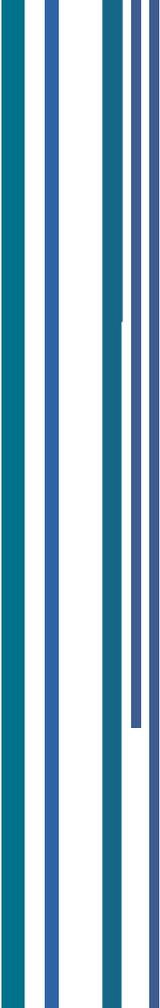




Second Survey of European Jewish Leaders and Opinion Formers, 2011



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JDC International Centre for Community Development

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Table of Contents

page		
4		List of Figures and Tables
5		Foreword
6		Executive Summary
9	I	Respondent Profile
12	II	Current Challenges Facing Jewish Communities in Europe
14	III	Internal Community Issues
19	IV	Financial Situation and Funding
19	V	Security and Safety
20	VI	Europe
21	VII	Israel
24	VIII	Assessment of Communal Organization: Decision Making, Leadership and Change
26	IX	Community Concerns
28	X	Overview of the Quantitative Findings
28		Analysis of the Qualitative Data Collected
		Marcelo Dimentstein
38		Appendix: Questionnaire

List of Figures and Tables

page	
9	Table 1. Response rates by country, 2011 vs. 2008
10	Table 2. Distribution of respondents by denomination, 2011 vs. 2008
12	Figure 1. "Please indicate the extent to which you think the following items should be prioritized in the next 5 – 10 years."
14	Figure 2. "Which of the following are the most serious threats of the future of Jewish life in your country?"
16	Figure 3. Comparison of 2008 vs. 2011 responses to the statement: "Only those born to a Jewish mother or who have undergone an Orthodox conversion should be allowed to become a member of the community."
17	Figure 4. "Who should have the ultimate authority on issues related to intermarriage and Jewish status?"
18	Figure 5. General & Orthodox responses to intermarriage and conversions statements, 2011
19	Figure 6. Percentage of subgroups endorsing the proposition: "Regarding the education of children of intermarriages, Jewish communities should only accept children whose mother is Jewish."
19	Figure 7. Comparison of 2011 vs. 2008 responses: "How would you characterize your community's overall financial situation at present?"
21	Figure 8. Statements on European Jewry expressed in strongly agree (%)
22	Figure 9. Comparison of 2008 vs. 2011 responses on Israel items: "To what extent do you personally agree or disagree with the following statements about Israel?"
23	Figure 10. Support for Israel by region, 2011
24	Figure 11. Support for Israel by denomination, 2011
24	Figure 12. Consensus issues on Israel by denomination, 2011
25	Figure 13. Consultation process in the communities, 2011 vs. 2008. "To what extent do you agree or disagree that the decision-making processes in your community today are consultative?"
27	Table 3. Priority topics of particular importance to you and your community by region
27	Table 4. Priority topics of particular importance to you and your community by gender
28	Table 5. Priority topics of particular importance to you and your community by denomination

Foreword

The European Jewish Leaders' Survey – conducted every 3 years by the JDC International Centre for Community Development at Oxford (JDC-ICCD) – has now reached its second instalment and can today offer us (professionals, academics, practitioners) the chance to better comprehend the trends, sensibilities and concerns in the minds of Europe's most influential Jewish leaders and opinion formers. Issues such as communities' main priorities and challenges, communal status and conversions, intermarriage, security and anti-Semitism can be read in a new light, especially taking into account the fact that we can now compare data with the previous survey, from 2008.

In an ever-changing landscape, European Jewish life has undergone substantial transformations since 1989. At the moment, when the European context and project are veering towards instability, it is especially relevant to have access to a survey that can truly gauge Jewish leaders' priorities, anxieties and hopes. For example, while much has been said about the development of Central and Eastern Europe's Jewry in the last years, namely the patterns that approximate it to its Western counterparts, we cannot yet identify in what fields and to which degree. In this sense, the European Jewish Leaders' Survey can help elucidate this complex picture by exploring a whole span of related issues.

The survey also delves into detail on questions of leadership within Jewish communities, notably the trends in expectations and responsibilities. Throughout the study we can identify a marked shift towards more openness, pluralism and transparency, something shared by most respondents, be they community professionals or lay leaders.

As with previous research studies and surveys, one of the JDC International Centre for Community Development at Oxford's missions is to create and disseminate knowledge on Jewish communities in Europe and Latin America, as an "observatory" of sorts. I am convinced that the survey that you now hold in your hands will prove to be an effective tool not only as analysis, but also as applied research – within the very communities that we serve.

I invite you to visit the Centre's website to download and obtain our other research studies, surveys and articles on community development: www.jdc-iccd.org

Alberto Senderey

President

JDC International Centre for Community Development

Regional Director

American Jewish Joint Distribution Committee Europe and Latin America

Executive Summary

Overview

Launched by the American Jewish Joint Distribution Committee's International Centre for Community Development (JDC-ICCD) and conducted by a research team at Trinity College (Hartford, CT, USA) between June and October 2011, the *Second Survey of European Jewish Leaders and Opinion Formers* presents the results of an online survey administered to 328 respondents in 32 countries. The 191-item survey (see appendix) was conducted in five languages: English, French, Spanish, German and Russian. *The European Jewish Leaders and Opinion Formers* survey is conducted every three years using the same format, in order to identify trends and their evolution. Thus, the findings of the 2011 edition are assessed and observed taking into account the previous survey, conducted in 2008.

The survey asked Jewish leaders and opinion formers a range of questions, seeking their views on the major challenges and issues concerning European Jewish communities in 2011 and their expectations for how their community's situation would evolve over the next 5-10 years. Questions dealt with topics relating to internal community structures and their functions as well as the external environment impinging on those communities. They were organized under the following headings:

- Vision & Change
- Decision-making & Accountability
- Lay Leadership
- Professional Leadership
- Status Issues & Inter-marriage
- Population Groups
- Organizational Frameworks
- Funding
- Denominational Tensions
- Anti-Semitism/Security
- Europe
- Israel
- Priority Topic Choices for the Community

Respondents

For the purposes of gathering the sample of respondents for this survey, we considered that the following roles fulfilled the criteria for being "leaders" and "opinion formers": executive directors and programme coordinators as well as current and former board members of Jewish organizations, rabbis from the various

religious denominations, principals of Jewish schools and professionals in education, directors or owners of newspapers and publications of communal content, intellectuals, academics, and/or recognized thinkers in each country whose topics of study are oriented toward matters that affect the local, European and global Jewish communities, as well as significant donors to the communities. The initial list of potential respondents was provided by JDC-ICCD.

Drawn from a wide variety of European socio-demographic backgrounds, Jewish leaders and opinion formers cannot be easily stereotyped. This probably accounts for their emphasis on community pluralism and inclusion. The statistical analysis underscores the predictive unreliability of characteristics such as region, gender, age, denomination and education among the leaders of European Jewish communities as regards opinions on community priorities and organization. Synagogue denomination is a predictive factor only regarding intermarriage and Jewish status issues and, to some extent, attitudes towards Israel.

Several points should be taken into consideration regarding the results of the survey. Firstly, 80% of the respondents are from "within" the communities (54% lay leaders; 25% community professionals; 3% rabbis) constituting an approximation of a representative sample of Jewish community leaders. Secondly, the survey process was conducted in full transparency and respondent attitudes and opinions were aired confidentially and without censorship. This applies particularly to the qualitative data, as the strength of respondent arguments does not depend on how many people agreed with them, but rather on the internal logic and persuasiveness of the views they convey.

Future Priorities for Jewish Communities

These focused on issues within the leadership's sphere of influence. The three highest priorities in order of importance were: *including young leadership in decision-making bodies; strengthening Jewish education; supporting Jews in need in your community*. Younger respondents were more likely to prioritize *non-institutional/entrepreneurial activities* but place less importance on combating anti-Semitism, while older leaders are more likely to prioritize *supporting Jews in distress around the world and supporting Jews in need in the community*.

Threats to the Future of Jewish Life

A majority of respondents cited *alienation of Jews from Jewish community life* (67%) and *demographic decline*

(60%) as major threats to the future of Jewish life. The Orthodox describe mixed marriages as a *very serious threat* to a higher percentage than other groups, though the proportion has shrunk from approximately 60% (2008) to approximately 40% (2011).

Status Issues & Intermarriage

Issues concerning Jewish status, non-Orthodox conversions, and community membership are important concerns in all communities. The overall tendency is to be inclusive and accommodating rather than exclusive and strict. For example, 93% of respondents showed a range of inclusive attitudes to the issue of accepting children of mixed marriages in Jewish schools and less than 1% supported their total refusal. Opinions on these matters were mostly divided according to religious denomination and in some cases they were sources of community tensions as reported by respondents (42% expect denominational tensions to increase in the future).

Community Financial Situations

The overall assessment of the current financial position of the communities varied considerably. Most respondents saw their communities' funding situation as *tight but currently manageable* (42%) and some described it as *tight but increasingly unmanageable* (25%). Whereas 17% saw their financial situation as *healthy*, 12% reported it as *critical*. As regards the next 5-10 years, responses tended toward pessimism: 38% expected the general financial situation of the community to *deteriorate somewhat or significantly* and only 28% expected it to *improve somewhat or significantly*.

Security & Safety

Respondents were asked how safe they felt to live and practise as Jews in their countries.

Most European Jewish leaders felt secure with 26% reporting that they felt *very safe* and 62% reporting that they felt *rather safe*. Only 9% felt *rather unsafe* and a mere 3% *not safe at all*. There were no statistically significant differences between the socio-demographic or regional groups with regard to this issue. This lack of regional variation is noteworthy and of historical significance for Jews in Europe. It is important to point out that this survey was carried out before the terrorist attack against a Jewish school in Toulouse, France in March 2012.

Anti-Semitism

Anti-Semitism was not considered to be a major threat to Europe's Jewish leaders (only 26% considered it as a *very serious threat*). When asked if they expected changes over the course of the next 5-10 years regarding anti-Semitism, however, respondents tended to be slightly pessimistic with 49% expecting the prejudice to *increase*. Western European respondents were more likely to consider anti-Semitism as a threat than were Eastern Europeans (30% vs. 14%). Right-wing nationalist parties, however, were widely considered to be a threat (46%).

Europe

Both as a Jewish and a general political project, Europe is very popular among respondents. The 51% who believe it important that their community belong to European Jewish organizations contrasts, however, with the significantly smaller percentage (15%) who describe themselves as being familiar with the goals and programmes of the main European Jewish organizations. Furthermore only 22% of respondents declared they had direct knowledge of other Jewish communities in Europe. Jewish solidarity and a European Jewish identity were strongly supported.

Israel

The relationship with the State and people of Israel is regarded as of great importance to European Jewish communities but there is wide recognition that this relationship has become more problematic and contentious in recent years, as events in the Middle East have reverberated through Europe. It was perhaps in recognition of this fact that the greatest consensus (at 85% agreement) agreed that *Jewish communities should provide opportunities for members to share different opinions and points of view on Israel and its policies*. There was also a strong consensus (85%) affirming that *events in Israel sometimes lead to an increase of anti-Semitism in my country*.

Changes since 2008 (%)

Communities were characterized as suffering under greater financial strain (41% in 2011 vs. 28% in 2008). Respondents from Eastern Europe were more likely to respond that their financial situation was healthy or stable than those in Western Europe. Generosity among those who contribute (relative to their means) through charitable

giving was thought to have decreased significantly (28% in 2011 vs. 35% in 2008).

As regards security there has been an 11% decrease in people who feel “very safe” in their city and more people across all socio-demographic groups assessed anti-Semitism as a very serious threat. Respondents overall, however, feel less pessimistic about the prospect of anti-Semitism increasing (49% in 2011 vs. 54% in 2008).

Orthodox opinion has become more accommodating on the issues of Jewish status and intermarriage. The percentage of Orthodox more willing to recognize as Jews those converts *who define themselves as living a committed Jewish life* rose from 40% in 2008 to 49% in 2011. In 2008, 61% of Orthodox believed that mixed marriages were a *very serious threat*, whereas in 2011 only 44% believed this.

Overall, in terms of current challenges, there has been an increase in concern about demographic decline (60% in 2011 vs. 41% in 2008), and weakness of Jewish organizations (46% in 2011 vs. 33% in 2008). Alienation from the community now feels like more of a threat (67% in 2011 vs. 50% in 2008). On the other hand, the increasing rate of mixed marriages is no longer regarded as the *most serious threat* to communities (54% in 2011 vs. 64% in 2008). Poverty in the communities, though not considered to be a major threat, increased in perceived significance by 9%.

I. Respondent Profiles

Table 1. Response rates by country, 2011 vs. 2008

Countries	Sampled 2011	Responded 2011	Per cent Response (total) 2011	Sampled 2008	Responded 2008	Per cent Response (total) 2008
UK	117	47	40%	64	25	39%
France	111	48	43%	66	33	50%
Germany	58	24	41%	44	23	52%
Italy	43	21	49%	21	11	52%
Switzerland	35	17	49%	13	7	54%
Belgium	33	14	42%	29	17	59%
Hungary	28	10	36%	32	18	56%
Netherlands	28	10	36%	21	10	48%
Spain	26	12	46%	12	7	58%
Czech Republic	24	12	50%	14	10	71%
Turkey	22	18	82%	14	10	71%
Poland	22	10	45%	12	8	67%
Sweden	19	12	63%	15	11	73%
Romania	16	12	75%	12	7	58%
Austria	16	5	31%	9	2	22%
Lithuania	14	9	64%	12	8	67%
Latvia	14	7	50%	12	7	58%
Greece	13	6	46%	5	3	60%
Slovakia	10	8	80%	6	4	67%
Finland	10	1	10%	2	2	100%
Bulgaria	9	4	44%	10	6	60%
Estonia	9	4	44%	9	5	56%
Denmark	8	3	38%	4	3	75%
Serbia	6	4	67%	4	3	75%
Norway	5	2	40%	2	1	50%
Ireland	5	0	0%	3	0	0%
Portugal	4	2	50%	3	1	33%
Bosnia-Herzegovina	3	2	67%	3	3	100%
Croatia	3	2	67%	3	3	100%
Luxembourg	2	2	100%	2	1	50%
Slovenia	2	1	50%	3	1	33%
Macedonia	2	0	0%	2	2	100%
Total	717	328	46%	464	251	54%

Regarding their synagogue and denominational affiliation (Table 2), 36% of participants self-identified as belonging to some type of Orthodoxy, 29% self-identified as another type of religious or traditional Judaism (Reform, Liberal, Masorti) and 33% self-identified as cultural or nonreligious Jews (Secular and “Just Jewish”). However, the respondents appeared less religious and more secular-minded when asked how they regarded themselves in terms of their own personal “outlook” rather than just their membership or “belonging.” This more psychological measure revealed the participants “outlook” to be: religious (18%); somewhat religious (38%); secular (23%); somewhat secular (21%).

Table 2. Distribution of respondents by denomination, 2011 vs. 2008

Denomination	Responded 2011	Percentage 2011	Responded 2008	Percentage 2008
Orthodox	101	36%	68	27%
Charedi	2	1%	N/A	N/A
Orthodox	29	9%	13	5%
Modern Orthodox	70	26%	55	22%
Traditional	84	29%	73	30%
Conservative/Masorti	40	14%	44	18%
Reform/Liberal	38	14%	29	12%
Post/Multi-Denom.	6	1%	N/A	N/A
Cultural	97	33%	104	42%
Secular	27	9%	38	15%
Just Jewish	60	21%	57	23%
Other	10	3%	9	4%
Don't Know/Refused	6	2%	5	2%

In terms of their current community involvement, 82% of respondents can be described as coming from “within” the organized Jewish community. This suggests the participants’ views and assessments are well informed by recent experience working in the various communities. The majority of participants (54%) were elected or appointed lay leaders in the Jewish community in their country, while 25% described themselves as working as community professionals and 3% as religious leaders. The “opinion formers” who did not have formal positions in the community made up 18% of the participants. They were mostly journalists, scientists, academics and lawyers.

Three-fourths (74%) of the European Jewish leaders and opinion formers participating in the survey were living in Western Europe and 26% resided in the former Soviet bloc of Eastern Europe. Table 1 shows that the countries with the highest numbers of participants were: France (48), United Kingdom (47) and Germany (24). The highest response rates—at over 80%—tended to come from smaller communities such as Turkey (12 respondents) and Slovakia (8 respondents). Participants from Eastern Europe tended to be younger (35% vs. 17% under age 40), more often female (39% vs. 32%) and more secular in their outlook (52% vs. 42%) than those interviewed in Western Europe.

The larger number of participants in the 2011 survey compared with 2008 allows us to analyse the responses to questions with continuous ordinal categories (i.e. excluding statements and propositions) for subgroups within the sample. These subgroups are stratified on the basis of their background characteristics (when said characteristics were provided by the participant), such as gender (men vs. women), age or generation (young, middle-aged and older persons), region (Eastern vs. Western Europe) and denomination (Orthodox, Traditional, Cultural). This process makes it possible to probe the pattern of responses between these subgroups among the participants in terms of the answers provided and to test and report where there are valid and reliable differences in terms of statistical significance.¹

Region

The participants were divided into an Eastern European group (N= 85) and a Western European group (N= 243). The Eastern region comprises former Soviet bloc countries (excluding East Germany but including former Yugoslavia).

Denomination

In order to investigate differences among respondents according to their religion or ideology they were classified into 3 groups: Orthodox synagogue members (N= 100), Traditional i.e. non-Orthodox synagogue members (N=77), and Cultural Jews, i.e. religiously unaffiliated (N= 93).

Gender

The differences between male leaders (N= 191) and female leaders (N= 91) were probed to see if there were substantial differences of approach to community life and issues.

Age

The participants were categorized into 3 age groups: young—under 40 years of age (N= 61), middle-aged—40-55 years of age (N=98), and older—over 55 years of age (N= 123).

Differences between the 2008 and 2011 Survey Participants

Any assessment of changes in the priorities and opinions of European leaders over the past few years has to bear in mind the differences between the participants in the two surveys. On most socio-demographic characteristics the samples were similar. However, the proportion of lay leader participants increased in 2011 to 54% (45% registered in 2008) and the percentage of communal professional participants was much smaller (27% vs. 39%). The 2011 respondents were also more Orthodox (36% vs. 27%) and slightly older (43% vs. 35% over 55 years of age and older).

¹ All comparisons made in this report between subgroups of respondents or between the 2008 and 2011 findings are statistically valid. The mean averages of the responses to each question by each subgroup were measured using a T test of statistical significance. We report those at the $p > .05$ level where the probability of error is lower than 5%.

II. Current Challenges Facing Jewish Communities in Europe

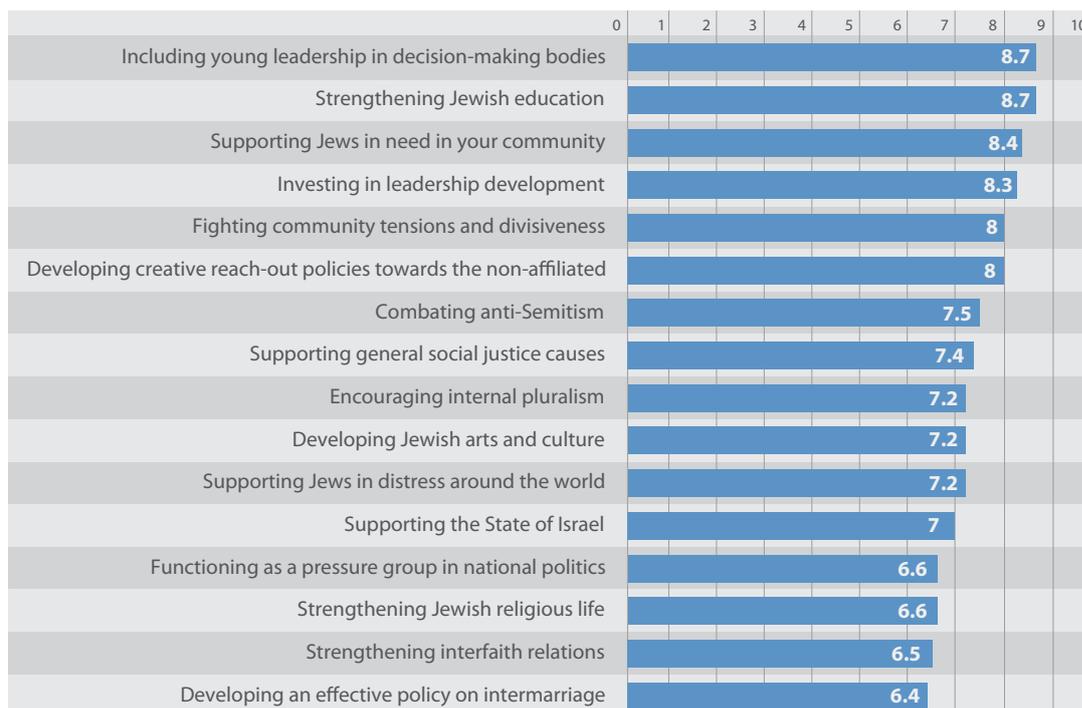
One of the primary goals of the *Survey of European Jewish Leaders and Opinion Formers* was to identify the major priorities and challenges facing European Jewish communities today, as well as the perceptions these leaders and opinion formers had about the most serious issues and threats to the future of Jewish life in their respective countries.

Future Priorities

Respondents were asked to prioritize for the next 5-10 years a list of 16 items (Figure 1) using a scale from 1-10 where 1 is not a priority and 10 is a pressing priority. The results all focused on issues that were within the competence of the leadership to control or affect. The five highest priorities (scoring 8 or more) were *including young leadership in decision-making bodies* (8.7), *strengthening Jewish education* (8.7), *supporting Jews in need in your community* (8.4), *investing in leadership development* (8.3), and *fighting community tensions and divisiveness* (8.0). The lowest priorities on the scale were recorded for *strengthening Jewish religious life* (6.6), *strengthening inter-faith relations* (6.5) and *developing an effective policy on intermarriage* (6.4).

It is interesting to note that the leading priority, *including young leadership in decision-making bodies*, is an item new to the 2011 study. This may reflect the spirit of the times and the success of young business entrepreneurs in the emerging technologies sector as well as the belief shared by most modernizing organizations that bringing more young people into leadership positions may help make the organizations more effective. Certainly compared to the 2008 survey communal priorities seem to have changed. *Fighting divisiveness* rose in importance from 7th to 5th position while *supporting the State of Israel* fell from 3rd position in 2008 to 12th position in 2011.

Figure 1. "Please indicate the extent to which you think the following items should be prioritized in the next 5-10 years"



In terms of future community priorities, Eastern Europeans were more likely to give higher priority to social and welfare concerns – *children of all ages, new parents/young families, adults in general, elderly people in declining health, Jewish old people's homes and supporting Jews in need*. Western Europeans were more likely to prioritize *developing an effective policy on intermarriage*.

Major denominational differences between the Orthodox and the other groups emerge in prioritizing causes. The Orthodox Jews give more priority to *strengthening Jewish religious life and supporting the State of Israel*. They are less likely, however, to prioritize *strengthening interfaith relations, developing Jewish arts and culture, developing creative outreach policies towards the non-affiliated, or encouraging internal pluralism*. Cultural Jews prioritize *investing in leadership development and functioning as a pressure group in national politics* more than do the two religious groups.

Women also rated some causes higher than men: *supporting Jews in need in your community; supporting general social justice causes; developing Jewish arts and culture; fighting community tensions and divisiveness*. The young are more likely to prioritize *non-institutional/entrepreneurial activities* but they place less importance on *combating anti-Semitism*. Older leaders are more likely to prioritize *supporting Jews in distress around the world and supporting Jews in need in your community* than other respondents.

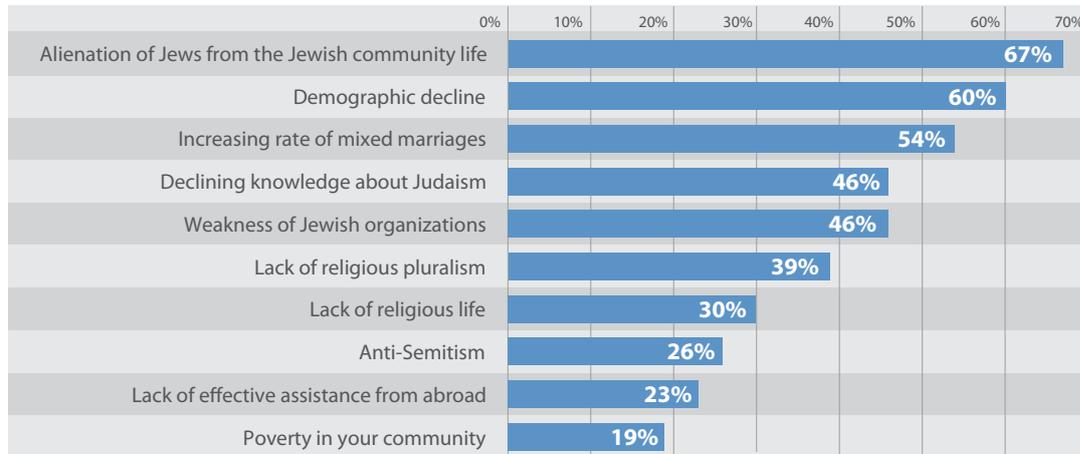
Threats to the Future of Jewish Life

The respondents were asked to rate 10 items that they identify as threats to the future of Jewish life in their country, both internal and external to the community, on a 5-point scale. Figure 2 shows the 3 issues that were rated a very serious threat by a majority of respondents (a score of 4 or 5) were all internal community problems. These were *alienation of Jews from Jewish community life* (67%); *demographic decline* (60%); and *increasing rate of mixed marriages* (54%).

There have been changes in the assessments of threats to the future of Jewish life since 2008. Mixed marriage is no longer regarded as the most serious threat to communities (in 2008 it ranked as the first major threat with 64%, whereas in 2011 obtained 54%) and has been replaced by alienation of Jews from the community (67%) and demographic decline (60%). There has been a significant increase in concern about the *weakness of Jewish organizations* (46% in 2011 vs. 33% in 2008). There has been an increase in feeling that *lack of effective assistance from Jewish organizations abroad* is a threat to the future of the community (23% in 2011 vs. 18% in 2008). *Alienation from the community* is also now considered more of a threat (67% in 2011 vs. 50% in 2008).

One notable trend is that age no longer seems to be a factor vis-à-vis pessimism in the face of challenges faced by European Jewish communities (in 2008, younger respondents were more pessimistic). Anti-Semitism did not rate very high as a threat in 2011 (26% assessed anti-Semitism a serious threat) but the trend was for more people across all socio-demographic groups to assess it as an increased threat compared to 2008. Though it ranks lowest compared to other items, *poverty in your community* is seen as more of a serious threat in 2011 (19%) than in 2008 (10%).

Figure 2. "Which of the following are the most serious threats to the future of Jewish life in your country?"*



*Only responses ranging from 4-5

As regards subgroup differences, Eastern Europeans see the main future threats as the *alienation of Jews from the Jewish community life* and the *lack of effective assistance from Jewish organizations abroad*. Western Europeans, on the other hand, are more likely to consider *anti-Semitism* as a threat than are Eastern European (30% vs. 14%). Men were more concerned about *demographic decline* than women. Interestingly, young leaders are significantly less concerned about *demographic decline* than their older counterparts.

The Orthodox differ with other respondents in considering that *increasing rates of mixed marriages* (Orthodox 44%; Traditionalists 21%; Cultural 27%) and *lack of religious life* (Orthodox 15%; Traditionalists 8%; Cultural 4%) are a serious threat but that *lack of religious pluralism* is not a serious threat (Orthodox 10%; Traditionalists 29%; Cultural 20%). Traditionalists consider *declining knowledge about Judaism* and Jewish practise a more serious threat than do Cultural Jews (Orthodox 24%; Traditionalists 25%; Cultural 15%). Cultural respondents consider the *lack of effective assistance from Jewish organizations abroad* as more of a threat than do both groups of religious Jews (Orthodox 14%; Traditionalists 18%; Cultural 32%).

There is some evidence here and later in this report that Orthodox opinion has become more accommodating on the issue of intermarriage since 2008. Orthodox Jews remain the group with the highest number of respondents saying that mixed marriages are a *very serious threat* but the percentage fell from 61% in 2008 to 44% in 2011.

III. Internal Community Issues

Denominational Tensions

Internal community issues tend to focus around religious or ideological differences. In order to assess the context for these we need to bear in mind the overall pattern of loyalties found among the respondents. The respondents were roughly equally distributed: one-third with Orthodox affiliation, one-third affiliated with Traditionalist synagogue groupings and one-third religiously unaffiliated. The population was also approximately

equally divided between those who reported a religious outlook and those who expressed a secular outlook.

The overall assessment of tensions between denominations remained the same from 2008-2011. When asked about the extent of tensions between different denominational streams within the communities most respondents reported that there were some problems. These were seen as *very serious* by 22%, *serious but manageable* by 47%, while 28% reported that there are only *minor tensions* or *no tensions*.

No age or gender differences emerge with regard to the question: *To what extent do you feel that there are tensions between different streams within your community today?* Attitudes do, however, differ by region. Western Europeans seem a little more concerned by this issue than Eastern Europeans. Among Western Europeans a majority (53%) report that *tensions are real but manageable* while Eastern Europeans are split with 32% feeling *tensions are real but manageable* and 31% feeling that *there are minor tensions*. A majority of Traditionalists (51%) and a plurality of Orthodox (47%) and Cultural Jews (44%) feel that *tensions are real but manageable*.

Regarding the sources of tension five issues were proposed for ranking. The only differences that emerged were between the denominational groups. Cultural Jews were more likely than the Orthodox to complain that *access to communal funds* is a problem. Traditionalists were more likely to consider *share in organizational governance* and *Jewish status/intermarriage* as sources of tension than the other two denominational groups.

As regards their expectations for denominational tensions in the future, the respondents tended to be slightly more pessimistic with 42% expecting denominational tensions to *significantly or somewhat increase*, 36% expecting them to *remain constant*, and only 14% expecting tensions to *decrease somewhat* or *decrease significantly*.

Status Issues & Intermarriage

Respondents were asked to answer a battery of six questions and statements on these issues. In effect they were asked: Who is a Jew? Who has the authority to decide this? What should communal policy on intermarriage be? What should communal policy on Non-Orthodox conversions be? What are prospects for status issues? What should community policy on the education of children of intermarriage be? The answers reported below are of course the aggregate for the combined European communities and for no community in particular. Nevertheless, they provide an interesting overview of current sentiment on these contentious questions.

Community Membership

The six statements proposed for agreement or disagreement as to whom should be considered a Jew varied from a normative Halakhic (Jewish Law) definition to a sociological or self-certification approach. Given the contentious nature of the membership issue the *strongly agree* or *strongly disagree* response categories are reported.

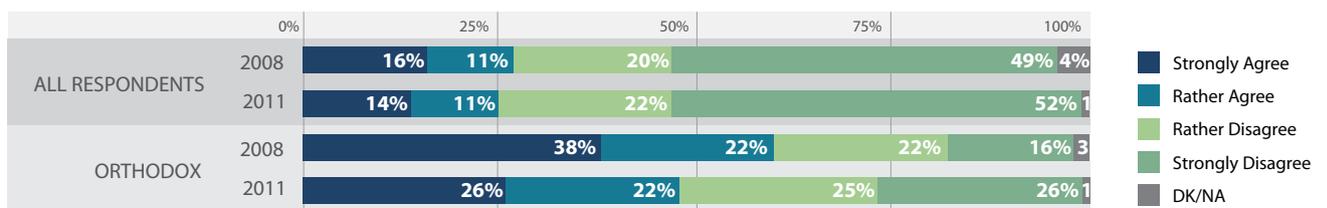
Everyone with at least one Jewish parent gained strong agreement at 49% and strong disagreement at 11%. A policy of accepting *everyone with at least one Jewish grandparent* had strong agreement at 25% and strong disagreement at 21%. Accepting *everyone who fulfils the criteria of the Law of Return* gained strong agreement at 31% and strong disagreement at 19%. A policy of accepting *everyone who has undergone conversion under the supervision of a rabbi from any denomination* received strong agreement at 43% and

strong disagreement at 11%. Accepting *everyone who considers him/herself to be Jewish* got the strong agreement of 10% of respondents but the strong disagreement of 42% of respondents. The Halakhic approach: *only those born to a Jewish mother or who have undergone an Orthodox conversion* gained the strong agreement of 14% but the strong disagreement of a majority of 52%.

In order to find majority opinion the *rather agree* responses need to be factored into the results. When these are added the most popular criteria for community membership are *one Jewish parent* (77%), *undergone conversion under the supervision of a rabbi from any denomination* (71%), *Law of Return* (59%), and *one grandparent* (52%).

Attitudes since 2008 have become more inclusive (Figure 3). Respondents in general tended to disagree slightly more in 2011 (73%) with the statement: *only those who were born to a Jewish mother or who have undergone an Orthodox conversion should be allowed to become a member of the community* than they did in 2008 (69%). Perhaps more importantly, there was a 12% decrease in agreement with the strict Halakhic position among the Orthodox group.

Figure 3. Comparison of 2008 vs. 2011 responses to the statement: "Only those born to a Jewish mother or who have undergone an Orthodox conversion should be allowed to become a member of the community."



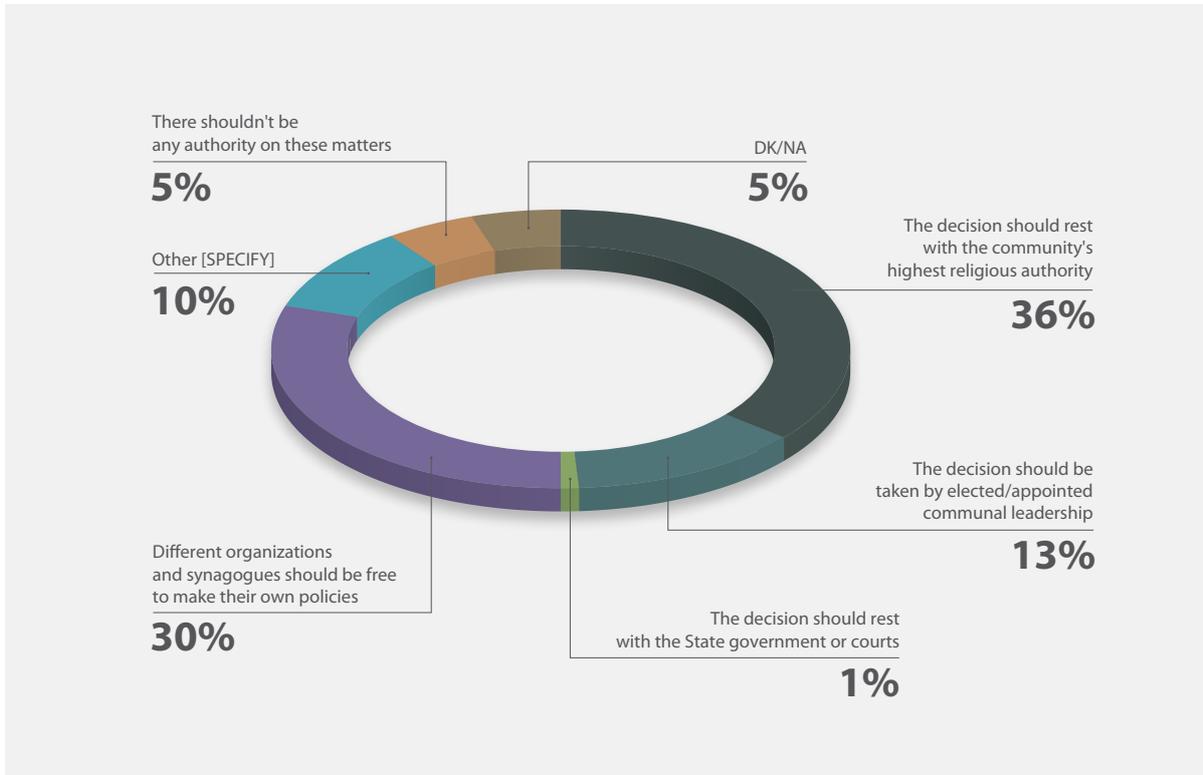
Authority on Inter-marriage and Jewish Status

Analysis of the question: *who should have the ultimate authority on issues related to intermarriage and Jewish status?* was based on the list of categorical responses shown in Figure 4. There was little consensus on this issue. *The community's highest religious authority* was the choice of 36% while 30% believed that *different organizations and synagogues should be free to make their own policies* and 13% thought *the decision should be taken by elected/appointed communal leadership*. However, there was a strong consensus against the idea that *the decision should rest with State government or courts* (1%).

Western European respondents, reflecting their history of Orthodox chief rabbinate, were twice as likely to say that *the decision should rest with the community's highest religious authority*. There has been a 10% decrease since 2008 in those preferring that questions of *intermarriage and Jewish status (...) be resolved by different organizations and synagogues*.

As expected the major differences in group attitudes on this issue were in terms of denominational membership. Orthodox Jews, by a large majority (60%), favoured *the community's highest religious authority*. A plurality of Traditionalists (44%) supported the approach whereby *the different organizations and synagogues should be free to make their own policies*, followed by the highest religious authority (18%) and *elected appointed communal leadership* (14%). Among Cultural Jews there was no consensus. The most popular opinion was *synagogues should make their own decisions* (29%), followed by *the highest religious authority* (23%) and *elected/appointed leaders* (18%).

Figure 4. “Who should have the ultimate authority on issues related to intermarriage and Jewish status?”

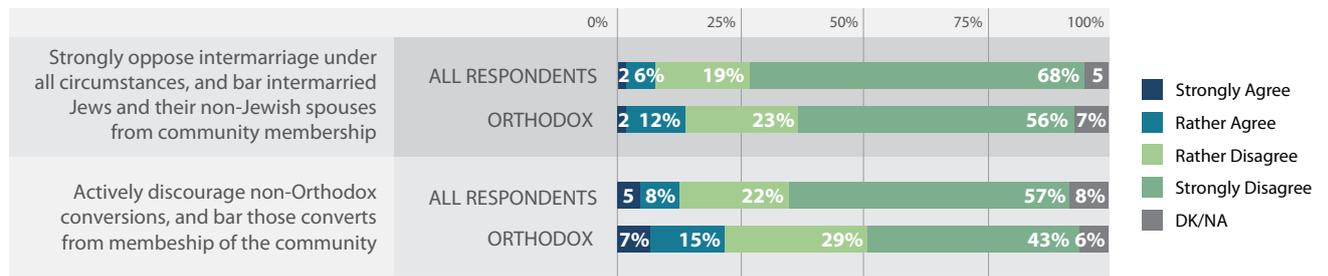


Communal Policy on Intermarriage

Six approaches to this issue were offered for agreement. Again, there was little consensus for any one approach. A slim majority was in agreement (*strong/rather agree*) that the community should *actively discourage intermarriage but encourage non-Jewish spouses to engage with the community and convert* (54%) and *allow individual rabbis and denominations they represent to decide* (52%). The only area of consensus was an 87% disagreement (*strong/rather disagree*) with the proposition that the community *strongly oppose intermarriage under all circumstances and bar intermarried Jews and their non-Jewish spouses from community membership*.

Despite the overall lack of consensus a trend towards a more inclusive approach can be discerned. Since 2008 there has been an increase in the proportion of people endorsing inter-faith marriages in a *community-sanctioned wedding ceremony* (35% in 2011 vs. 28% in 2008). In addition there has been a 10% increase among Orthodox who *disagree* with the policy to *strongly oppose intermarriage under all circumstances and bar intermarried Jews and their non-Jewish spouses from community membership* (83% in 2011 vs. 73% in 2008).

Figure 5. General & Orthodox responses to intermarriage and conversion statements, 2011



Non-Orthodox Conversions

Respondents were offered five policy approaches to communal policy on non-Orthodox conversions. The only policy to gain a majority was the 69% agreement to *accept non-orthodox conversions and recognize those converts who define themselves as living a committed Jewish life*.

Strictly exclusivist policies received little support (Figure 5). Majority disagreement was reported for three policy options:

Actively discourage non-Orthodox conversions and bar those converts from membership in the community (78% strong/rather disagree); *Remain neutral i.e. the community should have no policy on non-Orthodox conversions* (62%); *Tolerate non-Orthodox conversions, but always encourage potential converts to pursue an orthodox conversion and live an Orthodox life* (55%).

Again, some movement in Orthodox opinion was found. Orthodox Jews who agreed to *some degree* to accept non-Orthodox conversions and recognize those converts *who define themselves as living a committed Jewish life* rose from 40% in 2008 to 49% in 2011.

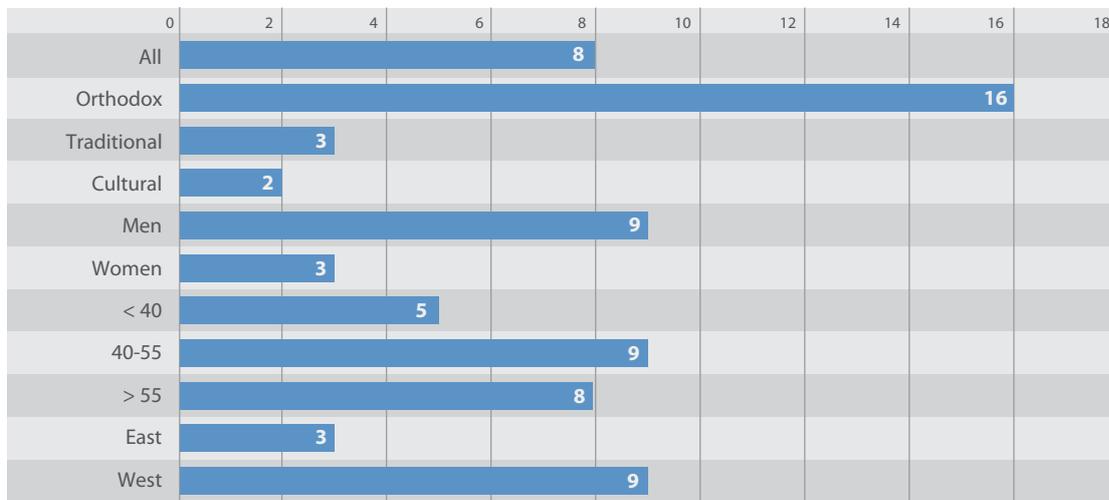
Future Expectations on Jewish Status Issues

Respondents were asked whether they thought Jewish status issues in their communities would become more or less problematic over the next 5-10 years. Most were pessimistic with 56% expecting them to become *more problematic* while only 10% thought they would become *less problematic*. The remaining one-third of respondents expected little change from the present.

Education of Children of Intermarriage

Respondents were asked their personal opinion on five policy options for a community approach to this issue ranging from complete rejection to total inclusion. Again no majority consensus emerged but the overall trend was to be open and inclusive. The most popular option with 45% support was to *include all children of intermarriage and eventually encourage non-halakhic children to convert*. A policy to *include children who have at least one Jewish parent, father or mother* gained the support of 31% and a further 17% supported the most inclusive option to *include children who have at least one Jewish grandparent*. The most exclusive option to *refuse children of intermarriage* gained less than 1% support. The normative halakhic position received little support even from Orthodox respondents (Figure 6).

Figure 6. Percentage of subgroups endorsing the proposition: “Regarding the education of children of intermarriages, Jewish communities should only accept children whose mother is Jewish.”



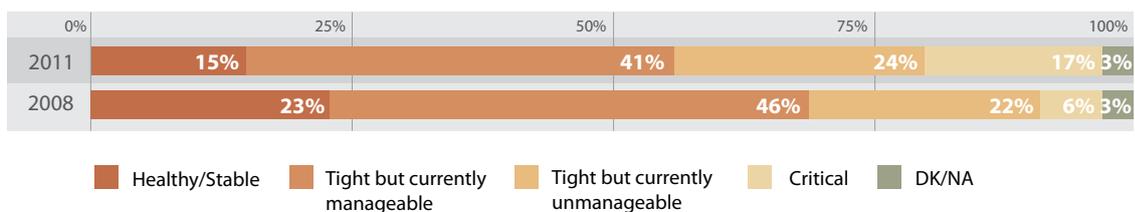
IV. Financial Situation and Funding

The overall assessment of the current financial position of the communities varied considerably (Figure 7). Most respondents saw their community's funding situation as *tight but currently manageable* (42%) and some reported it as *tight but increasingly unmanageable* (25%). Whereas 17% saw their financial situation as *healthy*, 12% reported it as *critical*.

Respondents from Eastern Europe were more likely to respond that their financial situation is healthy or stable than those in Western Europe. Not surprisingly, given the economic crisis of recent years, communities reported increased financial problems in 2011 (41%) compared to in 2008 (28%).

As regards the next 5-10 years, the tendency was to be pessimistic: 38% expected the general financial situation of the community to *deteriorate somewhat or significantly* and only 28% expected it to *improve somewhat or significantly*.

Figure 7. Comparison of 2011 vs. 2008 responses: “How would you characterize your community's overall financial situation at present?”



V. Security and Safety

Respondents were asked how safe they felt to live and practise as a Jew in their community.

Most European Jewish leaders felt secure today with 26% reporting they felt *very safe* and 62% reporting they felt *rather safe*. Only 9% felt *rather unsafe* and a mere 3% *not safe at all*.

Since 2008 there has been an 11% decrease in people who feel *very safe* in their city, although the response for *rather safe* has remained constant. However, there were no statistically significant differences between the socio-demographic groups with regard to responses to the question: *to what extent do you feel it is safe to live and practise as a Jew in your community today?* The lack of regional variation is noteworthy and of historical significance for Jews in Europe. It is important to point out that this survey was carried out before the terrorist attack against a Jewish school in Toulouse, France in March 2012.

Future Expectations of Anti-Semitism

When asked if they expected changes over the course of the next 5-10 years in the frequency or occurrence of problems stemming from anti-Semitism the tendency was to be slightly pessimistic with 10% expecting the prejudice to *increase significantly* and 39% expecting it to *increase somewhat*. Those expecting anti-Semitism to *remain constant* were 35%. Only a minority of 12% expect it to *decrease somewhat/significantly*.

Overall, however, respondents feel less pessimistic about anti-Semitism increasing than they did in 2008 (49% in 2011 vs. 54% in 2008). The Orthodox group is not as pessimistic as in 2008 but they remain the group with the largest amount of people believing that anti-Semitism will increase.

As far as allies in the struggle of anti-Semitism are concerned, respondents regarded as the strongest allies the *current national government* 46% and *Jewish organizations abroad* (43%). However, results suggest that Jewish leaders feel they cannot rely on firm and dependable allies since no group had a majority considered supportive *always/most of the time*.

The attitude towards governments was rather peculiar because the political parties which compose those governments were seen as less supportive allies *always/most of the time* (*Liberal parties* 27%; *Conservative/Christian parties* 25%; *Socialist/Social-democratic parties* 21%). On the other hand the political parties were seen as more reliable allies than *Christian religious leadership* (21%), *local/national human and civil rights groups* (16%), *international human rights organizations* (16%), *intellectuals/academics* (13%) and the *mainstream media* (12%).

The only significant change in this area since 2008 is that international human rights organizations are now seen as better allies against anti-Semitism.

Right-wing nationalist parties were regarded as major threats *always/most of the time* according to 46% of participants, followed by the *Muslim religious leadership* (23%), the *non-mainstream media* (14%) and the *mainstream media* (10%). Interestingly, when compared with 2008, there has been a slight decrease in the perceived importance of the threat posed by Right-wing nationalist parties.

VI. Europe

The respondents were offered eight statements concerning attitudes towards Europe and the place of Jewish communities within Europe. The only statement to obtain little strong agreement (7%) and barely majority agreement (52%) was *the future of European Jewry is vibrant and positive*.

Both as a Jewish and as a general political project, however, Europe is very popular. All the statements received majority support with a tendency to concentrate in the *rather agree* option. Consequently, in order to obtain a more differentiated analysis the *strongly agree* response category should be our focus.

The statements gaining a majority of *strongly agree* responses were related to Jewish unity.

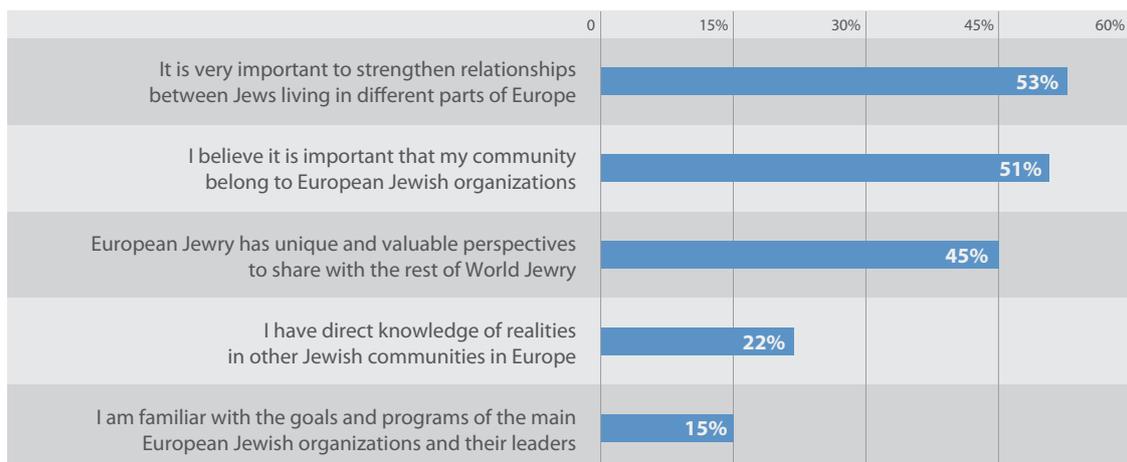
It is very important to strengthen relationships between Jews living in different parts of Europe (53%) was followed by: *I believe it is important that my community belong to European Jewish organizations* (51%).

Jewish solidarity and European Jewish identity were also strongly supported:

European Jewry has unique and valuable perspectives to share with the rest of World Jewry (45% *strongly agree*); *European Jews have a special responsibility towards one another* (32%). Yet there is an acknowledgement that there is little real substance to these hopes as 71% agreed with the statement that *European Jewry is not composed of integrated communities across the continent* (23% *strongly agree*).

Most leaders admitted that their familiarity with or direct knowledge of Jewish communities in other countries and organizations was weak: *I have direct knowledge of realities in other Jewish communities in Europe* (22% *strongly agree*); *I am familiar with the goals and programmes of the main European Jewish organizations and their leaders* (15% *strongly agree*).

Figure 8. Statements on European Jewry expressed in strongly agree (%)

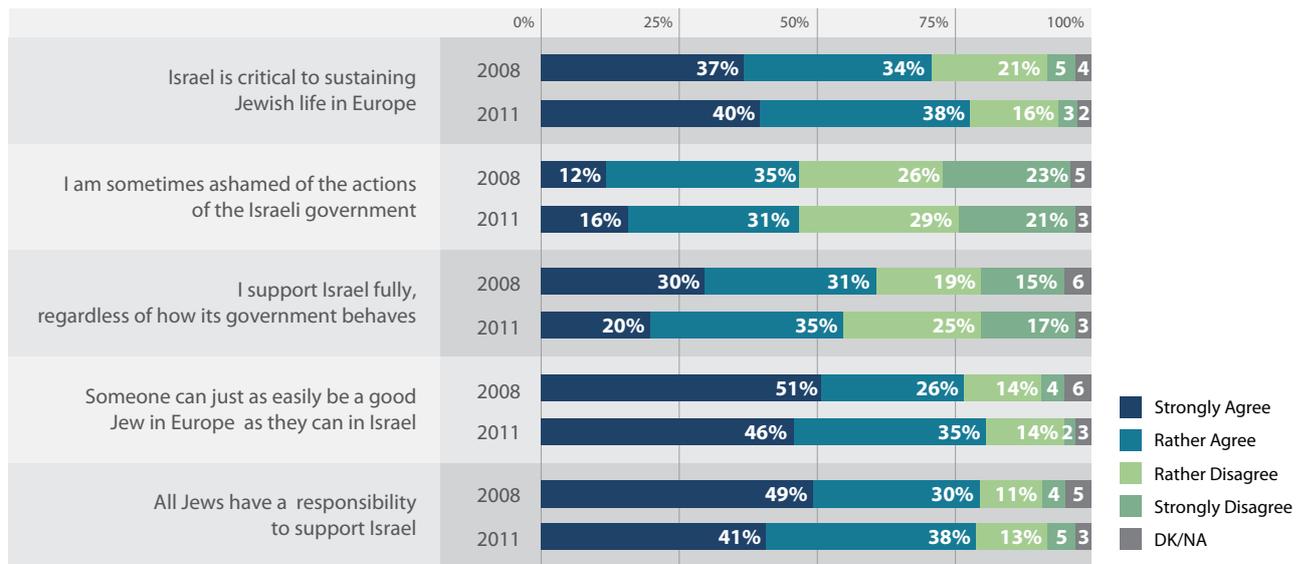


VII. Israel

The relationship with the State and people of Israel is of great importance to European Jewish communities. However, this relationship has become more problematic and contentious in recent years, as events in the Middle East have reverberated through Europe. Respondents were offered eight statements for assessment, ranging across the spectrum of political opinion.

The greatest consensus was over the need to provide space for open political debate about Israel within the communities. This is an issue where the communities themselves have jurisdiction. The survey found 85% agreement (45% *strongly* and 40% *rather agree*) that *Jewish communities should provide opportunities for members to share different opinions and points of view on Israel and its policies*. There was also a strong consensus of 85% that *events in Israel sometimes lead to an increase of anti-Semitism in my country* (41% *strong* and 44% *rather agree*). This observation may well be linked with the 79% agreement with the statement: *the media in my country regularly portrays Israel in a bad light* (see also opinion on media role in anti-Semitism above).

Figure 9. Comparison of 2008 vs. 2011 responses on Israel items: "To what extent do you personally agree or disagree with the following statements about Israel?"



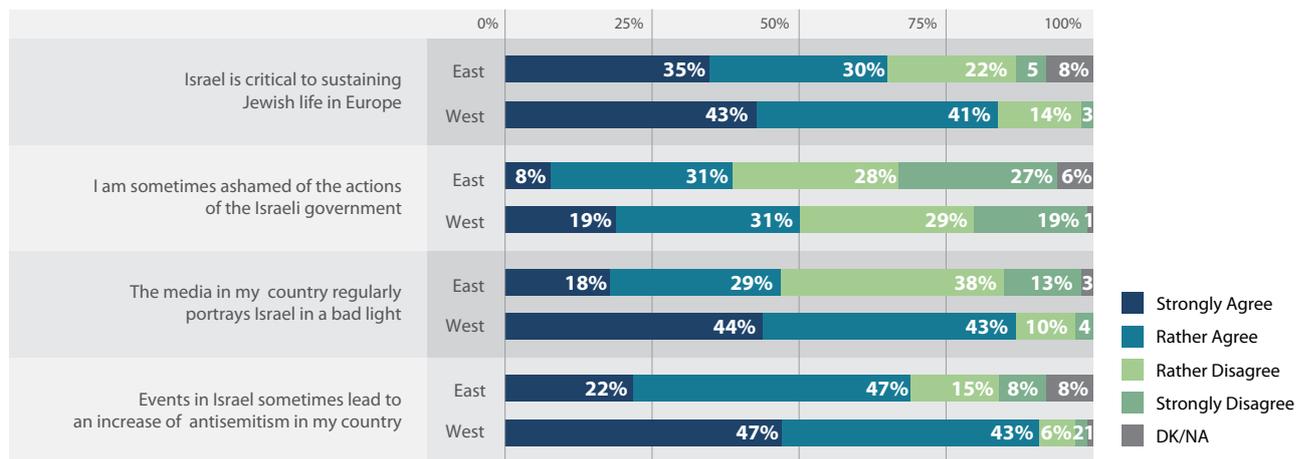
Another strongly held opinion was the 81% agreement (46% *strongly agree*; 35% *rather agree*) with the proposition: *someone can just as easily be a good Jew in Europe as they can in Israel*. Paradoxically there was a strong 78% agreement with the statement: *Israel is critical to sustaining Jewish life in Europe* (40% *strongly* and 38% *rather agree*).

The overall tenor of opinion on political issues produced a sympathetic pro-Israel majority but the level of support and criticism varied considerably according to the context and wording offered. While there was 79% agreement with the statement, *"all Jews have a responsibility to support Israel"* (41% *strongly agree*) there was a considerable division over the statement, *"I support Israel fully, regardless of how its government behaves"* (*strongly agree* 20%; *rather agree* 35%; *rather disagree* 25%; *strongly disagree* 17%). The widest

division of opinion related to the provocative statement, "I am sometimes ashamed of the actions of the Israeli government." 50% of respondents disagreed with the statement (21% strongly disagree). On the other hand, 47% took a critical stance and agreed (16% strongly agree).

There has been minimal change in the pattern of responses between the 2008 and 2011 surveys as shown in Figure 9 except for a slight erosion in intensity of pro-Israel feelings (visible in a decline in *strongly agree* responses). As regards the relationship between respondent background characteristics and their opinion on matters concerning Israel, statistical analysis showed that age and education fail to predict differences in reactions towards the battery of statements regarding Israel. Analysis of the patterns of agreement with the statements by gender reveals that men's intensity of support for Israel is stronger and that women respondents tend to be more willing to criticize Israel. Analysis by region (Figure 10) has a pattern similar to that of gender, with Eastern Europeans voicing a greater intensity of support and loyalty and Western Europeans tending to be more critical of Israel.

Figure 10. Support for Israel by region, 2011



The biggest group differences in attitudes towards Israel are by denomination, with the Orthodox much more supportive and less critical of Israel than the Traditional or Cultural groups (Figure 11). However these latter two groups vary in the distance they exhibit from Orthodox attitudes and from each other according to the statement posed. Traditionalists (80%) are more willing to agree (*strongly/rather agree*) that *all Jews have a responsibility to support Israel* than Cultural Jews (63%). When faced with the statement, "I am sometimes ashamed of the actions of the Israeli government," however, Traditionalists are more intense in their criticism (27% *strongly agree*) than the Cultural group (12% *strongly agree*). Nevertheless as Figure 12 shows there are areas of close agreement across the denominations with regard to the critical nature of Israel for sustaining Jewish life in Europe and over the issue of open debate on Israel related issues within the communities.

Figure 11. Support for Israel by denomination, 2011

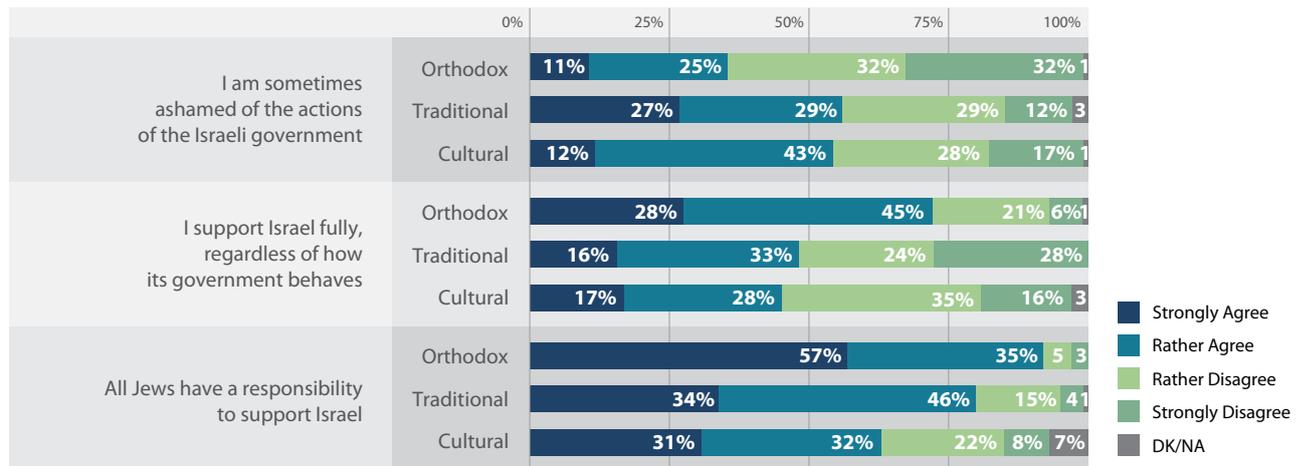
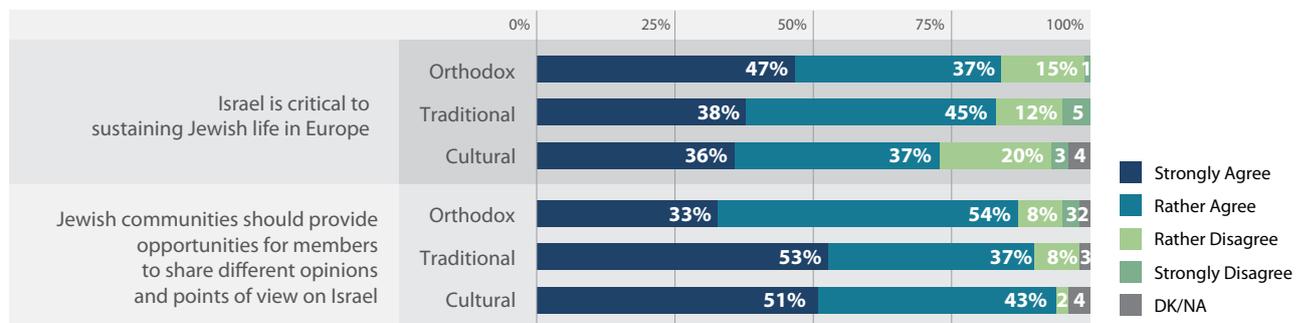


Figure 12. Consensus issues on Israel by denomination, 2011



VIII. Assessment of Communal Organization: Decision Making, Leadership and Change

Ideal Components of Jewish Life

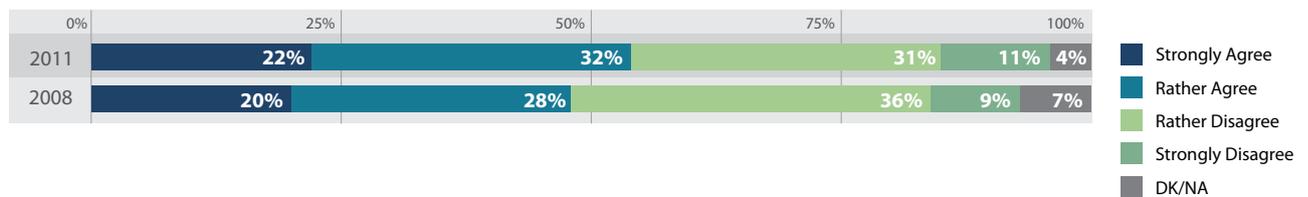
Respondents were asked to identify and rank (on a scale 1-5) the “ideal” components of Jewish life, i.e., those aspects they would like to see improved in their communities. The most preferred components were *creativity and entrepreneurship in the community* (4.3) and *commitment to social justice* (4.3). *Jewish religious practise and observance* scored by far the lowest “ideal” rating (3.5). Compared with 2008, the 2011 survey shows an increase in the level of aspirations for the components of Jewish life, particularly for *creativity and entrepreneurship* (high scores of 4 and 5 up from 71% to 90%) and *social justice* (up from 66% to 87%). In other words, respondents saw room for improvement in all aspects of Jewish life in their community, but only a minority of them felt that this was very important in the field of religious practise.

Decision-making & Accountability

This function varies according to local conditions in each community but a macro-view is indicative and useful. When asked to assess five aspects of the operation and management of their community the sample was divided. The range of positive scores (*agree* and *somewhat agree*) for each category was similar, with 48% agreeing that the decision-making was *democratic* to a low of 41% that it was *efficient*. However there was less of a consensus among the minority of critics. Strongest disagreement was voiced with regard to whether the decision-making process was *transparent* (27%), *consultative* (22%) or *democratic* (21%). In addition, few claimed to *strongly disagree* that it was *well-informed* (12%).

Since 2008 there has been an increase in the proportion of respondents who believe that the decision-making process is not consultative, efficient, and transparent. The biggest change was regarding the consultative process (Figure 13):

Figure 13. Consultation process in the communities, 2011 vs. 2008. "To what extent do you agree or disagree that the decision-making processes in your community today are consultative?"



Drivers of Change

Respondents were given two choices to assess who were drivers of change in their communities. *Lay leadership* was the choice of 49% of respondents followed by *professional leadership* (38%) and *young people* (38%). Interestingly, the category of *young people* was the most popular overall second choice. Given the low scores for religion and Judaic knowledge above, it is worth noting that *rabbis* were chosen by only 21% and *educators/teachers* by only 19%. Both latter groups were less seen as drivers of change than *individuals creating non-institutional programmes* (31%).

Quality of Professional & Lay Leadership in European Jewish Communities

Here, the majority of the respondents were assessing themselves or their colleagues. On a scale of 1-5 the lay leadership was seen as best in terms of *commitment* (3.8) and *professional success* (3.6) and weakest in terms of *vision* (2.9) and *Judaic knowledge* (2.9). The professional leadership received slightly lower scores. It was also seen as best in terms of *commitment* (3.6) and in *general education* (3.3) but weakest in terms of *financial acumen* (2.8) and *vision* (2.9).

As regards expectations over the next 5-10 years, 37% expected the quality of lay leadership to improve and 47% expected the professional leadership to improve.

The evaluations of lay leadership differ regionally on two points: Eastern Europeans are less positive about the *commitment* of lay leaders and Western Europeans are less positive

about their *general knowledge*. In their assessment of the professional leadership, Eastern European ratings are much more positive than Western European ones, particularly as concerns the professionals' *general knowledge*, *political skills*, *management skills*, and *financial acumen*.

Older respondents have a more positive assessment of the *vision of the lay leadership* than do younger respondents. Yet younger respondents are more confident in the strength of the *political skills* of the lay leadership than are older respondents.

Target Populations and Organizational Frameworks

A list of 12 demographic and population groups was offered for assessment on a scale of 1-10 as a community priority over the next 5-10 years. The joint highest priority was given to *high school students* (8.9) and *university students* (8.9), followed by *young single adults* (8.7), *new parents/families* (8.5), *children aged 11-13* (8.4) and *young couples* (8.4). The lowest priorities were *children 0-4* (6.6) and *elderly in good health* (6.9).

On the same 10-point scale, a list of twelve organizational settings was offered as priority targets over the next 5-10 years. These tended to follow the logic of the demographic choices above. The highest priority was given to *Jewish youth clubs and organizations* (8.5), *Jewish educational organizations* (8.4), *Jewish camps* (8.3), and *Jewish community centers* (8.2).

IX. Community Concerns

At the end of the survey instrument, respondents were asked to choose two topics from a list of twelve that they considered of particular importance to them and to their community at this time. The scores for the items were widely distributed, which suggests a lack of consensus across the continent on communal priorities. Nevertheless, some topics were clearly of greater importance than others: 30% of the respondents selected *lay and professional leadership* as their first or second issue. *Anti-Semitism/Security* was chosen by 23% as a first or second choice issue. The most popular first choice was *status issues and intermarriage* (18%), but it was not in the top five for second choices, which shows that it was more of a male (Table 4) and denominational concern (Table 5). In fact, Western Europeans were much more likely to see intermarriage as an issue of contention than Eastern Europeans (21% vs. 11%) (Table 3). *Community causes* and *decision-making and accountability* were the first choices of 10% and 11% of respondents respectively but they hardly featured as second choices. *Israel* featured as a second choice of 14% of respondents and *funding* was the second choice of 10%. Women seem more concerned than men about communal leadership issues (Table 4). It is noteworthy that both internal community issues and external relations and affairs feature in these results.

Table 3. Priority topics of particular importance to you and your community by region

	All		East		West	
	First	Second	First	Second	First	Second
Status issues and intermarriage	18%	8%	11%	1%	21%	10%
Lay and professional leadership	15%	15%	16%	23%	15%	12%
Decision-making and accountability	11%	6%	17%	10%	8%	5%
Community causes	10%	7%	13%	6%	9%	12%
Funding	10%	10%	5%	9%	12%	14%
Anti-Semitism/security	10%	13%	7%	10%	11%	6%
Israel	7%	14%	3%	6%	9%	16%
Denominational tensions	5%	7%	1%	6%	6%	7%
Population groups	4%	4%	7%	9%	4%	4%
Organizational frameworks	4%	6%	9%	10%	2%	2%
Change	4%	8%	7%	9%	3%	5%
Europe	2%	4%	4%	4%	2%	3%

Table 4. Priority topics of particular importance to you and your community by gender

	All		Men		Women	
	First	Second	First	Second	First	Second
Status issues and intermarriage	18%	8%	22%	8%	11%	8%
Lay and professional leadership	15%	15%	13%	13%	20%	17%
Decision-making and accountability	11%	6%	10%	7%	10%	6%
Community causes	10%	7%	10%	12%	10%	8%
Funding	10%	10%	9%	13%	12%	14%
Anti-Semitism/security	10%	13%	9%	7%	12%	7%
Israel	7%	14%	8%	15%	7%	10%
Denominational tensions	5%	7%	6%	6%	3%	8%
Population groups	4%	4%	3%	7%	7%	10%
Organizational frameworks	4%	6%	4%	4%	3%	2%
Change	4%	8%	3%	5%	4%	8%
Europe	2%	4%	3%	3%	2%	4%

Table 5. Priority topics of particular importance to you and your community by denomination

	All		Orthodox		Traditional		Cultural	
	First	Second	First	Second	First	Second	First	Second
Status issues and intermarriage	18%	8%	26%	7%	19%	7%	12%	8%
Lay and professional leadership	15%	15%	5%	14%	11%	3%	11%	7%
Decision-making and accountability	11%	6%	9%	8%	11%	3%	11%	7%
Community causes	10%	7%	9%	5%	8%	11%	11%	5%
Funding	10%	10%	10%	7%	8%	10%	11%	12%
Anti-Semitism/security	10%	13%	11%	17%	6%	13%	12%	11%
Israel	7%	14%	9%	17%	7%	14%	7%	10%
Denominational tensions	5%	7%	7%	5%	7%	13%	1%	5%
Population groups	4%	4%	1%	5%	1%	0%	9%	5%
Organizational frameworks	4%	6%	7%	6%	1%	6%	2%	6%
Change	4%	8%	3%	5%	4%	10%	4%	10%
Europe	2%	4%	1%	2%	6%	7%	1%	2%

X. Overview of the Quantitative Findings

What stands out from the statistical analysis of the survey results is the variability of the data. This reflects just how few opinions on community organization and priorities among the leaders of European Jewish communities can be predicted on the basis of their personal background characteristics such as region, gender, age, and denomination. For instance, overall there appears to be little evidence of generational splits on most communal issues.

However, some subgroup differences can be observed. Regional differences persist in both the spheres of community organization and internal community priorities but less so on matters of external relations such as anti-Semitism. Most differences between men and women occurred over community priorities where women generally gave higher ratings to social needs.

As might be expected, differences between the denominational groups were the most common, mostly in matters of religious practise and authority (Halakhah), particularly regarding Jewish status and intermarriage and, to a lesser extent, matters pertaining to Israel. The general tendency is towards a division of opinion within the European communities between those who are Orthodox in affiliation and the rest of the population.

Regarding differences between the 2008 and the 2011 surveys, any assessment of change in the priorities and opinions of European leaders over the past few years has to bear in mind the differences between the participants in the two surveys. However, on most socio-demographic characteristics the samples were similar.

Analysis of the Qualitative Data Collected

Marcelo Dimentstein

As with the 2008 edition of the European Jewish Leaders' Survey, respondents were invited to answer two open questions near the end of the questionnaire in their preferred language – French, English, German, Spanish or Russian. Respondents were first asked to provide an explanation for their choice of *topics of particular importance to you and your community*. Second, they were requested to *take a few minutes to describe your personal vision for your community's future, including some of the values and goals which you would like to see fulfilled*. There were no limitations on the length or extent of their responses. Of course, not all of the respondents felt the need to express themselves but a great majority did (90%).

The qualitative information collected from these open responses is as useful as the quantitative part of the survey. Hearing the actual voices of the participants puts "flesh on the bones" of the survey findings, though it is more difficult to analyse and to establish clear-cut conclusions from such information. Nevertheless, one can observe some common themes and issues shared by many respondents. These preoccupations, interests, hopes, foresights and even anxieties would otherwise remain "hidden" within the quantitative data. The value of these arguments relies not on how many people agree with them but on their internal logic and persuasiveness.

Our goal was to determine not only commonalities amongst Jewish leaders across Europe but also to identify individual voices expressing unique ideas. The methodology used to analyse the answers was the interpretative textual analysis: we looked for common patterns present amongst the answers; we then analysed the frequency with which these issues appeared and grouped them accordingly. There were also unique sets of problems specific to certain countries (i.e. financial uncertainty amongst Greece's respondents). We decided not to include them in this text as we prioritized focusing on common problems shared across all European communities.

The following section offers a brief analysis of respondents' answers to these open questions. When we include a full quote, we will only mention the respondent's country of origin (the name of the respondent remains confidential). The material was reviewed in its original language but we present it here translated into English.

As has been demonstrated throughout the report, there is very little consensus among respondents as to the common threats and challenges that Europe's Jewish communities face. Responses were widely dispersed between different topics and no issue could be singled out as occupying the majority of respondents' preoccupations. Some of these issues are already widely known: discomfort towards divisiveness; the need for rendering communities more attractive, especially towards the non-affiliated; the need to engage younger generations in Jewish life; more investment in Jewish education and continuity; fears of demographic decline, etc. Some others, while not new, were articulated in a novel way.

Intermarriage

The most frequently mentioned item amongst the open responses was intermarriage and, more specifically, what the communal policy towards intermarried couples and their children should be. In some cases, intermarriage and conversions are linked in the same sentence, giving rise to the consideration that they both share the same roots, i.e.: the question of "who is a Jew?" The survey showed that a majority of respondents tend to favour a more liberal approach towards including mixed couples and their children,

though different reasons were cited. Regarding this issue, we can identify a nascent activism towards the policies of inclusiveness and pluralism.

- “ Status issues and intermarriage are topics that in our country are beginning to be discussed more seriously. We should try to explain to the people that they are still welcome in the community even if they marry a Christian. They have the same rights like all other members of the community, so they can participate and come to the JCC, community or synagogue when they want to. (Romania)
- “ Inclusiveness is going to be a critical factor in the survival of the Jewish community in my country. [...] Intermarried couples should be seen not as a threat, but rather an opportunity—an opportunity to provide these families with a connection to Jewish life and identity. (Norway)
- “ I hope that we will be able to find a way to keep the Jews even from mixed marriages within the frame of the community. (Denmark)
- “ The Jewish community must open itself up more in the coming years. (Austria)

Some respondents favoured a “pragmatic” approach:

a) Given the fact that mixed couples are a reality, the community should deal with them in a positive way:

- “ With an increasing rate of intermarriage, the community should face it and try to approach the couple and to invest in the Jewish education of the children. (Italy)

Or:

b) To acknowledge and accept mixed marriage couples and their children into the community in order to counterbalance the demographic decline:

- “ I think that our communities are in great danger of disappearing unless our religious and secular community leaders can agree upon a policy which gives recognition to children from mixed marriages who want to become Jewish. (France)
- “ Community membership will sharply decrease if we don't accept intermarriage. (Romania)

The following statement recognizes that mixed marriages are a reality and thus there should be more openness towards them without ignoring the limits that Halakhah (Jewish Law) establishes:

- “ According to simple statistics, the struggle against mixed marriages was lost long ago [...]. For this reason, it is important to open up access to Jewish education for children of Jewish fathers as well, and, if they so desire, to make it possible for them to convert. Non-Jewish partners (with or without children) must feel comfortable within the communities, for their own sake, but above all because we will otherwise lose the Jewish partner and the children; in this context, the halakhic boundaries must be absolutely clear, for example when it comes to participating in services. (Germany)

For others, on the contrary, Halakhic criteria should be changed:

- “ In light of the fact that the proportion of mixed marriages is more than 50%, new forms and traditions of Jewish-ness must be developed. [I support the] Recognition that children who live in a Jewish manner from all kinds of partnerships are Jewish, not only matrilineal ones! (Switzerland)

Some respondents express the need for speeding up conversions:

- “ Accelerating the conversions of children of Jewish fathers. (Germany)

The authority that Rabbis traditionally have over these matters was questioned:

- “ Rabbis should not be given the sole authority to make decisions concerning Halakhic issues. There should be a council of different Jewish individuals from various professional backgrounds, in order to take into consideration a reality that is far more complex than that of Rabbis alone. (Switzerland)

Although the vast majority of the opinions regarding these issues favoured the direction above, there was not a total consensus. In Belgium for example, a strong statement favouring the traditional Orthodox approach was voiced:

- “ As the old saying goes, *zi schwer zu zein a yid* [it's hard to be a Jew], and most Jews today wish to have it be that easy. Communal organizations and non-orthodox streams have sought to dilute Jewish life to keep numbers high—but the net effect has not been to ensure Jewish survival and continuity; instead, Jewish life is less meaningful, Jewish values are being abandoned, and ignorance of our past and heritage is predominant. The only Jewish group slated to survive, thrive and grow is the Orthodox one. Secular and traditional Jews can only invert their current trends if they realize that the hardship of a full Jewish life offers also tremendous rewards—and it is the only way Jewish survival can be ensured. (Belgium)

Voices that negatively appraised intermarriage were also present in the survey though to a minor degree:

- “ We can't talk about organizations, leaders, and vision if there are no more Jews in Europe. Yet the major cause of the decline of Jews in Europe is assimilation, and more specifically mixed marriages. It is therefore crucial to find ways to limit this assimilation, through programmes which strengthen the teaching of Judaism, as well as strengthening a true communal life that is capable of accepting a broad spectrum of backgrounds (non-religious, varied social and professional backgrounds, etc...). (France)
- “ Intermarriages can undermine the whole community, and the responsibility for this lies directly on the community. (Latvia)
- “ Our biggest threat is intermarriage. Our tool to combat this threat is education. (Norway)

Leadership

The second most important and sensitive issue raised concerned lay and professional leadership. Respondents' views of communal leadership had two very different points of departure that nonetheless remain intertwined. On the one hand, the leadership role is stressed as being one of the key components for a successful, attractive and sustainable Jewish life. On the other hand there was strong criticism of the *status quo*. Therefore, there were demands for more investment, better leadership and management programmes, strong and informed individuals as well as a space for younger generations:

- “ Developing a strong pool of potential lay and professional leaders is key to the future of any community. Clear lines of decision-making are essential, as is the ability to cede control to a younger generation. (Germany)
- “ It is up to the lay and professional leadership to set the tone for the engagement of British Jewry in their own community and broader society, and also to present it as a strong and united front. If leadership is strong, then community causes are more likely to be successful. By acting as examples to their community, leaders help to strengthen the community and encourage others to emulate their success and commitment. (UK)

Professionalization and better management skills of Jewish leaders seem to be the answer for some respondents:

- “ I would like to see a change in community leaders—more professionalism, more communication with the membership (discussing some long-term decisions), better management; focusing on the young, rather than the old generation. (Czech Republic)

While demanding more professionalization and better rewards for Jewish leaders, the quote below draws a fair picture of community leaders:

- “ The future depends on the professionalism of the managers and volunteers who work for community organizations, that is: their capacity to raise and manage the funds entrusted to them by institutions and donors. The executive leaders are heroes. In general they are underpaid, undermined by internal tensions, political games and petty rivalry, threatened by anti-Semites—they do their best to keep their organizations alive, and when they have enough time, strive to keep certain ideals alive as well. (France)

Vision and a strategy for the future were also very important elements when speaking about leadership:

- “ Leadership is one of the most important areas that we need to focus on in the coming year. We need leaders who can articulate a compelling JEWISH vision of what the world should look like, not just a vision of how to sustain and perpetuate Jewish institutions. (UK)
- “ I think that a large part of the frustration among ordinary community members stems from difficulties in the organizational structure and from weaknesses on the part of the professional and lay leadership. These weaknesses and problems cannot be resolved purely by organizational and structural changes; rather, they are based on a fundamental lack of clarity on the part of paid and volunteer staff about the following questions: What are the community's goals? What are its long-term and

medium-term perspectives? How would we like our Jewish life to be 20 years in the future? [...]. I consider this debate very important if we are to secure the future. (Germany)

The need to engage younger generations in leadership positions was also pointed out:

- “ We need to find formulas to attract the 22 to 40 year olds and make it possible time-wise for them to take an active part in real or virtual community leadership. One of the key mistakes in Europe is not understanding that the time between the Second World War and our young adults is the same as between today’s leadership and the First World War. (Sweden)

Severe criticisms were manifested regarding the actual leadership of various communities. Leaders today—as many respondents tend to agree—lack a global vision, are not well prepared, and do not like to take risks. Some participants pointed out with bitterness that the leadership positions fall very often in the hands of those who have financial resources but are not skilful as community leaders. A respondent in the UK put it bluntly: “[I would like to see] More professional leadership based on size of brain—not of bank account.” (UK)

Interestingly, some other voices asked for less influence by the professional staff:

- “ [I would like] Less influence of the administration staff on community life, better information and transparency. (Croatia)

Israel

There is no doubt that the centrality of Israel and support for it by the communities across Europe represents a crucial belief among the larger proportion of respondents. There is a strong feeling that the fate of the Jewish communities in the Diaspora is inextricably linked to the fate of Israel itself. This thought is well articulated by a respondent in the UK:

- “ Israel is the focal point for ALL Jews and without it the loss of Jews to assimilation would increase. Israel is also the “defender” of Jews, something that did not exist before 1948. (UK)

Echoing this idea, a similar number of voices expressed more nuanced feelings on the relationship with Israel, especially when reflecting on how communities should deal with the Israeli government and its policies vis-à-vis the Palestinians. One respondent from the UK described it in these terms:

- “ The relationship with Israel is potentially hugely divisive as the contradiction widens between supporting the idea of the State and being alienated by the actions of its government. (UK)

Positions following this line of thought were quite widespread amongst respondents:

- “ The constant rallying around Israel without the slightest nuance is also weakening communities with regard to the rest of society. We need to support Israel and its right to exist, but not endorse those Israeli decisions that go against the very values that we respect which allow us to live our lives as Jews in our respective countries. The community can not only be a spokesperson for Israel. (France)
- “ The prevailing factor resides in the view adopted [by Jewish communities] in relation to the perceptions of actions taken by the Israeli

government in so far as blocking the peace process and the attacks on universal values—that are in danger in Israel—which should constitute a way of life in every democracy. It’s a question of deconstructing the amalgams that are created, just as much in Israel, as all over the world, between Jews and Israelis that contribute to the strengthening of self-ghettoization (*repli identitaire*). [...] When the state of Israel genuinely commits itself to a peace process with its neighbours—in particular the Palestinians [...] Jewish communities throughout the world will be alleviated from the weight of complex allegiances in which they have been entrenched and can in turn devote themselves to their cultural, social and religious development. (Belgium)

- “ Unconditional support of the current policy of the Israeli government harms not only the vital interests of our community but also those of the people of Israel. (Czech Republic)
- “ Zionism is very important, but that doesn’t preclude a critical view at some of the State of Israel’s dealings. (Netherlands)

Some others stressed the need to change the communal attitude towards “internal” critics of Israel asking for more tolerance:

- “ Internal critics of Israel must not be accused of being “self-hating” Jews—this is very destructive to the community’s integrity. (Norway)

Interestingly, some voices propose that communities should explore other channels of dialogue in Israel rather than governmental ones as well as to try to be more influential in Israel’s domestic affairs even if that goes against the local mainstream:

- “ Communities should develop a more nuanced approach to the politics in Israel. [...] As Jews we should be more open to the pro-dialogue groups in Israel and take active part in Israeli public debates, expressing our worldviews even if they are different from the ones that dominate in Israel currently. (Poland)

Denominational Tensions

A fair number of leaders expressed concern about denominational tensions existing between ultra-Orthodox approaches and the rest of the denominations. They perceive these tensions to be escalating and therefore affecting community life in various aspects. It is important to note that this survey was carried out before the religious tensions in Beit Shemesh (Israel) took place in December 2011. Fears of divisiveness were expressed: “Haredi attitude towards non-Haredi may split the community in two” (UK). Sometimes the problem erupts upon the arrival of newly appointed rabbis who bring with them stricter Orthodox conceptions, which creates tensions:

- “ One of the problems that will arise soon (and has already started in the last few years) is that the new generation of rabbis is taking a very ‘ultra-orthodox’ twist, really not working with the Italian reality. It is as if they exchanged religiosity for religion [...] [They are] too strict, not ‘human enough,’ and not prepared to deal with real people with real problems and feelings. They prefer to have some ‘perfect’ Jews in the community and leave behind, or abandon, the ‘not so perfect’ Jews. (Italy)

On some occasions, community lay leaders are perceived to be extremely zealous in adopting Orthodox approaches despite having an allegedly more liberal or secularized constituency:

- “ The [leaders of the] Jewish community should not be waging a war against 97 per cent of the Jewish population, driving them into being non-Jews. It should become a real community, [...] interested in its members and their lives. (Czech Republic)
- “ The communities are dying in many ways: demographically, culturally, etc. But the leaders fight how Orthodox the death should be. (Czech Republic)

When ultra-Orthodoxy is represented by groups such as Chabad Lubavitch, the issues pointed out by respondents could be classified into four issues: 1) Alienation of ultra-Orthodoxy from the community representing a threat to unity; 2) Lack or insufficient cooperation between the community and those groups; 3) Competition for funding and duplication of community services; and 4) Uneasiness concerning who has legitimacy to represent the community to the “outside” world.

- “ Unfortunately, the Community’s main sponsors donated money for the establishment of the Chabad Community Centre, thereby establishing a parallel structure instead of helping to balance the Community’s budget, which is urgently required. These sponsors, in spite of the claim that they take the Unified Community (*Einheitsgemeinde*) seriously, have supported a “private initiative” that lies outside of the Community. The “cooperation” between the Unified Community and Chabad (since, as far as I know, Chabad was not formally brought into the United Community) appears to have resulted in one-sided advantages, to be precise: advantages that weaken the Unified Community. (Germany)

Openness and Pluralism in Judaism

When asked to describe their vision for their community’s future, many respondents opted to express their desires as to what their community should look like in the coming years. A high proportion of answers stressed the hope of having more pluralist and inclusive communities. Being able to engage the youth, investing in more education and transmission, reaching out the unaffiliated, and adapting to changes in society were also important aspirations.

- “ It is important that the Jewish community functions on the basis of pluralism, with the appropriate respect for the group with the opposite opinion to one’s own. (Germany)
- “ I wish for (and am working on this): more Jewish education for all age groups that is so attractive that people actually take advantage of what is offered. I wish for the greatest possible diversity in religious and cultural terms, in which particular offerings for a precise target group are perceived as enriching, not as excluding others; I wish for religious maturity, i.e. that young people and adults can find their own position within the broad spectrum of Judaism—and that statements like the following one day will be a thing of the past: “I would like to be a more active Jew, but I find ‘Judaism’ off-putting because it is too old-fashioned, patriarchal, strict ...”; Instead, I wish that people would say: Within Jewish diversity, which is an expression of our common responsibility for the Jewish future, for Tikkun Olam and Kol Israel, I have

found my very own place through diverse experiences and through intense, attractive Jewish learning. (Germany)

- “ I would like to see my community as an open and inclusive one, a community that embraces the differences and empowers people to express their potential. (Bulgaria)
- “ I would like to see my community as one accommodating people with a Jewish identity based primarily on their self-definition as Jews (with certain limitations). (Czech Republic)
- “ As societies inevitably change, so Jewish communities have to adapt to new social conditions. [...] There is an increasing need for tolerance for religious/cultural pluralism within the Jewish community and for initiatives that would further cultural and artistic creativity that may manifest the particular situation of Jews living in the present societal conditions. (Denmark)
- “ I would like to see Judaism brought to the people's level where people can take something real and concrete into their lives without being intimidated or feeling the need to change who they are. (UK)

Some respondents stressed the need to revise and modernize the role of women in communal affairs, especially in liturgy and religious practises:

- “ We have to work on our practises in the synagogue so that we don't alienate half of the community, i.e. women. They need to be integrated and part of our services, and just not passive bystanders. (Norway)

Many respondents stressed building a much more “outward” looking Judaism, connected with the rest of the society and engaged in social justice causes:

- “ I hope for a pluralistic society where the Jewish presence is an important and dynamic part, where we as Jews have an open and inclusive attitude towards others, especially the new “Other”, with a proud, creative and confident Jewish identity replacing the traumatized one of being the eternal victim. (Sweden)
- “ I would like to see my community develop a more positive narrative about its role in society and its potential to contribute to strengthening the fabric of this society by more actively fostering social justice initiatives and more concretely exploring the link between Jewish values and teachings and social justice. (UK)
- “ [I would like] an open, pluralist community which embraces a humanistic Judaism, which feels comfortable in the country to which it belongs; which is not obsessed with the fight against anti-Semitism and which is ready to contribute its share in the fight against all social injustices, while at the same time calling for a positive, cultivated, open-minded Judaism; a community in which children are not educated to be fearful and mistrustful of others. (France)
- “ I would like my community to be less inward-looking, and more open to society and universal values [...]. I would like for this community's voice to be heard during important social discussions and to stop receding into their own internal issues. (France)

- “ Finding a balance between our particular needs and the contribution we as Jews can make to wider society is going to be one of the greatest challenges of the future. (UK)

Miscellanea

Reflections on future trends in Jewish spaces and the place of the next generation were not absent:

- “ Physical JCCs are probably dead and should preferably be replaced by dispersed ad-hoc meeting points like rented bars, coffee shops, cinemas, theatres, concert spaces, lecture halls, etc. (Sweden)
- “ The community will become more grass-roots oriented but at the same time more polarized. My personal vision is that a vibrant Judaism will be felt by the younger generation who will feel more connected and happy about their heritage. (UK)
- “ I believe that successful, non-institutional models like Limmud provide an alternative route toward greater involvement in Jewish life and the strengthening of Jewish identity. Such enterprises embrace existing institutions, which deserve the credit for rebuilding Jewish life in post-war Europe, and they also do not carry some of the baggage that these organizations carry with them. (Germany)

An interesting statement pointing out the need for narrowing the gap between the community and Jewish intellectuals and opinion-makers was made:

- “ Communities in my country should be more open to secular Jewish intellectuals and public opinion leaders who are not a part of organized Jewish life. (Poland)

APPENDIX: Questionnaire

Second Survey of European Jewish Leaders and Opinion Formers 2011

Dear Participant,

Thank you for participating in this JDC-ICCD research project, which is designed to explore the perceptions of decision makers and opinion leaders in the European Jewish communities.

The information gathered in this study will be kept confidential, of course. The data will be reported only in the aggregate. You will not be identified in any way in any reports.

Feel free to skip any questions you do not want to answer. Naturally, we would prefer that you answer all questions. Toward the end of the questionnaire you can write in detail about your personal vision for your community's future.

Your cooperation in the study is very important to the JDC endeavour to document the priorities and challenges facing European Jewish communities today.

If you have any questions or concerns, please e-mail ISSSC@trincoll.edu

The term "community" is used throughout this questionnaire. Unless otherwise stated, please note that "your community" should be understood as referring to all the Jews living in your country. If you are a foreign national living in Europe, "your country" should be understood as the European state in which you are a resident.

Once again, thank you for your participation and insights!

Vision and Change

1. Assess the following components of Jewish life in your community as they are **now**. Use a scale from 1 to 5, where 1 means “very low” and 5 means “very high.”

	Very low			Very high	Don't know/ No opinion	
Current level of Jewish religious practise and observance	1	2	3	4	5	
Current level of creativity and entrepreneurship in the community	1	2	3	4	5	
Current level of commitment to social justice causes	1	2	3	4	5	
Current level of Judaic knowledge	1	2	3	4	5	
Current level of attachment to Jews around the world	1	2	3	4	5	
Current level of cultural and artistic organizations	1	2	3	4	5	

2. Assess the following components of Jewish life in your community as you would **ideally like them to be**.

Use a scale from 1 to 5, where 1 means “very low” and 5 means “very high.”

	Very low			Very high	Don't know/ No opinion	
Ideal level of Jewish religious practise and observance	1	2	3	4	5	
Ideal level of creativity and entrepreneurship in the community	1	2	3	4	5	
Ideal level of commitment to social justice causes	1	2	3	4	5	
Ideal level of Judaic knowledge	1	2	3	4	5	
Ideal level of attachment to Jews around the world	1	2	3	4	5	
Ideal level of cultural and artistic organizations	1	2	3	4	5	

3. Who are the most likely drivers of change in your community? Select a first and second choice.

	First choice	Second choice
Lay leadership		
Professional leadership		
Rabbis		
Educators/teachers		
Young people		
Individuals creating non-institutional programmes or initiatives		
Other: [SPECIFY]		
[Don't know/No opinion]		

4. Which of the following are the most serious threats to the future of Jewish life in your country?

Use a scale from 1 to 5, where 1 means “not a threat at all” and 5 means “a very serious threat”.

	Not a threat at all	2	3	4	Very serious threat	Don't know/ No opinion
Poverty in your community	1	2	3	4	5	
Declining knowledge about Judaism and Jewish practise	1	2	3	4	5	
Increasing rate of mixed marriages	1	2	3	4	5	
Lack of religious life	1	2	3	4	5	
Alienation of Jews from the Jewish community life	1	2	3	4	5	
Anti-Semitism	1	2	3	4	5	
Weakness of Jewish organizations	1	2	3	4	5	
Lack of effective assistance from Jewish organizations abroad	1	2	3	4	5	
Lack of religious pluralism inside the Jewish community	1	2	3	4	5	
Demographic decline	1	2	3	4	5	

Decision-Making and Control

5. To what extent do you agree or disagree that the decision-making processes in your community **today** are:

	Strongly agree	Rather agree	Rather disagree	Strongly disagree	Don't know/ No opinion
Well-informed					
Efficient					
Consultative					
Transparent					
Democratic					

6. Over the course of the **next 5 to 10 years**, do you expect that decision-making in your community will become:

	Much more	Somewhat more	Somewhat less	Much less	Don't know/ No opinion
Well-informed					
Efficient					
Consultative					
Transparent					
Democratic					

Lay Leadership

(Persons either elected or co-opted onto the administrative council of an institution, organization or association)

7. Please assess the overall quality of your community's **lay leadership** by evaluating these characteristics on a scale of 1 to 5, where 1 means "very weak" and 5 means "very strong".

	Very weak				Very strong	Don't know/No opinion
Vision	1	2	3	4	5	
Judaic knowledge	1	2	3	4	5	
Commitment	1	2	3	4	5	
Professional success	1	2	3	4	5	
General knowledge	1	2	3	4	5	
Political skills	1	2	3	4	5	
Management skills	1	2	3	4	5	
Financial acumen	1	2	3	4	5	

8. Over the course of the next 5 to 10 years, do you expect that the overall quality of **communal lay leadership will:**

- Improve
- Remain the same
- Decline
- [Don't know/No opinion]

Professional Leadership

(Paid and qualified employees of an institution, organization, or association)

9. Please assess the overall quality of your community's **professional leadership** by evaluating these characteristics on a scale of 1 to 5, where 1 means "very weak" and 5 means "very strong".

	Very weak				Very strong	Don't know/No opinion
Vision	1	2	3	4	5	
Judaic knowledge	1	2	3	4	5	
Commitment	1	2	3	4	5	
Professional success	1	2	3	4	5	
General knowledge	1	2	3	4	5	
Political skills	1	2	3	4	5	
Management skills	1	2	3	4	5	
Financial acumen	1	2	3	4	5	

10. Over the course of the next 5 to 10 years, do you expect that the general quality of **communal professional leadership will:**

- Improve
- Remain the same
- Decline
- [Don't know/No opinion]

Status Issues & Intermarriage

11. Please indicate to what extent you agree or disagree with the following statements.

	Strongly agree	Rather agree	Rather disagree	Strongly disagree	Don't know/ No opinion
Only those who were born to a Jewish mother or who have undergone an Orthodox conversion should be allowed to become a member of the community					
Everyone with at least one Jewish parent should be allowed to become a member of the community					
Everyone with at least one Jewish grandparent should be allowed to become a member of the community					
Everyone who fulfils the criteria of the Law of Return (i.e., who has at least one Jewish grandparent or has undergone a State-approved conversion) should be allowed to become a member of the community					
Everyone who has undergone conversion under the supervision of a rabbi from any denomination should be allowed to become a member of the community					
Everyone who considers him/herself to be Jewish should be allowed to become a member of the community					

12. Who should have the ultimate authority on issues related to intermarriage and Jewish status? [Check one box]

- The decision should rest with the community's highest religious authority.
- The decision should be taken by elected/appointed communal leadership.
- The decision should rest with the State government or courts.
- Different organizations and synagogues should be free to make their own policies.
- There shouldn't be any authority over these matters.
- Other: [SPECIFY]
- [Don't know/No opinion]

13. Please indicate the extent to which you agree or disagree with the following statements. Communal policy on intermarriage should be to:

	Strongly agree	Rather agree	Rather disagree	Strongly disagree	Don't know/ No opinion
Endorse decisions to intermarry by allowing mixed-faith couples to have a community-sanctioned wedding ceremony					
Tolerate decisions to intermarry, but refuse to sanction them by performing a Jewish wedding ceremony					
Actively discourage intermarriage, but encourage non-Jewish spouses to engage with the community and convert					

	Strongly agree	Rather agree	Rather disagree	Strongly disagree	Don't know/ No opinion
Strongly oppose intermarriage under all circumstances, and bar intermarried Jews and their non-Jewish spouses from community membership					
Allow individual rabbis and the denominations they represent to decide					
Remain neutral, i.e. there should be no communal policy on intermarriage					

14. Please indicate the extent to which you agree or disagree with the following statements. Communal policy on **non-Orthodox** conversions should be to:

	Strongly agree	Rather agree	Rather disagree	Strongly disagree	Don't know/ No opinion
Actively encourage non-Orthodox conversions, and always accept those converts as full and equal members of the community					
Accept non-Orthodox conversions and recognize those converts who define themselves as living a committed Jewish life					
Tolerate non-Orthodox conversions, but always encourage potential converts to pursue an Orthodox conversion and live an Orthodox Jewish lifestyle					
Actively discourage non-Orthodox conversions, and bar those converts from membership of the community					
Remain neutral, i.e. the community should have no policy on non-Orthodox conversions					

15. Over the course of the next 5 to 10 years, do you expect issues concerning Jewish status in your community to become:

- More problematic
- Remain about the same
- Less problematic
- [Don't know/No opinion]

16. Which of the following statements best reflects your opinion?

Regarding the education of children of intermarriages, Jewish communities should:

Refuse children of intermarriages	
Only accept children whose mother is Jewish	
Include children who have at least one Jewish parent, father or mother	
Include children who have at least one Jewish grandparent	
Include all children of intermarriages, and eventually encourage non-halachic children to convert	

Target Population Groups

17. For each population group, please indicate the extent to which you think it should be prioritized in the **next 5 to 10 years**. Use a scale from 1 to 10, where 1 means “not a priority at all” and 10 means “a top priority”.

	Not a priority at all	2 3 4 5 6 7 8 9	Top priority	Don't know/ No opinion
Children aged 0-4	1	2 3 4 5 6 7 8 9	10	
Children aged 5-10	1	2 3 4 5 6 7 8 9	10	
Children aged 11-13	1	2 3 4 5 6 7 8 9	10	
High school students (14-17 years-of-age)	1	2 3 4 5 6 7 8 9	10	
University students (18-21 years-of-age)	1	2 3 4 5 6 7 8 9	10	
Young single adults (22-35 years-of-age)	1	2 3 4 5 6 7 8 9	10	
Young couples (22-35 years-of-age)	1	2 3 4 5 6 7 8 9	10	
New parents/young families	1	2 3 4 5 6 7 8 9	10	
Families with school-age children	1	2 3 4 5 6 7 8 9	10	
Adults in general	1	2 3 4 5 6 7 8 9	10	
Elderly people in good health	1	2 3 4 5 6 7 8 9	10	
Elderly people in declining health	1	2 3 4 5 6 7 8 9	10	

Organizational Frameworks

18. For each organizational framework, please indicate the extent to which you think it should be prioritized in the **next 5 to 10 years**. Use a scale from 1 to 10, where 1 means “not a priority at all” and 10 means “a top priority”.

	Not a priority at all	2 3 4 5 6 7 8 9	Top priority	Don't know/ No opinion
Jewish nurseries	1	2 3 4 5 6 7 8 9	10	
Jewish day schools (primary and secondary)	1	2 3 4 5 6 7 8 9	10	
Jewish youth clubs and movements	1	2 3 4 5 6 7 8 9	10	
Jewish camps	1	2 3 4 5 6 7 8 9	10	
Jewish sports organizations	1	2 3 4 5 6 7 8 9	10	
Synagogues	1	2 3 4 5 6 7 8 9	10	
Jewish cultural organizations	1	2 3 4 5 6 7 8 9	10	
Jewish educational organizations	1	2 3 4 5 6 7 8 9	10	
Jewish community centres	1	2 3 4 5 6 7 8 9	10	
Jewish old people's homes	1	2 3 4 5 6 7 8 9	10	
Jewish media/websites	1	2 3 4 5 6 7 8 9	10	
Non-institutional/entrepreneurial initiatives	1	2 3 4 5 6 7 8 9	10	

Community Causes

19. For each cause, please indicate the extent to which you think it should be prioritized in the **next 5 to 10 years**. Use a scale from 1 to 10, where 1 means “not a priority at all” and 10 means “a top priority”.

	Not a priority at all	2 3 4 5 6 7 8 9	Top priority	Don't know/ No opinion
Strengthening Jewish religious life	1	2 3 4 5 6 7 8 9	10	
Supporting the State of Israel	1	2 3 4 5 6 7 8 9	10	
Combating anti-Semitism	1	2 3 4 5 6 7 8 9	10	
Strengthening interfaith relations	1	2 3 4 5 6 7 8 9	10	
Supporting Jews in distress around the world	1	2 3 4 5 6 7 8 9	10	
Supporting Jews in need in your community	1	2 3 4 5 6 7 8 9	10	
Strengthening Jewish education	1	2 3 4 5 6 7 8 9	10	
Supporting general social justice causes	1	2 3 4 5 6 7 8 9	10	
Developing Jewish arts and culture	1	2 3 4 5 6 7 8 9	10	
Fighting community tensions and divisiveness	1	2 3 4 5 6 7 8 9	10	
Investing in leadership development	1	2 3 4 5 6 7 8 9	10	
Functioning as a pressure group in national politics	1	2 3 4 5 6 7 8 9	10	
Developing an effective policy on intermarriage	1	2 3 4 5 6 7 8 9	10	
Encouraging internal pluralism	1	2 3 4 5 6 7 8 9	10	
Developing creative reach-out policies towards the non-affiliated	1	2 3 4 5 6 7 8 9	10	
Including young-leadership in decision-making bodies	1	2 3 4 5 6 7 8 9	10	

Funding

20. How would you characterise your community’s overall financial situation **at present**?

- Healthy/stable
- Tight but currently manageable
- Tight and increasingly unmanageable
- Critical
- [Don’t know/No opinion]

21. Over the course of the **next 5 to 10 years**, do you expect that your community's general financial situation will:

- Improve significantly
- Improve somewhat
- Remain the same
- Deteriorate somewhat
- Deteriorate significantly
- [Don't know/No opinion]

22. Please describe patterns of charitable giving in your community. Use a scale from 1 to 5, where 1 means "very low" and 5 means "very high", in order to assess:

	Very low			Very high	Don't know/ No opinion
The proportion of members who contribute	1	2	3	4	5
The commitment of those who contribute	1	2	3	4	5
The generosity (relative to their means) of those who contribute	1	2	3	4	5

23. In considering potential shifts in charitable giving over the next 5 to 10 years, please indicate what, if any, changes you expect in each of the following areas:

	Increase significantly	Increase somewhat	Remain constant	Decrease somewhat	Decrease significantly	Don't know/ No opinion
The proportion of members who contribute						
The commitment of those who contribute						
The generosity (relative to their means) of those who contribute						

Denominational Tensions

24. To what extent do you feel there are tensions between different denominational streams within your community **today**?

- There are very serious tensions
- The tensions are real, but manageable
- There are minor tensions
- There is no tension
- [Don't know/No opinion]

25. In your opinion, over what issue(s) have tensions arisen?

Please rate each of the following on a scale from 1 to 5, where 1 means “a source of very little/no tension” and 5 means “a source of great tension”.

	Source of very little/ no tension	2	3	4	Source of great tension	Don't know/ No opinion
Official representation of the community	1	2	3	4	5	
Access to government funds	1	2	3	4	5	
Access to communal funds	1	2	3	4	5	
Share in organizational governance	1	2	3	4	5	
Jewish status/intermarriage	1	2	3	4	5	

26. Over the course of the **next 5 to 10 years**, do you expect that tensions between different denominational streams within your community will:

- Increase significantly
- Increase somewhat
- Remain constant
- Decrease somewhat
- Decrease significantly
- [Don't know/No opinion]

Anti-Semitism/Security

27. To what extent do you feel today it is safe to live and practise as a Jew in the city where you reside?

- Very safe
- Rather safe
- Rather unsafe
- Not safe at all
- [Don't know/No opinion]

28. Over the course of the next 5 to 10 years, do you expect problems with anti-Semitism will:

- Increase significantly
- Increase somewhat
- Remain constant
- Decrease somewhat
- Decrease significantly
- [Don't know/No opinion]

29. To what extent do you consider the following to be allies in the struggle against anti-Semitism?

	Always/most of the time	Sometimes	Occasionally	Never	Don't know/No opinion
The current national government					
Socialist/social-democratic parties					
Conservative/Christian parties					
Liberal parties					
Christian religious leadership					
Muslim religious leadership					
The mainstream media					
Local/national human and civil rights groups					
International human rights organizations					
Jewish organizations abroad					
Intellectuals/academics					

30. To what extent do you consider the following to be threats in the struggle against anti-Semitism?

	Always/most of the time	Sometimes	Occasionally	Never	Don't know/No opinion
The current national government					
Right-wing nationalist parties					
Socialist/social-democratic parties					
Conservative/Christian parties					
Liberal parties					
Christian religious leadership					
Muslim religious leadership					
The mainstream media					
Non-mainstream media					
Intellectuals/academics					

Europe

31. Please indicate to what extent you agree or disagree with the following statements.

	Strongly agree	Rather agree	Rather disagree	Strongly disagree	Don't know/No opinion
I have direct knowledge of realities in other Jewish communities in Europe					
European Jews have a special responsibility towards one another					
It is very important to strengthen relationships between Jews living in different parts of Europe					
I am familiar with the goals and programmes of the main European Jewish organizations and their leaders					
European Jewry is not composed of integrated communities across the continent					
The future of European Jewry is vibrant and positive					
I believe it is important that my community belong to European Jewish organizations					
European Jewry has unique and valuable perspectives to share with the rest of world Jewry					

Israel

32. To what extent do you personally agree or disagree with the following statements about Israel?

	Strongly agree	Rather agree	Rather disagree	Strongly disagree	Don't know/ No opinion
Israel is critical to sustaining Jewish life in Europe					
I am sometimes ashamed of the actions of the Israeli government					
The media in my country regularly portrays Israel in a bad light					
I support Israel fully, regardless of how its government behaves					
Someone can just as easily be a good Jew in Europe as they can in Israel					
All Jews have a responsibility to support Israel					
Jewish communities should provide opportunities for members to share different opinions and points of view on Israel and its policies.					
Events in Israel sometimes lead to an increase of anti-Semitism in my country					

Priorities

33. This survey has looked at a wide range of topics. Which topics are of particular importance to you and your community? Select a first and second choice.

	First choice	Second choice
Status Issues and Inter-marriage		
Decision-Making and Control		
Lay and Professional Leadership		
Population Groups		
Organizational Frameworks		
Community Causes		
Europe		
Funding		
Change		
Denominational Tensions		
Israel		
Anti-Semitism/Security		

Please explain your answer: _____

35. Please take a few minutes to describe your personal vision for your community's future, including some of the values and goals which you would like to see fulfilled.

Personal Profile

36. Country of residence _____

37. Country of birth: _____

38. Gender : Male - Female

39. Age: _____ years

40. Education – please indicate which of the following most closely describes your highest level of educational achievement:

- Doctorate
- Master's degree
- Bachelor's degree
- High school diploma or equivalent
- No diploma
- [Don't know/Refused]

41. Profession/job: _____

42. Role in your community:

- Elected/appointed lay leader – current
- Elected/appointed lay leader - former
- Community professional (full-time or majority time)
- Community professional (part-time)
- Religious leader
- Other: [SPECIFY]

43. Denominational affiliation:

- Charedi
- Orthodox
- Modern Orthodox
- Conservative/Masorti
- Reform/Liberal/Progressive
- Post/Multi-Denominational
- Secular
- Just Jewish
- Other
- [Don't know/Refused]

44. When it comes to your outlook do you regard yourself as?

- secular
- somewhat secular
- somewhat religious
- religious

JDC-ICCD thanks you for your time and participation in this important survey

The JDC International Centre for Community Development (JDC-ICCD) was founded in 2005.

It aims to identify, understand and analyze ongoing changes and transformations taking place in Europe that impact particularly Jewish communities on the continent.

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