish Women		Jewish Men		Jewish Women	
Under 5%	25	50.0	9	50.0	4	17.4	2	
5%-10%	16	32.0	5	27.8	13	56.4	1	
11%-20%	2	4.0	-	-	4	17.4	1	
21% and more	7	14.0	3	16.7	2	8.7	1	
D.K.	-	-	1	5.5	-	-	-	
TOTALS	50	100.0	18	100.0	23	99.9	5	
	SUPERFICIAL OR NO CONTACT & D.K.				Non-		Non-	
	Jewish Men		Jewish Women		Jewish Men		Jewish Women	
Under 5%	2	22.2	2	13.3	10	66.6	1	
5%-10%	1	11.1	4	26.7	5	33.3	3	
11%-20%	6	66.6	-	-	-	-	-	
21% and more	-	-	5	33.3	-	-	2	
D.K.	-	-	4	26.7	-	-	-	
TOTALS	9	99.9	15	100.0	15	99.9	6	

APPENDIX TABLE 48: ETHNIC COMPOSITION OF THE WORK ENVIRONMENT BY OCCUPATION AND SELF-EMPLOYMENT.

## STATUS AND SEX - JEWISH RESPONDENTS

Work environment composed of:	THE EMPLOYED						THE SELF EMPLOYED					
	Employers & Managers		Professional Occupations		The Rest		Employers & Managers		Professional Occupations		The Rest	
Half or more non-Jews	14	100.0	13	86.7	17	89.5	88	98.9	20	95.2	33	100.0
Mostly Jews	-	-	2	13.3	2	10.5	1	1.1	1	4.8	-	-
TOTALS	14	100.0	15	100.0	19	100.0	89	100.0	21	100.0	33	100.0
	$p < 0.3$ (not significant)						$p < 0.3$ (not significant)					
	THE EMPLOYED MALE						THE SELF EMPLOYED FEMALE					
Half or more non-Jews	12	100.0	9	81.8	4	100.0	73	98.6	17	100.0	15	100.0
Mostly Jews	-	-	2	18.2	-	-	1	1.4	-	-	-	-
TOTALS	12	100.0	11	100.0	4	100.0	74	100.0	17	100.0	15	100.0
	$p < 0.2$ (not significant)						$p < 0.8$ (not significant)					
	THE EMPLOYED FEMALE						THE SELF EMPLOYED FEMALE					
Half or more non-Jews	2	100.0	4	100.0	13	86.7	15	100.0	3	75.0	18	100.0
Mostly Jews	-	-	-	-	2	13.6	-	-	1	25.0	-	-
TOTALS	2	100.0	4	100.0	15	100.0	15	100.0	4	100.0	18	100.0
	$p < 0.6$ (not significant)						$p < 0.01$ (significant)					

APPENDIX TABLE 49: ETHNIC COMPOSITION OF WORK ENVIRONMENT BY OCCUPATION, SELF EMPLOYMENT AND SEX -  
NON-JEWISH RESPONDENTS

Work environment composed of:	THE EMPLOYED					THE SELF EMPLOYED				
	Employers & Managers		Professional Occupations		The Rest	Employers & Managers		Professional Occupations		The Rest
Half are Jewish	1	2.8	-	-	3 11.1	1	5.9	-	-	- -
Only some are Jewish	24	66.7	26	61.9	10 37.0	12	70.6	8	88.9	4 100.0
None are Jewish	11	30.6	16	38.1	14 51.9	4	23.5	1	11.1	- --
TOTALS	36	100.1	42	100.0	27 100.0	17	100.0	9	100.0	4 100.0
	p < 0.04 (significant)					p < 0.6 (not significant)				
	THE EMPLOYED MALE					THE SELF EMPLOYED MALE				
Half are Jewish	1	2.8	-	-	- -	1	6.3	-	-	- -
Some are Jewish	24	66.7	19	55.9	5 45.5	11	68.8	8	88.9	3 100.0
None are Jewish	11	30.6	15	44.1	6 54.5	4	25.0	1	11.1	- -
TOTALS	36	100.1	34	100.0	11 100.0	16	100.1	9	100.0	3 100.0
	p < 0.4 (not significant)					p < 0.6 (not significant)				
	THE EMPLOYED FEMALE					THE SELF EMPLOYED FEMALE				
Half are Jewish	-	-	-	-	3 18.8	-	-	-	-	- -
Some are Jewish	-	-	7	87.5	5 31.2	1	100.0	-	--	1 100.0
None are Jewish	-	-	1	12.5	8 50.0	-	-	-	-	- -
TOTALS	-	-	8	100.0	16 100.0	1	100.0	-	-	1 100.0

APPENDIX TABLE 50: INTERGROUP SOCIALISING AND THE WORK ENVIRONMENT BY OCCUPATION<sup>(1)</sup>

<u>JEWISH RESPONDENTS SOCIALISING WITH NON-JEWS</u>												
	THE EMPLOYED						THE SELF EMPLOYED					
	Employers & Managers		Professional Occupations		The Rest		Employers & Managers		Professional Occupations		The Rest	
Work environment:												
Predominantly non-Jewish <sup>(2)</sup>	8	57.1	7	53.8	11	64.7	58	65.9	11	55.0	12	36.4
Predominantly Jewish <sup>(3)</sup>	(-)	(-)	2	100.0	0	0.0 <sup>(5)</sup>	0	0.0	1	100.0	(-)	(-)

<u>NON-JEWISH RESPONDENTS SOCIALISING WITH JEWS</u>												
	THE EMPLOYED						THE SELF EMPLOYED					
Half Jewish	0	0.0	(-)	(-)	0	0.0	1	100.0	(-)	(-)	(-)	(-)
Predominantly non-Jewish <sup>(4)</sup>	10	41.7	6	23.1	3	100.0	5	41.7	3	37.5	1	25.0

1. All the percentages are calculated out of the total respondents in that specific occupational-work environment category - for full figures see Tables 48 and 49 in the Appendix. Example: The 8 employed Jewish respondents of the managerial occupational group who socialised with non-Jews in a predominantly non-Jewish work environment form 57.1% of all the employed Jewish managers who work in a predominantly non-Jewish environment.

2. Included in this category are work environments where half or more of the people are non-Jewish

3. Included in this category are work environments where over half of the people are Jewish - only some are non-Jews.

4. Over half are non-Jewish.

5. Where (-) appears this signifies that this category was empty, i.e. none of the respondents were found in this category. Where 0 and 0.0 appears, it means that none of the respondents in this category engaged in extra-occupational intergroup socialising.

APPENDIX TABLE 51: INTERGROUP SOCIALISING BY OCCUPATION AND SEX OF JEWISH RESPONDENTS ONLY

JEWISH RESPONDENTS												
Engagement in intergroup socialising:	EMPLOYED MALE						SELF EMPLOYED MALE					
	Employers & Managers		Professional Occupations		The Rest		Employers & Managers		Professional Occupations		The Rest	
YES	7	58.3	7	63.6	3	75.0	49	66.2	9	52.9	6	46.7
NO	5	41.7	4	36.4	1	25.0	25	33.8	8	47.1	8	53.3
TOTALS with non-Jewish contacts at work	12	100.0	11	100.0	4	100.0	74	100.0	17	100.0	15	100.0
Engagement in intergroup socialising:	EMPLOYED FEMALE						SELF EMPLOYED FEMALE					
	Employers & Managers		Professional Occupations		The Rest		Employers & Manager		Professional Occupations		The Rest	
YES	1	50.0	2	50.0	8	53.3	9	60.0	3	75.0	6	33.3
NO	1	50.0	2	50.0	6	46.7	6	40.0	1	25.0	12	66.7
TOTALS with non-Jewish contacts at work	2	100.0	4	100.0	15	100.0	15	100.0	4	100.0	18	100.0

APPENDIX TABLE 52: INTERGROUP SOCIALISING BY OCCUPATION AND SEX AMONGST THE NON-JEWISH RESPONDENTS

Engagement in intergroup socialising:	THE EMPLOYED MALE					THE SELF EMPLOYED MALE				
	Employers & Managers	Professional Occupations	The Rest			Employers & Managers	Professional Occupations	The Rest		
YES	10= 40.0	6 31.6	1	20.0		6 50.0	3 37.5	-	-	
NO	15 60.0	13 68.4	4	80.0		6 50.0	5 62.5	3	100.0	
TOTALS with Jewish contacts at work	25 100.0	19 100.0	5	100.0		12 100.0	8 100.0	3	100.0	

	THE EMPLOYED FEMALE				THE SELF EMPLOYED FEMALE			
	Employers & Managers	Professional Occupations	The Rest		Employers & Managers	Professional Occupations	The Rest	
YES	- -	- -	2	25.0	- -	- -	1	100.0
NO	- -	7 100.0	6	75.0	1 100.0	- -	-	-
TOTALS	- -	7 100.0	8	100.0	1 100.0	- -	1	100.0

APPENDIX TABLE 53: TURNING TO NEIGHBOURS FOR HELP BY LENGTH OF  
RESIDENCE IN NEWTON MEARNS

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JEWISH RESPONDENTS

Number of years respondents lived in Newton Mearns:

	1-5		6-10		11-15		16+	
Turned to neighbours for help	41	55.4	61	61.0	34	64.1	36	68.0
Did not turn to neigh- bours for help	33	44.6	39	39.0	19	35.9	17	32.0
TOTALS	74	100.0	100	100.0	53	100.0	53	100.0

Level of significance  $p < 0.5$

NON-JEWISH RESPONDENTS

	1-5		6-10		11-15		16+	
Turned to neighbours for help	82	90.2	41	83.7	27	81.8	39	83.0
Did not turn to neigh- bours for help	10	10.8	8	16.3	6	18.2	8	17.0
TOTALS	92	100.0	49	100.0	33	100.0	47	100.0

Level of significance  $p < 0.5$

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APPENDIX TABLE 54: SOCIALISING WITH NEIGHBOURS AND PARTICIPATING IN PARTIES ATTENDED BY OTHER NEIGHBOURS,  
BY LENGTH OF RESIDENCE IN NEWTON MEARNS

A. SOCIALISING WITH NEIGHBOURS:

	JEWISH RESPONDENTS								NON-JEWISH RESPONDENTS							
	Number of years respondents lived in Newton Mearns:															
	1-5		6-10		11-15		16+		1-5		6-10		11-15		16+	
Socialising with neighbours	39	52.7	47	47.0	26	49.1	24	47.2	68	73.9	31	63.3	19	57.6	36	76.6
Not socialising with neighbours	35	47.3	53	53.0	27	50.9	28	52.8	24	26.1	18	16.7	14	42.4	11	23.4
TOTALS	74	100.0	100	100.0	53	100.0	53	100.0	92	100.0	49	100.0	33	100.0	47	100.0
Level of significance	p < 0.9								p < 0.1							

B. PARTICIPATION IN PARTIES AMONGST THOSE WHO REPORTED SUCH PARTIES:

	JEWISH RESPONDENTS								NON-JEWISH RESPONDENTS							
	1-5		6-10		11-15		16+		1-5		6-10		11-15		16+	
Participating	14	19.0	17	17.0	16	30.2	14	26.4	62	98.4	27	93.1	20	95.2	24	92.3
Not participating	60	81.1	83	83.0	37	69.8	39	73.6	1	1.4	2	6.9	1	4.8	2	7.7
TOTALS	74	100.1	100	100.0	53	100.0	53	100.0	63	100.0	29	100.0	21	100.0	26	100.0
Level of significance	p < 0.2															

APPENDIX TABLE 55: INTERGROUP NEIGHBOURLY ASSISTANCE BY LENGTH  
OF RESIDENCE

JEWISH RESPONDENTS

Number of years respondents lived in Newton Mearns

	1-5		6-10		11-15		16+	
Turned to a non-Jewish neighbour for help	22	53.7	42	68.3	25	73.5	19	52.8
Turned only to Jewish neighbours for help	19	46.3	19	31.1	9	26.5	17	47.2
TOTALS	41	100.0	61	100.0	34	100.0	36	100.0
Level of significance	p < 0.1							

NON-JEWISH RESPONDENTS

	1-5		6-10		11-15		16+	
Turned to a Jewish neighbour for help	7	8.5	4	9.8	4	14.8	5	12.8
Turned only to non-Jewish neighbours for help	75	91.5	37	90.2	23	85.2	34	87.2
TOTALS	72	100.0	41	100.0	27	100.0	39	100.0
Level of significance	p < 0.5							

APPENDIX TABLE 56: INTERGROUP NEIGHBOURLY SOCIALISING AND PARTICIPATION IN ETHNICALLY MIXED PARTIES IN THE  
NEIGHBOURHOOD BY LENGTH OF RESIDENCE

A. SOCIALISING WITH NEIGHBOURS:

Involved in intergroup neighbourly socialising:	JEWISH RESPONDENTS								NON-JEWISH RESPONDENTS							
	Number of years respondents lived in Newton Mearns															
	1-5		6-10		11-15		16+		1-5		6-10		11-15		16+	
YES	26	66.7	35	74.5	20	76.9	16	64.0	15	22.1	10	32.3	7	36.8	9	25.0
NO	13	33.3	12	25.5	6	23.1	9	36.0	53	77.9	21	67.7	12	63.2	27	75.0
TOTALS	39	100.0	47	100.0	26	100.0	25	100.0	68	100.0	31	100.0	19	100.0	36	100.0
Level of significance	p < 0.5								p < 0.5							

B. PARTICIPATING IN ETHNICALLY MIXED PARTIES:

Participation in ethnically mixed parties:	JEWISH RESPONDENTS								NON-JEWISH RESPONDENTS							
	1-5		6-10		11-15		16+		1-5		6-10		11-15		16+	
YES	13	92.9	16	94.1	16	100.0	10	71.4	77	43.5	10	37.0	9	45.0	8	33.3
NO	1	7.1	1	5.9	-	-	4	28.6	35	56.5	17	63.0	11	55.0	16	66.7
TOTALS	14	100.0	17	100.0	16	100.0	14	100.0	62	100.0	27	100.0	20	100.0	24	100.0
Level of significance																
p < 0.6																

APPENDIX TABLE 57: FEELING AT EASE IN THE COMPANY OF NON-JEWS AND PARTICIPATION IN INTERGROUP NEIGHBOURLY DISPUTES AMONGST RESPONDENTS WHO WERE IN CONTACT WITH THEIR NON-JEWISH NEIGHBOURS

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	More at ease in the company of Jews		'No difference' and more at ease in the company of non-Jews	
Participated in an inter- group dispute	26	36.6	30	32.7
Did not participate in an inter- group dispute	45	63.4	62	67.3
TOTALS	71	100.0	92	100.0

Level of significance       $p < 0.7$

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APPENDIX TABLE 58: VARIOUS ASPECTS OF THE INTERGROUP FRIENDSHIPS BY  
THE PLACE WHERE THE RESPONDENTS HAVE MET THEIR CLOSEST FRIEND -  
JEWISH RESPONDENTS

	Place where they met their friend:					
	Work	Neigh- bourhood	Organ- isations	Since Child- hood and through Friends	Holidays, Parties, etc.	
Mean number of years of the existing friendship	9.4	8.5	7.1	21.5	9.9	
Interests shared in common:						
Business	9 39.1	-	-	-	-	
Outlook on life	3 13.0	3 17.6	-	6 76.1	-	
General interests	5 21.7	4 23.5	2 20.0	8 34.8	3 33.3	
"Get on well"	3 13.0	5 29.4	3 30.0	6 26.1	-	
Organisational and leisure	1 4.3	2 11.8	2 20.0	1 4.3	1 11.1	
D.K.	2 8.7	3 30.0	2 30.0	2 8.7	5 55.6	
TOTAL	23	17	10	23	9	
<u>Topics discussed:</u>						
The children	19 82.6	13 76.5	5 50.0	18 78.3	8 88.9	
Financial problems	16 69.6	6 35.3	4 40.0	12 52.2	5 55.6	
Business matters	22 95.7	7 41.2	5 50.0	8 34.8	5 55.6	
Politics	15 65.2	12 70.6	6 60.0	18 78.3	4 44.4	
Community problems	11 47.8	9 52.9	4 40.0	16 69.6	3 33.3	
Gossip and/or small talk	17 73.9	14 82.4	6 60.0	18 78.3	6 66.7	
Personal anxieties	17 73.9	12 70.6	6 60.0	18 78.3	4 44.4	
Marital difficulties	2 8.7	3 17.6	2 20.0	6 26.1	2 22.2	
Jewish/non Jewish relations	17 73.9	9 52.9	8 80.0	18 78.3	6 66.7	
Anti-Semitism	11 47.8	7 41.2	9 90.0	15 65.2	3 33.3	
TOTAL	23	17	10	23	9	

APPENDIX TABLE 59: VARIOUS ASPECTS OF THE INTERGROUP FRIENDSHIP BY THE PLACE WHERE THE RESPONDENTS MET THEIR CLOSEST FRIEND - NON-JEWISH RESPONDENTS

	Place where they met their friend:			
	Work	Neighbour- hood	Since Child- hood and through Friends	Other (2 persons)
Mean number of years of the exist- ing friendship	18.6	8.6	23.4	5.5
Interests shared in common:				
General interests	1	2	1	-
Family and Business	1	2	-	1
Leisure interests	-	1	-	-
Politics	1	-	-	-
Sense of humour	-	-	2	1
Other	-	-	3	-
TOTAL	3	5	6	2
Topics discussed:				
The children	2	5	6	1
Financial problems	2	5	4	-
Business matters	3	5	6	1
Politics	1	1	4	2
Community problems	-	3	2	-
Gossip and/or small talk	2	3	5	1
Personal anxieties	2	3	5	2
Marital problems	1	3	1	-
Jewish/non- Jewish relations	2	4	5	-
Anti-Semitism	-	2	3	-
TOTAL	3	5	6	2

A P P E N D I X    B

THE JEWISH COMMUNITY IN GLASGOW - A BRIEF HISTORICAL ACCOUNT

## APPENDIX B: THE JEWISH COMMUNITY IN GLASGOW - A BRIEF HISTORICAL ACCOUNT

There are a number of accounts of the early history of the Jewish community in Glasgow (Daiches 1929; Levy 1949).<sup>(1)</sup> Most of these are based on personal reports, documents and records of various synagogues and organisations.

According to these reports, the earliest record of Jewish communal life can be traced back to 1823, when the first synagogue was opened in Glasgow (Clelland 1832, p.78). The bulk of the community, however, arrived in Glasgow between 1870 and 1905. Prior to the 1870's, the community, according to one report (Levy 1949, p.44), consisted of some 40 families, less than 200 Jews, whereas according to another report there were "many hundreds of them [Jews]" in 1849 (quoted in Isaacs 1929, p.206). Obviously all these are estimates, since the one and only census which included a question about religion was in 1831, when Clelland found some 47 Jewish men, women and children in the city.

The early settlers were mostly German Jews (Clelland 1932, p.78) and were involved in business on a large scale (Daiches 1929, p.205). They resided mostly in the West End, and were respected citizens, well established, and very much acculturated (Daiches 1929, p.206; Levy 1949). Several families are known to have converted to Christianity at that time (Daiches 1929, p.206), while other families assimilated at a somewhat later stage and no reference to them was found after the 1850's (Levy 1949, pp.40,42).

This small community worshipped in a succession of small

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1. Also see Isaacs in the Jewish Echo, 27.1.28 and various other accounts in the Jewish Echo - e.g. 20.1.28; 22.3.29; 10.3.67; 10.10.69.



premises, except for two periods of dispute when the community was split into two rival congregations.<sup>(1)</sup> The congregation also appears to have opened a small Hebrew school, which was attached to the synagogue and, according to various reports, was still operative in 1875, with some 38 pupils (Levy 1949, p.43).<sup>(2)</sup> Apart from the synagogue and Hebrew school, there was also a Jewish Philanthropic Society, known to have existed before 1858 (Levy 1949, p.43). It is also possible that there were some ladies' circles centred around the synagogue at the time (Bermant 1968, p.12); however, there is no evidence to that effect, nor is there any established evidence as to the existence of any other organisations during that period.

Apparently the Jewish community gained in numbers during the 1840's and 1850's and a new synagogue was consecrated in 1858 (Isaacs, p.206). With a seating capacity of 260 (Levy 1949, p.39). However, it seems that the community increased even more between the 1850's and 1870's and that a still larger building became necessary. As a result, the West End Synagogue of Garnethill, costing £14,000, was erected and consecrated in 1879 (Isaacs, p.207). "The size and solidity of Garnethill", writes Chaim Bermant, "suggests that it [the congregation] must have had men of considerable means amongst its congregants" (Bermant 1969, p.56). Garnethill was important in yet another way. It had a Reverend rather than a Rabbi, and sermons were preached in English rather than in Hebrew or Yiddish (Bermant 1969, p.55). This synagogue was organised along the lines

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1. For accounts of these splits, see Levy 1949.

2. The Jewish Echo, 14.2.75 - A Jewish Directory of 1874, discovered only recently in the Jewish National Library in Jerusalem, gives this figure. A photocopy of p.66, relating to Glasgow Jewry is reproduced in the Jewish Echo.

of the Anglo-Jewish religious institutions in London, headed by the Chief Rabbi, Dr Adler, who "moulded the community in its characteristic frame of Jewish traditionalism with English culture" (Lipman 1954, p.82). The religious life in Britain at the time lacked in scientific scholarship and in depth of Talmudic learning. This was mainly as a result of the lack of adequate training facilities for Rabbis in Britain (Lipman 1954, p.82). The result was the introduction of collared ministerial posts in London and the provinces, and one of these ministers, Reverend E.P. Phillips, was appointed for Gornhill.

It was this community of successful businessmen, thoroughly acculturated if not semi-assimilated, who in the 1880's faced a period of change with the arrival of the immigrants from Russia and Poland.

Between 1850-1902, many Jewish immigrants arrived in England, fleeing persecution in Russia and Poland. Some of them found their way to Glasgow. The Jewish population in the city grew rapidly and, although there are no exact figures, by 1897 it was estimated at 4,000 (Lipman 1954, p.102); in 1902, around 6,500 (Lipman 1954, p.102), and when the migration stopped at the end of World War I there were three different estimates, which put it between 7,000 and 10,000 (Jewish Echo, 21.4.67; ORD 1919, p.116).

These immigrants settled in the Gorbals. Their life was organised in the ghetto pattern familiar to them from Eastern Europe, yet foreign to the West End community. They were very strictly Orthodox and some of them, according to various accounts, were Talmudic scholars (Jewish Echo, 12.3.65), while yet others were merchants and semi-trained tailors. The most immediate problem

they faced was economic survival and they set about solving their problem in ways already known to them from East Europe. Some turned to the tailoring trade, entering the lowest grade of the clothing industry; others took to peddling and commercial travelling. This period marked the beginning of the "machine-made clothing industries in the West of Scotland", which was an English monopoly until the "Jews started in a small way and gradually built up organisations employing over 10,000 workers" (Dollan 1945, p.80). This trade was started by a number of families from the well-established West End Jewish Community, who set up sweat-shops in the Gorbals. The immigrants worked long hours, were very poor and, more often than not, had to accept food and clothes from charity organisations to supplement their income.

Not surprisingly, a large number of benevolent associations were set up by the West End Community to help the new immigrants. There were societies for sick visiting, for the relief of the old, an orphanage, a boot and clothing club, societies which distributed white bread and cooked meals to families that could not afford them on the Sabbath. Other societies supplied the immigrants with blankets, coal, food, clothes and money. There was even a clinic with a Mothercare section which gave free medical consultation in the period before the National Health Service became effective (the Jewish Echo, 16.3.28). It is also not surprising, in view of these special circumstances, to learn of missionary activities in the Gorbals. At the turn of the century, there were two such missions, "The Jewish Evangelical Mission" and the "Bonar Memorial Mission", which later amalgamated under the name "The United Free Church Jewish Mission", otherwise called "The Hebrew-Christian

Beth-Hamidrash" (The Glasgow Herald Year Book 1913, p.351). The latter sub-title, according to the accounts of one of the elderly members of the community, was designed to confuse the refugees into believing that this was a proper Jewish house of prayer. They conducted Bible classes, Sunday schools and an "evening school for the teaching of English to aliens" (The Glasgow Herald Year Book 1913, p.351). They also distributed food and money in return for a promise to attend what they called "The Band of Hope". According to reports from members of the community, they were not very successful in these attempts.

However, that period was not marked by economic struggles alone. The immigrants wanted to survive, but they wanted to exist as Jews, and their religious resolutions were different from those made by the West End Community. They admired the West End Jew's economic success, yet on the other hand could not accept the authority of their Anglicised minister. To them, the whole religious institution was too Anglicised and, according to one of the elder members of the community, was regarded as a Gentile institution. It is not surprising to find that they established their own small Landsmannschaft minyans in the South Side in 1881 (Daiches 1929, p.207), and from then till the beginning of the century various other small places of worship were established. These had two main features. Firstly, there were those organised around the "old country" connections as described by Herberg (1960, pp.8ff). Thus there was the Minsker minyan catering for those who came from Minsk; the Odessa minyan, catering for those who came from Odessa and there were a few other small minyans established on the same principle. Secondly, there were those

organised around a profession. Thus there was the Travellers Minyan and the Tailors Minyans. The first was mainly composed of those scholars who were not prepared to work on the Sabbath. These took to commercial travelling. Glasgow was the centre of manufacture, and the travellers used to sell merchandise around Glasgow during the day and pursued their studies after their working hours. The Tailors Minyan was, according to one of the accounts, set up by one of the West End families for the use of their employees who worked in their tailoring sweat-shops.

Socially the immigrants formed their own cultural circles and clubs. A large number of organisations and smaller literary and cultural circles, some of which still exist today, were formed at the beginning of the century in the Gorbals. Thus, in 1900 the Jewish Choral Society was formed; in 1901 the Glasgow Jewish Young Man's Institute was formed. The Workers Circle and Literary Society formed at that time coincided with the rise in support for the socialist parties in Glasgow at the turn of the century and were supported by the sweat-shop workers. Most of these associations were strongly Jewish-orientated in nature and interest and stood in direct contradiction to the English nature of the West End institution.

Living on a "cultural island", the South Side Jew had very little contact with non-Jews. In all their dealings with the receiving society, they relied very heavily on the West End English speaking congregation and the minister of Garnethill was their ambassador to the non-Jewish world (Bermant 1968, p.15). Being both socially and culturally isolated, they were protected from the cultural influences of the receiving society. This isolation, however, was a result,

not the intent of the ghetto. It was a direct result of the transplant of traditional patterns of behaviour prevalent in the Eastern European ghettos. However, even in this completely isolated social world organised around these traditional religious values, some concessions to the new environment had to be made. It is obvious that some of the religious traditions were a luxury that not many immigrants could afford. Where the hours of prayer and work clashed, quite a number of ritualistic practices gave way to economic necessity. Thus, although the immigrants were confined within the social boundaries and traditional values of the Eastern European ghetto, some accommodation to their new status had been made.

That period also marks the beginning of the Zionist movement in Glasgow. In 1891 Reverend Z.A. Maccoby addressed two meetings in Glasgow - one in Garnethill Synagogue and the other in the Standard Hall (which was the main place of worship in the South Side) - "with a view to establishing a Glasgow branch of the 'Society for Colonising Palestine by Jewish Emigrants'" (Levy 1945, p.51). There is no record of this branch, but towards the end of the century Zionism began to attract more Jews, and it became a powerful movement with the establishment of two Zionist Political Bodies - Poale-Zion in 1905 and Bnei-Mizrachi in 1918.

By the turn of the century, then, there were practically two communities in Glasgow: The West End Community of middle class successful businessmen of Western European extraction, thoroughly acculturated and not very observant, and the South Side Community, basically a working class Yiddish speaking community, strictly Orthodox Jews with a "ghetto" type of life style. The relationships

between the two communities were intricate and complex. The West End Community formed the Employers class, whereas the South Side Jews were their employees. Culturally, this was a melting of Eastern and Western cultural milieus. Socially, these two communities did not have much in common. Religiously, the turn of the century saw the rise of the "ethnic synagogue" (Herberg 1960), with the amalgamation of some of the smaller minyans. From various reports it seems that in 1887 the Garnethill Congregation, then known as the Glasgow Hebrew Congregation, received a petition to take over the South Side Minyans, and in 1885 the auxiliary synagogues became a branch of the main West End Congregation. However, in 1898 the United Synagogue of Glasgow came into existence. This body consisted of the Garnethill Congregation, the South Side Congregation - which was an offshoot of a number of smaller minyans which had amalgamated - and the Oxford Street Congregation, formed in 1899. According to some reports, this Union was a formal one, and was only effective as far as the Chief Rabbinate in London was concerned. The religious differences between the two communities were not bridged till a much later date and reappeared in the debate over establishing a religious Beth-Din in Glasgow in 1928. From the reports in the Jewish Echo of that period it is clear that the community was still split religiously. It was stated that "the first thing that Glasgow needs is a Rav, recognised by the whole community" (24.8.28).

However, this meeting between East and West occurred at a period of time when both sections of the community could benefit from the meeting. During the second half of the 19th century Glasgow was described as the city with "the most diversified industries in the Empire". It had an expanding industry and a developing trade, both

inland and overseas (Oakley 1967, pp.73, 117). There was a move towards bigger and better businesses, and the wholesale trade in the drapery business, in particular, was developing very quickly in the middle decades of the last century. The trade was usually carried through "Travellers and branch warehouses" which "supplied a wide range of textiles and clothing to all parts of Britain, while through agents they supplied markets abroad. Up to 1914 the trade seems to have expanded with no undue setbacks" (Gaskin 1958, p.374). The Jews took the opportunities open to them in trade and commerce. Thus the meeting between the West End businessmen and the South Side Jews, qualified and semi-qualified tailors and traders, saw the beginning of the mass-produced clothing industry in the West of Scotland. The Jews also joined the warehouse trade, with the West End Jews being the owners and the South Side Jews the employees and travelling agents.

This situation, however, did not last for a long time. Various loan societies, set up by the West End Community, were formed for the benefit of the "members of the Jewish faith only" (The Jewish Echo, 1.6.1928). At about the same time, the Jewish Board of Guardians, the origins of which lie with the Jewish Philanthropic Society mentioned earlier, set up a loan fund, and the beginning of the century saw a change in the character of relief in Glasgow from giving charity to lending or giving free interest loans with a view to the future. It was commented that "no one knows how many businessmen in Glasgow today owe their business to loans given without interest by the Board at some crucial time" (The Jewish Echo, 15.1.65). With the help of these loans, many Jews in the



South Side community started small businesses and shops and, with the expanding industries and commerce in Scotland, some of these started prospering and the move out of the ghetto began.

It has been noted elsewhere that the Jewish factory worker was "a man of one generation! neither the son nor the father of workers" (Herberg 1960, p.10). Indeed ghettos in Western societies continue to exist only so long as new waves of migration continue arriving and as long as the immigrants are in the lowest position of the economic ladder. The Gorbals was no different. As soon as large scale migration stopped by 1905, a new type of migration, away from the ghetto, started and with it the process of "leap frogging" from one neighbourhood to another, always to one which was somewhat higher in status than the former.

It has been noted elsewhere that one of the most distinctive features of the Jewish community in Britain is "the extremely rapid process of embourgeoisment by which Jews succeeded in raising their social and economic position above any other immigrant group and, indeed, surpassed the rate of change in the social composition of British society" (Seliktar 1974). In Glasgow, with the aid of these interest-free loans, the process was even more rapid and in many cases accomplished within one generation.

With the break away from the ghetto, the social isolation was no longer so complete and although, to a large extent, the Jews who moved to Pollokshields, Shawlands and Langside<sup>(1)</sup> preserved their traditional pattern of life, the process of acculturation was well

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1. See Map Page 57.

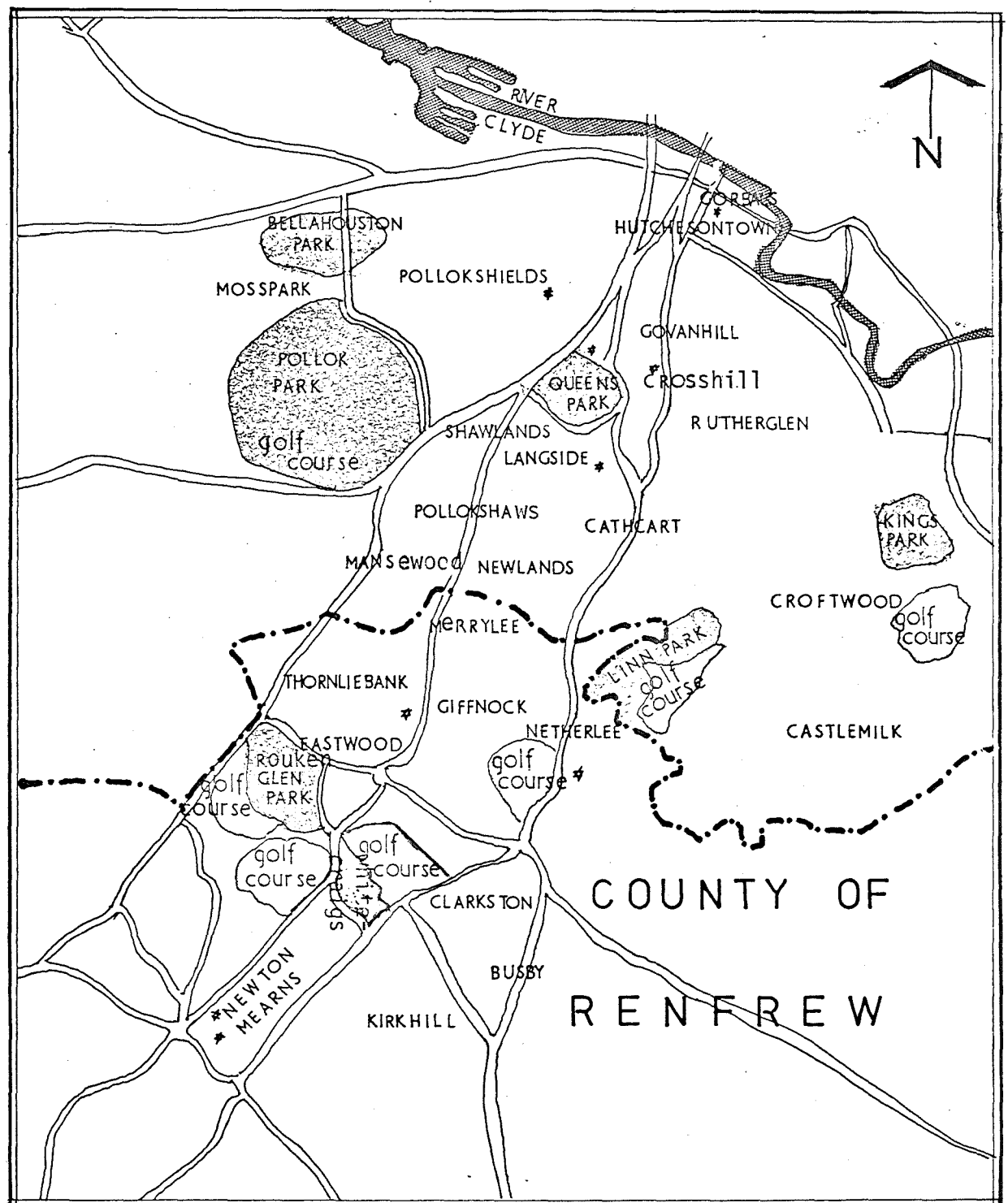
MAP 1: GLASGOW SOUTH OF THE RIVER CLYDE

Source of Map: Ordnance Survey of Great Britain

One Inch to One Mile

(Seventh Series) 1965,

Sheet 60



under way.

Those who left the ghetto were mainly successful businessmen and mainly engaged in retailing clothing and linen. Some of the younger generation went to University and became respectable doctors and lawyers. On their road to success, they left behind the life style of the ghetto, and with it they also left a large number of traditions which symbolised their foreignness and stood in the way of their success and social mobility. They established synagogues in Queens Park (1906 - Hashanah 1958,p.55), Langside (1912) and Pollokshields (1970); but as early as 1928, the first issue of the "Jewish Echo" included a long article entitled "Empty Synagogues" which, amongst other things, proclaimed that "people are generally becoming less religious" (6.1.28). Thus, on their road to success, these first and second generation Jews eliminated some of the cultural differences that isolated them from the general community. It is also significant that about this time, 1931, the New Synagogue, part of the Reform Movement, first held services in a private house in Pollokshields (Hashanah 1958, p.49).

Located in better neighbourhoods, they proceeded to copy the structure of the general community and established a multitude of institutions parallel to those of the non-Jewish community. It was during this time that the first attempts at establishing a Jewish day school were made (The Jewish Echo, 20.1.28). It was about this time that the Jewish Lad's Brigade and the first Jewish Boy Scout Troop were established (Jewish Echo, 1.6.28; 8.6.28; 22.6.28). The Jewish Guides, Cubs and Brownies groups were a somewhat later development (Hashanah 1959, p.73). It was about this time that the Glasgow Jewish Physical Culture Club and a Jewish football team by

the name of "OXFORD STAR" were established (The Jewish Echo 29.6.68). The development of these separate institutions was not always out of choice, as is evidenced by the Jewish Chess Club formed in May 1926. A report of the activities of the club in the Jewish Echo carried this statement: "It was felt at that time that there were sufficient Jewish players in Glasgow to promote a club of their own, more especially as it appeared that certain chess clubs in Glasgow do not welcome Jewish players. Indeed one club went so far as to insert a clause in their constitution barring Jews" (the Jewish Echo, 17.2.28).

Alongside the development of clubs and organisations which are more typical of non-Jewish than of Jewish culture (various uniformed associations and sports clubs), it is at this stage that the Zionist associations started to assume a central position in the Glasgow community. In the period between the two wars no less than 20 various Zionist groups came into existence in Glasgow. The Glasgow Zionist Organisation, still very active today, by 1928 already had a press committee, Hebrew classes, a dramatic club, literary society, and was engaged in a large number of activities.<sup>(1)</sup> The Joint Palestine Appeal (now the Joint Israel Appeal), the Jewish National Fund and the Women's International Zionist Organisation, all bodies which are still operating today, were established around 1927 (Hashanah 1958, pp.83-87, 97, 102-107).

The type of associations established during that period reflect very accurately the trends towards and away from the general community operating in these new "Gilded Ghettos". Within these

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1. See the various Jewish Echo issues of 1928, April and May issues in particular.

neighbourhoods social life was carried on almost exclusively with other Jews and, although they were no longer so completely isolated from outside influences as their parents, the social distance between them and the general community was still great. However, the type of associations, although Jewish orientated, reflect the interests of a very acculturated community, whose tastes were no longer so completely anchored in Jewish traditions or values.

These associations served to reaffirm mutual sentiments and strengthen communal bonds, which in turn supported the structure. Religion was still an important unifying force in the South Side community, but to a much lesser extent than it was to their parents in the Gorbals, and it was at this stage of communal development that the conflict over establishing a local religious court occurred. It is also about this time that the Talmud Torah (Jewish Hebrew and Biblical school organising classes for children after school hours) advertised an urgent appeal to the Glasgow Jewish Community, as contributions to the organisation were very poor (Jewish Echo 14.9.28). At about the same time (14.12.28) South Portland Synagogue (established in 1901) was in severe financial difficulties. Some explained this by the "remarkable stream of emigration prevalent amongst the more or less well-to-do citizens of the Jewish Community" (Jewish Echo, 21.12.28). It was claimed that it is the richest members of the Synagogue who moved to the Southern suburbs and, as a result, new synagogues were consecrated and old ones were neglected. Others put the blame on the Rabbis and disagreements between conveners of the various synagogues who put off members of the community. In addition to these disagreements in particular synagogues, the

West End and South Side differences continued, and grew into a prolonged contest between the two. According to C.Bermant, the rise of the new generation brought about this change. The children of the immigrants, educated in Glasgow, socially and geographically mobile, with a University education, did not regard the West End congregation and their Minister as their representatives. With the growth of the South Side Community and its social and economic advancement, Queens Park on the South Side "felt that it was now the top community" and its minister felt that he was Top Rabbi (Bermant 1969, p.56). This contest mainly engaged the clergy, and there were periods of quiet intrigues "broken by open war" (Bermant 1968, p.16) to which local laymen and even the Chief Rabbi were brought in as "peacemakers". The laymen of the community did not participate in this conflict since, by the end of World War II, the social and cultural boundaries between the two communities became blurred and, with no further immigration into Glasgow, the communities became somewhat more integrated and homogeneous with the disappearance of the Yiddish speaking element. Thus the estrangement from the synagogue was not only a result of the general trend in the community at large.

The move southwards continued in the 1930's. In 1933 the Giffnock and Newlands congregation and, about that time, Netherlee and Clarkston congregations were formed.

During the second World War, there is no evidence of a large-scale migration into Glasgow. Some Polish Jewish soldiers arrived in Glasgow, and a few hundreds of refugees, but most of them did not settle in the city.

After the Second World War, the second and third generation

descendants of the Jewish East European immigrants continued the race for success. Many were by-now able to join inherited family businesses, while others went to university and were attracted to occupations which were new to Jews (various engineering professions, Bermant 1968, p.13). These occupations and other business contacts attracted some of them to seek status and social rewards within the general community rather than within the narrow confines of the ethnic group. All these paved the way for increased participation in the society at large. Furthermore, raised in a thoroughly acculturated Judaism, they continued to modify their religious patterns in the direction of greater conformity with those of the middle class, whose ranks they joined without conflict.

The suburbs to which they have most recently moved, mainly Whitecraigs and Newton Mearns, are a status asset and reflect the great speed with which they have advanced.

Thus the Jewish community, in its short years of existence, has come a long way from the ghetto and has been very significantly transformed in the process. It is this part of the community, whose members settled in Newton Mearns and who are much less isolated from the general community than their parents or grandparents, that the present study is centred around.

A P P E N D I X   C

THE JEWISH ORGANISATIONS CHART - APRIL 1976



aa. Religious

Synagogues:

Garnethill Hebrew Congregation  
Queens Park Hebrew Congregation  
Langside Hebrew Congregation  
Crosshill Hebrew Congregation  
The Great Central Synagogue\*\*  
Pollokshields Chevra Kadisha Hebrew Congregation  
Giffnock and Newlands Hebrew Congregation  
Netherlee and Clarkston Hebrew Congregation  
Newton Mearns and District Hebrew Congregation  
Glasgow New Synagogue\*\*\*

Others:

The Glasgow Beth-Din  
The Glasgow Jewish Board of Shechita  
The Glasgow Jewish Sabbath Observance Organisation  
The Lubanitch Organisation  
The Kosher Meals Service  
United Synagogues Council

b. General Purpose Organisations

The Glasgow Representative Council

c. Educational Organisations

Calderwood Lodge - the Jewish Day School  
Glasgow Board of Jewish Education  
and Talmud Torah  
Glasgow Yeshivah  
Hebrew College

d. Social and Cultural Organisations

The Jewish Young Wives and Mothers Club  
The Over 35's Group  
The Twenty Past Group  
The Friendship Club  
The 40's Club  
The Thistle Club  
Senior Citizens Club  
The Garnethill Functions Club  
Lodge Montefiore)  
Lodge Shalom ) Masonic Lodges  
The Glasgow Jewish Institute  
The Glasgow Jewish Choral Society  
The Tradition Folk Club  
Avrum Greenbaum Players  
The Glasgow Jewish Art Club

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\*This list was compiled of groups mentioned in the Jewish Echo.

\*\*Closed, awaiting demolition. This is the last synagogue left in Gorbals.

\*\*\*This is the only congregation belonging to the Reform movement, which interprets the Bible in accordance with the spirit and needs of the present generation.

The Glasgow Jewish Literary Society  
St Mungo Bridge Club  
Kenmuir Bridge Club  
The Glasgow Jewish Study Group  
The New Literary Society  
The Glasgow Jewish Graduate Club  
Glasgow Jewish Student Society  
The Glasgow Jewish-Christian Association  
Maccabi  
Wingate Football Group  
The Jewish Youth Study Group  
The Bonnyton Golf Club

e. Zionist Organisations

Federation of Zionist Youth  
Jewish National Fund  
Joint Israel Appeal  
Glasgow Zionist Organisation  
Women's International Zionist Organisation:

1. Central WIZO
2. Dimona WIZO
3. Business and Professional WIZO
4. Edith Eder WIZO
5. Renfrewshire WIZO
6. Western WIZO
7. Henrietta Szold WIZO
8. Aviv WIZO
9. Rosa Wollstein WIZO
10. WIZO Group 10

Bnei Akiva  
Habonim  
The Jewish Agency  
Edith Wolfson Mizrachi  
Scottish-Israel Friendship League  
Friends of the Technion Society  
Society for Technical Development in Israel  
Friends of the Hebrew University  
Children and Youth Aliya  
Tarbut Hebrew Group  
Aliyah Club  
Kibbutz Group  
Israel Club

f. Charitable and Welfare Associations

The Glasgow Jewish Welfare Board  
Old Age Home for Scotland  
Jewish Hospital and Sick Visiting Association  
Glasgow Jewish Blind Society  
Jewish Association for the Mentally Handicapped  
Jewish Group for Cancer Research  
Jewish Auxiliary Group for Cancer Research  
Glasgow Association for the Welfare of the Disabled

g. Uniformed Organisations

Jewish Lads Brigade  
Jewish Scouts, Guides, Brownies and Cubs Groups (7 groups)  
Association of Jewish Ex-Servicemen and Women  
Glasgow Jewish Branch of the British Legion

h. Communication<sup>1</sup>

The Jewish Echo  
HaMardar\*

i. Restaurants

Freed's Kosher Restaurant

This list is by no means exhaustive. There are probably a dozen other small groups which were not mentioned in the Jewish Echo pages.

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\*A journal appearing occasionally, published by the Union of Jewish Students - Northern Region.

A P P E N D I X   D

NEWTON MEARNS - A DESCRIPTIVE ACCOUNT

APPENDIX D: NEWTON MEARNs - A DESCRIPTIVE ACCOUNT

"Fairrest of Scotland's thousand parishes, neither  
Highland nor Lowland, but undulating...like the sea  
in sunset after a day of storms - yes, Heaven's bless-  
ing be upon thee, thou art indeed beautiful as of old"

Christopher North (in McCallum 1962,  
p.393)

Auld-farrant folk complain of it - this sprawl  
Of brick, concrete and tiles on ilka hand,  
This fouth of wee laigh villas, and  
Red-tappit bungaloes, and all  
This surgery of roads with alien names...

"A surgeon's wark?" an auld Mearns man exclaims,  
"Ca' it a butcher's wark; that's the richt word!  
They've ta'en the bonnie land of Mearns and scored  
And hacked it a' in pieces sma';  
And there it lies noo like a flesher's stall,  
Red, ruinous and raw!"

"Mearns", by A.Boyd Scott

Before regionalisation (1975), Newton Mearns was part of the  
First District of the County of Renfrew. More specifically, it  
formed part of the Parish of Mearns. Originally, it was a village  
situated around Mearns Cross (Scott 1939).

Before 1930, housing development in the area was very limited.  
However, between 1930 and 1939 almost 1,600 houses were built,  
1,300 of them by private builders (McCallum 1962, p.391). The  
main development took place in and near the village. These houses  
were described as being "of particularly good standard" (McCallum  
1962, p.391). According to one of the planning engineers of  
Mactaggart & Mickel Ltd, the main builders of the area, these houses  
were large and included "maid bedrooms and garages when very few  
people had cars. It was the less rich man's Pollokshields, and  
it had followed on from there - carried on in that vein". Indeed,

it was stated that Newton Mearns became "the most sought after residential suburb of Glasgow" (McCallum 1962, p.391). During and after the war there was very little development in the area. Parts of Broom Estate<sup>(1)</sup> were built during that period and the houses, due to shortage of building material, were said to have been of somewhat "Inferior quality, to the pre-war houses" (planning engineer, Nov. 1974). However, by the mid 1950's the development of the area continued, and this time it was said that "houses were going back to the older standard".

The population of Newton Mearns was estimated at about 14,000 in 1973, by the secretary of the First District of Renfrewshire. The Assessors' Rolls include some 3,600 privately owned houses under the name of Newton Mearns. There is a small council estate in the area, housing the residents of the old village. This estate was established after World War II and is situated on part of the site of the old village south to Mearns Cross (between Barrhead Road and St Vigean's Avenue). There is also a small old age pensioners' scheme, "Crookfur Homes", for workers of the cotton and linen industry, set up by their employers.<sup>(2)</sup>

A Brochure introducing Newton Mearns starts with the following statement: "Newton Mearns, as any resident will tell you, is one of the most exclusive addresses in the West of Scotland" (The Newton Mearns & Whitecraigs Committee of the Cancer Research Campaign 1971, p.3). Indeed, the external appearance of the suburb conveys that impression very clearly. Most of the houses are detached and semi-detached bungalows, painted white with red

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1. See map facing the title page of Vol.I. Broom Estate forms the central part of Newton Mearns between Broom Road and Broomburn Drive.
  2. These two estates were excluded from the present study.

roofs. The front gardens are very nice and neat with well maintained lawns, flowers and trees. Some of the houses have a little pond and various ornaments and statues. Some of the streets seem to be sinking in greenery and are full of trees. The back gardens are usually bigger than the front gardens and in many cases have swings and other playground facilities for children. This is, perhaps, in order to keep the children off the streets. Indeed, children are very rarely seen playing on the pavement or in the front gardens. They are also not seen walking to or from school. They are driven to school even if they live in close proximity to it. Almost all the houses have a garage, and many families maintain two or more cars. Public transport is mostly used by the 'daily', whose pay usually includes bus fares. It is indeed difficult to meet people in the streets. Pedestrian movement is almost non-existent in the area. Strangers who cannot find their way have to enter the nearest house to ask for directions. The only place where the residents of the area can be seen is at the new shopping precinct at Mearns Cross, in the small coffee house in particular.

Apart from being a status-conferring suburb, Newton Mearns has very little to offer socially. Apart from the library, a bowling club (both at Mearns Cross) and Crookfur Pavilion (where various slimming and dancing classes and some sports activities are maintained), no other recreational or social facilities exist in the suburb. There are no pubs, and the residents usually drive south to the Mallettsheugh or north to the Macdonald Hotel, for a drink, the former, said to be "the only place where any social mixing occurs". Some youth associations operate in the area, but they are all part of the church activities.<sup>(1)</sup>

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1. There are 4 parishes of the Church of Scotland in the area: Newton Mearns, Kirkhill, Maxwell and Broom. There is one Roman Catholic church in Barrhead Road (St Cadoc's), and an Evangelical Church (the Maple Evangelical Church). There are also 2 synagogues.

During the 1950's, as reported by the Ministers, Jews were not sold houses in the area. One of the Ministers stated: "When Mactaggart Mickel offered their houses in Broom Estate for sale, that was when the late ... was alive. He wouldn't sell a house to a Jewish person. He is dead now, but the point is that they had no control as to who they were sold afterwards". Another Minister added "However, his son is not so prejudiced, so we are not so worried about it". Today no such restrictive measures can be said to operate.

On the institutional level, there is cooperation between the Ministers and the Rabbis in the area. When the premises of the Newton Mearns Orthodox Synagogue were destroyed by fire (in 1973), the congregation was offered the use of the Church Hall at Mearns Cross, which they are still using for services and various other activities. The building of the new Synagogue is beset various financial problems and is not yet completed.

In addition, various Jewish speakers are invited to address the Christian congregations in the area, and some Jewish children, according to the Ministers, frequent meetings of the groups set up by the churches. One of the Ministers who stated that "It is disgusting that they (the Jews) should have to set up their own golf club", and that "It isn't for a Jewish person to get into the tennis clubs", attempted at establishing a tennis club which will be mixed in membership. He did not seem to be successful.

There are three schools in Newton Mearns, two state schools and a private preparatory school. In addition, there is a primary (Crookfur Primary School) and a secondary school (Eastwood High School) at Eastwood. However, according to the Third Statistical



Account, "Many children travel to fee paying schools in Glasgow" (McCallum 1962, p.389).

Some Ministers and one of the Rabbis, discussing the everyday ordinary problems that the people in the area have, mentioned the type of problems usually associated with big urban centres. They complained that they were not trained to deal with problems such as marital difficulties or nervous breakdowns which they "have been accustomed to dealing with for quite a long time". Many have commented on the material competition, "keeping up with the Joneses" aspect of life in Newton Mearns, while the Jews, according to one of them, were more concerned with "keeping up with the Cohens".

The main problem, however, was "to try and build some community feeling...Most of the people's interests don't lie in this area. They only live here, and if they come together it is most certainly because of taxation. They get together because rates are going up, but that is all".

With lack of facilities for recreational and social life, Newton Mearns is a dormitory suburb, "a place without a soul". Without friends and relations in the area or nearby, Newton Mearns can be a very lonely place to live in.

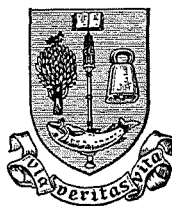
A P P E N D I X   E

THE INTERVIEW SCHEDULES

1.   THE JEWISH INTERVIEW SCHEDULE -  
     WHITE SHEETS
2.   THE NON-JEWISH INTERVIEW SCHEDULE -  
     BLUE SHEETS

THE JEWISH INTERVIEW SCHEDULE

UNIVERSITY OF GLASGOW



DEPARTMENT OF SOCIOLOGY

**CONFIDENTIAL**

*THE INFORMATION OBTAINED IN THIS  
SCHEDULE IS TREATED AS STRICTLY  
CONFIDENTIAL. THE DATA, WHICH WILL  
REMAIN ANONYMOUS, WILL BE USED  
FOR STATISTICAL PURPOSES.*

DATE:        /        /1973

RESPONDENT NUMBER

--	--	--	--	--

INTERVIEWER NO:.....

NAME .....

ADDRESS.....

.....

INTERVIEW STARTED.....a.m./p.m.

INTERVIEW ENDED.....a.m./p.m.

This is a study of community and inter-community relations. This means that it is a study of the relations between Jews and Jews and between Jews and non-Jews in this neighbourhood. We are mainly interested in the kind of relationships and friends you have with Jews and non-Jews, what is it you do in your free time, and how do the people in this neighbourhood live and get along together. This is not a test, we are only trying to find out how people live, think and feel about different things. Therefore there are no "right" or "wrong", "correct" or "incorrect" answers.

As I have already told you, whatever you are going to say is treated strictly confidentially. Nowhere on this schedule will you find your name. You are identified by a number; and the information is going to be punched on cards, and fed into the computer. The results will come out in statistical forms (such as percentages) and nobody can identify you personally through this schedule, you can speak freely and say whatever you feel.

I would like to start with some questions about yourself and the neighbourhood in which you are living at present.

- 1 For how many years have you lived in this neighbourhood?

Born here

\_\_\_\_\_ years

- (a) Where did you (or your parents) live just prior to moving to this neighbourhood?

\_\_\_\_\_  
IF GLASGOW, SPECIFY AREA

- 2 In general, how satisfied would you say you are with your life in this neighbourhood?

Very satisfied  
Reasonably satisfied  
Neither satisfied  
nor dissatisfied  
Rather dissatisfied  
Very dissatisfied  
D.K.

1  
2  
3  
4  
5  
6

- (a) What makes you feel this way?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

- 3 If you were talking to a newcomer, what would you tell him were the good or attractive things in this neighbourhood?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

- 4 And what are some of the reasons why this neighbourhood might not be such a good place to live in?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

5 Are you married?

Single  
Married  
Widowed  
Divorced  
Separated

1  
2  
3  
4  
5

6 Have you any children?

Yes  
No

1  
2

(a) How many? \_\_\_\_\_

7 Have you any relations living with you, such as parents, in-laws, cousins, etc?

Yes  
No

1  
2

(a) How many? \_\_\_\_\_  
(b) How are they related to you?  
\_\_\_\_\_

8 So altogether how many people are living in this household?

\_\_\_\_\_

That is: You \_\_\_\_\_ Your husband/wife \_\_\_\_\_

Children \_\_\_\_\_ Relations \_\_\_\_\_

Others \_\_\_\_\_

specify

9 Could you tell me your religion?

Protestant  
Catholic  
Jew by birth  
Proselyte  
Other \_\_\_\_\_

1  
2  
3  
4  
5

specify

Let us turn now to some questions about your leisure time interests and activities.

- 10 What sort of activity do you enjoy most in your leisure time (free time)?

IF MORE THAN ONE MENTIONED:

- (a) of these, which one do you enjoy the most?

- 11 Are you particularly interested in any kind of sport?

Yes  
No

1  
2 (go to Q.12  
P.4)

- (a) Which one do you consider your most favourite sport?

- (b) Do you participate yourself (play it), watch it on T.V., or/and watch it in person?

Play it  
Watch on T.V.  
Watch in person  
Both 2 and 3

1) (go to Q.  
2) 12 P.4 )  
3  
4

- (c) When you go to watch \_\_\_\_\_, do you usually go alone, or with some other people?

Alone  
With others

(go to Q.12  
1 P.4)  
2

- (d) Who are these people? (i.e. relatives, friends, neighbours, etc.) (e) How frequently did you go with each of these during the past year?

Category	Abt. once a week	2-3 times a month	once a mth.	less oft.
1. _____	1	2	3	4
2. _____	1	2	3	4
3. _____	1	2	3	3

- (f) What would you say is the religion of most of these people?



12 Do you have any hobbies or do you collect anything?

Yes  
No

2 (Go to Q.13 P.5)

(a) What is your hobby? \_\_\_\_\_

(b) Does your hobby involve the active participation of other people (other than spouse and children)?

Yes  
No

1  
2 (GO TO Q.13 P.5)

(c) Who are these people? (relatives, friends, neighbours)

(d) What would you say is the religion of most of these persons?

- 13 Are there any games of cards (such as bridge, poker, etc.) or other games (chess, etc.) that you have played either occasionally or frequently during the past year?

Yes  
No

1  
2

(a) Which ones?

(b) How frequently did you play each of these during the past year?

<u>Games</u>	<u>2-3 times a week</u>	<u>about once a week</u>	<u>2-3 times a month</u>	<u>once a month</u>	<u>less often</u>
1. _____	1	2	3	4	5
2. _____	1	2	3	4	5
3. _____	1	2	3	4	5

(c) Who are the people you generally play these games with? (relatives, friends, neighbours, etc)

(d) How frequently did you play with each of these during the past year?

<u>Category</u>	<u>2-3 times a week</u>	<u>about once a week</u>	<u>2-3 times a month</u>	<u>once a month</u>	<u>less often than that</u>
1. _____	1	2	3	4	5
2. _____	1	2	3	4	5
3. _____	1	2	3	4	5

(e) What would you say is the religion of most of these persons?

\_\_\_\_\_

- 14 Do you have a garden?

Yes  
No

1  
2 (Go to Q.15 P.6)

(a) About how many hours per week would you say you spend working in the garden?

\_\_\_\_\_ hours per week  
none, has a gardener

1

15 Do you ever have visitors at your home in the evening?

Yes

No

1

2(go to Q.16  
P.7)

(a) How frequently did you have any visitors  
(including people who just dropped in for  
a coffee or a chat) at your home during the  
past year? Was it

About 2-3 times  
a week

About once a week

2-3 times a month

Once a month

Less often than that

1

2

3

4

5

(b) Who are these  
people?(i.e.  
relatives,  
friends, neigh-  
bours, etc.)

(c) How frequently did you have  
each of these during the  
past year?

Category	2-3 times a week	About once a week	2-3 times a month	Once a month	Less often
1. _____	1	2	3	4	5
2. _____	1	2	3	4	5
3. _____	1	2	3	4	5
4. _____	1	2	3	4	5

(d) What would you say is the religion of most  
of these people?

\_\_\_\_\_

16 During the past year, how frequently have you visited other people in their homes in the evening?

About 2-3 times a week  
 About once a week  
 2-3 times a month  
 Once a month  
 Less often than that  
 None

1  
2  
3  
4  
5  
6

(a) Who were these people? (relatives, friends, neighbours, etc.)

(b) How frequently did you visit each of these?

Category	2-3 times a week	About once a week	2-3 times a month	Once a month	Less often
1. _____	1	2	3	4	5
2. _____	1	2	3	4	5
3. _____	1	2	3	4	5
4. _____	1	2	3	4	5

(c) What would you say is the religion of most of these people?

17 Are you interested in music?

Yes  
No

1  
2

(a) What kind of music do you like most?

18 How many times during the past year have you attended each of the following?

(SHOW CARD NO. 1 TO RESPONDENT)

Plays \_\_\_\_\_ times during the past year  
 Musical Plays \_\_\_\_\_ times during the past year  
 Operas \_\_\_\_\_ times during the past year  
 Concerts \_\_\_\_\_ times during the past year  
 Films \_\_\_\_\_ times during the past year  
 Social dances \_\_\_\_\_ times during the past year  
 Discos \_\_\_\_\_ times during the past year  
 Pantomimes \_\_\_\_\_ times during the past year  
 Ballets \_\_\_\_\_ times during the past year  
 Dining out \_\_\_\_\_ times during the past year  
 None of the above-mentioned-----

1

19 In general, would you say that you have much, moderate, little, or no opportunity to come into contact with non-Jews?

Much  
Moderate  
Little  
None

1  
2  
3  
4

(a) Where would you say you have the greatest opportunity to come into FRIENDLY contact with non-Jews?

\_\_\_\_\_

20 Would you like to have more opportunity to come into contact with non-Jews?

Yes  
No  
Don't care  
D.K.

1  
2  
3  
4 (go to Q. 21  
P.9)

(a) Why do you feel this way?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

I would like to go over now to another set of questions.

- 21 Think of the people you are on friendly terms with at present. Are they

Only Jewish  
Mainly Jewish  
Both Jewish and non-Jewish  
Mainly non-Jewish  
Only non-Jewish

1  
2  
3  
4  
5

- 22 When you think of all the persons you are friendly with at the moment, how many of them are people you consider really close friends?

None

1 (go to Q. 42  
P. 15)

\_\_\_\_\_  
Number

- (a) Of these, how many are Jews?

\_\_\_\_\_  
(b) How long on the average have you known these Jewish friends?  
\_\_\_\_\_ years

- (c) And how many are non-Jews?

- \_\_\_\_\_  
(d) How long on the average have you known these non-Jewish friends?

\_\_\_\_\_ years

IF HAS JEWISH FRIENDS ASK Q. 23-30, OTHERWISE GO TO Q. 31, P. 11.

- 23 Now, of all the Jewish persons you consider really close friends, is there one with whom you are MOST friendly?

Yes  
No

1  
2 (go to Q. 31  
P. 11)

24 First let me ask where does this person live?

(IF GLASGOW, SPECIFY AREA) \_\_\_\_\_

(a) How long have you known this person?

\_\_\_\_\_ years

(b) Where did you meet him/her?

INTERVIEWER: CHECK HERE FOR SEX OF JEWISH  
BEST FRIEND

M  
F

1  
2

25 What do you find that you share most in common?

26 About how often do you see and talk to this friend?

(a) talk to him/her on the phone?

27 Where do you mostly meet?

(a) Is it primarily during the day or during  
the evening?

Day  
Evening  
Both equally

1  
2  
3

28 How frequently did he/she visit you in the evening at  
your house during the past year?

About 2-3 times a week  
About once a week  
2-3 times a month  
Once a month  
Less often than that  
Never

1  
2  
3  
4  
5  
6 (go to Q.30  
P.11)

29 How many other persons are generally present on these occasions?

None

1

Individuals/  
couples  
(CROSS OUT ONE)

(a) How many of these people are generally Jewish?

All

1

Most

2

About half

3

Some

4

Almost none

5

None

6

30 What are the subjects you discuss most often with your Jewish best friend?  
(SHOW CARD NO. 2 TO RESPONDENT)

Do you:

Yes

No

(a) discuss the children?

1

2

(b) discuss financial problems?

1

2

(c) discuss business matters?

1

2

(d) discuss controversial political issues

1

2

(e) discuss community problems?

1

2

(f) engage in gossip and/or small talk?

1

2

(g) discuss personal anxieties and worries?

1

2

(h) discuss intimate marital difficulties and problems?

1

2

(i) Talk about Jewish/Gentile relations?

1

2

(j) Talk about anti-Semitism?

1

2

(k) Other (specify) \_\_\_\_\_

ASK QS. 31-41 IF HAS NON-JEWISH FRIENDS. OTHERWISE, GO TO Q.42 P. 15.

31 Now, of all the non-Jewish persons you consider really close friends, is there one with whom you are most friendly?

Yes

No

1

2 (go to Q.42  
P. 15)



32 Does this person have any connection with Jewry,  
through marriage or birth, for instance?

Yes  
No

1  
2

(a) What connection?

\_\_\_\_\_

33 Where does this person live?

(IF GLASGOW, SPECIFY AREA)

(a) How long have you known him/her?

\_\_\_\_\_ Years

(b) Where did you meet him/her?

INTERVIEWER: CHECK HERE FOR SEX OF  
NON-JEWISH BEST FRIEND

M  
F

1  
2

34 What do you find that you share most in  
common?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

35 About how often do you see and talk to this person?

\_\_\_\_\_

(a) talk to him/her on the phone?

\_\_\_\_\_

36 Where do you mostly meet?

\_\_\_\_\_

(a) Is it primarily during the day or  
the evening?

Day  
Evening  
Both equally

1  
2  
3

37 During the past year how frequently did he/she visit you in the evening at your house?

About once a week  
2-3 times a month  
Once a month  
Less often than that  
Never

1  
2  
3  
4  
5 (go to Q.39  
P.14)

38 How many other persons are generally present on these occasions?

None

1 (go to Q. 39  
P.14)

---

individuals/couples  
(CROSS ONE OUT)

(a) How many of these people are generally Jewish?

All  
Most  
About half  
Some  
Almost none  
None

1  
2  
3  
4  
5  
6

39 What are the subjects you discuss most often with your non-Jewish best friend?  
(SHOW CARD NO. 2 TO RESPONDENT)

Do you:	<u>Yes</u>	<u>No</u>
(a) Discuss the children?	1	2
(b) Discuss financial problems?	1	2
(c) Discuss business matters?	1	2
(d) Discuss controversial political issues?	1	2
(e) Discuss community problems?	1	2
(f) Engage in small talk - community gossip, etc.?	1	2
(g) Discuss personal anxieties and problems?	1	2
(h) Discuss intimate marital difficulties and problems?	1	2
(i) Talk about Jewish/Gentile relations?	1	2
(j) Talk about anti-Semitism?	1	2
(k) Other _____		

40 By and large, do you feel closer to this Gentile friend or to the Jewish friend you mentioned?

Closer to Gentile  
Closer to Jewish  
Equally close to both  
Inapplicable

1  
2  
3  
4 (Go to Q.42)

(a) Why is this?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

41 To which of the two are you or would you be more inclined to turn in case of need?

Gentile friend  
Jewish friend  
Both equally  
Neither

1  
2  
3  
4

(a) Why?

---

---

---

42 If you wanted to do so, COULD you get closer socially to non-Jews than you are now?

Yes  
No  
Perhaps  
D.K.

1  
2  
3  
4 (go to Q.43  
P.16)

(a) Why don't you?

---

---

---

(Go to Q.43)

(b) What prevents you from getting closer socially to non-Jews?

---

---

---

43 Do you find that you are more comfortable being with Jews or non-Jews?

More comfortable with Jews  
More comfortable with non-Jews  
No difference

1

2

3

(a) Why are you more comfortable with Jews?

---

---

---

(b) What kind of feelings do you get when you are with non-Jews?

---

---

---

---

(c) Why do you feel this way?

---

---

---

---

44 Do you, and some of your friends form a definite circle, and visit each other's homes more or less regularly?

Yes  
No

1

2(go to Q.63  
P.22)

45 How and when was this group formed?

---

---

---

---

- 46 About how frequently does this group  
get together?
- |                        |   |
|------------------------|---|
| About 2-3 times a week | 1 |
| About once a week      | 2 |
| 2-3 times a month      | 3 |
| Once a month           | 4 |
| Less often than that   | 5 |

(a) What do you generally do  
when you get together?

\_\_\_\_\_

\_\_\_\_\_

- 47 How many persons are there altogether in this  
group, (including yourself and your spouse if  
he/she is part of it)?

INTERVIEWER: NOTE WHETHER  
RESPONDENT IS SPEAKING OF  
INDIVIDUALS OR COUPLES  
AND FILL IN NUMBERS.

Individuals \_\_\_\_\_

Couples \_\_\_\_\_

(a) What is the religion of the  
persons in this group?

All Jewish  
Most Jewish  
About half Jewish  
and half non-Jews  
Some Jewish  
None is Jewish

1  
2  
3  
4  
5 (go to Q.53  
P.19)

- 48 Were any of these Jews born non-Jews?

Yes  
No

1  
2

(a) How many? \_\_\_\_\_

- 49 Does your Jewish best friend we discussed  
belong to this circle?

Yes  
No  
Does not have a  
Jewish best friend

1  
2  
3

- 50 Regarding the Jewish members of this group,  
where do they live? (IF GLASGOW, SPECIFY NEIGHBOURHOOD)

<u>Place</u>	<u>Number of members</u>
1. _____	_____ individuals
2. _____	_____ individuals
3. _____	_____ individuals
4. _____	_____ individuals

(INSERT NUMBER OF  
MEMBERS LIVING IN THE  
SAME PLACE)

QS. 51-52 SHOULD BE ASKED ONLY OF THOSE WHO BELONG  
TO AN "ALL JEWISH" SOCIAL CIRCLE.

- 51 What do you think would be the general reaction  
of your circle of friends if someone tried to bring  
non-Jews into the circle?

---

---

---

(a) How about you personally? How would  
you feel about it?

---

---

IF CIRCLE AND SELF WOULD ACCEPT NON-JEWS, ASK:

(b) Then how do you account for the fact  
that there isn't any non-Jew in your  
circle?

---

---

---

52 Have you ever been in a ~~social circle~~ which included non-Jews?

Yes  
No

1  
2 (go to Q.63  
P.22)

(a) When and where? \_\_\_\_\_

(b) What happened to it? Why did you leave?

(Go to Q.63  
P.22)

QS. 53-55 SHOULD BE ASKED IF NON-JEWS BELONG TO THE CIRCLE

53 How many non-Jews are there in the circle?

(a) How many of these non-Jews are (count each person separately):

Husband and wife \_\_\_\_\_  
Married to Jewish persons \_\_\_\_\_

Unmarried \_\_\_\_\_

(b) Were any of these non-Jews born Jews?

Yes  
No

1  
2

(c) How many? \_\_\_\_\_

54 Does your non-Jewish best friend we discussed belong to this group?

Yes  
No  
Does not have a non-Jewish best friend

1  
2  
3



55 Regarding the non-Jewish members of this circle, where do they live? (IF GLASGOW, SPECIFY NEIGHBOURHOOD)

<u>PLACE</u>	<u>NUMBER</u>
1. _____	_____ individuals
2. _____	_____ individuals
3. _____	_____ individuals

(INSERT NUMBERS OF MEMBERS LIVING IN THE SAME PLACE)

QS.56-57 SHOULD BE ASKED OF THOSE WHO BELONG TO A CIRCLE OF FRIENDS WITH NON-JEWS AS A MINORITY

56 Do you think these non-Jews are typical or different from most non-Jews?

Typical  
Different  
D.K.

1  
2  
3

(a) In what way are they typical/different?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

57 Do you think that the Jewish members of the group feel as close to them as towards other Jewish members of the group, or do you think that the Jewish members feel less close or more close to them?

More close to them  
Less close to them  
As close to them  
D.K.

1  
2  
3

4 (go to Q.63  
P.22 )

(a) Why do you think this is so?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

( Go to Q.63  
P.22 )

QS.58-62 SHOULD BE ASKED OF THOSE WHO BELONG TO A CIRCLE  
CONSISTING OF 50% OR MORE NON-JEWS

58 How did you come to be a member of this circle?

---

---

59 How do your other Jewish friends who are not  
part of this circle feel about you belonging to it?

---

---

60 Do you think that the Gentile members of the group  
feel as close to you as to other Gentile members of the  
group, or do you think they feel closer or less close  
to you?

More close to you  
Less close to you  
As close to you  
D.K.

1  
2  
3  
4

(a) Why do you think this is so?

---

---

---

61 Do the Gentile members of the group consider you  
typical or different from most Jews?

Typical  
Different

1  
2

(a) In what way do they consider  
you typical/different?

---

---

---

62 Do you in any way feel strange at being a Jew  
among many non-Jews?

Yes  
No

1  
2 (Go to Q.63  
P.22)

(a) Why do you feel this way?

---

---

---

I would like to close this set of questions by asking you:

63 Do you think that there should be more mixing socially between Jews and non-Jews?

Yes  
No  
D.K.

1  
2  
3 (Go to Q.64  
P.23)

(a) What do you think prevents more social mixing with non-Jews?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

(b) Why do you feel this way?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

GO TO Q.64

Let us turn now to another set of questions concerning the neighbourhood in which you live.

Let us consider the 20 houses nearest to yours.

- 64 Do you happen to know how many of these houses are occupied by non-Jewish families?

Yes  
No

(a) How many? \_\_\_\_\_

- 65 If it were up to you, what proportion of the people living in these 20 houses would you like to be non-Jews?

\_\_\_\_\_ %

Don't care

(a) Why do you feel this way?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

- 66 Would you say that the neighbourhood in which you (or your parents) lived just before moving to this house was:

Much more Jewish than your present neighbourhood  
Somewhat more Jewish-----  
About the same-----  
Somewhat less Jewish-----  
Much less Jewish-----

- 67 Do you think this area is becoming a predominantly Jewish district?

Yes  
No  
D.K.

X

1  
2

←

1

←

1  
2  
3  
4  
5

1  
2  
3

I would like to ask you ~~some~~ questions about the relations that you have with your neighbours.

- 68 Are there occasions when a number of neighbours get together, say, for a neighbourhood party or a social evening or something of the sort?

Yes  
No

1  
2

- (a) Do you participate in these parties?

Yes  
No

1  
2

- (b) Do you happen to know how often does it occur?

Yes  
No

1

2 (Go to Q.69  
P.25)

- (c) How often, and what are some of these occasions?

\_\_\_\_\_

- (d) Are non-Jews as likely to take part in these occasions as are Jews?

More likely  
As likely  
Less likely  
Not taking part at all

1  
2  
3  
4

Go to Q.69  
P.25

- (e) How do you account for it?

←

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

69 Do you get together with any of your neighbours during the day (for a coffee or a chat)?; during the evening?; over the weekend?

During the day:	Yes	1
	No	2
During the evening:	Yes	1
	No	2
Weekends:	Yes	1
	No	2

IF "YES" TO ANY OF THE ABOVE ASK (a), (b) and (c); IF "NO" TO ALL THE ABOVE, GO TO (d).

(a) What do you mostly do on these occasions?

\_\_\_\_\_  
\_\_\_\_\_

(b) How many of these neighbours are Jewish?

\_\_\_\_\_

(c) How many are Gentile? \_\_\_\_\_

(d) Why not? \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

70 Are there any neighbours to whom you turn in case of need?

Yes  
No

1  
2 (Go to Q.73 P26)

(a) Does this neighbour happen to be Jewish?

Jewish  
Gentile  
Both

1  
2  
3

71 Are there any neighbours with whom you are particularly friendly?

Yes-----  
No-----

(a) How many of them are Jewish? \_\_\_\_\_

(b) How many of them are non-Jews? \_\_\_\_\_

IF HAS BOTH JEWISH AND NON-JEWISH FRIENDLY  
NEIGHBOURS ASK Q. 72. IF NO, GO TO Q.73)

72 Do you feel as close to the Gentile neighbour with whom you are particularly friendly, as you do to the Jewish one? Or do you feel closer or less close?

closer to Gentile neighbour  
closer to Jewish neighbour  
No Difference

(a) Why do you feel this way?

\_\_\_\_\_  
\_\_\_\_\_

73 Would you say that on the whole you are more friendly or less friendly with your non-Jewish neighbours than you are with your Jewish ones?

More friendly with non-Jewish  
More friendly with Jewish  
No Difference

(a) How do you account for this?

\_\_\_\_\_  
\_\_\_\_\_

\_\_\_\_\_

1  
2

1  
2  
3

1  
2  
3

(GO TO Q.74 P.26)

74 Have you had any unpleasant experiences with any of your non-Jewish neighbours? With any of your Jewish ones?

Non-Jewish neighbours: Yes----- 1  
No----- 2

(a) What, for example?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

(b) Jewish neighbours: Yes ----- 1  
No ----- 2

(c) What, for example?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

75 Would you say that the relations between Jews and non-Jews in this neighbourhood (the nearest 20 houses) are:

Very harmonious  
Fairly harmonious  
Somewhat harmonious  
Not Harmonious at all  
No relations at all  
D.K.

1  
2  
3  
4  
5  
6

76 In some parts of the country many Jews live together in a few Jewish districts. Do you think this makes relations with non-Jews:

Better  
Worse  
Makes no difference  
D.K.

1  
2  
3  
4

(Go to Q. 77 P. 28)

(a) Why?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_



I would like to ask you some questions about your employment.

77 Do you have a full-time employment?

Full time  
Part time  
Retired  
Housewife

1  
2  
3  
4

IF RETIRED ASK ABOUT LAST EMPLOYMENT

(a) What is your occupation? \_\_\_\_\_

(b) Description of occupation \_\_\_\_\_

78 Is your husband/wife employed?

Full time  
Part time  
Retired  
Housewife  
Inapplicable

1  
2  
3  
4  
5

(Go to top  
of P.29)

IF RETIRED ASK ABOUT LAST OCCUPATION

(a) What is his/her occupation? \_\_\_\_\_

(b) Description of occupation \_\_\_\_\_

IF RESPONDENT IS RETIRED ASK QS.79-82 ABOUT LAST EMPLOYMENT. IF RESPONDENT IS A HOUSEWIFE ASK QS. 79-82 ABOUT HUSBAND

79 Do you work for yourself or for someone else?

Employed by someone else

1 (Go to Q.81  
P.30)

Self employed

2

ASK WORKING WOMEN

(a) Are you working in your husband's business or do you have a business of your own?

Husband's  
Own business

1  
2

ASK MEN WITH WORKING WIVES

(a) Is your wife working for you in your business?

Yes  
No

1  
2

80 Do you have any employees?

Yes  
No

1  
2 (Go to Q.83 P.31)

(a) Are your employees

Mainly Jewish?  
Mainly non-Jewish?  
About half Jewish and  
half non-Jewish?  
D.K.

1  
2  
3 (Go to Q.83  
P.31)  
4

(b) Is it

By chance?  
Because you prefer non-  
Jewish/Jewish workers?  
Other (specify) \_\_\_\_\_

1 (Go to  
2 Q.83  
P.31)  
3

81 Is your employer Jewish?

Yes  
No

1  
2

(a) Is it

By chance?  
Because you prefer a  
Jewish employer?  
Because of the great  
number of Jewish  
employers in this trade?  
Other(specify) \_\_\_\_\_

1  
2  
3  
4

(b) Are your colleagues at work

Mainly Jewish?  
Mainly non-Jewish?  
About half Jewish  
and half non-Jewish?  
D.K.

1  
2  
3  
4

82 Do you wish to become self-employed?

Yes  
No  
D.K.

1  
2  
3

(Go to top  
of P.31)

(a) Why? \_\_\_\_\_

\_\_\_\_\_  
\_\_\_\_\_

ASK QS. 83-87 ONLY IF IN LABOUR FORCE AT PRESENT.  
IF RESPONDENT IS A HOUSEWIFE OR A RETIRED PERSON,  
SKIP TO Q.88 P.34)

83 How many people with whom you come into contact during the course of your day's work are likely to be non-Jews?

All-----  
Most-----  
About half-----  
Some-----  
None-----

1  
2  
3  
4  
5 (go to Q.88  
P.34)

(a) In what connection do you come into contact with non-Jews in your work? Is it:

As people who work for you? -----  
As people who supervise you?-----  
As fellow professionals, colleagues and workers?-----  
As business competitors?-----  
As customers and clients?-----  
As people who sell to you?-----  
Other (specify) \_\_\_\_\_

1  
2  
3  
4  
5  
6  
7

(b) With which do you have the most frequent contact?

\_\_\_\_\_  
(specify frequency)

84 Do you find during the course of your work that you are more friendly with non-Jewish workers and colleagues than you are with the Jewish ones?

More friendly with the non-Jewish  
More friendly with the Jewish  
No difference  
Inapplicable (no Jewish/non-Jewish workers)

1  
2  
3  
4 (Go to Q.85)

(a) How do you account for this?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

85 Do you ever go out with or visit any non-Jewish person you have met through your work?

Yes  
No

1  
2

(a) How many such persons have there been during the past year?

(b) How often did you do anything social with them (like going to the pictures, visiting each other's homes, having lunch together, etc.) during the past year?

(c) What kinds of things did you do with them?

(d) Are these occasions mostly connected with some business or professional function or purpose?

Yes  
No

1  
2

(e) In what way?

86 Would you prefer to have more social contacts (after working hours) than you have now with non-Jewish persons you have met through work?

Yes  
No

1  
2

(a) Why do you feel this way?

87 Do you prefer to work with Jews or with non-Jews?

With Jews

With non-Jews

No special preference

1

2

3(GO TO Q.88 P.34)

(a) Why?

I would like to go over now to a set of questions regarding your membership in organisations.

- 88 Are you at present a member of a synagogue? and what about your husband/wife, is he/she a member of a synagogue?

Respondent: Yes  
No

1  
2

Spouse: Yes  
No  
Not applicable

1  
2  
3

IF EITHER ONE IS A MEMBER, ASK (a), (b) AND Q.89. IF NEITHER IS A MEMBER, GO TO Q.90

(a) In which one, or ones? \_\_\_\_\_

(b) How long have you been a member?

\_\_\_\_\_ years

- 89 Do you or your husband/wife currently hold a post in your congregation?

Yes  
No

1  
2

(a) Which post? \_\_\_\_\_

- 90 Do you do any voluntary work for any groups, agencies, organisations, or institutions?

Yes  
No

1

2 (Go to Q.91  
P.35)

(a) for which groups?

(b) what kind of  
voluntary work  
do you do?

1. \_\_\_\_\_

\_\_\_\_\_

2. \_\_\_\_\_

\_\_\_\_\_

3. \_\_\_\_\_

\_\_\_\_\_

4. \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

- 91 Excluding those mentioned before, could you give me the names of any other groups, organisations or clubs, Jewish or non-Jewish, to which you belong? Please include any kind of groups and organisations, including study groups, professional groups, sports clubs, garden clubs, country clubs, golf clubs, etc. Also include any synagogue affiliated groups, sisterhoods and Men's clubs, etc.

<u>Name of organisation</u>	<u>(a)</u> <u>Participation</u> <u>in functions</u> <u>and meetings</u>			<u>(b)</u> <u>Office or</u> <u>Board</u> <u>Membership</u>		<u>(c)</u> <u>% members</u> <u>which are</u> <u>Jewish</u>
	<u>Most</u>	<u>Some</u>	<u>None</u>	<u>Yes</u>	<u>No</u>	
1. _____	1	2	3	1	2	_____%
2. _____	1	2	3	1	2	_____%
3. _____	1	2	3	1	2	_____%
4. _____	1	2	3	1	2	_____%
5. _____	1	2	3	1	2	_____%

Not a member in any other organisation

Now I would like to ask you about each of these groups.

- Do you participate in most, some or none of its functions?
- Do you currently hold an office or board membership in this group?
- What percentage of its membership is Jewish? (if you belong to a local branch of a non-sectarian organisation, indicate the percentage of Jews in your own local branch).

INTERVIEWER: DO NOT ASK FOR PERCENTAGE FOR GROUPS THAT ARE OBVIOUSLY JEWISH.

IF RESPONDENT IS NOT A MEMBER IN ANY ORGANISATION (CHECK ALSO Q.90 P.34) SKIP TO Q.97 P.39.  
IF HE IS AFFILIATED TO ANY ORGANISATION (CHECK Q.90) GO TO Q.92.



IF RESPONDENT BELONGS TO ONLY ONE ORGANISATION GO TO

- 92 Considering all of your various group affiliations, whether Jewish or non-Sectarian, which one or ones in particular do you find most satisfying?

---

---

(a) What makes it/them so satisfying?

---

---

---

IF RESPONDENT BELONGS TO ONLY ONE NON-SECTARIAN ORGANISATION, ASK Q.93. IF BELONGS TO MORE THAN ONE SKIP TO Q.94. IF DOES NOT BELONG TO ANY NON-SECTARIAN ORGANISATION, GO TO Q.95.

- 93 How friendly would you say are your contacts with non-Jews in

\_\_\_\_\_?  
name of non-sectarian organisation

---

(a) What do you think accounts for this?

---

---

---

Go to Q.95  
P.37.

94 In which organisation would you say you have the most friendly contact with non-Jews? \_\_\_\_\_

None-----1

(a) What do you think makes for the greater friendliness you experience with non-Jews in this organisation?

\_\_\_\_\_  
\_\_\_\_\_  
:

(b) Do most other Jewish members of the organisation share your feelings about the friendliness of non-Jews in this organisation?

Yes-----1  
No-----

(c) Why not? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

95 How, in your opinion, do most Jews feel about belonging to non-Jewish organisations? Would you say they:

Strongly approve  
Moderately approve  
Indifferent  
Disapprove  
Strongly disapprove  
D.K.

1  
2  
3  
4  
5  
6 (GO TO Q.96 P.38)

(a) Why do you think so?

\_\_\_\_\_  
\_\_\_\_\_

96 Do you think that the members of the Jewish community will approve or disapprove of non-Jews trying to enter Jewish organisations?

Approve  
Disapprove  
Wouldn't care

1  
2  
3

(a) Why do you think so?

---

---

(b) How about you personally. Would you approve or disapprove of non-Jews trying to enter Jewish organisations?

Approve  
Disapprove  
Don't care

1  
2  
3

(c) Why do you feel this way?

---

---

Now let us turn to some questions about your own family and how you feel about intermarriage.

97 Are your parents alive?

Father	Yes-----	1
	No-----	2
Mother	Yes-----	1
	No-----	2

IF BOTH OR EITHER ALIVE ASK (a) & (b).  
IF NOT, GO TO Q.98

(a) How frequently during the past year did he/  
she/they visit you in this house?

Almost every day	1
Once a week	2
2-3 times a month	3
Once a month	4
Less often than that	5

(b) How frequently did you visit him/her/  
them during the past year?

Almost every day	1
Once a week	2
2-3 times a month	3
Once a month	4
Less often than that	5

98 How often during the past year did any of your  
other relatives visit you in this house?

Almost every day	1
Once a week	2
2-3 times a month	3
Once a month	4
Less often than that	5

(a) And how often during the past year did you  
visit any other relatives of yours?

Almost every day	1
Once a week	2
2-3 times a month	3
Once a month	4
Less often than that	5

IF RESPONDENT IS MARRIED ASK Q.99-103.  
OTHERWISE SKIP TO Q.104.P.41.

99 Could you tell me your wife's (husband's) religion?

Protestant	1
Catholic	2
Jew by birth	3
Proselyte	4
Other	5

(specify)

IF RESPONDENT IS A PROSELYTE OR MARRIED TO A NON-JEW  
OR A PROSELYTE ASK QS. 100-103. OTHERWISE SKIP TO Q. 104

100 Where did you meet your husband/wife?

\_\_\_\_\_

(a) What was your age then? \_\_\_\_\_

101 What was your parents' reaction to your decision  
to get married? Did they try to do anything  
about it?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

(a) How did your friends react?

\_\_\_\_\_

\_\_\_\_\_

(b) What about today? Have your parents'  
feelings remained the same or have  
they changed?

The same  
Changed

1  
2

(c) How have they changed?

\_\_\_\_\_

\_\_\_\_\_

(d) Why have they changed?

\_\_\_\_\_

\_\_\_\_\_

IF THE NON-JEW IS NOT CONVERTED, ASK Q. 102

102 Does your husband/wife plan to convert to the Jewish  
faith?

Yes  
No

1  
2

(a) Will he/she do it through the  
reformed or through an orthodox  
synagogue?

Reformed  
Orthodox

1 } Go to  
2 } Q. 104

(b) Why not? \_\_\_\_\_

\_\_\_\_\_

IF THE NON-JEW IS NOT CONVERTED, AND DOES NOT PLAN TO CONVERT, ASK Q.103

- 103 How do you raise your children? Are they being raised as Jews or Christians?

Jews  
Christians  
No religion  
Has no children

1  
2  
3  
4

IF RESPONDENT HAS ANY CHILDREN, ASK Qs. 104-111.  
IF NO, GO TO Q. 112 P.44

- 104 I would like to fill in this form about each of your children

Children\*

		1	2	3	4	5	6
AGE	Write in						
SEX	Male	1	1	1	1	1	1
	Female	2	2	2	2	2	2
Had Bar-mitzvah	Yes	1	1	1	1	1	1
	No	2	2	2	2	2	2
Intending to have Bar-Mitzvah	Yes	1	1	1	1	1	1
	No	2	2	2	2	2	2
Attending Hebrew classes now	Yes	1	1	1	1	1	1
	No	2	2	2	2	2	2
Attended Hebrew classes in the past	Yes	1	1	1	1	1	1
	No	2	2	2	2	2	2
Belongs to Jewish organisations/ clubs now	Yes	1	1	1	1	1	1
	No	2	2	2	2	2	2
Did belong to Jewish organisations/clubs in the past	Yes	1	1	1	1	1	1
	No	2	2	2	2	2	2
Living in this house	Yes	1	1	1	1	1	1
	No	2	2	2	2	2	2

\* ORDER THE CHILDREN FROM ELDEST TO YOUNGEST.

105 Are any of your children married?

Yes  
No

1  
2 (Go to Q.107  
P.43)

(a) Where do they live? (b) Is his/her wife/  
husband

1. _____	Jewish	1
	Non-Jewish	2
2. _____	Jewish	1
	Non-Jewish	2
3. _____	Jewish	1
	Non-Jewish	2
4. _____	Jewish	1
	Non-Jewish	2

IF ANY CHILD IS MARRIED TO A NON-JEW, ASK  
Q.106. OTHERWISE SKIP TO Q.107.

106 What were your feelings when the marriage  
took place?

\_\_\_\_\_  
\_\_\_\_\_

(a) What about today, have your feelings  
changed or have they remained the same?

Changed  
The same

1  
2

(b) How have they changed?

\_\_\_\_\_

(c) Why have they changed?

\_\_\_\_\_

(d) Did any of them convert?

Yes  
No  
In process  
of conver-  
sion now

1  
2 (go to Note  
above Q.107)

3

(e) Who was/is it? The

Jew  
Non-Jew

1  
2

ASK Q.107-III OF RESPONDENTS WITH ANY  
UNMARRIED CHILDREN.

107 How would you feel if your child were to marry a  
non-Jew?

(a) Why would you feel this way?

---

---

---

(b) What would you do?

---

---

---

108 Do you think your child might marry a non-Jew?

Yes  
No  
Possibly  
D.K.

1  
2  
3  
4

109 If your child were to marry a non-Jew, would the  
religion of the non-Jew matter?

Yes  
No

1  
2

(a) How and why?

---

---

110 Would it make any difference to you if the non-Jew  
converted?

Yes  
No

1  
2

(a) In what way? \_\_\_\_\_

---

---

(b) Why not? \_\_\_\_\_

---

---

(Go to Q.III  
P.44)



111 What if your child were the one who wanted to convert?

---

---

---

112 Can you give any reasons why inter-marriage can be a good thing?

---

---

---

None

I

113 Can you give any reasons for opposing intermarriage?

---

---

---

None

I

114 Are any of your close relations married to anyone who was not born Jewish?

Yes  
No

1  
2 (go to Q.115  
P.46)

(a) I would like to fill in the following information about each of those relatives.

Jewish relatives  
who are inter-  
married

		1	2	3	4
a. How is he related to you?	Write in				
b. What is the sex of the Jewish person?	M F	1 2	1 2	1 2	1 2
c. What religion was the non-Jewish person?	Write in				
d. How did you feel about it?	Write in				
e. Did either one convert?	Yes No	1 2	1 2	1 2	1 2
f. Which one?	The Jew The non-Jew	1 2	1 2	1 2	1 2
g. Do they have any children?	Yes No	1 2	1 2	1 2	1 2
h. How are they being brought up?	As Jews As Christians No religion D.K. Inapplicable (children too small)	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5	1 2 3 4 5

Now I would like to turn to some questions about your religious practices and traditions.

115 (a) Do you have the Shabbath candles lit in your home on Friday night?

Yes  
No

1  
2

(a<sub>1</sub>) And how about your parents, when they were about your age. Did they have the Shabbath candles lit at home on Friday night?

Yes  
No

1  
2

(b) Do you fast on Yom-Kippur?

Yes  
No

1  
2

(b<sub>1</sub>) And how about your parents, when they were about your age. Did they fast on Yom-Kippur?

Yes  
No

1  
2

(c) Do you eat only Kosher food at home?

Yes  
No

1  
2

(c<sub>1</sub>) And how about your parents?

Yes  
No

1  
2

(d) Do you eat bacon or ham outside your home?

Yes  
No

1  
2

(d<sub>1</sub>) And how about your parents?

Yes  
No

1  
2

(e) Do you keep separate meat and milk dishes in your home?

Yes  
No

1  
2

(e<sub>1</sub>) And how about your parents?

Yes  
No

1  
2

(f) Do you eat non-Kosher food outside your home?

Yes  
No

1  
2

(f<sub>1</sub>) And how about your parents?

Yes  
No

1  
2

IF R. IS A HOUSEWIFE ASK ONLY (g) ABOUT HER HUSBAND.

(g) Do you work on the Shabbath?

Yes  
No

1  
2

(g<sub>1</sub>) How about your parents?

Yes  
No

1  
2

(h) Do you travel on the Shabbath?

Yes  
No

1  
2

(h<sub>1</sub>) How about your parents?

Yes  
No

1  
2

(i) Do you light candles on Chanukah?

Yes  
No

1  
2

(i<sub>1</sub>) How about your parents?

Yes  
No

1  
2

(j) Do you observe the Passover festival?

Yes  
No

1  
2

(j<sub>1</sub>) How about your parents?

Yes  
No

1  
2

116 How often do you attend synagogue?

\_\_\_\_\_

(a) How about your Father/Mother (ASK ABOUT PARENT OF THE SAME SEX AS R.). When he (she) was about your age, how often did he/she attend synagogue?

\_\_\_\_\_

117 Did you have any Jewish education?

Yes  
No

(a) How many years of instruction did you have?

\_\_\_\_\_

(b) What were your ages then?

\_\_\_\_\_

(c) How many hours of instruction did you have per week?

\_\_\_\_\_

MALES ONLY

118 Were you Bar-Mitzvah?

Yes  
No

119 Have you ever been to Israel?

Yes  
No

(a) When was it? \_\_\_\_\_ (give year)

(b) For how long? \_\_\_\_\_

120 Do you have any special desire to visit Israel?

Yes  
No

(a) Why? \_\_\_\_\_

\_\_\_\_\_

1  
2

1  
2

1  
2

(Go to Q.121)

1  
2 (Go to Q.121)

121 If the Arab nations should succeed in carrying out their threat to destroy israel, would you feel a very deep, some, or no personal sense of loss?

Very deep  
Some  
No

1  
2  
3

(a) Why would you feel this way?

---

---

---

Now let us talk in general about relations between Jews and non-Jews here in Newton Mearns/Whitecraigs.

- 122 Have you or other members of your immediate family had any personal experience with anti-Semitism in recent years, whether here or elsewhere?

Yes  
No

1  
2

- (a) Was this experienced frequently or occasionally?

Frequently  
Occasionally

1  
2

- (b) Did most, some, or none of these experiences occur in Newton Mearns/Whitecraigs?

Most  
Some  
One  
None

1  
2  
3  
4

- (c) Please describe what you consider the most severe anti-Semitic experience that happened to you or any of your immediate family.

---

---

---

---

- (d) Where did it happen? 

---

- 123 Have you heard of any other anti-Semitic incidents that may have occurred in Newton Mearns/Whitecraigs?

Yes  
No

1  
2

- (a) How many? 

---

- (b) What were they? 

---

- 124 Do you know of any other kind of discrimination being practised against Jews by Gentiles in Glasgow?

Yes  
No

1  
2

(Go to top of P.50)

- (a) What, for example?

---

---

We know that you cannot have an exact answer to the next few questions, but we would like you to make a rough estimate relying on your experience and on what you have heard from others.

- 125 What proportion of non-Jews in Newton Mearns/Whitecraigs do you think would be willing to invite Jews socially into their homes?

\_\_\_\_\_ %

D.K.

I

- (a) What proportion of Jews in Newton Mearns/Whitecraigs do you think would be willing to invite non-Jews socially into their homes?

\_\_\_\_\_ %

D.K.

I

- 126 What proportion of non-Jews in Newton Mearns/Whitecraigs would agree with the following statements:

- (a) The trouble with Jewish businessmen is that they are so shrewd and tricky that other people don't have a fair chance in competition.

\_\_\_\_\_ % would agree

D.K.

I

- (b) The trouble with letting Jews into a nice neighbourhood is that sooner or later they spoil it for other people.

\_\_\_\_\_ % would agree

D.K.

I

- (c) Persecution of Jews would be largely eliminated if the Jews would make really sincere efforts to rid themselves of harmful and offensive faults.

\_\_\_\_\_ % would agree

D.K.

I

127 What proportion would you estimate do the Jews form of the total Newton Mearns/Whitecraigs population of today?

\_\_\_\_\_ %

(a) What proportion do you think they will form in 10 years from now?

\_\_\_\_\_ %

(b) Why?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

128 Have you ever felt embarrassed at the behaviour of Jews in public places either here or elsewhere?

Yes-----

No -----

(a) Where did you have your most embarrassing experience?

\_\_\_\_\_

(b) What was it? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

(c) How much do these situations bother you?

Bother me a great deal

Bother me a fair amount

Bother me a little

Don't bother me at all

130 129 What in your opinion are some of the main reasons why Gentiles are sometimes hostile towards Jews?

\_\_\_\_\_

\_\_\_\_\_

(a) Do you think that there is anything about the behaviour of the Jews which contributes to anti-Semitism?

Yes

No

(b) What? \_\_\_\_\_

\_\_\_\_\_

1

2

1

2

3

4

1

2 (Go to Q. 130)



- 130 I am going to read a number of statements to you which have occasionally been made in contrasting Jews with other people. I'd like to know your reactions to each. Tell me whether you agree or disagree with the statement.

SHOW CARD NO. 3 TO RESPONDENT.

	<u>Agree</u>	<u>Disagree</u>	<u>No Opinion</u>
(a) Jews tend to be more clever than most other people	1	2	3
(b) Jews tend to be more money minded than most other people	1	2	3
(c) Jews tend to be more ambitious than most other people	1	2	3
(d) Jews tend to be more aggressive than most other people	1	2	3
(e) Jews tend to be more interested in education than most other people	1	2	3
(f) Jews tend to be shrewder businessmen than most other people	1	2	3
(g) Jews tend to be intellectually superior to most other people	1	2	3

- 131 Here are a few more, which compare non-Jews with Jews. Do you agree or disagree with each statement?

INTERVIEWER: SHOW CARD NO. 4 TO RESPONDENT

	<u>Agree</u>	<u>Disagree</u>	<u>No Opinion</u>
(a) Non-Jews tend to be more religious than Jews	1	2	3
(b) Non-Jews tend to drink more than Jews	1	2	3
(c) Non-Jewish families tend to be less closely knit than Jewish families	1	2	3
(d) Non-Jews tend to fight physically more than Jews do.	1	2	3
(e) Non-Jews are more inclined to go in for sports as leisure time activity than Jews do.	1	2	3
(f) Non-Jews tend to be more loose sexually than Jews	1	2	3

I would like to ask a few more questions about what you think makes a good Jew.

- 132 First let me ask you, in your opinion, for a Jew to be considered a good Jew, which of the following must he do? Which are desirable but not essential? Which have no bearing on whether or not he is considered a good Jew? Which must he not do?

(SHOW CARD NO. 5 TO RESPONDENT).

	<u>Must do</u>	<u>Desirable but not Essential</u>	<u>Have no Bearing</u>	<u>Must not Do</u>
(a) Accept his being a Jew and not try to hide it	1	2	3	4
(b) Contribute to Jewish philanthropies	1	2	3	4
(c) Support Israel	1	2	3	4
(d) Support Zionism	1	2	3	4
(e) Support all humanitarian causes	1	2	3	4
(f) Belong to Jewish organisations	1	2	3	4
(g) Belong to a synagogue	1	2	3	4
(h) Attend weekly services	1	2	3	4
(i) Attend services on high holidays	1	2	3	4
(j) Lead an ethical and moral life	1	2	3	4
(k) Observe the dietary laws	1	2	3	4
(l) Be well versed in Jewish history and culture	1	2	3	4
(m) Know the fundamentals of Judaism	1	2	3	4
(n) Have mostly Jewish friends	1	2	3	4
(o) Promote the use of Yiddish	1	2	3	4
(p) Gain respect of Christian neighbours	1	2	3	4
(q) Give Jewish candidates for political office preference	1	2	3	4
(r) Promote civic betterment and improvement in the community	1	2	3	4
(s) Help the underprivileged to improve their lot	1	2	3	4
(t) Marry within the Jewish faith	1	2	3	4

133 If anyone asked you "What is a Jew?" how would you explain it to him?

---

---

---

134 Finally, let me ask you some questions about yourself.

135 Where were you born? (Name of city if in U.K.; name of neighbourhood if in Glasgow; name of community and country if born abroad).

IF 'ABROAD'

(a) At what age did you first arrive in this country? (U.K.) \_\_\_\_\_

135 Where was your husband/wife born? (Name or city if U.K.; name of neighbourhood if in Glasgow; name of community and country if born abroad).

IF 'ABROAD'

(a) At what age did he/she first arrive in this country? (U.K.) \_\_\_\_\_

136 Where were your parents born?

Mother \_\_\_\_\_

Father \_\_\_\_\_

IF MOTHER BORN IN U.K.

(a) Where were your maternal grandparents born?

Grandmother \_\_\_\_\_

Grandfather \_\_\_\_\_

IF IN U.K.

(b) Does this grandparent come from German-Jewish or East European culture?

Grandmother \_\_\_\_\_

Grandfather \_\_\_\_\_

IF FATHER BORN IN U.K.

(c) Where were your paternal grandparents born?

Grandmother \_\_\_\_\_

Grandfather \_\_\_\_\_

IF IN U.K.

(d) Does this grandparent come from German-Jewish or East European culture?

Grandmother \_\_\_\_\_

Grandfather \_\_\_\_\_

137 In what city, or community, were you primarily reared?  
(IF GLASGOW, SPECIFY AREA).

138 What was the composition of the neighbourhood or neighbourhoods your family resided in while you were growing up? How many persons residing there were non-Jews?

All  
Most  
About half  
Some  
None

1  
2  
3  
4  
5

139 When you were growing up, how many of the close personal friends of your parents were non-Jews?

All  
Most  
About half  
Some  
None

1  
2  
3  
4  
5

140 When you were a teenager, how many of your closer friends were non-Jews?

All  
Most  
About half  
Some  
None

1  
2  
3  
4  
5

141 When you were a teenager, did you go out with non-Jewish boys/girls?  
(ASK OF OPPOSITE SEX TO R.)

Yes  
No

1  
2

(a) Did any of these relationships ever become serious?

Yes  
No

1  
2

(b) What happened to it?

\_\_\_\_\_  
\_\_\_\_\_

142 What size of family did you come from? How many brothers and sisters did you have?

Brothers \_\_\_\_\_

Sisters \_\_\_\_\_

(a) How about your husband/wife? How many brothers and sisters did he/she have?

Brothers \_\_\_\_\_

Sisters \_\_\_\_\_

14.3 How many years of formal education did you have?

\_\_\_\_\_

(a) What about your husband/wife, how many years of formal education did he/she have?

\_\_\_\_\_

(b) What about your father?

\_\_\_\_\_

(c) And your mother?

\_\_\_\_\_

144 Did you have any college or university degree?

Yes

No

1

2

(a) What was the highest degree you received?

\_\_\_\_\_

145 Did your husband/wife have any college or university degree?

Yes

No

1

2

(a) What was the highest degree he/she received?

\_\_\_\_\_

146 Could you give me your age?

20-29

30-39

40-49

50-59

60-69

70 +

1

2

3

4

5

6

THANK YOU VERY MUCH FOR YOUR  
COOPERATION.

INTERVIEWER: PLEASE RECORD THE FOLLOWING:

A SEX OF RESPONDENT

M-----	1
F-----	2

B IS THERE A MEZUZAH ON THE DOOR?

No-----	1
External Door	2
Between the two doors	3
Inside the house	4

C COMMENTS.

THE NON-JEWISH INTERVIEW SCHEDULE



UNIVERSITY OF GLASGOW



DEPARTMENT OF SOCIOLOGY

**CONFIDENTIAL**

*THE INFORMATION OBTAINED IN THIS  
SCHEDULE IS TREATED AS STRICTLY  
CONFIDENTIAL. THE DATA, WHICH WILL  
REMAIN ANONYMOUS, WILL BE USED  
FOR STATISTICAL PURPOSES.*

DATE:        /        /1973

RESPONDENT NUMBER

--	--	--	--	--

INTERVIEWER NO:.....

NAME .....

ADDRESS.....

.....

INTERVIEW STARTED.....a.m./p.m.

INTERVIEW ENDED.....a.m./p.m.

This is a study of community and inter-community relations. This means that it is a study of the relations between different groups of people. We are mainly interested in the kinds of relationships and friends you have, what is it you do in your free time, and how the people in this neighbourhood live and get along together. So we are mainly interested in the relations people have with members of other groups, and in this neighbourhood, that is particularly the relations people have with members of the Jewish group.

This is not a test, we are only trying to find out how people live, think and feel about different things. Therefore there are no "right" or "wrong", "correct" or "incorrect" answers.

As I have already told you, whatever you are going to say is treated strictly confidentially. Nowhere on this schedule will you find your name. You are identified by a number; and the information is going to be punched on cards, and fed into the computer. The results will come out in statistical forms (such as percentages) and nobody can identify you personally through this schedule, you can speak freely and say whatever you feel.

I would like to start with some questions about yourself and the neighbourhood in which you are living at present.

1 For how many years have you lived in this neighbourhood?

Born here

\_\_\_\_\_ years

(a) Where did you (or your parents) live just prior to moving to this neighbourhood?

IF GLASGOW, SPECIFY AREA

2 Are you married?

Single  
Married  
Widowed  
Divorced  
Separated

1  
2  
3  
4  
5

3 Have you any children?

Yes  
No

1  
2

(a) How many? \_\_\_\_\_

4 Have you any relatives living with you, such as parents, in-laws, cousins, etc?

Yes  
No

1  
2

(a) How many? \_\_\_\_\_

(b) How are they related to you?

5 So altogether, how many people are living in this household?

That is: You: \_\_\_\_\_ Your husband/wife: \_\_\_\_\_

Children: \_\_\_\_\_ Relations: \_\_\_\_\_

Others: \_\_\_\_\_

SPECIFY

6 Could you tell me your religion?

Church of  
Scotland  
Catholic  
Jew  
Other

1  
2  
3  
4

SPECIFY

- 7 In general, how satisfied would you say you are with your life in this neighbourhood? Are you:

Very satisfied  
Reasonably satisfied  
Neither satisfied  
nor dissatisfied  
Rather dissatisfied  
Very dissatisfied  
D.K.

1  
2  
3  
4  
5  
6

(a) What makes you feel this way?

---

---

---

- 8 If you were talking to a newcomer, what would you tell him were the good and attractive things in this neighbourhood?

---

---

---

- 9 And what are some of the reasons why this neighbourhood might not be such a good place to live in?

---

---

---

---

- 10 In recent years, Newton Mearns/Whitecraigs has experienced a great deal of growth and change. On the whole, do you feel that this growth and change has been good or bad for Newton Mearns/Whitecraigs?

Good  
Bad  
Neither  
Both  
D.K.

1  
2  
3  
4  
5

(a) What do you like about the growth of the community?

---

---

---

(b) What do you dislike about it?

---

---

---

- 11 As you have probably noticed (OR: "As you have mentioned", if Respondent mentioned the Jews), some of the newcomers to this neighbourhood have been Jewish. Insofar as you have seen or heard, what are these Jewish newcomers like?

---

---

---

(a) Is there anything (else) you particularly like or dislike about them?

---

---

---

(b) Did they have any particular effect on the community?

Yes  
No

1  
2 (go to Q.12)

(c) What? \_\_\_\_\_

---

---



Let us consider for a moment the 20 houses nearest to yours.

- 12 Do you happen to know how many of these houses are occupied by Jewish families?

Yes  
No

(a) How many? \_\_\_\_\_

- 13 If it were up to you, what proportion of the people living in these houses would you like to be Jewish?

\_\_\_\_\_ %

Don't care

(a) Why do you feel this way?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

I would like to ask you some questions about the relations that you have with your neighbours.

- 14 Are there occasions when a number of neighbours get together say, for a neighbourhood party, or a social evening or something of the sort?

Yes  
No

(a) How often does it occur? \_\_\_\_\_

(b) What are some of these occasions?

\_\_\_\_\_

(c) Are Jews invited to these parties?

Yes  
No  
D.K.

(d) How do you account for it?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

1  
2



1



1  
2

1 | Go to  
2 | Q.15  
3 |



15. Do you get together with any of your neighbours during the day (for a coffee or a chat)?; during the evening?; over the weekend?

During the day: Yes  
No

1  
2

During the evening: Yes  
No

1  
2

Weekends Yes  
No

1  
2

IF 'YES' TO ANY OF THE ABOVE, ASK (a) and (b).  
IF 'NO' TO ALL THE ABOVE, GO TO (c).

(a) What do you mostly do on these occasions?

(b) How many of these neighbours are Jewish?

(c) Why Not?

16. Are there any neighbours to whom you turn in case of need?

Yes  
No

1  
2

(a) Could you tell me the religion of this neighbour?

17. Are there any neighbours with whom you are particularly friendly?

Yes  
No

1  
2

(go to Q.18)

(a) How many of them are Jewish?

(b) And how many other particularly friendly neighbours do you have?

- 18 Would you say that on the whole you are more friendly or less friendly with your Jewish neighbours than you are with your other neighbours?

More friendly with Jewish  
More friendly with other neighbours  
No difference

1  
2  
3

(a) How do you account for that?

---

---

---

- 19 Have you had any unpleasant experiences with any of your Jewish neighbours? With any of your other neighbours?

Jewish neighbours: Yes  
No

1  
2

(a) What, for example?

---

---

(b) With other neighbours: Yes  
No

←  
2 (go to Q.20)

(c) What, for example?

---

---



Let us turn now to some questions about your leisure-time activities and interests.

- 20 What sort of activity do you enjoy most in your leisure time?

IF MORE THAN ONE MENTIONED:

- (a) Of these, which one do you enjoy the most?

- 21 Are you particularly interested in any kind of sport?

Yes  
No

1  
2 (go to Q.22)

- (a) Which one do you consider your favourite sport?

- (b) Do you participate yourself (play it), watch it on T.V. and/or watch it in person?

Play it  
Watch on T.V.  
Watch in person  
Both 2, 3.

1  
2 ] (go to Q.22)  
3  
4

- (c) When you go to watch \_\_\_\_\_, do you  
name of sports

usually go alone or with other people?

Alone  
With others

1 (go to Q.22)  
2

- (d) Who are these people?  
(i.e. relatives, friends,  
neighbours, etc.)

- (e) How frequently did  
you go with each of  
these during the past  
year?

Category

About 2-3 Once  
once times a Less  
a week a mth. month often

1. _____	1	2	3	4
2. _____	1	2	3	4
3. _____	1	2	3	4

- (f) What would you say is the religion of most of these people?

22 Do you have any hobbies, or do you collect anything?

Yes  
No

1  
2

(a) What is your hobby?

(b) Does your hobby involve the participation of other people (other than spouse and children)?

Yes  
No

1  
2

(c) Who are these people? (i.e. relatives, friends, neighbours, etc.)

(d) What would you say is the religion of most of these people?

23 Are there any games of cards (such as Bridge, Poker, etc.) or other games (chess, etc.) that you have played either occasionally or frequently during the past year?

Yes  
No

1  
2

(go to Q.24)

(a) Which ones?

(b) How frequently did you play each of these during the past year?

Game	About once a week	2-3 times a month	Once a month	Less often
------	-------------------	-------------------	--------------	------------

1. \_\_\_\_\_

1 2 3 4

2. \_\_\_\_\_

1 2 3 4

3. \_\_\_\_\_

1 2 3 4

(c) Who are the people you generally play these games with? (relatives, friends, neighbours, etc.)

(d) How frequently did you play with each of these during the past year?

Category	About once a week	2-3 times a month	Once a month	Less often
----------	-------------------	-------------------	--------------	------------

1. \_\_\_\_\_

1 2 3 4

2. \_\_\_\_\_

1 2 3 4

3. \_\_\_\_\_

1 2 3 4

(e) What would you say is the religion of most of these persons?

24 Do you have a garden?

Yes  
No

1  
2

(a) About how many hours per week would you say you spend working in the garden?

None, has a gardener

1

\_\_\_\_\_ hours per week

25 Do you ever have visitors at your home in the evening?

Yes-----

1

No-----

2 (go to Q.26)

(a) How frequently did you have any visitors (including people who just dropped in for coffee or a chat), at your house during the past year? Was it:

2-3 times a week

1

About once a week

2

2-3 times a month

3

Once a month

4

Less often than that

5

(b) Who are these people? (relatives, friends, neighbours, etc.)

(c) How frequently did you have each of these during the past year?

Category	2-3 times a week	About once a week	2-3 times a mth.	Once a mth.	Less often
1. _____	1	2	3	4	5
2. _____	1	2	3	4	5
3. _____	1	2	3	4	5
4. _____	1	2	3	4	5

(d) What would you say is the religion of most of these people?

\_\_\_\_\_

- 26 During the past year, how frequently have you visited other people in their homes in the evening?

2-3 times a week  
About once a week  
2-3 times a month  
Once a month  
Less often than that  
None

1  
2  
3  
4  
5  
6

(a) Who are these people? (relatives, friends, neighbours, etc.)

(b) How frequently did you visit each of these?

Category	2-3 times a week	About once a week	2-3 times a mth.	Once a mth.	Less often
1. _____	1	2	3	4	5
2. _____	1	2	3	4	5
3. _____	1	2	3	4	5
4. _____	1	2	3	4	5

(c) What would you say is the religion of most of these people?  
\_\_\_\_\_

- 27 Are you interested in music?

Yes-----  
No-----

1  
2

(a) What kind of music do you like the most?  
\_\_\_\_\_

- 28 How many times during the past year have you attended each of the following?

INTERVIEWER: SHOW CARD NO. 1 TO RESPONDENT.

Plays \_\_\_\_\_ times during the past year  
Musical Plays \_\_\_\_\_ times during the past year  
Operas \_\_\_\_\_ times during the past year  
Concerts \_\_\_\_\_ times during the past year  
Films \_\_\_\_\_ times during the past year  
Social dances \_\_\_\_\_ times during the past year  
Discos \_\_\_\_\_ times during the past year  
Pantomimes \_\_\_\_\_ times during the past year  
Ballet \_\_\_\_\_ times during the past year  
Dining out \_\_\_\_\_ times during the past year  
None of the above mentioned-----

1



29 In general, would you say that you have much, moderate, little or no opportunity to come into contact with Jewish persons?

Much  
Moderate  
Little  
No opportunity

1  
2  
3  
4

(a) Where would you say you have the greatest opportunity to come into FRIENDLY contact with Jewish persons?

30 Would you like to have more opportunity to come into contact with Jews?

Yes  
No  
Don't care  
D.K.

1  
2  
3  
4

(go to Q.31)

(a) Why do you feel this way?

I would like to go over to another set of questions.

- 31 Think of all the people you are on friendly terms with at present. Are any of them Jewish?

None  
Very few  
Some  
Most  
All

1  
2  
3  
4  
5

- 32 When you think of the persons you are friendly with at the moment, how many of them are persons you consider really close friends?

None

1 (go to Q.51  
P.18 )

number

- (a) Of these, how many are Jewish?

- (b) How long on the average have you known these Jewish friends?

- (c) And how long on the average have you known these other friends of yours? (those who are not Jewish)

IF HAS JEWISH FRIENDS ASK QS. 33-40.  
OTHERWISE GO TO Q.41 P.14)

- 33 Now, of all the Jewish persons you consider really close friends, is there one with whom you are MOST friendly?

Yes  
No

1  
2 (go to Q.41  
P.14)

34 First let me ask, where does this person live?

\_\_\_\_\_  
IF GLASGOW, SPECIFY NEIGHBOURHOOD

(a) How long have you known him/her?

\_\_\_\_\_  
(b) Where did you meet him/her?

\_\_\_\_\_  
INTERVIEWER: CHECK HERE FOR SEX OF JEWISH BEST FRIEND

M  
F

1  
2

35 What do you find that you share most in common?

\_\_\_\_\_  
36 About how often do you see and talk to this friend?

\_\_\_\_\_  
(a) Talk to him/her on the phone?

\_\_\_\_\_  
37 Where do you mostly meet?

\_\_\_\_\_  
(a) Is it primarily during the day or during the evening?

Day  
Evening  
Both equally

1  
2  
3

38 How frequently did he/she visit you in the evening, in your house, during the past year?

About once a week  
2-3 times a month  
Once a month  
Less often than that  
Never

1  
2  
3  
4  
5 (go to Q.40)

39 How many other persons are generally present on these occasions?

None

Individuals/  
couples  
(CROSS ONE OUT)

(a) How many of these other persons are generally Jewish?

All  
Most  
About half  
Some  
Almost none  
None

1  
2  
3  
4  
5  
6

40 What are the subjects you discuss most often with your Jewish best friend? (SHOW CARD No. 2 TO RESPONDENT).

Do you:

Yes No

- |   |   |   |
|---|---|---|
| (a) discuss the children?                               | 1 | 2 |
| (b) discuss financial problems?                         | 1 | 2 |
| (c) discuss business matters?                           | 1 | 2 |
| (d) discuss controversial political issues?             | 1 | 2 |
| (e) discuss community problems?                         | 1 | 2 |
| (f) engage in gossip and/or small talk?                 | 1 | 2 |
| (g) discuss personal anxieties and worries?             | 1 | 2 |
| (h) discuss intimate marital difficulties and problems? | 1 | 2 |
| (i) talk about Jewish-Gentile relations?                | 1 | 2 |
| (j) talk about anti-Semitism?                           | 1 | 2 |
| (k) other (specify):                                    |   |   |

ASK QS. 41-48 IF HAS GENTILE CLOSE FRIENDS, OTHERWISE GO TO Q.51 P. 18

41 Now, of all the other persons (who are not Jewish) you consider really close friends, is there one with whom you are most friendly?

Yes  
No

1  
2 (go to Q.51  
P. 18)



42 Where does this person live?

\_\_\_\_\_  
IF GLASGOW, SPECIFY NEIGHBOURHOOD

(a) How long have you known him/her?

\_\_\_\_\_  
(b) Where did you meet him/her?

\_\_\_\_\_  
INTERVIEWER: CHECK HERE FOR SEX OF  
GENTILE BEST FRIEND.

M-----  
F-----

1  
2

43 What do you find that you share most in common?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
44 About how often do you see and talk to this friend?  
(a) Talk to him/her on the phone?

45. Where do you mostly meet?

(a) Is it primarily during the day or the evening?

Day	1
Evening	2
Both equally	3

46 During the past year, how frequently did he/she visit you in the evening in your house?

About once a week	1
2-3 times a month	2
Once a month	3
Less often than that	4
Never	5 (go to Q.48)

47 How many other persons are generally present on these occasions?

None	1 (go to Q.48)
------	----------------

individuals/couples  
(CROSS ONE OUT)

(a) How many of these persons are generally Jewish?

All	1
Most	2
About half	3
Some	4
Almost none	5
None	6

48 What are the subjects you discuss most often with this best friend? (SHOW CARD No. 2 TO RESPONDENT).

Do you:	<u>Yes</u>	<u>No</u>
(a) discuss the children?	1	2
(b) discuss financial problems?	1	2
(c) discuss business matters?	1	2
(d) discuss controversial political issues?	1	2
(e) discuss community problems?	1	2
(f) engage in gossip and/or small talk?	1	2
(g) discuss personal anxieties and worries?	1	2
(h) discuss intimate marital difficulties and problems?	1	2
(i) talk about Jewish-Gentile relations?	1	2
(j) talk about anti-Semitism?	1	2
(k) other (specify) _____		

ASK QS. 49-50 ONLY IF HAS BOTH JEWISH AND GENTILE BEST FRIENDS. OTHERWISE GO TO Q. 51 P.18)

49 By and large, do you feel closer to this Jewish friend or the other friend you have mentioned?

Closer to Jewish friend. 1  
 Closer to Gentile friend 2  
 Equally close to both 3

(a) Why is this? \_\_\_\_\_  
 \_\_\_\_\_  
 \_\_\_\_\_

50 To which of the two are you or would you be more inclined to turn in case of need?

Jewish friend 1  
 Gentile friend 2  
 Both equally 3  
 Neither 4

(a) Why? \_\_\_\_\_  
 \_\_\_\_\_

51 If you wanted to do so, COULD you get even closer socially to Jews than you are now?

Yes  
No  
Perhaps  
D.K.

1  
2  
3  
4 (go to Q.52)

(a) Why don't you?

---

---

---

(b) What prevents you from getting closer socially to Jews?

---

---

---

52 Do you find that you are more comfortable being with Jews, or with other persons who are not Jewish?

More comfortable with Jews  
More comfortable with Gentiles  
No difference

1  
2  
3 (go to Q.53)

(a) Why are you more comfortable with persons who are not Jewish?

---

---

---

(b) What kinds of feelings do you get when you are with Jews?

---

---

---

→ (Go to Q.53)

(c) Why do you feel this way?

---

---

---

53 Do you and some of your friends form a definite circle and visit each other's homes more or less regularly?

Yes-----  
No-----

1  
2 (go to Q.62  
P.21)

54 How and when was this group formed?

\_\_\_\_\_  
\_\_\_\_\_

55 About how frequently does this group get together?

About once a week  
2-3 times a month  
Once a month  
Less often than that

1  
2  
3  
4

(a) What do you generally do when you get together?

\_\_\_\_\_

56 How many persons are there altogether in this group (including yourself and spouse if he/she is part of it)?

INTERVIEWER:  
NOTE WHETHER RESPONDENT  
IS SPEAKING OF INDIVIDUALS  
OR COUPLES, AND FILL IN  
NUMBERS.

Individuals: \_\_\_\_\_

Couples: \_\_\_\_\_

(a) What is the religion of the persons in this group?

\_\_\_\_\_

Q.57-59 SHOULD BE ASKED IF THERE ARE ANY JEWS IN THE GROUP

57 Does your Jewish best friend we discussed belong to this circle?

Yes-----  
No-----  
Does not have a Jewish  
best friend

1  
2  
3



- 58 Regarding the Jewish members of this group, where do they live?

<u>Place</u>	<u>Number</u>	
1. _____	_____	INSERT NUMBER OF MEMBERS LIVING IN THE SAME PLACE
2. _____	_____	
3. _____	_____	

- 59 Do you think these Jews are typical or different from most Jews?

Typical  
Different  
D.K.

1  
2  
3

(a) In what ways are they typical/different?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

ASK QS. 60-61 IF THERE ARE GENTILES  
IN THE CIRCLE

- 60 Does your (other) best friend (who is not Jewish) we discussed before belong to this circle?

Yes  
No  
Does not have a  
Gentile best  
friend

1  
2  
3

- 61 Regarding the (other) members of this circle (those who are not Jewish), where do they live?

<u>Place</u>	<u>Number</u>	
1. _____	_____	INSERT NUMBER OF MEMBERS LIVING IN THE SAME PLACE
2. _____	_____	
3. _____	_____	
4. _____	_____	

I would like to ask you some questions about your employment.

62 Do you have a full time employment?

Full time  
Part time  
Retired  
Housewife

1  
2  
3  
4

IF RETIRED ASK ABOUT LAST EMPLOYMENT

(a) What is your occupation?

\_\_\_\_\_

(b) Description of occupation:

\_\_\_\_\_

\_\_\_\_\_

63 Is your husband/wife employed?

Full time  
Part time  
Retired  
Housewife  
Inapplicable (does not have a spouse)

1  
2  
3  
4  
5

(go to  
Q.64)

IF RETIRED ASK ABOUT LAST EMPLOYMENT

(a) What is his/her occupation?

\_\_\_\_\_

(b) Description of occupation:

\_\_\_\_\_

\_\_\_\_\_

IF RESPONDENT IS RETIRED ASK QS. 64-67 ABOUT LAST EMPLOYMENT. IF RESPONDENT IS A HOUSEWIFE, ASK QS. 64-67 ABOUT HER HUSBAND'S EMPLOYMENT

64 Do you work for yourself or for someone else?

Employed by someone else

1 (go to Q.66  
P.23)

Self employed

2

ASK WORKING WOMEN

(a) Do you have a business of your own or are you working in your husband's business?

Husband's  
Own business

1  
2

ASK MEN WITH WORKING WIVES

(b) Is your wife working for you in your business?

Yes-----  
No-----

1  
2

65 Do you have any employees?

Yes-----  
No-----

1  
2 (go to Q.68  
P.24)

(a) Are your employees:

Only Jewish  
Mainly Jewish  
Only non-Jewish  
Mainly non-Jewish  
About half are Jewish  
D.K.

1  
2  
3  
4  
5  
6 (go to Q.68  
P.24)

(b) Is it:

By chance?  
Because you prefer Jewish/  
non-Jewish workers?  
Other (specify) \_\_\_\_\_

1  
2

(Go to Q.68  
P.24)



66 Is your employer Jewish?

Yes----- 1  
No----- 2

(a) Is it

By chance?----- 1  
Because you prefer a  
Jewish employer?----- 2  
Because of the large number  
of Jewish employers in  
this field?----- 3  
Other(specify)-----  
-----  
-----

(b) Are any of your colleagues at work Jewish?

Yes----- 1  
No----- 2 →

(c) How many?

All----- 1  
Most----- 2  
Half----- 3  
Some----- 4  
None----- 5

67 Do you wish to become self-employed?

Yes----- 1  
No----- 2  
D.K.----- 3

(go to Q.68  
P24 )

(a) Why?-----  
-----  
-----

ASK QS. 68-70 ONLY IF IN LABOUR FORCE AT PRESENT.  
IF RESPONDENT IS A HOUSEWIFE OR A RETIRED PERSON,  
SKIP TO Q.71, P26

68 How many people with whom you come into contact during  
the course of your day's work are likely to be Jewish?

All-----  
Most-----  
About half-----  
Some-----  
None-----

1  
2  
3  
4  
5 (go to Q.71  
P26 )

(a). In what connection do you come into contact with  
Jewish persons during the course of your day's  
work? Is it

As people who work for you?-----  
As people who supervise you?-----  
As fellow professionals, colleagues & workers?  
As business competitors?-----  
As customers or clients?-----  
As people who sell to you?-----  
Other (specify)-----  
-----  
-----

1  
2  
3  
4  
5  
6

(b) With which group do you have the most frequent  
contact?

-----  
-----  
-----

specify frequency)

69 Do you ever go out with or visit any Jewish persons you have met through your work?

Yes  
No

1  
2

(a) How many such persons have there been during the past year?

\_\_\_\_\_

(b) How often did you do anything social with them (like going to the pictures, visiting each other's homes, having lunch together, etc.) during the past year?

\_\_\_\_\_

(c) What kinds of things did you do with them?

\_\_\_\_\_

\_\_\_\_\_

(d) What has been the most frequent thing you have done with them during the past year?

\_\_\_\_\_

(e) Are these occasions mostly connected with some business or professional function or purpose?

Yes  
No

1  
2

(f) In what way?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

70 Do you prefer to work with Jews or with other persons who are not Jewish?

With Jews  
With Gentiles  
No special preference

1  
2  
3

(a) Why?

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

I would like to go over to a set of questions regarding your membership in different clubs, groups and organisations.

- 71 Are you at present a member of a church? And what about your husband/wife; is he/she a member of a church?

Respondent:

Yes  
No

1  
2

Spouse:

Yes  
No

1  
2

IF EITHER OR BOTH ARE MEMBERS, ASK (a), (b) & (c)  
IF NOT, GO TO Q.72.

(a) Which church? \_\_\_\_\_

(b) How long have you been a member?  
\_\_\_\_\_

(c) How frequently during the past year did you go to church?  
\_\_\_\_\_ times during the past year

- 72 Do you do any voluntary work for any groups, agencies, organisations or institutions?

Yes  
No

1  
2 (go to Q.73  
P.27)

(a) For which groups? (b) What kind of voluntary work do you do?

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_



- 73 Excluding those mentioned before, could you give me the names of any other groups, organisations or clubs to which you belong? Please include any kind of groups and organisations, including study groups, professional groups, sports clubs, garden clubs, country clubs, golf clubs, etc. Also include any church affiliated groups, sisterhoods, men's clubs, Masonic Lodges, etc.

Not a member in any other organisation or group

Name of organisation	(a) Participation in functions and meetings			(b) Office or board membership		(c) % of members who are Jewish
	Most	Some	None	Yes	No	%
1. _____	1	2	3	1	2	_____%
2. _____	1	2	3	1	2	_____%
3. _____	1	2	3	1	2	_____%
4. _____	1	2	3	1	2	_____%
5. _____	1	2	3	1	2	_____%
6. _____	1	2	3	1	2	_____%

Now I would like to ask you about each of these groups:

- (a) Do you participate in most, some or none of its functions and meetings?
- (b) Do you currently hold an office or board membership in this group?
- (c) What percentage of its membership is Jewish? (If you belong to a local branch of an organisation, indicate the percentage of Jews in your own local branch).

IF RESPONDENT IS NOT A MEMBER IN ANY MIXED ORGANISATION (CHECK ALSO Q.72 P.26) SKIP TO Q.75. OTHERWISE GO RIGHT ON.

- 74 Considering all of your various group affiliations, in which one would you say you have the most friendly contact with Jews?

\_\_\_\_\_ name of organisation

Not a member in a mixed organisation  
None-----

- (a) What do you think accounts for the greater friendliness you experience with Jews in this organisation?

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

(go to Q.75  
P.27)

Now let us turn to some questions about your own family.

75 Are your parents alive?

Father:

Yes-----  
No-----

1  
2

Mother:

Yes-----  
No-----

1  
2

IF BOTH OR EITHER ALIVE ASK (a) and (b).  
IF NOT, GO TO Q.76.

(a) How frequently did he/she/they visit you in this house during the past year?

Almost every day  
Once a week  
2-3 times a month  
Once a month  
Less often than that

1  
2  
3  
4  
5

(b) How frequently did you visit him/her/them during the past year?

Almost every day  
Once a week  
2-3 times a month  
Once a month  
Less often than that

1  
2  
3  
4  
5

76 How often did any of your other relatives visit you in this house during the past year?

Almost every day  
Once a week  
2-3 times a month  
Once a month  
Less often than that  
None

1  
2  
3  
4  
5  
6

(a) And how often did you visit any of your other relations during the past year?

Almost every day  
Once a week  
2-3 times a month  
Once a month  
Less often than that  
None

1  
2  
3  
4  
5  
6

IF RESPONDENT IS MARRIED ASK Qs. 77-79. OTHERWISE  
SKIP TO Q.80.

77 Could you tell me your wife's/husband's religion?

Church of Scotland  
Catholic

Other \_\_\_\_\_  
specify

Jew

1 } go to Q.80

2 }

3 }

4

78 Where did you meet your husband/wife?

\_\_\_\_\_  
(a) What was your age then?  
\_\_\_\_\_

79 What was your parents' reaction to your decision to get married? Did they try to do anything about it?

\_\_\_\_\_  
(a) How did your friends react?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

(b) What about today? Have your parents' feelings remained the same or have they changed?

The same-----  
Changed-----

1 (go to Q.80)

2

(c) How have they changed?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

(d) Why have they changed?  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_



IF RESPONDENT HAS ANY CHILDREN ASK QS.80-8.1 IF NO,  
GO TO Q.8.2 P.31.

80 I would like to ask you some questions about your children.

ORDER CHILDREN FROM ELDEST TO YOUNGEST

Children

		1	2	3	4	5	6
1. AGE	Write in						
2. SEX	M	1	1	1	1	1	1
	F	2	2	2	2	2	2
3. Is this child married?	Yes	1	1	1	1	1	1
	No	2	2	2	2	2	2
4. Where does he/she live?	Write in						
5. What is the religion of his/her wife/husband?	Protestant	1	1	1	1	1	1
	Catholic	2	2	2	2	2	2
	Jew	3	3	3	3	3	3
	Other: Write in						

ASK Q.81 OF RESPONDENT WITH ANY UNMARRIED CHILDREN

81 How would you feel if your child were to marry a Jew?

---



---



---

(a) Why do you feel this way?

---



---



---

(b) What would you do?

---



---



---



82 Will you be willing to invite a Jewish person socially into your home?

Yes  
No

1  
2

(a) Why not?

---



---



---

83 What in your opinion are some of the reasons why people are sometimes hostile towards Jews?

---



---



---

84 I am going to read a few statements to you. Could you tell me whether you agree or disagree with each statement?

1. The trouble with letting Jews into a nice neighbourhood is that sooner or later they spoil it for other people.

Agree  
Disagree  
D.K.

1  
2  
3

2. One trouble with Jewish businessmen is that they are so shrewd and tricky that other people don't have a fair chance in competition.

Agree  
Disagree  
D.K.

1  
2  
3

3. Persecution of Jews would be largely eliminated if the Jews would make really sincere efforts to rid themselves of harmful and offensive faults.

Agree  
Disagree  
D.K.

1  
2  
3

85 I would like to have your opinion on a series of short questions about traits which might or might not characterise the Jews as a group.

(a) Do you think the Jews are more, or less ambitious than most other people?

More-----  
Less-----  
The same-----  
D.K.-----

1  
2  
3  
4

(a<sub>1</sub>) Do you approve of a person who is ambitious

Approve to a certain extent  
Approve  
Disapprove to a certain extent  
Disapprove  
D.K.

1  
2  
3  
4  
5

(b) Do you think the Jews are more, or less family minded than most other people?

More  
Less  
The same  
D.K.

1  
2  
3  
4

(b<sub>1</sub>) Do you think it is good to be family minded?

Yes-----  
No-----

1  
2  
3

Sometimes it is good, & sometimes not

(c) Do you think that the Jews are more, or less interested in education and culture than most other people?

More-----  
Less-----  
The same-----  
D.K.-----

1  
2  
3  
4

(c<sub>1</sub>) In general, do you feel favourably disposed to a person who is interested in education and culture?

Yes-----  
No-----  
D.K.-----

1  
2  
3

(d) Do you think Jews are more, or less money-minded than most other people?

More-----  
Less-----  
The same-----  
D.K.-----

1  
2  
3  
4

(d<sub>1</sub>) In general, do you approve of a person who is money-minded?

Approve to a certain extent  
Approve  
Disapprove to a certain extent  
Disapprove  
D.K.

1  
2  
3  
4  
5

(e) Do you think the Jews are more, or less aggressive than most other people?

More-----  
Less-----  
The same-----  
D.K.-----

1  
2  
3  
4

(Go to (f))

(e <sub>1</sub> ) Do you think that being aggressive is a good thing?	Yes-----	1	
	No-----	2	
	Sometimes it is good, & sometimes not	3	
(f) Do you think Jews are more, or less cliannish (cliquish) than most other people?	More-----	1	
	Less-----	2	
	The same-----	3	
	D.K.-----	4	
(f <sub>1</sub> ) In general, do you feel favourably disposed to a person who is cliannish?	Yes-----	1	
	No-----	2	
	D.K.-----	3	
(g) Do you think Jews are shrewder or less shrewd in business than most other people?	More-----	1	
	Less-----	2	
	The same-----	3	
	D.K.-----	4	
(g <sub>1</sub> ) Do you approve of a person who is shrewd in business?	Approve to a certain extent	1	
	Approve	2	
	Disapprove to a certain extent	3	
	Disapprove	4	
	D.K.	5	
(h) Do you think Jews are more, or less inclined to "keep up with the Jones's" than most other people?	More-----	1	
	Less-----	2	
	The same-----	3	
	D.K.-----	4	
(i) Do you think Jews drink more or less than most other people?	More-----	1	
	Less-----	2	
	The same-----	3	
	D.K.-----	4	
(i <sub>1</sub> ) In general, do you feel favourably disposed to a person who is a heavy drinker?	Yes-----	1	
	No-----	2	
	D.K.-----	3	
(j) Do you think the Jews are intellectually superior to most other people?	Yes-----	1	
	No-----	2	
	D.K.-----	3	(Go to (k))
(j <sub>1</sub> ) In general, do you feel favourably disposed to a person who is intellectually superior to most other people?	Yes-----	1	
	No-----	2	
	D.K.-----	3	

(k) Do you think Jews are more, or less promiscuous than most other people?

More----- 1  
Less----- 2  
The same----- 3  
D.K.----- 4

(l) Do you think that Jews, more than other people, hate to do manual work?

Yes----- 1  
No----- 2  
D.K.----- 3

86 What proportion, would you estimate, do the Jews form of the total Newton Mearns/Whitecraigs population today?

\_\_\_\_\_%  
D.K.----- 1

(a) What proportion do you think they will form in 10 years from now?

\_\_\_\_\_%  
D.K.----- 1 (Go to Q.87)

(b) Why? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_



Finally, let me ask you some questions about yourself.

- 87 Where were you born? (Name of city if in U.K.; name of neighbourhood if in Glasgow; name of city and country if abroad.)

IF BORN ABROAD

- (a) At what age did you first arrive in this country? (U.K.)

- 88 Where was your husband/wife born? (Name of city if in U.K.; name of neighbourhood if in Glasgow; name of city and country if born abroad.)

IF BORN ABROAD

- (a) At what age did he/she first arrive in this country? (U.K.)

- 89 Where were your parents born?

Mother \_\_\_\_\_

Father \_\_\_\_\_

IF MOTHER BORN IN U.K.

- (a) Where were your maternal grandparents born?

Grandmother \_\_\_\_\_

Grandfather \_\_\_\_\_

IF FATHER BORN IN U.K.

- (b) Where were your paternal grandparents born?

Grandmother \_\_\_\_\_

Grandfather \_\_\_\_\_

90 In what city were you primarily growing up? (IF SPECIFY NEIGHBOURHOOD)

91 What was the composition of the neighbourhood or neighbourhoods your family resided in while you were growing up? How many persons residing there were Jewish?

All	1
Most	2
About half	3
Some	4
None	5

92 When you were growing up, how many of the close personal friends of your parents were Jewish?

All	1
Most	2
About half	3
Some	4
None	5

93 When you were a teenager, how many of your closer friends were Jewish?

All	1
Most	2
About half	3
Some	4
None	5

94 When you were a teenager, did you go out with Jewish boys/girls? (ASK OF OPPOSITE SEX TO RESPONDENT.)

Yes	1
No	2 (go to Q.95)

(a) Did any of these relationships ever become serious?

Yes	1
No	2 (go to Q.95)

(b) What happened to it?

\_\_\_\_\_  
\_\_\_\_\_

95 What size of family did you come from? How many brothers and sisters did you have?

Brothers \_\_\_\_\_

Sisters \_\_\_\_\_

(a) How about your husband/wife? How many brothers and sisters did he/she have?

Brothers \_\_\_\_\_

Sisters \_\_\_\_\_

96 How many years of formal education did you have?

(a) And how many years of formal education did your husband/wife have?

(b) How about your father? How many years of formal education did he have?

(c) And how about your mother? How many years of formal education did she have?

97 Do you have any college or University degree?

Yes-----

No-----

(a) What is the highest degree you received?

98 Did your husband/wife have any college or University degree?

Yes-----

No-----

(a) What is the highest degree he/she received?

99 Could you give me your age?

20-29-----

30-39-----

40-49-----

50-59-----

60-69-----

70 + -----

THANK YOU VERY MUCH FOR YOUR COOPERATION.

A. SEX OF RESPONDENT:

M	1
F	2

B. COMMENTS: