



# INFORMAL PROVISION FOR YOUNG PEOPLE IN THE UK JEWISH COMMUNITY



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C O U N C I L



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*Sincerest thanks to Karen Scott and Michelle Terret for staffing this project and for providing invaluable research skills and expertise.*

*Thanks also to Adrienne Cinna, Debbie Newman, Sally Halon and Joanna Hyman for their help in conducting interviews and focus groups, and to Ruth Etzioni for all administrative support.*

*Special mention should be made of the part our young people have played in the compilation of this data. We were so impressed with the thoughtful and insightful comments received from our sample of 11-26 year-olds. The Jewish community in the UK should be proud of them.*

*A full list of all interviewees, discussants, focus groups and submissions received can be found in Appendix 1 of this report.*

*Author of report: Dr. Helena Miller  
Chairman of Commission: Jeremy Isaacs*

# 1. FOREWORD

*It has been a great honour to chair the Commission on Provision for Young People in the Jewish Community, jointly sponsored by the JLC and UJIA. For me, our youth are our future, so making sure that we are optimising our investment, and ensuring that we have committed young people in our community is the best foundation for a strong Jewish community in the UK for the next generation. My favourite phrase to come out of our discussions was: “our children get older quicker and stay younger longer”. This I am sure will resonate with many parents.*

I had the privilege of working with a group of excellent commissioners and I am enormously grateful for the time and commitment they gave to this project. They are: Kate Bearman, Richard Benson, Lauren Fried, Elliott Goldstein, Sarah Grabiner, Louise Jacobs, Dr. David Janner-Klausner, David Kyte, Carly McKenzie, Jeremy Newmark, Joshua Pomerance, Gila Sacks, Miles Webber, Michael Wegier and Jonny Wineberg. They were supported by a team of professionals led by Dr. Helena Miller, and all have done an outstanding job. I am very grateful to the whole group for their hard work and dedication.

We had a very clear mission: to understand as a community how we were supporting our youth in their Jewish journey, focusing on three particular areas:

1. Jewish identity
2. Engagement with Israel
3. Participation in the community

We separated our work into two distinct phases:

First we needed to understand what the community is providing for our youth today.

This required collecting a substantial amount of data. We received over 700 separate responses. As you will see in this report, a very detailed analysis was undertaken.

The good news is that broadly we are doing a good job.

Second after absorbing and carefully analysing the data we challenged ourselves to develop an agenda for change and development.

The recommendations that we have made are clear and will lead to tangible results.

I look forward to helping and supporting the implementation committee on taking these recommendations forward. As I have said, we are doing a good job on many fronts but as the report shows, there is room for improvement. This commission has made huge progress to identify how we can do that.



**JEREMY ISAACS**  
 CHAIR, COMMISSION ON PROVISION FOR YOUNG PEOPLE  
 IN THE JEWISH COMMUNITY  
 MARCH 2014

## 2. EXECUTIVE SUMMARY

- Jewish youth provision in the UK is characterised by variety and diversity, in a world that has changed enormously in a generation.
- There is good provision and we have much to be proud of. But there are some issues, specifically around sustainability and leadership, which are critical to address.
- No single effort could unilaterally address the challenges of Jewish youth provision and engagement.
- The Jewish Youth Movements are a significant element of youth provision in the UK.
- Whilst the key contact point of informal education is Israel Tour, still attracting around 50% of Jewish 16 year-olds, the key contact point of families in the community is synagogue membership, currently at 73% (82,963 households: JPR 2010).
- Retention is a key issue to address. There are few opportunities for continuing involvement in youth provision, especially within the Youth Movements, after the age of 16, unless young people want to become leaders.
- Opportunities for young people to become leaders, and not just participants, increase the likelihood of their continuing involvement. But not everyone wants to become a leader.
- Relationships are central to a young person's Jewish youth engagement.
- We need to acknowledge the impact of social media and virtual relationships on young people, which impacts on the ways they engage with each other.
- Multiple entry points and flexible, multi-faceted programming are needed.
- Better marketing of programming may increase engagement.
- Jewish schools are an opportunity, and also a challenge. The increasing number of young people in Jewish schools has led to tension and rivalry between provision for young people in Jewish schools and what is provided by the Youth Movements, other youth providers and synagogues.
- Gap Year in Israel is a key predictor of commitment to Jewish life and Israel.
- UK has a far greater emphasis on peer led youth work than in other countries, e.g. the USA. In the UK, there is a declining emphasis on Jewish youth work as a career.
- Funding challenges are common, and include reductions in both external and communal support.
- We recognise the strong influence of the family with regard to youth engagement, and also the increased complexities and challenges of single parent and blended families.
- We must address provision for young people of all backgrounds, abilities and needs.

### 3. INTRODUCTION

*What do we want the future to look like? How can Youth Provision in the UK Jewish Community best develop to engage Jewish young people in a Jewish journey?*

These questions are at the heart of this Commission, set up in April 2013 as a partnership between the Jewish Leadership Council (JLC) and UJIA. We identified three particular areas in which Commissioners shared a broad consensus of interest:

- **CONTINUITY** - ensuring that the next generation are interested in living a Jewish life (in as much variety as that might mean)
- **COMMUNITY** - exploring the ways in which young people engage with the Jewish community
- **ISRAEL** - the relevance of Israel in a young person's life.

Our research aimed to:

- a) Map the current Jewish informal provision for young people in the UK
- b) Identify and reflect on existing strategy, policy and provision
- c) Assess how that provision has changed in the past generation

The data collection and analysis took place between May and August 2013. This publication reports on the work undertaken to address these goals, and reports on the analysis of the answers we received. The report addresses the issues and themes that emerged, both through data collection and through discussion by Commissioners at our regular meetings.

For the purposes of this Review, the definition of “young people” was agreed by the Commissioners to be 11-26 year-olds<sup>1</sup>. Our rationale was that we wanted to include all those who came into contact with informal education from secondary schools and Youth Movements to those who engage with Maccabi GB, CST and UJIA Birthright, as well as through their synagogues and other provision. We are aware that not all young Jewish people participate in Jewish informal education, and we wanted to encourage a representative response from the non-engaged sector of the community. We are mindful of the increasingly significant percentage of young people growing up within a strictly orthodox, Charedi framework. It was decided that this sector of the Community was beyond the remit of this Commission, although not to be ignored as we move forward.

We are also aware that the most prevalent touch point for young Jews is Bar and Bat Mitzvah, usually connected to synagogue affiliation. We know that 73% of Jewish families belong to synagogues (JPR 2010). Research into families whose children started Jewish and non-Jewish secondary schools in 2011 (Miller and Pomson 2013) shows that by the end of year 8, almost all those who affiliate have undertaken a Bar/Bat Mitzvah<sup>2</sup>. The roles and practices of Bar/Bat Mitzvah in the Jewish journey of a young person were outside the specific remit of this Commission. We recognise however, that as a Community we cannot ignore this potential access point.

Our focus has been on adolescence and emerging adulthood, characterised as a time when children move out of the primary influence of their families to the significance of peer groups (Fishman 2007). Young people between 11 and 26 also remain strongly influenced by parents, as well as other adult role models with whom they connect. All of these levers of influence represent an opportunity for those seeking to engage Jewish young people.

<sup>1</sup> We acknowledge that UJIA characterises “young people” as 14-28 year-olds and there was much discussion by Commissioners before agreement to focus on 11-26 year-olds was reached.

<sup>2</sup> Of 400 synagogue affiliated families, 97% of boys and 92% of girls at Jewish secondary schools, and 100% of boys and 80% of girls at non-Jewish schools undertook a Bar/Bat Mitzvah in 2011-13.



## 4. THE BACKGROUND

The UK Jewish community aims to support its young people in exploring and forming their Jewish identity within a context of both living in the UK and in developing a meaningful relationship with Israel. The expectation of both formal and informal Jewish education frameworks is that these will significantly influence Jewish life choices and behaviours of Jewish young people. There is a concern voiced by some senior professionals and lay leaders in the UK Jewish community that many young people in the UK reach adulthood without a strong Jewish identity and without a relationship with Israel.

Identity formation is considered to be the main developmental task of adolescence (Erikson 1980, Woocher 2011). The “Millennial” generation, born in 1981-2000, is the first generation of young people to come of age in this century (Keeter and Taylor 2009). Generations tend to have specific characteristics, reflecting context and environment. Their collective identities reveal themselves when their oldest members move into their teens and twenties and begin to act upon their values, attitudes and worldviews. How is this generation similar to, and different from, preceding generations?

We know, for example, that they are the first generation in human history who regards behaviour like tweeting and texting, along with websites like Facebook, YouTube, Google and Wikipedia, not as astonishing innovations of the digital era, but as everyday parts of their social lives and their search for understanding.

Adolescence into young adulthood is a period of fluid and emerging identity. Jewish identity consists of more than personal religious beliefs and family traditions. It also includes the formation of a Jewish ethnic and cultural identity which defines the individual’s relationship to a larger group of the Jewish people: the local community, the national community, the global community. Within those concentric circles of belonging, we feel that a relationship with Israel is a central and vital component. Jewish identity formation must be considered in the context of the full range of the experiences that help shape young people’s various identities and influence their life choices.

To understand the development of Jewish young people in the UK, and to be best placed to inform and shape communal strategy and policy in relation to young people, this Commission has considered the practices related to delivering provision to support young people in their identity development as Jews in the UK and with their engagement with Israel.

Jewish youth services in the UK have developed and changed over the years. Until the 1960s, the defining feature of Jewish youth provision was to make us good English citizens (Kadish 1995). This took place via Jewish youth clubs, both independent and attached to synagogues. They anglicised their members whilst seeking to maintain a strong Jewish identity with strong Jewish values. From the 1970s, Jewish youth provision slowly evolved – the Zionist Youth Movements gained in popularity, professional qualifications in youth work encouraged some in the community to see Jewish youth work as a career option, and youth clubs flourished. Sidney Bunt’s 1975 work *Jewish Youth Work in Britain* called for “a new policy for Jewish



youth work” (Bunt 1975 pp 208-233) geared to the needs of the young, rather than to the ways in which the community wishes to mobilise and use the young to achieve communal objectives. This report emphasised an agenda for social action as well as suggesting that the traditional youth club would continue to be the hub of Jewish activity.

Two further reports were produced in the 1990s: The first was Jewish Youth: an Enquiry and Report (Sir Bernard Rix 1994). This report recommended a centralised Jewish Youth service. The Talk Back Survey (Steve Miller 1998) was a response by Jewish Continuity to the Rix Report. It gave very helpful baseline data as well as an agenda for discussion. It mapped the landscape of Jewish youth provision and characterised the Jewish youth service by its ‘diversity and its fluid nature’. The themes in the report and the data gathered were not pursued. These two reports should be seen in parallel with JPR research in 1996 (Miller, Schmool and Lerman 1996) which stated that involvement in a Youth Organisation is third in the list of positive predictors of future Jewish community involvement and engagement, only after the family and synagogue attendance.

Key developments in the past twenty five years have seen an emphasis on Zionist Youth Movements, the disappearance of some organisations and Movements, for example AJ6, and the emergence of new ones, for example Tribe and Noam, as well as the development of outreach organisations (e.g. Aish). This should also be seen in the context of a Jewish population whose children increasingly attend Jewish schools – a situation that some see as a serious challenge to Jewish youth provision outside the classroom.

The Jewish Youth Service (JYS) today is not a formal unified organisation, but as Roy Graham states “an informal collection of independent frameworks” (Graham, presentation to the Commission 2013). It is on those frameworks that this project is focused – Youth Movements, Synagogue clubs, uniformed groups, Jewish community centres, specialist provision, central agencies, outreach organisations. Informal education in schools, whilst not officially part of the JYS, is an increasing element of the picture. This is because an increasing number of young people are attending Jewish schools, and serves to remind us of the impact of this development on the informal sector.

## 5. THE WIDER PICTURE

Whilst the Commission on Provision for Young People in the Jewish Community generated its own data, we recognise that other current and recent research projects taking place in the Jewish community provide important data to inform this project.

Specifically, the following added to our data:

- National Jewish Student Survey (JPR 2011)
- Israel Tour: Evaluating our Impact (UJIA 2012)
- The North Manchester Jewish Youth Project Survey (North Manchester JYP 2004)
- JW3 Research (JCC/JW3 2011)
- LJCC Research (2011)
- Glasgow Community Futures Research (2012)

In order to provide context, we looked at youth provision in the Jewish community outside the UK (Cohen 2007, Reimer 2011, Joseph 2013).

Research in the United States, for example, has shown that the impact of Jewish youth provision on Jewish identity formation positively correlates with the number of years involved, the various types of exposures and the amount of time devoted to the Jewish community (Cohen 2007). This suggests an approach which needs to be multi-faceted. In the UK Jewish community we know that this “supermarket” approach needs to be balanced against a tendency to duplicate resources and to organically grow programmes and projects which are not focused on a clear communal strategy.

As one interviewee who has been heavily involved in the community states:

*There’s a lot of good stuff but the question to be asked is whether duplications which exist in the community are necessary.*

Male, 24

We looked briefly at youth provision in other faith communities (the Archbishops Council 2006, 2010, Islamic Youth Work 2011, Catholic Youth Ministry 2010). The Jewish community differs from other faith communities in the aims and focus it has in relation to youth provision. In the Christian and Islamic traditions, the emphasis is on “educating for faith”, whereas in the Jewish community, our emphasis is on “educating for identity”. For example, the Church of England describes their engagement with young people as “a desire to engage with God’s mission here on earth” (Archbishops Council 2010:7). This is very different from most of our Jewish youth provision, where theology is not an explicit consideration. Islamic youth provision also focuses on the young person’s spiritual journey and explores how Islam can enlighten, augment and direct Islamic practice. Belton and Haim (2011) do discuss how Islamic youth provision has to help young Muslims as they negotiate multiple identities, and this certainly resonates with the Jewish community.

Several of our interviewees remarked on how Jewish youth provision is perceived very positively by the wider faith community.

*It is important to realise what an excellent reputation we have both within and outside the community which has a transformational impact on young people’s lives - on minimal budgets.*

Lay leader, Jewish communal organisation

*Other faith communities find the Jewish community’s progress ‘remarkable’.*

Professional, Jewish charity

This respondent told us that when he explained the structure and impact of the Jewish Youth Movements to a Cabinet member who was trying to develop the Prime Minister’s ideas on youth volunteering over the summer “you could hear his jaw drop”.

## 6. TERMS OF REFERENCE

The Commission on Young People has had the remit to consider provision in the widest sense taking place outside of schools' formal curriculum. This has included but not been exclusive to an exploration of:

- Current and future demand and supply
- Jewish identity development
- British identity development
- Engagement with Israel
- Leadership and governance
- Range of provision
- Quality
- Funding

We wanted to understand the opportunities and the challenges facing young Jewish people of all abilities in the UK today and place this at the centre of an assessment of the quality and reach of communal provision for young people. We wanted to understand how young people integrate their Jewish selves within a context of living in Britain and we want to understand how young people relate to Israel. These questions are appropriate to ask now, in 2013, not because we expect to find significant problems, but because once in every generation it is important to review and reflect upon where we are.

We looked at current provision, through the Youth Movements, UJIA, Masa, Maccabi GB and Jewish sports opportunities, uniform groups, informal educators and education in Jewish schools, synagogue and communal provision, Limmud, charities such as Tzedek and Jewish Care, the Jewish Volunteering Network, outreach and special needs organisations, and more. We wanted to span a broad reach of the community, to obtain the thickest set of data. We recognised that the focus for this project in practice would be the mainstream Jewish community from secular to orthodox.

## 7. DATA COLLECTION

We received 696 separate responses as follows. Broad based data was gathered by two on-line surveys as well as interviews and focus groups:

- a) Survey 1 to organisational representatives.  
We received 92 survey responses and received written submissions from an additional 20 organisations (see Appendix 2 for full survey).
- b) Survey 2 to young people age 11 - 26 was sent to databases via UJIA and JLC and was on Facebook. We think these represented approximately 10,000 addresses. We received 428 responses (see Appendix 3 for full survey).
- c) Six focus groups of 42 representatives from organisations (see Appendix 4 for full question protocol)
- d) 36 interviews of organisational representatives (see Appendix 5 for full question protocol)
- e) Six focus groups and one interview of 27 parents (see Appendix 6 for full question protocol)
- f) 35 young people interviewed took part in focus groups (see Appendix 7 for full question protocol).
- g) Sixteen written submissions from Commissioners and other significant individuals in the community (see Appendix 8 for full question protocol)

We tried to ensure that as broad a range of people as possible had the opportunity to submit their views. The full list of individuals and organisations who contributed to this piece of research can be found in Appendix 1.

We asked questions following the broad themes:

- What provision exists for young people?
- What are the purposes, delivery, outcomes and impact of that provision?
- How is the value of that provision perceived by a range of stakeholders?
- What do young people want and need in order to develop their Jewish identities?
- What do young people want and need in order to develop meaningful relationships with Israel?
- What do young people want and need in order to live confident Jewish lives whilst being fully engaged in life in the UK?
- To what extent does current provision develop Jewish identity that is strong, positive and resilient?
- To what extent does current provision develop opportunities to engage with Israel?
- How well do we provide for different user groups, for example those in Jewish schools, those not in Jewish schools, those with special needs, those outside of areas with large Jewish populations, those from less engaged families, Israelis in the community?
- How well are communal resources used for maximum efficiency?

At the end of the data collection and analysis, an additional eight discussion groups were held with a total of 53 key stakeholders to debate the findings to feed into draft recommendations. Points from those discussions, and from the additional individual comments received, have been incorporated into this report, in particular into the executive summary and into the draft recommendations. A list of those discussion groups can also be found in Appendix 1.

## 8. PROCESS OF THE COMMISSION

The list of Commissioners can be found in Appendix 1. Commissioners were invited because of their expertise and interest in youth provision. Many were also engaged as key stakeholders in Jewish youth provision in the UK. We included regional representation as well as young people themselves. Our number was deliberately small to ensure that each voice around the table was heard. The Commission was set up to have a limited life span (April-December 2013) and we knew that after the final meeting, the implementation of recommendations would pass to a group of other, significant individuals representing informal Jewish education interests, to take the recommendations forward.

The process of the Commission was steered by the content of the Commissioners meetings, as follows:

### MEETING ONE:

- Overview of Jewish youth provision in the UK: Dr. Roy Graham, then Strategy Director, JW3: presentation and discussion
- Terms of Reference and timeline: to discuss and approve
- Commissioners' Involvement: discussion

### MEETING TWO:

- Relevant findings from JPR National Jewish Student Survey 2011: Dr. Jonathan Boyd, JPR: presentation and discussion
- Organisational survey progress
- Initial indicative findings: discussion
- Preparing for focus groups and interviews: Karen Scott
- Forward plans

### MEETING THREE:

- Analysis of data from organisational survey: Dr. Helena Miller: presentation and discussion
- Initial feedback from focus groups and interviews: discussion
- Submissions to the Commission from Commissioners: discussion
- Participants survey brief up-date: Michelle Terret
- Next steps and timeline check

### MEETING FOUR

- Data and analysis from the Youth Commission Survey of Young People: Dr. Helena Miller: presentation and discussion
- Review of total data collection (surveys/focus groups/interviews): discussion
- Structuring the Report - input from Commissioners: to discuss
- Review timeline and next steps

### MEETING FIVE:

- Reminder of our original remit and parameters of this Commission
- Executive summary and draft recommendations: Dr. Helena Miller: presentation and discussion
- Discussion of findings
- Priorities for action
- Phase two of this Commission:
- Structuring discussion of draft report - identify groups
- Creating a strategy for moving forward

### MEETING SIX:

- Discussion group feedback of recommendations
- Finalising the report
- Finalising the recommendations
- Plan for implementation group to take findings forward to policy and practice
- Publication and launch of report
- Close of Commission

This outline illustrates the due diligence that the Commissioners undertook at every stage of the process of the Commission. Furthermore, it shows that the purpose of the meetings was for the Commissioners to steer the work from a position of knowledge of the background and context.

## 9. PROFILING

Our survey and interview respondents represented as wide a range of interests, abilities and backgrounds as possible. Whilst we are fully aware that the number of respondents is not statistically significant – for example, our respondents to the youth survey only represent a small percentage of Jewish 11-26 year olds in the UK, our data is representative, meaning that our respondents are broadly within the range of the larger Jewish population. For example, the geographical breakdown of our Youth survey respondents broadly follows the geographical spread of Jews in the UK, and the percentage of young people responding to our Youth survey who attend Jewish schools for instance, broadly follows the national average, according to JLC and JPR statistics.

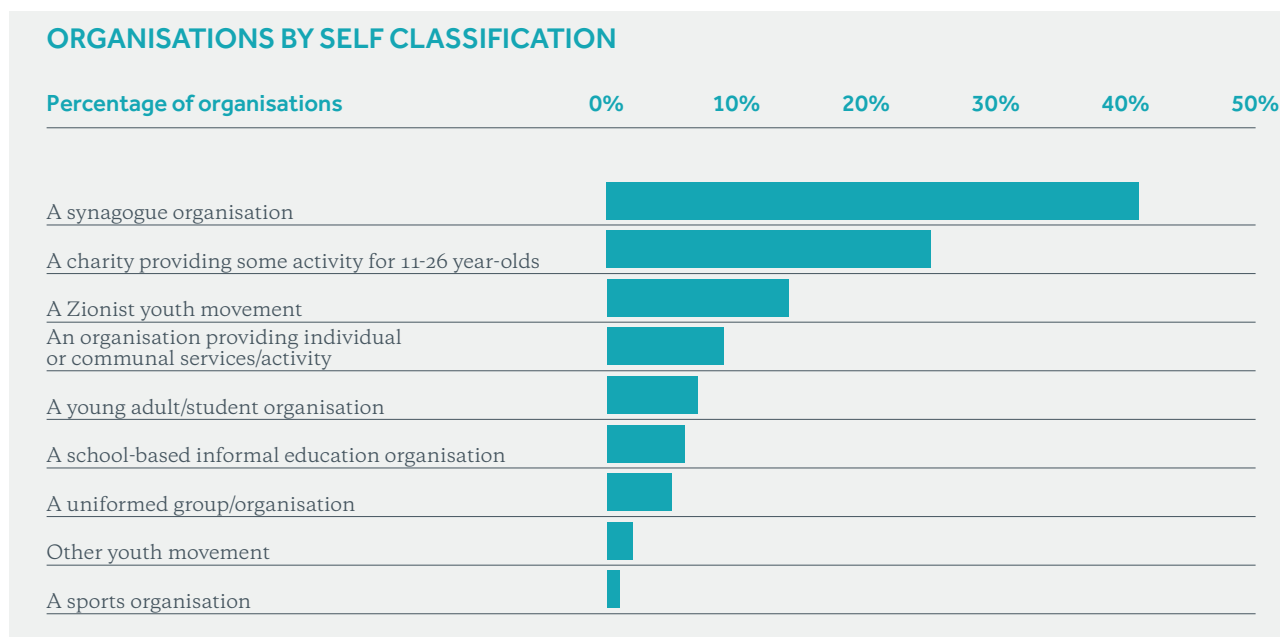
We looked at our respondents to see how their engagement in youth provision varied in relation to whether or not they had attended Jewish schools. The following chart shows that our respondents broadly show an increase in engagement if they do attend or have attended Jewish schools<sup>3</sup>.

	JEWISH SCHOOLED YOUTH	NON-JEWISH SCHOOLED YOUTH
Engaged in youth provision	59%	49%
Previously engaged	33%	37%
Never engaged	8%	14%

We also found that in terms of organisational engagement, higher engagement occurs with Youth Movement, synagogue youth club, Jsoc and Limmud for those not at Jewish schools, and with Aish UK, Guides and Scouts, JLGB, and Tribe for those at Jewish schools. Reasons may include ease of access to provision, and perceived need of that provision. It should be noted that we cannot see hugely marked variation between those at, and not at Jewish schools, and also not by gender or age of respondent.

<sup>3</sup> Throughout this report, "schools" means mainstream Jewish schools, and not those schools in the Strictly Orthodox community which falls outside the scope of this research.

The following graphs show the range of organisational and youth survey responses we received:



Interestingly, whilst only 16% of our organisational respondents came from the Youth Movements, just over 60% of our youth respondents stated that they are or have been involved in Youth Movements. “Involvement” can mean many things and the Commissioners debated this question: does attending one summer camp or going on Israel Tour mean that you are involved in a Youth Movement? What does “joining” a Youth Movement mean? For many young people, it does mean attending summer camp, and partly this is because in these days of decreased weekly youth clubs, summer camp is itself the significant touchpoint of engaging with a Youth Movement. Does going to Limmud once mean you are “involved” in Limmud? What we can say is that these activities and organisations are touching young people at some point in their adolescence

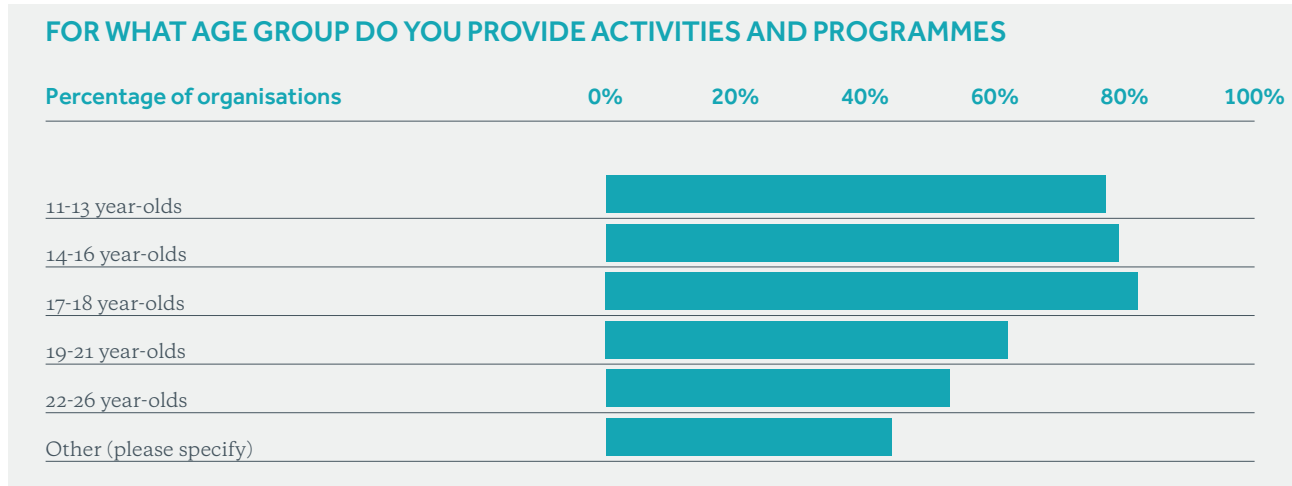
and young adulthood. Meaningful engagement can be defined as repeated inspirational experiences that infuse people’s lives with meaning (Aron, Cohen, Hoffman and Kelman 2010), and the bridge between one attendance and meaningful engagement is a challenge for the UK Jewish community.

Most organisations run activities for specific age groups. Very few organisations cover the whole age span of this Commission, except some of the Youth Movements and Maccabi GB. A number of our respondents raised this as a concern:

*The organisations are not succeeding in keeping the youth involved [at University] even if they have been previously involved at school and in a Youth Movement.*  
Parent, outer London



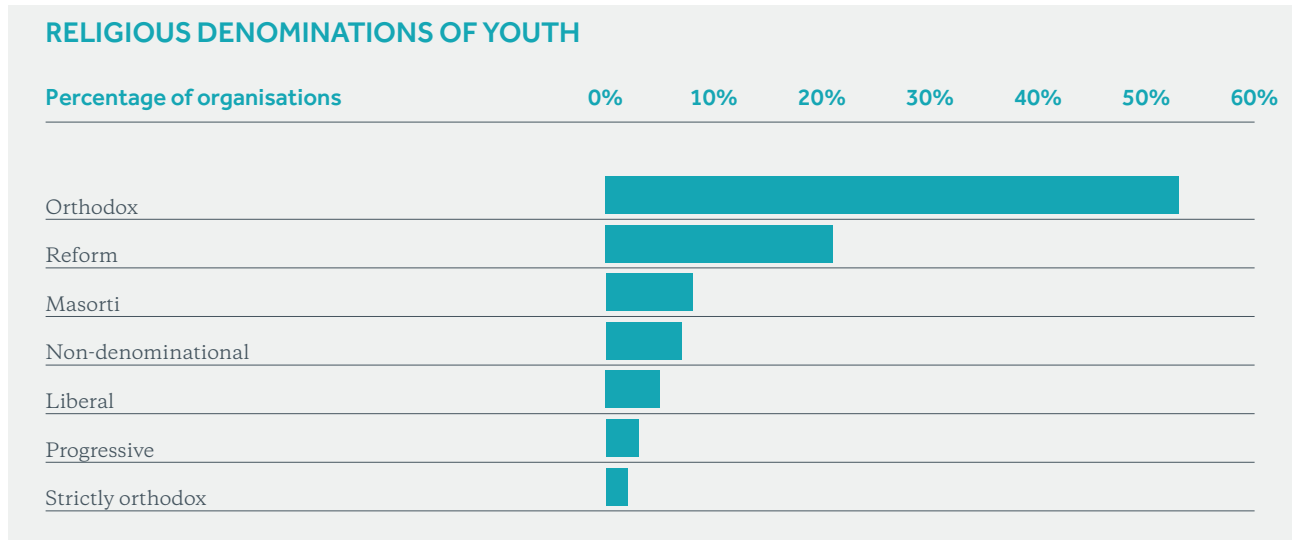
The organisations who responded were spread denominationally across the whole community and also represented the cross communal, pluralist organisations - for example UJIA, FZY, Maccabi GB, JLGB.



The percentage of organisations running activities for over 18s over-represents the overall percentage of 18-26 year-olds actually accessing youth programming. The range of activities mentioned related to youth leadership (e.g. madrichim on clubs

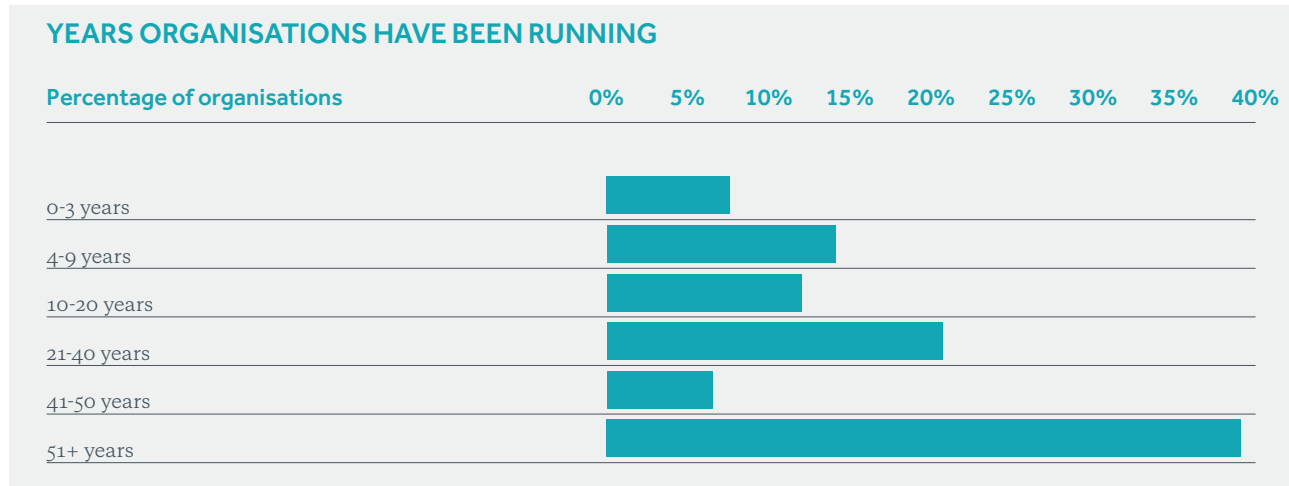
and camps), UJIA Birthright, UJS/University Jsocs, and events for young professionals.

The religious denominations of respondents to the youth survey can be seen below.



This is generally representative of the community on the whole, although the Masorti Movement is somewhat over-represented in our sample. The strictly

orthodox sector is under-represented, which was to be expected because we did not specifically survey this sector.



We are an established community with regard to youth provision. Almost 80% of organisations who answered the survey have been in existence for more than a decade and almost 40% have been

in existence for 50 years or more. There are some newer organisations, although only 8% of all organisations surveyed have been launched within the past two years.

## 10. PERSONAL JOURNEYS

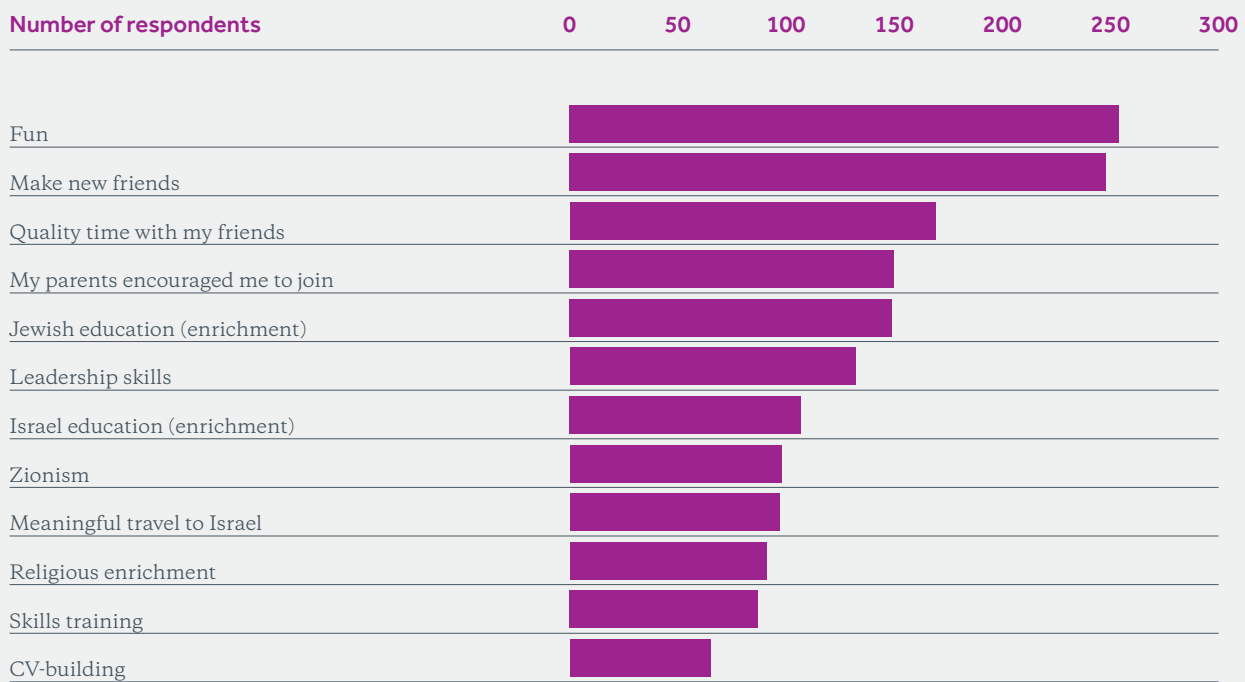
*The starting point for any youth provision is the young people themselves.*  
Lay leader, Jewish Community.

What influences a young person to engage in Jewish youth activity? We asked all our interviewees to reflect upon their own Jewish journeys. We found that of those who were currently, or had been, involved in Jewish youth provision, the majority of those interviewed had had a “traditional” Jewish

upbringing. They belonged to a synagogue, attended Jewish schools or cheder, attended Youth Movement activities first as a chanich/a (participant), and later as a madrich/a (leader), and engaged in Jewish life, possibly through a gap year and/or university Jsoc.

*My connection to Judaism and to Israel comes from my family.*  
Male, 17

### WHAT ARE THE REASONS YOU BECAME INVOLVED IN YOUR ORGANISATION OR ACTIVITY?



Parental involvement was a key reason (following ‘fun’, ‘making friends’ and ‘quality time with friends’) for youth becoming involved in the first place as the chart below shows:

Similar to the reasons for initial involvement, when it comes to shaping Jewish life, parental influence plays the most influential role, followed by youth provision.



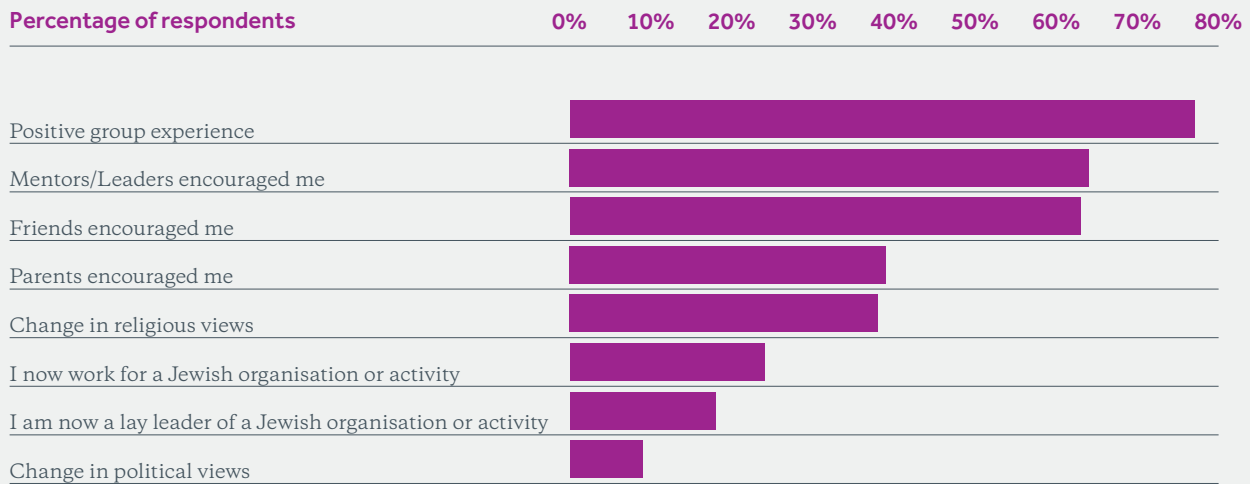
Some heavily involved respondents commented on the ‘logical next step’ of continuing engagement whilst others who are less involved focus more on the independence of their choices:

*I grew up in Bnei Akiva because that’s just what me and my friends did- it just made sense that the next step would be to continue in a different role- involved in a local leadership level in the local chapter.*  
Male, 26

*I feel like I’ve been involved with Judaism just a small amount - I haven’t been forced into anything and I’ve made my own choices.*  
Female, 16

Positive group experience was a key reason for an increase in involvement for almost 80% of those currently engaged in youth provision as the chart below shows:

## MOTIVATIONS FOR INCREASED INVOLVEMENT



Our interviewees, both organisational and youth, show a powerful attachment to and love for their Youth Movement, where they were involved in one. They see the Youth Movement as a significant background influence in their Jewish journey.

*I am incredibly proud to be involved in my Jewish Youth Movement.*  
Male, 21

*I see my Youth Movement as extended family and it's helped me to mature.*  
Female, 17

For some, their professional and lay leadership roles developed as a result of a Gap Year or Israel Tour experience, or through attending and then volunteering through Limmud. For some it has been a merging of professional interests with Jewish interests.

*My professional interest is international development and I was asked by Pears to do campaigning... that world merged with my interest in Israel.*  
Director, Jewish organisation

*I went to a Jewish school, became a madricha and liked working with young people, so studied it [youth work] at university. Now I work in a school.*  
Informal educator, Jewish secondary school

Encounters with a Jewish Youth Movement, or UJIA Birthright have been significant steps in the Jewish journey of those with less or no Jewish upbringing:

Of those who attended UJIA Birthright, 25% stated that the trip had an important or very important role in shaping their Jewish life.

*I was never brought up Jewish or encouraged or discouraged to explore the faith. It wasn't until a trip to Israel... Birthright, and then March of the Living... I would love to learn more about it in terms of lifestyle and celebrations.*  
Female, 22

*I developed a much greater connection to Israel after attending Birthright.*  
Female, 26

Two-thirds of those who joined a Youth Movement said that their engagement had an important or very important role in shaping their Jewish life.

*Being involved in a Youth Movement is one of the best things that I could have ever done.*

Male, 17

*Having not grown up in the Jewish world, the experiences I had at my first youth group completely changed me. It made me interested, more likely to marry Jewish... these were really important experiences for me.*

Female, 26

For some of those who participate in Jewish youth provision primarily through sports, their Jewish journey can be summed up as “friends and football”. The importance of the Jewish football teams should not be underestimated. They give opportunities for young people to

*meet Jewish people and join a Jewish team.*

Male, 19

One Maccabi GB footballer stated that

*I found my Jewish self through the Maccabiah.*

Male, 24

For those young people, it was clear that the Maccabiah was far more than merely an opportunity to play sports. Our respondents enthused about being part of a large Jewish sporting occasion, and how moving it had been to meet Jews from other parts of the world. These respondents corroborated the findings of the 2010 Maccabi Review, and showed a high degree of loyalty to Maccabi GB, as well as being able to articulate their Jewish journey through the opportunities the organisation had given them.

## 11. THE UNENGAGED AND DISENGAGED

### CASE STUDY: JACK, AGE 26

*I'm more removed now than ever... it sneaks up on you... if it continues along this trail, that's a bad way. I need to find a way to put the brakes on it...*

This young man, born and bred in Hertfordshire, was Barmitzvah in a United Synagogue, participated in a Youth Movement, and in an Aish overseas trip. He lost interest in his Youth Movement when it was time for him to become a leader and he did not want to be one. Though he says he wants to embrace a Jewish lifestyle, he is not actively seeking routes to do so whilst living outside London as he develops his career.

Approximately 12% of respondents to our survey of young people stated that they are not currently, and have never been involved in Jewish youth provision in the community. There is no one pattern or explanation for these disengaged youth. For some it is a demographic issue:

*It's difficult to keep a Jewish identity when you don't know anyone Jewish.*  
Female, 20

*I don't know what's going to happen to me in Norfolk... I'm a bit worried that I'll fall off the map more than I've done in London... I'm concerned about how I might date Jewish girls down there...*  
Male, 26

For others, their families did not encourage them or provide access points to connect with any Jewish activity. We heard from several interviewees whose parents did not connect them to the Jewish community or to Jewish youth activities. Many of our interviewees expressed the importance of the family environment. Some observed that a lack of Jewish connection hasn't worried them and that they feel comfortable with a "light" level of Jewish

identity. Being less connected to organised activity does not necessarily make them feel less Jewish. For some of this group however, they feel a lack in their lives:

*I grew up without any Jewish outlet for myself and my brothers... I would expose my children to all the different opportunities.*  
Female, 25

For a further group, the access points were not welcoming or available. Some young people do not know how to become involved, or how to connect with the community:

*I am not involved very much as I attend a school with both Jewish and non-Jewish pupils. Therefore the majority of my friends are non-Jewish. This means that when it comes to events, I don't enjoy going on my own.*  
Female, 14

*I felt like I never fit in... the clique was exclusive, not inclusive.*  
Female, 26

*I know people who are really interested in being involved but they don't know where to begin.*  
Female, 22

*Finding volunteering opportunities is not accessible... I just want to volunteer.*  
Male, 22

*I want to be on the Board of Deputies... how do you even get involved in something like that?*  
Female, 22

This attitude is echoed by parents, as the following quote illustrates:

*Socially I find with both my daughters, they find it hard to break into new groups of people, to meet new people... because they don't know where to go to meet new people.*  
Parent, Hertfordshire



### CASE STUDY: EMMA, AGE 22

*I don't do as much as I would like to do because of time and because of not knowing which pathway to take.*

Emma was born in Israel but has lived in East London for most of her life. Her UJIA Birthright trip, and then her participation in March of the Living, enabled her to explore her Jewish identity and this sparked a desire to engage more in the Jewish community in London. She calls herself a beginner in all aspects of Jewish life (except for being able to speak Hebrew). She has until very recently been unsuccessful at finding a way to connect to the community. She is now forging her own entry into Jewish life by approaching a March of the Living madricha to ask if she would organise beginners Jewish learning sessions for her and other fellow trip participants.

And for a further group, Jewish involvement is irrelevant to their lives. They are happy with their lives as they are:

*I never thought 'oh I wish I had a Jews only version of that'.*

Male, 26

*To me, [Israel] Gap Year seems a waste of time and money... you could have holidays the rest of your life...*

Male 24

Our next case study was typical of several responses we received:

### CASE STUDY: OLIVER, AGE 26

*The religion doesn't mean anything to me - I'd say I'm an atheist, so the concept of religion is... I understand why people do it, but I don't believe in it.*

Oliver grew up in North West London, attended a United Synagogue and was Barmitzvah. He goes to Friday night dinners "knowing there will be prayers and things you have to sit through", because his friends are there. He is an atheist and has a strong belief that involvement in the Jewish community is inherently bound by an interest in the religion. Even if he was invited to social Jewish events he would not specifically be attracted to it. "In the real world, your religion means nothing in actual working life". Oliver has a non-Jewish partner and sees no need for any children he would have in the future to take part in any Jewish activities.

*I make myself an outsider by not wanting to get involved in more religious-centric stuff... I don't have any need to specifically want to hang out with Jewish people.*

For Oliver and a minority of our respondents, they are not only content with a lack of Jewish connection in their lives, they are actively trying to shed their backgrounds.

## 12. OUTCOMES

We asked organisations what their intended outcomes were. We found common themes around providing British Jewish Youth with an identity, for example, knowledge and a confidence to be articulate; and citizenship, for example, being engaged in UK society, having a sense of responsibility, caring, volunteering and social action. Along with this, the need for youth to feel empowered is strongly voiced.

Many organisations provide some practical skills as well - life skills (first aid, cooking etc) sports and musical skills (football, playing a musical instrument etc) and leadership skills - running a peulah (activity), organising an event.

When asked about the intended outcome of their organisations, there appear to be three strands: knowledge, connection and responsibility.

The following comments represent the views of many interviewed:

*They should be heirs and successors to a rich and irreplaceable tradition which guides people to live the good life and be committed to the community.*

Lay leader, Jewish educational charity

*I want them to connect to their Jewish identity in a spiritual way whatever their religious beliefs.*

Lay leader, Regional organisation

*Young people need to be able to make the difficult transition from child to adult and come out at the end able to make informed choices.*

Director, Youth organisation

The following comment sums up all these views:

*I want them to be able to FEEL a strong connection to their local Jewish community and wider Jewish people.*

*I want them to KNOW enough to be able to contribute to intelligent conversations about Judaism, Jewish History and culture, Anglo Jewry, Israel, the wider Jewish people. I want them to be active volunteers, donors, lay leaders and maybe professionals in communal organisations.*

Chief Executive, Jewish communal organisation

The organisational interviewees were clear that outcomes are not linear and are not a fixed point. Many refer to a journey:

*Every young person... is on their own Jewish journey. What they do and how they connect varies according to time and space. They are on a meandering path. It is not a straight line.*

Senior professional, Jewish communal organisation

We also gathered evidence from the organisations in the community that cater for those with special needs. The overriding outcome of that provision, as well as reiterating many of the general comments above was to:

*...enable our youth to have a voice*

Manager, Special needs youth club

Respondents from the special needs sector quite rightly emphasised the importance of youth provision taking account of young people of all abilities.

A significant minority mentioned marrying someone Jewish as an anticipated outcome of Jewish activity.

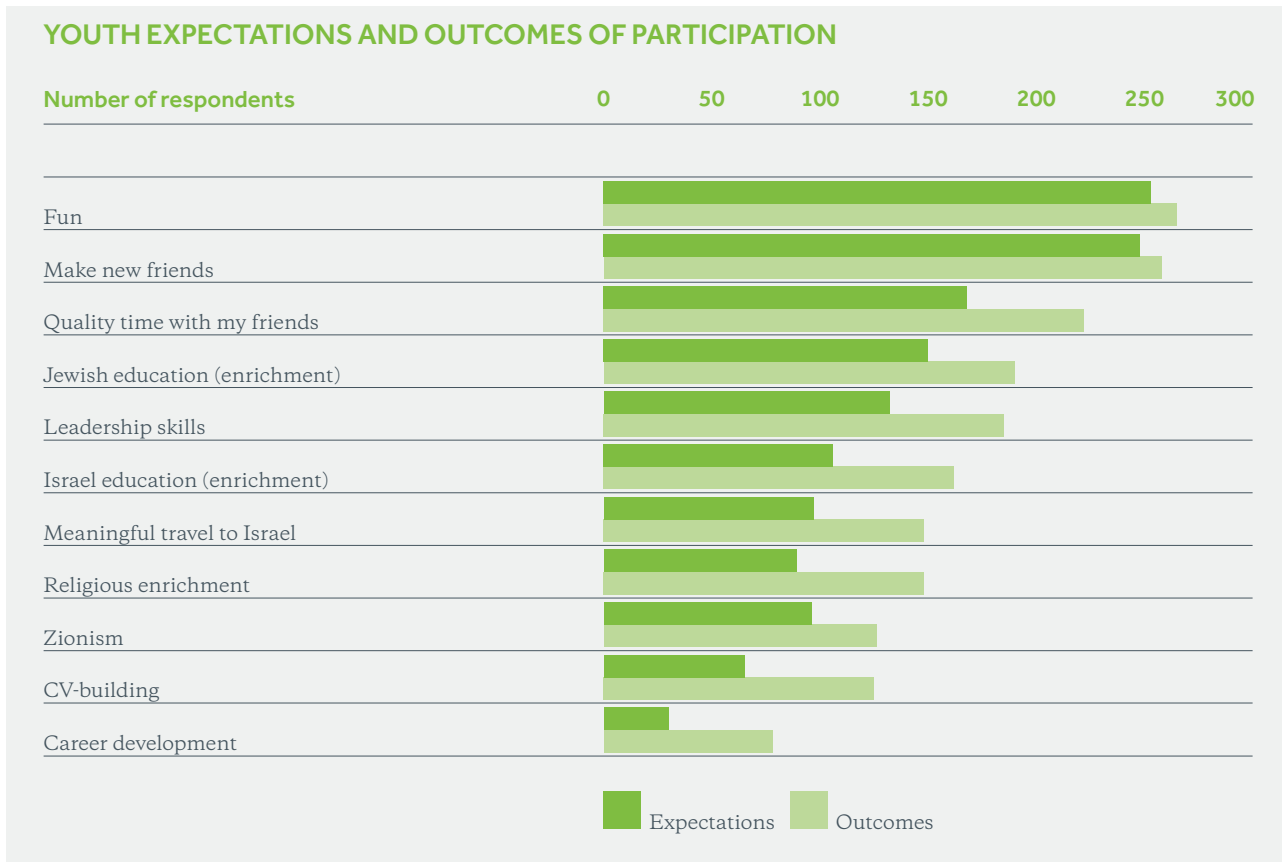
*I think the goal is to be Jewish and end up with a Jewish life and a Jewish partner*

Charity worker, regional communal organisation

This concern is echoed by some of our parent respondents:

*I feel the biggest challenge is making sure that kids don't marry out! However, I do feel this is mainly parental responsibility.*

Parent, North West London



There is a sense from both lay and professional respondents that continued involvement in Jewish youth activity is about giving back to the community:

*If you want to be able to take from the community then you have to be able to give back in some way.*  
 Director, Jewish communal organisation

*I want to be able to say I did my bit - everyone must pull their weight.*  
 Lay leader, Regional council

Young people themselves have strong views of what they feel should be the outcomes of youth provision.

Across all age groups and denominations, as well as across all types of youth provision, the social outcomes of youth activity are most important. Fun was the most common outcome of engagement in youth provision (62%) followed by making new

friends (61%) and spending quality time with friends (50%). This corroborates the JCC market research (2011) and is recognised by organisational representatives, as well as by the youth themselves:

*If after Israel Tour, the policy makers want them [the young people] to say "I love Israel. I'm a Zionist", these won't ever be the significant outcomes for the young people. What they will ACTUALLY say is: "I made fantastic friends".*  
 Director, Communal organisation

One interviewee (Male, 15) noted that he would choose his Israel Tour based on whichever Youth Movement his friends were going with.

*Jsoc at university has meant that for the first time in my life I am friends with Jews and my Judaism is becoming more and more important to me.*  
 Female, 20

*I think Jewish youth organisations are really important especially for people who live in non-Jewish areas like I do. I am not particularly religious... but Judaism is still an important part of my cultural identity... I think it would have been easy for me to slip away from Judaism if I had not made friends on Jewish summer camp and made my Judaism part of my social life.*  
Female, 20

When asked what makes this sixteen-year-old youth try new activities, he said:

*Broaden my knowledge and interest and also it could be to improve mentally [homework] and just to meet people as well.*  
Male, 16

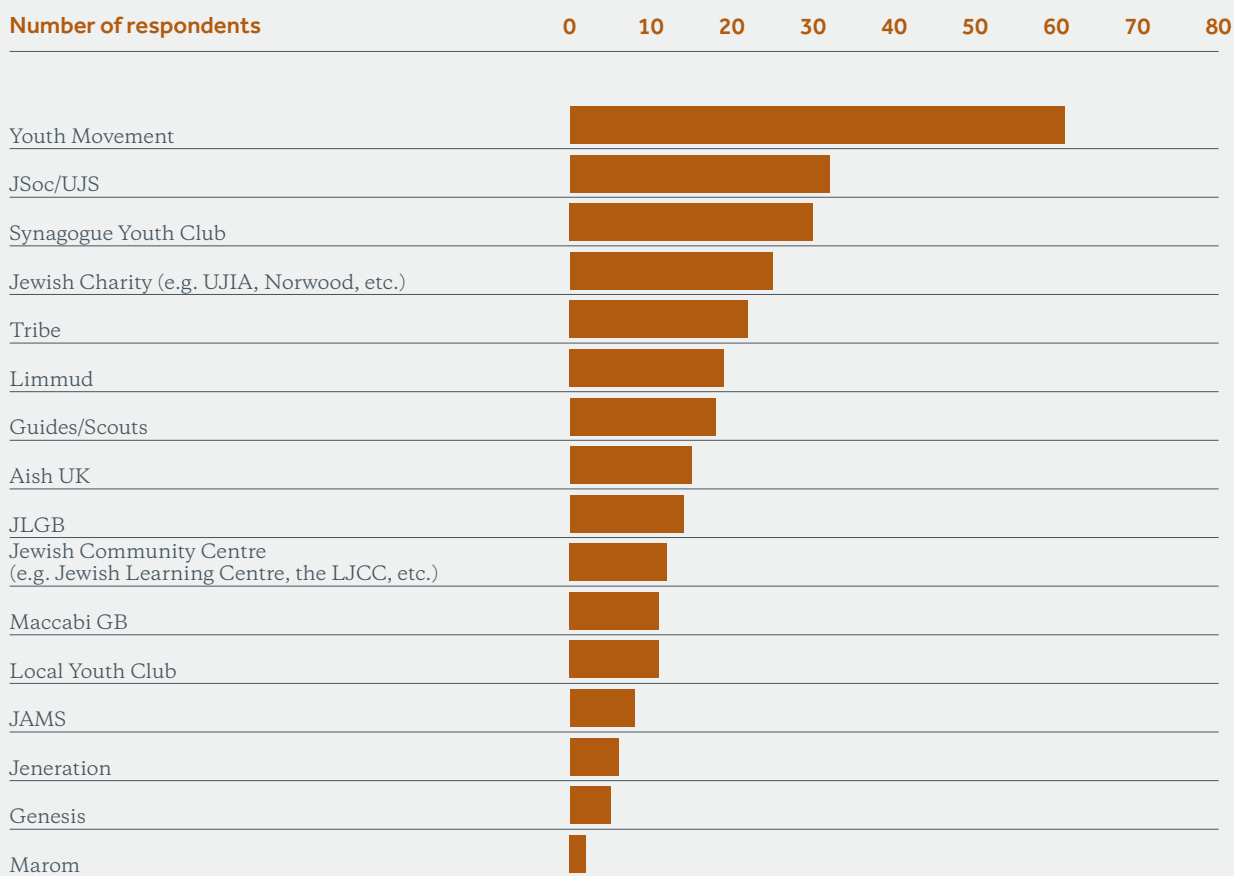
Our youth may have been influenced to join an activity or group by a parent, but once there, they are articulate about outcomes. Their expectations are high and in every case, the overall outcomes exceed expectations. There is a wide variety of outcome beyond the social, to include leadership skills, Israel and Jewish education. Young people want a sense of worth, of belonging and of satisfaction.

Desirable outcomes can be summed up by this comment from one of the Commissioners:

*A wider social network, empowered, enhanced knowledge of Israel and the Jewish people and some leadership skills.*  
Commissioner, Youth Commission

## 13. KEY SUCCESSES

### WHAT TYPES OF JEWISH YOUTH ORGANISATIONS OR ACTIVITIES ARE YOU OR WERE YOU INVOLVED IN?



One of the successes of Jewish youth provision in the UK is its sheer breadth and variety. From uniformed groups, to Youth Movements, to fund-raising groups, to Jewish activities in mainstream and Jewish schools, and much more, our young people have a wide range of opportunity. The Talk Back Survey (1998) described Youth provision as “characterised by diversity” (1998 p68). Whilst some providers have collapsed since 1998 (eg AJ6, Beitar), others have more than made up the number (e.g. Jeneration, Tribe, Tzofim-Israeli scouts).

Success itself can be summed up as  
*a combination of quality and quantity of activities.*  
 Professional, Jewish communal organisation

The Youth Movements are perceived by many as a gold standard of Jewish youth provision in the UK.

*My sense is that the Youth Movement provision is exceptional. We have an absolute gold-standard peer-led system which delivers three things very well: reach, economy and role models... when just one of these in the wider community would be pretty miraculous for society at large, so in that sense it's absolutely phenomenal.*  
 Professional, Jewish communal organisation

and

*The Youth Movements are head and shoulders above everything else we do - that's our success.*  
 Lay leader, Jewish community

Within the Youth Movements, peer leadership was singled out as an exceptional success:

*We do really well with youth empowerment, whereby youth have responsibility beyond their years, with access to strategy and policy making, together with an opportunity to influence and debate as well as critically analyse.*

Professional, Jewish communal organisation

Limmud was cited by several respondents as an influential organisation in relationship to engaging a lot of young volunteers in leadership.

*A lot of Limmud's most responsible leadership positions are in their 20s - very young and inexperienced. Most of the time it works, because Limmud isn't afraid to take chances.*

Lay leader, Jewish community

Leadership programmes in general are key successes in the community and JLGB's Duke of Edinburgh programme, which was taken up by more than 50% of year 9 students at Jewish schools in 2012-13, was mentioned several times by both organisational and youth respondents. Equally, the Yoni Jesner Award programme was highlighted. There was a sense from our respondents that it is important that there are experiences related to the wider world that Jewish youth can take part in, thus engaging through *a Jewish prism in a wider world.*

Professional, Jewish charity

and, Jewish youth articulated the desire to take part in activities through Jewish frameworks:

*I would love to be in a group where I could play guitar with other Jewish kids.*

Male, 15

*I'm glad that JLGB are able to provide us with a kosher and shomrei Shabbat version of the DofE scheme.*

Female, 16.

Feeling comfortable in the wider world was a theme that we heard several times. One of our respondents stated that a success for him of Jewish youth activity was that it

*gives youth the self-confidence to be Jewish in a non-Jewish society.*

Rabbi, outer London

Participants in Maccabi GB programmes and events develop leadership skills which are later utilised in professional and voluntary arenas in and outside of the Jewish community. In recent research of Maccabi GB programmes (Terret and Miller 2010), over 84% of Streetwise Leadership participants strongly agreed that they will include/have included their leadership experience on their UCAS forms or CVs. Several of our interviewees linked their citing of these opportunities with a need to provide apprenticeships and internships for young people, particularly in a time of high unemployment for school leavers and recent graduates.

Opportunity for travel, especially travel to Israel, was cited as a huge success of the community. Our respondents echoed the findings of the recent UJIA research into the outcomes of Israel Tour (Miller 2012), which showed that for the overwhelming majority of respondents, Israel Tour is an extremely positive experience. Over 80% of respondents state that their Youth Movement experiences have had a positive degree of importance in shaping their Jewish lives. Many Youth Movements show some increase in participant involvement as a result of Israel Tours. Tour gives the opportunity to develop a previously family relationship with Israel into an individual relationship. As a direct result of going on Tour, the majority of respondents stated that they would be more likely to engage in activities and life choices which further develop their Jewish identity and their relationship with Israel.

Weekends away, shabbatonim, camping and other overseas trips (for example to Poland, Amsterdam), allow young people to have new experiences in a Jewish framework. Some of this activity additionally provides a level, safe environment to help young people flourish:

*The Guides want to experience camping. This allows them to be in a girl only environment which is safe and gives a level of reassurance. There is no one to impress i.e. boys or academic staff - and therefore they often flourish at camp, where they have found it difficult before.*  
Guide Leader, outer London

The Gap Year in Israel is both a success and a challenge. It is seen as essential for Israel engagement and to support the needs of the community for on-going leaders within the Youth Movements. Young people who have participated in an Israel Gap Year are unanimous in their enthusiasm for, and appreciation of the experiences they had. They also articulate the outcomes on their Jewish lives:

*I believe that tour gave me my love to Israel! It gave me a fun exciting month travelling but it did not engrave my love of Israel like my Gap Year did.*  
Female, 23

*I went with FZY Israel tour, mainly to make friends. I loved the trip... it got me ignited, in wanting to make a difference in life, which got developed more when I went to AJ6 and then on their Europe Tour and Gap Year. Israel tour was the start of the process of me being involved in various Jewish charities/causes, Limmud, UJS, Manhigut, political activism.*  
Male, 22

*Since my Gap Year in Israel I have become much more involved within both my Youth Movement and my Jewish community.*  
Female, 20

Being Jewish is “extremely important” to almost 90% of those who experienced an Israel Gap Year, as opposed to 70% of all respondents. And Israel is “extremely important” to almost 80% of those who had participated in an Israel Gap Year as opposed to 50% of all respondents. It is not surprising of course that the greater the exposure to Israel, the stronger the commitment.



## 14. KEY CHALLENGES

### A. RETENTION

Across the programmes, particularly after Israel Tour and UJIA Birthright programmes, retention was repeatedly cited as a challenge. A lack of long term loyalty to a Youth Movement challenges the senior leadership, and this in turn means that the pool of committed Movement members willing to take on leadership roles is small. This is less prevalent in some of the Youth Movements, but FZY for example, take more than a third of all our young people on Israel Tour, and then find it very difficult to build a Movement loyalty, let alone a structure of follow up programming, beyond the three and a half weeks in Israel. There is a built-in paradox here - precisely because many of the FZY Tour participants are previously unaffiliated to FZY, it has been a challenge to sustain their interest in large numbers. Retention is connected to succession planning, and UJS, for example, expressed awareness of the necessity for this within the Youth Movements and beyond.

The main vehicle for retaining participants after Israel Tour is hadracha (youth leadership). Most of the Youth Movements provide hadracha courses in the year following Tour, in order to secure madrichim for their programmes and camps. As one of the Noam Israel Tour 2013 madrichim stated:

*If you don't want to be a leader, there's nothing much for you.*

Madrich, Israel Tour

Both young people and their parents perceive a lack of opportunity for breadth of activity:

*I loved RSY, but I didn't want to be an older leader.*

Male, 22

*They all go through the local cheder. But is that all it is - being a Jew - becoming another teacher?*

*There's nothing else offered to them.*

Parent, South London

After Tour is a potentially powerful time, and by and large, we do not seem to be able to take advantage of that moment. We are not able to impact on a large scale beyond the immediate, social "reunion" events. As one lay leader observed:

*We know that 1,200 families pay £3,000 when their kids are 16. That's a lot of money for four weeks to then walk away from responsibility for their child's Jewish identity once they've returned.*

Lay leader, Jewish communal organisation.

### B. LACK OF ATTENDANCE

Encouraging young people to become engaged in youth activity in the first place is also seen as an enormous challenge. Lack of attendance at activities is a significant issue for many of our organisational respondents.

*We get 5-10% of the kids. The rest just don't seem to care.*

*The parents say "my child only wants to do X Box".*

*It's a massive struggle. I have no idea how to do it.*

Youth worker, outer London

There is a sense that parents are not keen to persuade their children to attend activities:

*Parental input is not what it used to be. Kids are self-determining at a younger age... only opting in if it appears to be fun.*

Informal educator, Jewish secondary school

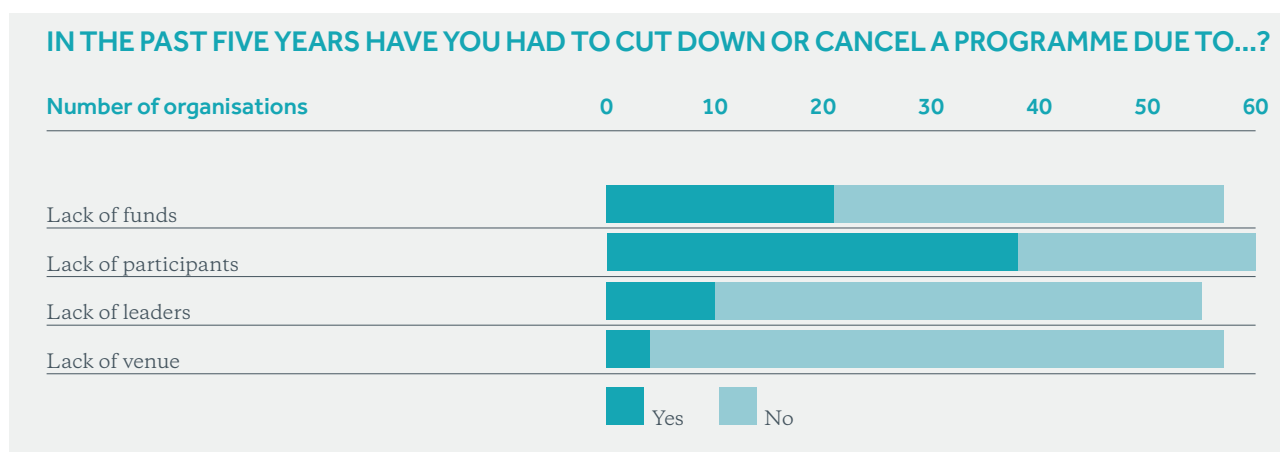
The following parental quote sums up what many are thinking:

*I expected the school to do so much more - I sort of left it to the school. I thought all the clubs would continue through the school.*

Parent, North East London

The chart opposite shows that our organisational respondents stated that in the past five years lack of attendance has been the biggest single factor for programmes not taking place.

Organisations were asked to consider why programmes had been reduced or cancelled



Our respondents repeatedly stated that the main challenge to participation is apathy and a perceived lack of time.

*I don't have enough time to do any extra-curricular activities outside of school.*

Male, 15

Parents own views corroborate these findings:

*You are competing with children's time in a way you didn't when we were growing up.*

Parent, Manchester

### C. INCREASED ATTENDANCE AT JEWISH SCHOOLS

This is seen as a challenge in the changing landscape of youth activity. Parents are perceived as less interested in sending their children to youth activity because they receive their Jewish social input from school. One of our organisational respondents stated that

*Parents say - we do Jewish at school - implying no need for any specific Jewish input out of school.*

Youth worker, London synagogue

Parents' own comments show their observations of the impact of Jewish schools as follows:

*My two went to Jewish primary school and Jewish secondary school so their social life revolved around school... they've maintained friendships from the school... the girl doesn't really get involved in any Jewish activities at all now though they both did the camps, went to Israel... my daughter doesn't have much Jewish interest other than having friends... My son became a teacher (Jewish education) at a secondary Jewish school so he is very involved.*

Parent, Focus group

*My daughter wasn't heavily involved in any Jewish organisation as she was growing up but went to [a Jewish Secondary school] and made a lot of Jewish friends... actually that was her main social life... she has maintained those friendships (they are her closest friends).*

Parent, Focus group

These comments cannot be seen as a "failure" - these children are clearly centrally connected to the Jewish community, but they have not had the experience of Youth Movements or other provision outside school.

### D. SMALL COMMUNITIES

A further challenge is the geographical movement of Jews in the UK. Changing demographics means that in areas of declining Jewish population, the community must find ways to keep young people engaged. The opportunity to be a part of a national Youth Movement is one way of ensuring a bigger social pool and in addition,

*Youth centres and clubs need a unique selling point similar to the recording studio that the Zone has in Leeds.*  
Youth worker, regional

This youth worker observes that in a small community, an increasing number of young people leave, to gravitate towards areas of larger Jewish population. Steven M Cohen, in conversation, reflects that this “pull” towards large Jewish areas, away from local areas is particular to the UK, and that this happens to a lesser degree in the United States. But not everyone leaves. We need to decide whether we are concerned about those who stay.

The significant challenge of small communities should not be ignored. Unless we can engage those young people in and give them access to a Jewish framework in their teenage years, their social lives, and their adult lives are less likely to have a strong Jewish identity.

## E. THE WORLD ECONOMY

The effect that this has had on both the funding capacity for youth activity and also on the capacity for parents to pay for their children’s participation has become an increasing challenge since 2008.

Findings indicate that there is an increasing onus on parents to pay for activity.

*Money is very tight today.*  
Rabbi, London

Respondents share the view that families who fall just above the bursary limit are the ones who suffer most. One suggestion we heard more than once was

*Remove the cost hurdles to allow people to take part.*  
Director, Youth organisation

and

*I would like to send my son on Israel Tour but at the moment it looks like it’s going to be beyond me.*  
Parent, London

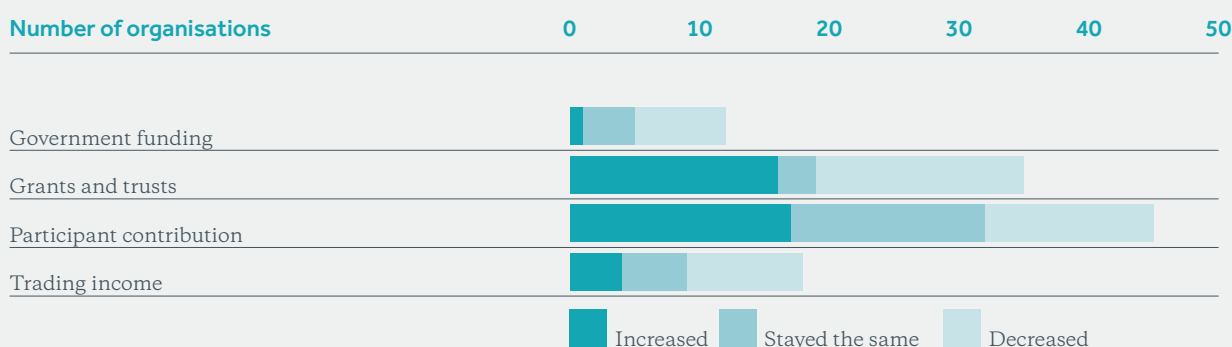
Limited budgets have caused the situation illustrated below, where it is clear that funding has moved in the past five years from central funding, to the individual family. We did not ask organisations or individuals for their accounts or to be specific in terms of exact figures, so the chart below gives an impression, rather than an accurate numerical indication. We do know that government and central funding for Youth activity has reduced significantly, and in many cases is not available at all. A generation ago, local authorities provided funding towards youth work in synagogue youth clubs and centres. That provision no longer exists. We heard repeatedly from young people interviewed that the community should ensure reduced fees for the young adult/post University age group to enable them to attend events in the community - from Limmud, to synagogue membership, to charity events.

One of the most prevalent reasons for young people not participating in a gap year in Israel is a financial one. The impact of increased University fees, coupled with a struggling economy means that an Israel Gap Year is unaffordable for most. We heard several times that something around Gap Year needs to change. One senior professional in the Jewish community suggested

*Invest £10,000,000 into giving every single Jewish child the chance to go on a Gap Year for £1000 - almost like Birthright - a rite of passage - it is the birthright of each of us to have this one year experience.*  
Senior professional, Jewish educational charity.

Several respondents suggested other creative ideas for investing in our young people: one of our young interviewees suggested investing money into the creation of an innovation fund for new ideas to engage young people. This suggestion was independently also made by one of our organisational representatives.

### MOVEMENT OF FUNDING STREAMS SINCE 2008



### F. YOUTH WORK AS A CAREER

The declining professionalisation of Jewish youth work as a career was mentioned by several of our respondents working in a professional capacity in synagogues and communal organisations. Very few people choose this as a career or have the relevant training and experience to support the needs of youth today. This applies equally to informal educators in schools and also to those running Youth Movements and other youth activity. The Manchester Youth Report (2004) observed that

*The positive effect that professional youth workers can have on a young person’s development cannot be over-estimated... substantial investment must be made in professionally trained youth workers.*  
(2004 p12)

This view was developed by the following interviewee:

*We used to train Jewish youth workers, but now we don’t as there is no money to provide jobs for them.*  
Senior lay leader, Jewish communal organisation.

The Manchester Youth Report goes on to suggest that a career structure should be introduced so that Youth Work is seen as an attractive and sustainable profession (2004 p9). The place of the professional youth worker in Jewish informal provision should be explored further.

### G. BLAMING THE OTHER

We need to recognise and acknowledge change. It is counterproductive to blame challenges and failures on what exists. So for example, rather than “blame” Jewish schools, the following quotes sum up the many responses we received from organisational representatives:

*I think a partnership between synagogues, Youth Movements and schools really needs to be consolidated. There needs to be much more shared visioning and programmes rather than one being suspicious and blaming the other.*

Synagogue Director of Education, London

*We don’t have joined up thinking - we should be building bridges between those who provide services from 5-18, and also bridges between those who provide services for 18+.*

Informal educator, Jewish secondary school

Additionally we need to get the Youth organisations themselves to work together instead of competing against each other. As one of our Commissioners stated:

*Stop the turf war and the in-fighting.*  
Commissioner, Youth Commission

This view was articulated by both the Talk Back Survey (1998) and the Manchester Jewish Youth Report (2004). Youth groups and Movements should be encouraged to work together to deliver the best possible service to young people.

## 15. ENGAGING WITH ISRAEL

As we have already seen, the UK Jewish community has a very high level of engagement with Israel. More than 50% of 16 year-olds travel to Israel with one of the Youth Movements (excluding the Charedi community). In almost every case, they have a wonderful time and the immediate outcome is of a very positive view of both Israel and of their relationship to the country.

*Great experience and it made me want to tour around Israel more and always be proud to be Jewish.*

Male, 16

*Israel Tour was an amazing experience that I'll never forget...The month in Israel was so full of experiences that it has filled me with an even bigger love for Israel and has taught me so much about the culture and also about the religious aspect. The political views were varied from place to place but they got us thinking and really opened our eyes to other people's opinions.*

Female, 16

Whilst the overwhelming majority of respondents gave us extremely positive feedback on Israel Tour, we also heard a small minority of less favourable comments, for example

*Israel Tour is over-rated, but it was good to have a month's holiday.*

Male, 21

We know, from the Israel Tour Review (2012) that UJIA and the Movements must not be complacent and must address the issues raised to further improve the quality of Israel Tour.

The next potential connection point with Israel is at the end of school year 13, with the possibility of a gap year experience in Israel. We found that there is limited follow-through between the 1200+ effusive post-Tour feedback comments and deciding to go to Israel for a gap year programme. We have already

observed that Gap Year figures are declining. In the coming year we have approximately 100 young people going on a Youth Movement Gap Year. An estimate of the number of committed, passionate Gap Year returnees needed to support the infrastructure of the Youth Movements is approximately 150. We know from talking to young people that a young person who went on an Israel Gap Year is more likely to engage in the Jewish community than the other youth surveyed. Approximately 70% of Gap Year participants are still involved in the community. The Jewish community needs to create a meaningful narrative about Israel that connects with our young people, to strengthen the Youth Movements and so that Israel Tour does not become the only connection that they have.

Whilst Israel is “extremely important” to almost 80% of Gap Year participants, many of our respondents were concerned about the way that many young people perceive Israel:

*Israel needs to be viewed as the Jewish homeland and not just a holiday destination.*

Director, Jewish organisation

*We can't treat Israel in the same way as a holiday in Boca Raton.*

Rabbi, London

We heard a concern voiced repeatedly that the centrality of Israel has decreased for many young people as young people have become disenchanted with policies of recent Israeli governments. Young people are adversely affected by the rhetoric in the media about Israel. We also heard concerns voiced by both the organisational interviewees and the youth we interviewed that they feel poorly equipped to advocate on behalf of Israel at the next stage of their lives, namely university.

One of our Commissioners observed that

*Young people perhaps find it easier to have a strong Jewish identity without the strong Zionist identity.*  
Youth Commissioner

Our interviewees want our young people to debate Israeli politics and feel able to give their views,

*But they need to know that Israel is a given when it comes to Jewish identity.*  
Youth Commissioner

They should have some form of relationship with Israel from within a secure identity.

Parents gave us widely differing views of how Israel is perceived by young people:

*UJIA Magic Moments has made a huge difference to us and how we relate to Israel. It is one of our most important programmes.*  
Parent, South London

*The negativity towards Israel is so strong.*  
Parent, North London

And our young people have similarly differing views:

*I feel like Israel doesn't matter to me. My homeland is the UK.*  
Female, 17

But on a more optimistic note:

*I really feel that FZY helped shape my passion for Israel.*  
Female, 19

The UK community is already taking steps to research the issue of Israel education via a project being undertaken by Makom (Israel). The timing of the outcomes of that research should be dovetailed with the recommendations of this piece of research.

One of the questions debated by the Commissioners was the question of Aliyah. Are we losing our best and brightest youth to Israel? Of the almost 18,000 Jews who made Aliyah to Israel in 2012, 700 came from the UK (Aliyah Department, Jewish Agency 2013). Of that 700, 15% were aged 18-25 and a further 26% were 26-35 years old. Numerically, that accounts for 280 of our 18-35 year olds in one year. The majority of those were from the orthodox and strictly orthodox communities. Our challenge is to ensure that the calibre of leadership remaining in the UK is both recognised and nurtured, whilst ensuring that they retain strong UK Jewish and Israel engagement and identities.



## 16. 18+ AGE GROUP

Young people...

*...want to travel their own journey which has to be determined themselves.*

Lay leader, Jewish community

Of the young people of all abilities and needs who responded to our survey and also those whom we interviewed, all were very articulate about what they wanted. Needs, wants and desires were very broad and encompassed the whole range of what was available from sports, to Youth Movements, to travel, to learning and so on.

Young people have high and varied expectations. They also, in every case, find that these expectations are more than met. This points to high demands and a quality of delivery that leads to success.

60% of respondents to the Youth survey wanted more than is currently on offer, mostly representing the over 18s. Respondents to our survey commented on the opportunities on offer at university.

A significant minority of respondents in the 18+ age group cited Jsoc involvement and UJS as important aspects of their Jewish lives.

*I have really enjoyed being a part of Jewish life on Campus in Oxford particularly through having Jsoc, Chaplaincy, the local synagogue and Chabad available to provide events and advice to create a lovely 'home-from-home' experience. I even stayed in Oxford longer than I was planning to because of my positive Jewish experiences whilst living in Oxford for University and then work.*

Female, 21

*I was only briefly involved with a Jewish youth group growing up because there was very little access in South Manchester. However I became very involved with Jsoc at university and have been involved with the Jewish community ever since.*

Female, 26

A minority of respondents cited other forms of Jewish engagement as important elements of their University experience, specifically volunteering with CST, and also working (often without financial reward) with the local Jewish community. It is important to remember that a choice of opportunities is vital to engage our diverse Jewish university population.

If you do not choose to go to University, your opportunity to access youth provision may be less positive:

*There are no organisations that I have found since all my friends went to Uni and they have Jsoc. I felt very alone.*

Female, 24

Once you are past University, very little is offered. Several respondents felt there should be more.

*More opportunities to be involved once you are older than 23 or 24. At that point, there's not much to do if you don't want to lead... after 21 it drops off...*

Male, 25

Not all post 18 year-olds want to be leaders. We found that youth provision decreases with age.



Many respondents remarked on the dearth of opportunity for post 18 year-olds:

*There isn't a natural programme for this age group... it is a gap in the market.*

Rabbi, outer London

*You go on an escalator and fall off the end because there is nothing to carry you forward.*

Professional, Youth organisation

Various respondents volunteered ideas for how to engage the post-university age group. Several responses mentioned areas around social responsibility.

*I think there is potential to build more on engaging young people through service and social action, social justice and campaigning, and political activity, which we've not done very much of...more niche activity.*

Lay leader, Jewish community

This story of disengagement post-university is not an uncommon one and paints a portrait of moments at which access points can be lost to young Jewish adults. We heard that the “only” organised events for post-university and post-Movement work are events for young professionals, often linked to fund raising and religious and social action focused groups such as Moishe House or Wandering Jews. Whilst this is only a partial picture, there is a desire for provision with no agenda, and certainly no hidden agenda.

## 17. SPECIAL NEEDS

Young people who have special needs should have access to the same opportunities as their peers. Evidence points to a variety of quality of provision. Some families feel well catered for:

*The Borehamwood community has made it quite clear they want to be involved in inclusion. He loves regular life and being busy and joining in with people... our biggest problem is with access, which is why going to Israel was so phenomenal (UJIA Birthright Limitless 2012).*

Parent, Hertfordshire.

*I could not talk more highly about the Yoni Jesner award scheme which was specially adapted. This was supported by the JVN and Judith Trust. The Brady members completed their 20 hours of volunteering by cooking cakes for Sydmar Lodge Old Age Home, packing bags for UJIA, gardening, designing posters for Gefiltefest and hosting a Holocaust Survivors supper. They all want to carry on!*

Professional, Special needs organisation.

Others feel that the systems in place are not adequate. This includes physical accessibility, as well as provision for other disabilities.

*Having autism makes it hard for me to be an insider and I get excluded.*

Female, 12

*I'm only a marginal Jew because of access issues.*

Male, 16

Several parents expressed the need for the community to recognise that a variety of family types exist. For example, specific initiatives for single parents would also be ways of helping this alienated group feel that they have equal access to the community.

An action research project focused on the communal inclusion of youth with learning difficulties and disabilities is currently in progress through a partnership of social care organisations.

## 18. INVESTING IN OUR YOUTH

Many of our organisational and individual respondents spoke of the need for serious investment in today's youth. Many spoke of this being a communal responsibility. We need to

*Help the Youth Movements and organisations to identify, train and retain outstanding madrichim who will take them forward - this is a communal responsibility.*

Director, Jewish communal organisation

Another suggested

*Use the JLC community chest and UJIA to create a challenge grant to the Youth Movements to have a three year programme that deepens the involvement of its participants.*

Chair, Jewish communal organisation

Family and parent education programmes were suggested as ways of increasing engagement.

Not enough is done to bring the parents into the process for 10-14 year olds - whilst the kids still don't mind having the parents around.

Professional, Jewish communal organisation

The focus would be on highlighting ways of accessing Jewish community resources with your children.

## 19. SOCIAL MEDIA

Many of our respondents discussed various aspects of the relationship that social media has with youth involvement in Jewish activity. Many of our organisational respondents spoke of the “different world” we find ourselves in. We are in a rapidly changing environment. One respondent wondered whether in fact the amount of time a young person spends on interacting through Facebook and Twitter is equal to the amount of time their parents’ generation spent at youth club. There were however, a significant minority of responses which remarked on either the potential of, or use by young people of, social media.

*We need to engage young people where they are at with their technology.*

Lay leader, Jewish communal organisation

The chart below shows that whilst email is the most common form of communication with young people, the next most prevalent method is personal contact.

Social media is an aspect of the rapidly changing world in which young people find themselves. The Commission recognises that this is not just about

methods of communication, but also about what can be delivered, and how social media can be integrated into youth provision in general. We heard comments suggesting that current provision has not kept pace with the rapidly changing environment. There are greater choices, more freedom and more opportunities today, but also more pressures at school, more pressure to succeed, to be engaged in activities that are directly related to work and career development, activities that are “meaningful”. Clearly some communication is still not reaching the target population:

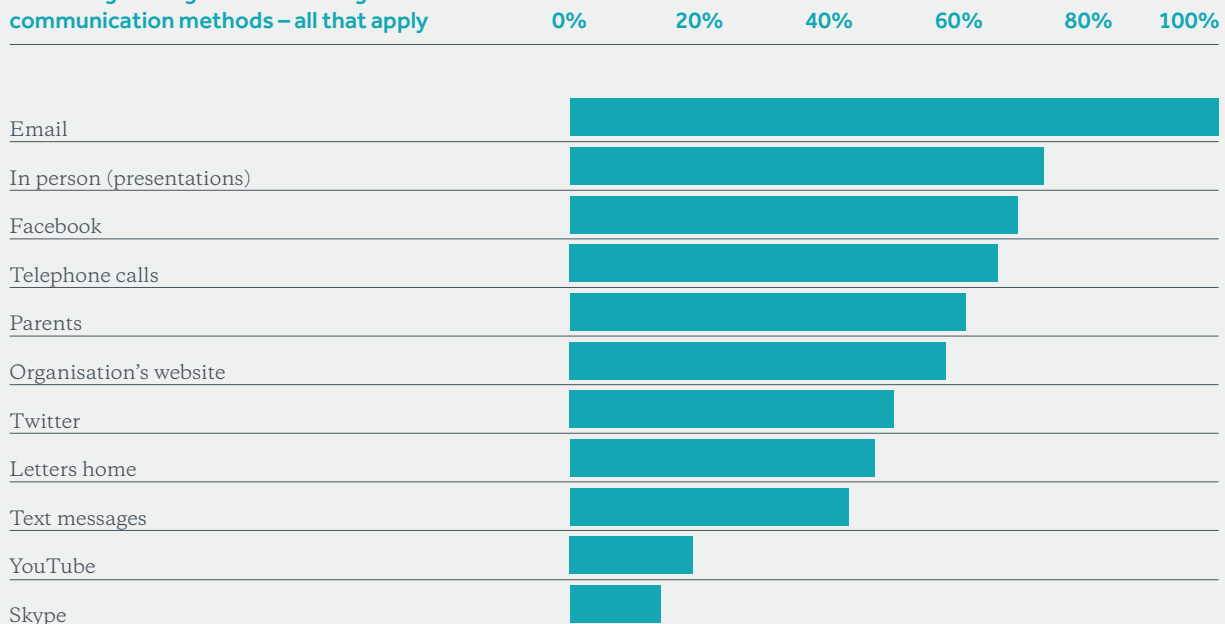
*If X organisation was doing something, it would be more by luck that you would hear about it.*

Parent, North East London

We see in addition that there may be scope for increasing the range of marketing methods and tools used to engage the marginal population. Whilst this will have implications for community resources, it could be seen as money well spent, if more young people are tempted into Jewish activity. We know for example, that the Board of Deputies is already creating a website to promote activities to marginalised communities.

### METHODS OF COMMUNICATION WITH PARTICIPANTS

Percentage of organisations using these communication methods – all that apply



## 20. TODAY'S YOUTH TO TOMORROW'S LEADERS

Both the youth survey and our interviews of organisational representatives and young people seem to suggest that the more engaged a young person is in a variety of different interventions, the more likely they are to become leaders in the community. Israel Gap Year was specifically cited:

*Tomorrow's leaders come from those who are going on Gap Year.*

Professional, Youth Movement

The community needs to be viewed as a dynamic one, a community that a young person wants to be part of. The community needs to empower individuals so that they can make a difference at the post-university stage.

### CASE STUDY: DAVID, AGE 25

David is a governor at a Jewish primary school and leads security for his synagogue. He has been very involved in RSY-Netzer since age 10 as well as Jewish Scouts, Maccabi GB, UJS Hillel, Limmud and Jewish learning, synagogue music and drama groups, Jeneration, JLGB (DofE), and has led year 6 Israel trips. He donates and fundraises for Jewish charities.

He has been a participant, madrich, paid leader, and committee member at one point or another in his life. He has therefore advanced through the ladder of leadership established through engagement by taking opportunities in the community as they are offered to him.

He says that he is so involved because he

*wants to give back to the community that has given so much to him. It's good to get involved – it's the right thing to do.*

He feels the answer is to find real things for young people to do.

*Committees don't work – if you're going to go have a young person on a committee, don't just have them sit there. Give them something to do, to take action. Then perhaps it would work.*

Similarly, another youth interviewee emphasises the importance of action for communal continuity:

*I volunteer because if it wasn't for the leaders, you wouldn't have an organisation.*

Female, 20

Another youth response was as follows:

*I don't see places for others to take the reins. What age do I have to be to get the [leadership] role? Are there roles not linked to finance? Those with money are the only ones invited to the top tables. The best leaders tend to emerge when there are opportunities to lead – there is no incentive for the next generation to take over and lead. Therefore, what happens next?*

Male, 24

This view was echoed by some of our organisational representatives:

*We need a change of guard.*

Lay leader, Jewish organisation

This respondent goes on to say that more young people must be given an opportunity to have a voice at a strategic level across the organisations in the community. This would enable young people to have a greater stake in decision making and strategy in the community.

The community is often not proficient at creating space and integrating young people into established committees and organisations. It is also often unable to maintain and develop that young person's involvement and interest. However, when youth provision does impact a person's life, as the following case study shows, it can change their Jewish journey.

### **CASE STUDY: KATIE, AGE 24**

Katie had many positive Jewish experiences growing up in London - Israel Tour with FZY, followed by a Gap Year in Israel. Now she is a fundraiser for a large Jewish charity, engaging the next generation of leaders in the community. Katie is passionate about her work for the community *“helping young professionals in the UK to create a meaningful link to Israel as well as encouraging young people to start giving back financially”*.

Katie feels that what she experienced in Israel was both inspiring and transformational for her. She is happy to give back to the community, and to a cause close to her heart. She cites her Jewish school experience of chairing the Charity committee as the impetus for her current career.

Giving young people the opportunity for responsibility at an early age was cited by several lay leaders and professionals in the community.

*Give people as much responsibility as young as possible.*  
Lay leader, Jewish community.

Certainly, from the stories our interviewees told us, there was a pattern of commitment and responsibility - whether through a Youth Movement, Scouts or Maccabi GB, from an early age.

## 21. SUMMARY

The Jewish community in the UK offers a rich and diverse spectrum of youth provision, from the Youth Movements, to the broad range of other organisations and other activities available for young Jews in the UK. We were struck by the very enthusiastic responses to that provision from many hundreds of young people who responded to us. We agree that we define “success” as a generation of young people who have strong Jewish identities. We can see from the evidence we gathered that we do indeed have success in many respects.

But this is not a universally positive picture and we cannot be complacent. There are areas of challenge, and the provision of Jewish activity that is not reaching young people as widely as possible, or as effectively as possible. The Commission on Provision for Young People in the Jewish Community must decide on which areas of provision it wishes to focus both its recommendations and also its resources – for example, should emphasis be placed on those marginally involved, or the disengaged? Or should we focus on the upcoming generation of leaders and the highly engaged? These are not exclusive questions, but need to be addressed through whatever follows.

The recommendations that follow should lead to action and development.

## 22. RECOMMENDATIONS

*(The numbers in brackets after each recommendation refer to the relevant sections of the main report)*

### IMPROVING SKILLS AND RESOURCES

1. Develop a national, professional Hub to enable leaders of youth provision to access skilled individuals to help increase skills. Include social media as an educational and marketing tool. Focus on marketing, evaluation, procurement, managing volunteering opportunities, youth work skills development and fundraising. Incubate, nurture, pilot and evaluate ideas. Encourage innovation and creativity. Share ideas and access expertise within and outside the Jewish community. Do not duplicate services available outside the Jewish community. (5, 18)
2. Create a central resource as a channel for communication, to market and promote activities along the lines of “findajewishschool.com”, and also to promote a weekly “what’s on in the community”. (11, 14, 19)
3. Create a forum where all key youth partners can get together to discuss strategy, share and learn from experiences, as well as create a common narrative, with agreed targets. (9)

### FINANCE AND FUNDING

4. Explore grant and funding allocations and potential for the youth movements. Explore potential for external and government funding. Consideration should be given to the future of the less effective/successful ones, as well as to encouraging the potential for niche, unique providers. (14, 18)
5. Create a model so that we can really see where communal investment is going and what has been its impact. For example, evaluate and develop the model currently undertaken by the youth movements through the allocations process. Create impact measures around Israel, community and continuity. (14)
6. Address issues related to high unemployment of young people, the need for more apprenticeships and internships. (13)

### BRINGING TOGETHER PROVIDERS AND STAKEHOLDERS

7. Bring together those responsible for provision for young people in Jewish schools, the Youth Movements, other youth providers and synagogues to encourage greater co-operation, avoid duplication, to create a holistic menu of activity through the widest age range, and to preserve unique engagement opportunities. (14, 18)
8. Develop strategies that build on family synagogue affiliation, focusing on the touch point of Bnei Mitzvah, and create follow-through to informal education engagement, Camp, Israel Tour, Gap Year and beyond. (3, 18)
9. Build on the lead role that current agencies and institutions play already. This should extend to responsibility for advocacy both within and outside the Jewish community. (13)
10. Agree on a strategy to work with youth provision within the strictly orthodox community, the fastest growing sector within the Jewish community in the UK. (3)

### LEADERSHIP

11. Develop creative and exciting possibilities for attracting people into youth and community provision as a career path. Explore different models - for example, a two year term for some Movement workers should be explored. Develop a strong volunteer leadership base. Ensure succession planning. (14)
12. Ensure that lay leadership Boards and Committees throughout the Jewish community have at least one position for a young adult. (12, 20)



## ENGAGEMENT AND RETENTION

13. Develop strategies to address the issues of retention after Bar/Bat Mitzvah, Israel Tour and ensuring co-operation between providers. Retention after UJIA Birthright should also be addressed. (10, 13, 14, 15)
14. Develop strategies to increase the numbers of young people who spend significant time in Israel, for example, but not limited to, Gap Year. (13, 15)
15. Develop a range of significant strategies for engagement and support post-university.(16)

And with every strategy, to bear in mind the original aims of the Commission, which were:

- **CONTINUITY** - ensuring that the next generation are interested in living a Jewish life (in as much variety as that might mean)
- **COMMUNITY** - exploring the ways in which young people engage with the Jewish community
- **ISRAEL** - the relevance of Israel in a young person's life.

At the closure of the Commission, we recommended that an implementation group should be set up to take forward these recommendations within an agreed time frame.

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## 24. GLOSSARY

Chagim	Jewish festival/holiday
Chanich/a	a participant in a Jewish youth programme
Charedi	strictly orthodox
Cheder	supplementary school
Hadracha	leadership
Madrich/a	a leader in a Jewish youth programme
Peulah/ot	project/s or activity/ies in a Jewish youth programme

## 25. APPENDICES

### APPENDIX 1

#### SUBMISSIONS RECEIVED, FOCUS GROUP ATTENDEES, INTERVIEWEES AND DISCUSSANTS

We have not identified by name the 540 young people and representatives from organisations who completed the online surveys.

#### COMMISSIONERS

Kate Bearman  
Richard Benson  
Lauren Fried  
Elliott Goldstein  
Sarah Grabiner  
Jeremy Isaacs  
Louise Jacobs  
Dr. David Janner-Klausner  
David Kyte  
Carly McKenzie  
Dr. Helena Miller  
Jeremy Newmark  
Joshua Pomerance  
Gila Sacks  
Miles Webber  
Michael Wegier  
Jonny Wineberg

#### KEY STAKEHOLDERS

Ian Cohen, Liverpool Jewish Representative Council  
Mick Davis, JLC Board  
Andrew Gilbert, UJIA  
Dr. Roy Graham, JW3/UJIA  
Leo Noé, JLC Board  
Michael Ziff, JLC Board

#### ORGANISATIONS

##### Hub and Philanthropic Organisations

Anthony Ashworth-Steen, UJIA  
Bill Benjamin, UJIA  
Simona Ben-Hur, Adam Science Foundation  
Amy Braier, Pears Foundation  
Shoshana Boyd-Gelfand, JHub  
Adam Cailler, UJIA Manchester  
Brian Kerner, UJIA  
David Goldberg, UJIA  
Matthew Goldring, UJIA Glasgow  
Ruth Grace, UJIA Glasgow  
Ruth Green, UJIA  
Liat Greenberg, UJIA shlichah Manchester  
Sally Halon, UJIA Manchester  
Joanna Hyman, UJIA Glasgow  
Leonie Lewis, JVN  
Carly McKenzie, Kyte Charitable Trust  
Paul Morron, Glasgow Jewish Representative Council  
Robin Moss, UJIA  
Debbie Newman, UJIA  
Trevor Pears, Pears Foundation  
Emma Stone, UJIA  
Mike Silverstone, JVN

##### Synagogue Organisations

Lisa Gershon, Liberal Judaism  
Rabbi Aaron Goldstein, Northwood & Pinner Liberal Synagogue  
Helen Gordon, Watford & District Synagogue  
Rabbi Yossi Jacobs, Birmingham Hebrew Congregation  
Debbie Juggler, Finchley Reform Synagogue  
Yehuda Lethbridge, Pinner United Synagogue  
Adam Martin, Alyth Gardens Synagogue

### Youth Movements and Groups

Genna Barnett, Habonim Dror  
 Deborah Blausten, Jeneration  
 Robin Cooke, LJY-Netzer  
 Avi Friedman, Tribe  
 Yiftah Gavish, Habonim Dror  
 Or Katzman, FZY Shaliach  
 Joey Leskin, RSY-Netzer  
 Neil Martin, JLGB  
 Charlie Robinson, BBYO  
 Rodney Ross, JLGB, Whitefield Youth Centre  
 Jonny Sherman, Bnei Akiva  
 Sean Winston, JLGB  
 Darren Wogman, FZY  
 Rhea Wolfson, RSY-Netzer  
 Mickey Flaumenhaft, Bnei Akiva  
 Georgie Sherman, FZY

### Social Action/Social Justice

Sam Clifford, LEAD  
 Nicky Goldman, LEAD  
 Steve Miller, Tzedek, Limmud  
 Ruth Newman, Tzedek  
 Hannah Weisfeld, Yachad

### Community Centres, Care Centres, and Jewish Learning

Colin Bulka, JW3  
 Rachel Creeger, LJCC  
 Joseph Finlay, Open Talmud, Moishe House,  
 Wandering Jews  
 Joel Gleicher, JCC Redbridge, Jewish Care  
 Shelley Marsh, Limmud  
 Sonia Muscovitch, Langdon  
 Danny Pinkus, Whitefield Youth Centre  
 Scott Saunders, March of the Living UK

Raina Sheaf, The Zone, Leeds  
 Jo Shone, Norwood  
 Benji Stanley, Liberal Judaism, Open Talmud  
 Joel Stanley, Moishe House  
 Rabbi Aryeh Sufrin, Drugsline Lubavitch

### Jewish schools

Efrat Gavish, King David Primary School,  
 Manchester  
 Zak Jeffay, JFS  
 Leat Mullinchuk, Hasmonean High School for  
 Girls  
 Sam Mullinchuk, Hasmonean High School for  
 Boys  
 Vikki Rose, JCoSS  
 Melanie Shutz, King Solomon High School

### Arts, Guides, Scouts, and Sports

Martin Berliner, Maccabi GB  
 Marilyn Blank, Junior Stage 80  
 Polly Bronstein, Israeli Scouts (Tsofim)  
 Tanya Edwards, Brownies  
 Sue Faber, Maccabi GB  
 Gilah Samuels, Maccabi GB  
 Ann Simon, Pinner Guides  
 Maurice Stone, Israeli Dance Institute  
 Ilai Szpiezak, Israeli Dance Institute

### PARENTS (NO. IN GROUP)

Glasgow UJIA, (7)  
 Hertfordshire, (5)  
 Redbridge, (4)  
 North West London, (3)  
 Stanmore, (4)  
 Wimbledon, (4)

**YOUTH (NO. INTERVIEWED)**

Engaged in Youth Provision, (14)

Never Engaged in Youth Provision, (7)

Previously Engaged in Youth Provision, (14)

**DISCUSSION GROUPS**

ZYC

Manchester

Maccabi GB

Informal Education Youth Movement Strategy  
Group

Informal Education School Committee

Informal Education Israel Experience Strategy  
Group

JLGB

UJS

Open Group: Tzedek, JW3, Pears Foundation,  
LEAD, IDI, Yachad

*Total (53)*

## APPENDIX 2

### SURVEY QUESTIONS FOR ORGANISATIONS

1. Please state the name of your organisation
2. Please state your name (this will remain confidential)
3. Please indicate your position in the organisation (Choose one which best describes you)
4. How long has your organisation or club been in existence?
5. Are you responding on behalf of a national office or regional group?
6. If you are a national office, how many regional offices/premises do you have?
7. If you are a regional organisation, where in the UK are you located?
8. Which type of organisation are you? (choose the best answer which applies to you)
9. Please describe your organisation in thirty words or less
10. For what age group do you provide activities and programmes (tick all that apply)
11. Approximately what percentage of your participants are Male? Female?
12. Do you have links to Israel organisations?
13. If you do have links to an Israel organisation, please specify which type. Tick all that apply
14. How do you use your links to Israel organisation(s)
15. Do you have links to non-Jewish youth provision services?
16. If you do have links to non-Jewish youth provision services, please indicate which services your organisation collaborates/works with.
17. How do you use your links to non-Jewish your provision? Tick all that apply
18. Are there any services or areas of support you would like to see provided that are not currently available, or are not fully available to you? Please explain the challenges.
19. Does your organisation have any of the following? Tick all that apply - Management committee, parents committee, youth representatives/representatives council or mazkirut, professional advisor/consultant or advisory committee, professional staff in the national office, sabbatical workers in the national office, one of more regional offices with staffing, other committees.
20. How many employees, volunteers and lay leaders comprise your organisation?(If you are a regional affiliate to a national organisation, please answer for your regional office only).
21. Does your organisation offer support training for you staff (including your management committee)?
22. Who owns your premises?
23. For how many years have you been in your office/premises?
24. Are your premises easily accessible to wheelchair user?
25. Do you have full disability access?
26. In the last five years have the following funding streams increased, decreased or stayed the same? - Government funding, grants and trusts, participant contribution, trading income, other
27. What three aspects does your organisation spend the most on? - travel, facilities, programme expense, food, staffing, general overheads
28. Has there been any occasion in the past five years when you have had to cancel or cut down a programme due to..? lack of funds, lack of participants, lack of leaders, lack of venue

29. Please specify the age group, frequency and number of youth participants in each programme you provide
30. Does your organisation run any of the following Israel- related activities? - Chagim celebrations, Hebrew/Ulpan classes, Israel speakers, Israel book club, Israel film/music/art club, Krav Mega, learning about Israeli politics, learning about Israel's history
31. To what extent are you satisfied with the attendance at your activities and programmes
32. Approximately what percentage of participants become leaders in your organisation
33. In your opinion, which of your programmes or activities are the most successful
34. What, if any, activities or programmes have your youth requested to have added on to your scheduled activities or programmes?
35. Is your organisation developing any new activities or programmes?
36. How do you measure success? (tick all that apply) - repeat attendance, informal feedback from youth, youth focus groups/interviews, youth questionnaires, informal feedback from parents, parent focus groups/interviews, parent questionnaires, internal reviews, external reviews, measured outcomes system, measured standards in accordance with the National Youth Agency QAS framework

37. How often do you review your programmes
38. How do you communicate with your participants ( choose all that apply) - organisation's website, Skype, Twitter, Telephone calls, in person (presentations at school etc), You Tube, Facebook, Letters home, Email, Text messages, Parents
39. How do you market your organisation?
40. If you would be willing to participate in a focus group or interview, please insert your name, email address and telephone number below

This concludes the Survey for Commission on Provision for Young People in the Jewish Community. Your participation will enable the Commission to better understand how the community can best use its resources to engage Jewish young people in a Jewish journey. Thank you very much for your time and invaluable feedback.



### APPENDIX 3 SURVEY QUESTIONS FOR YOUTH

1. Please take a moment to tell us about yourself.  
Are you male or female?
2. How old are you?
3. Please choose the beginning of your HOME  
postcode from the dropbox
4. Are you a UK citizen?
5. Please state your highest level of education
6. Please tell us about primary and secondary  
schooling - Jewish, non-Jewish, State or Private
7. Please tell us about your religious denomination?  
Liberal, Orthodox, non-denominational,  
Ultra-orthodox, Masorti, Progressive, Reform
8. How important have the following been in  
shaping your Jewish Life? Parents, Siblings,  
Spouse/partner/boyfriend/girlfriend, Friends,  
cheder, primary school, secondary school, local  
community, Jewish learning, Yeshiva/Seminary,  
Synagogue, your Jewish organisation or activity,  
youth movement, guides/scouts/Tsofim,  
Birthright, Year 9 Israel school trip, Israel Tour,  
Gap Year in Israel, other visits to Israel, university,  
volunteering in the Jewish community, work, other
9. Are you involved in ANY Jewish youth  
organisation or activity (such as the ones  
listed in the previous question) in the UK?
10. At what age did you STOP being involved in  
a Jewish organisation or activity in the UK?
11. Which of the following are reasons for the change  
in your involvement? (tick all that apply) - bad  
group experience, change in economic/financial  
reasons, change in political views, change in  
religious views, friends stopped going, moved  
away from area, not enough time, not interested,  
too old, other
12. At what age did you START being involved in  
a Jewish organisation or activity in the UK  
(NOT including school)
13. To what extent has your involvement in the  
Jewish community changed since you first  
became involved?
14. Which of the following are reasons for your  
INCREASED involvement (tick all that apply)  
- change in political views, change in religious  
views, positive group experience, friends  
encouraged me, parents encouraged me,  
mentors/leaders encouraged me, I now work for  
a Jewish organisation or activity, I am now a lay  
leader of a Jewish organisation or activity, other
15. What types of Jewish youth organisations(s)  
or activity ARE you or WERE involved in?  
(tick all that apply) - AISH UK, Genesis, Guides/  
scouts, JAMS, Jeneration, Jewish charity  
(e.g. UJIA, Norwood), Jewish Community  
Centre (e.g. Jewish Learning Centre, LJCC)  
JLGB, Jsoc/UJS, Limmud, local Youth club,  
Maccabi GB, Marom, Synagogue Youth club,  
Tribe, Youth Movement, Other
16. In your organisation or activity, ARE or WERE  
you ever a participant, committee member,  
Madrach(a)/voluntary worker, paid leader

17. The following is a list of programmes and activities UK based JEWISH organisations offer. Which have you participated in or attendee in your SPARE TIME (weekends, after school/ university, holidays) through a UK based JEWISH organisation - (tick all that apply) - Art, Bar/Bat Mitzvah preparations, chagim celebrations, drama, Duke of Edinburgh, Fundraising, Gap Year in Israel, Guides/Scouts, Israel Tour, JAMS, Jewish learning/lectures, Jsoc/UJS, Lay or professional Leadership development, Local Youth Club, Madrichim Training for a Youth Movement, Music, Networking events, Overseas Trips (excluding Israel), School Israel Trip, Self-defence courses, Shabbatonim, social events, sports, summer camps, survival skills, Ulpan/Ivrit lessons, volunteering, weekly meetings, Yoni Jesner award, Youth Movement
18. Please name the organisation or activity you ARE or HAVE been most involved in here. Keep in mind this organisation or activity when answering the next 3 questions.
19. What are the reasons you joined or became involved in your organisation or activity? - fun, make new friends, quality time with my friends, Israel education, Jewish education, Zionism, mentor, networking, chance to play sports, career development, cultural interaction, CV building, religious enrichment, skills training, leadership skills, meaningful travel experiences, my parent encouraged me to join, my siblings encouraged me to join, other
20. What are the BENEFITS of being in your organisation or activity (tick all that apply) - fun, new friends, quality time with my friends, Israel education, Jewish education, Zionism, mentor, networking, chance to play sports, career development, cultural interaction, CV building, religious enrichment, skills training, leadership skills, meaningful travel experiences, meaningful travel to Israel
21. What could your organisation or activity do to get you or others more involved (tick all that apply) more leadership opportunities, better mentoring from leaders, more weekends away, more travelling (excluding UK and Israel), more trips to Israel, better organisation of activities, subsidies or grants for activities, more social activities, more communication with participants, more communication with participants, more trips around the UK, better facilities, better activities, better food, more meetings, more/better staff training, other
22. What ELSE do you do in your spare time?
23. Would you like to see additional Jewish activities for your age group?
24. What ideas do you have for new activities for your age group?
25. In what ways do you engage in the Jewish Community or Jewish culture?
26. In what ways do you engage in British society or British culture?

27. As a DIRECT result of your Jewish involvement how likely are you/were you to do the following?  
 - attend other Jewish programmes or social events, fundraise for Israel, learn Ivrit/Hebrew, take a leadership role in the Jewish community, attend synagogue more often, keep more Jewish customs and traditions, have Jewish friends, marry someone Jewish, live in Israel, volunteer in the community
28. To what extent do you agree with the following?  
 - when I meet new people I like for them to know that I'm Jewish, I feel distant from Judaism, Being a good British citizen is important to me, I care about the welfare of Jews in the world, I would like to know more about Jewish culture in Britain, I have a strong connection to all British people, I have a strong connection to British Jews, I feel proud to be British, Being Jewish is something I rarely think about, I have a strong connection to Jews wherever they are
29. To what extent do you agree with the following about Israel? - I have a strong connection to Israel, I feel close to Israelis, the political state of Israel concerns me a lot, I would like to know more about Israeli culture, I would like to know more about Jewish life in Israel, I visit Israel often, I feel distant from Israel, I donate to Israel-related charities, I volunteer for Israel related charities
30. Which of the following best describes you?
- a) Centre - I am very proud to be a British Jew. I am ALWAYS involved in the UK Jewish community through a Jewish club or Jewish youth movement, Jewish learning, synagogue, advocacy or charity
- b) Insider - I am happy to be a British Jew. I OFTEN get involved in the UK Jewish community through a Jewish club or Jewish youth movement, Jewish learning, synagogue, advocacy or charity
- c) Marginal - I do not have strong feeling about my British Jewish Identity but may feel slightly more connected to British Jews than to other identity groups in the UK. I am OCCASIONALLY involved in the UK Jewish community through a Jewish club or Jewish youth movement, Jewish learning, synagogue, advocacy or charity
- d) Outsider - I do not feel connected to British Jews more than to anyone else. I feel disconnected from British Jews and RARELY or NEVER get involved in the UK Jewish community through a Jewish club or Jewish youth movement, Jewish learning, synagogue, advocacy or charity
31. How important is Israel to you?
32. How important is being Jewish to you?
33. Please write any further comments which will help us better understand our experiences with Jewish Youth organisations or activities in the UK
34. Please write your thoughts about being Jewish in the UK and/or your connection to Israel
35. If you would be willing to talk to us further about your opinions, we'd love to hear from you. Please leave your name, telephone number and email address here and a member of the our research team will be in touch with you shortly

This concludes our Survey. Thank you very much for taking the time to provide your invaluable feedback.

## APPENDIX 4

### FOCUS GROUP PROTOCOL FOR ORGANISATIONAL REPRESENTATIVES

1. What are your intended outcomes for the young people in your programme/activity/organisation? (What do you want them to be able to do/feel/think at the end of their involvement with you?)
2. What are the key successes of your work? (how do you know when you have been successful?)
3. What are your challenges? What are your long-term concerns?
4. In your opinion what needs to be done to ensure today's Jewish youth become tomorrow's Jewish leaders?
5. What are your hopes and aspirations for Jewish youth in the UK?
6. How central is Israel in the lives of the young people you work with? (should it be more/less central? Can you reflect on how/whether this has changed over time?)
7. Can you reflect on change over the years of your involvement in the Jewish engagement of young people? Can you give examples?

## APPENDIX 5

### INTERVIEW PROTOCOL FOR ORGANISATIONAL REPRESENTATIVES

1. Please describe your “Jewish journey”: how did you get to become a lay leader/professional in the Jewish community? What were your key influences and milestones?
2. What are your intended outcomes for young Jewish people by the age of 26 after engagement with youth programmes/activity/organisation? (What do you want them to be able to do/feel/think at the end of their involvement with you?)
3. What do you think young people themselves want to be able to do/think/feel at the end of their involvement with youth activity?
4. How influential/important are you, as a role model for young people? Give examples. To what extent can young people see you as a role model? Please give examples.
5. What are the key successes of Jewish youth provision? (How do you recognize success?)
6. What are the challenges of Jewish youth provision? What are your long-term concerns for Jewish youth in the UK?
7. Is there anything that is currently not being offered to our youth through the UK Jewish community that should be?
8. In your opinion what needs to be done to ensure today’s Jewish youth become tomorrow’s Jewish leaders?
9. What are your hopes and aspirations for Jewish youth in the UK?
10. How central is Israel in the lives of the young people you come across? (Should it be more/less central? Can you reflect on how/whether this has changed over time?)
11. Can you reflect on change over the years of your involvement in the Jewish engagement of young people? Can you give examples?
12. Can you suggest any other individuals we should contact to be interviewed or take part in a focus group?
13. Any additional comments?

## APPENDIX 6

### FOCUS GROUP PROTOCOL FOR PARENTS

1. What do your children do in their spare time (both inside and outside the Jewish community)?
2. What role does UK Jewish provision play in the lives of your children? (To what extent are they engaged? What do you want your children to be able to do/feel/think at the end of their involvement?)
3. What are the key successes of UK Jewish communal organisations? (What do you think organisations are doing well?)
4. To what extent do your children relate to the ideals/vision/mission, of their organisation (as opposed to the social/education aspects)?
5. What, in your opinion, are the challenges of Jewish youth provisions in the UK today? What are your long-term concerns?
6. Is there anything that is currently not offered to our youth through the UK Jewish community that should be?
7. To what extent do you feel informed about all the provisions available for your child's age group?
8. In your opinion what needs to be done to ensure today's Jewish youth become tomorrow's Jewish leaders?
9. How central is Israel in your child's engagement with the UK Jewish community? (should it be more/less central?)
10. What are your hopes and aspirations for Jewish youth in the UK?
11. Any closing comments?

## APPENDIX 7

### INTERVIEW PROTOCOL FOR YOUTH

1. What do you do in your spare time (both inside and outside the Jewish community, at lunchtimes, evenings and weekends)? What do you enjoy most?
2. Do you take part/lead anything within the Jewish community? What/why? (e.g. BBYO/Jsoc/ Duke of Edinburgh because parents encourage me to do it)
3. Do you do any volunteering/fundraising for any cause, Jewish or non-Jewish? Tell me about what you did?
4. What would you like to do that you don't do? (e.g. Jewish scuba diving etc.)
5. Why don't you do it? (e.g. expensive/parents won't let me, too far away etc.)
6. When would you like to do this activity?
7. How important is it for you to choose a Jewish activity? Why?
8. What makes you want to try new activities? (e.g. friends/parents/etc.)
9. Do you do any activity which connects you to Israel?
10. Did you do/consider doing/do you think you would do a Gap Year? If not why not? (If yes, why?)
11. Think ahead to when you are an adult with children. Would you want them to have the same experiences of Jewish activities that you have had? If so why? If not, why not?
12. When you are 30 (or 40?), what would you like to be doing in the Jewish community (e.g. being on a shul committee, running an organisation, nothing, etc)?
13. Any other comments?

## APPENDIX 8

### PROTOCOL FOR WRITTEN SUBMISSIONS

1. What do you believe should be the outcomes for young Jewish people by the age of 26 after engagement with youth activity in the UK Jewish community? (What do you want them to be able to do/feel/think at the end of their time with your organisation?)
2. What do young people themselves want to be able to do/think/feel at the end of their involvement with youth activity?
3. What are the key successes of Jewish youth provision? (How do you recognize success?)
4. What are the challenges of Jewish youth provision? What are your long-term concerns for Jewish youth in the UK?
5. What do you think should be done to ensure greater engagement with Jewish youth organisations?
6. Why do you think Jewish Youth are not as engaged as much as you would have liked compared to previous generations?
7. Is there anything that is currently not being offered to our youth through the UK Jewish community that should be?
8. In your opinion what needs to be done to ensure today's Jewish youth become tomorrow's Jewish leaders?
9. What are your hopes and aspirations for Jewish youth in the UK?
10. In your opinion, how central is Israel in the lives of young people? (Should it be more/less central? Can you reflect on how/whether this has changed over time?)
11. Can you reflect on changes you may have observed over the years in the Jewish engagement of young people? Can you give examples?
12. Any additional comments?











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