

Jewish Continuity

Change in Continuity

Report of the Review into Jewish Continuity

March 1996

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EXECUTIVE SUMMARY

GENERAL

This Review of Jewish Continuity's function, role, funding, religious complexion and governance has been conducted to a tight timescale. It responds to the Trustees' request that we recommend a range of options for restructuring the organisation and its operations to enable it to improve its service to the community.

CONDUCT OF THE REVIEW

The Review was customer-oriented. Structured discussions were held with forty leading individuals from across the community's religious spectrum and from communal and educational organisations. Some twenty written submissions were also received as a result of invitations through the columns of the Jewish Chronicle. In addition to this evidence, the Review benefited from a survey on attitudes to Jewish Continuity commissioned by the Trustees and carried out by Dialog, an independent market research body. A further benefit was the two-day seminar led by the Mandel Institute at Jewish Continuity's offices and the visit by Dr Jonathan Woocher of the Jewish Education Service of North America.

MAJOR ISSUES

A number of common themes came through the interviews and submissions and reflected the ambivalent attitudes to the organisation. The speed and success of many of its activities was recognised by many but has contributed also to the confusion over its scope, role and functions and a perceived absence of clear strategy. The inspiring vision of the Chief Rabbi in creating Jewish Continuity was unanimously praised but the resulting ambiguity over the organisation's religious complexion was identified as a key problem. The imagination of the funding link to the JIA was applauded but the problems of implementation have raised serious doubts as to whether it could be made to work. The freshness which new leadership brought was understood but the perceived lack of transparency and accountability in its decision-making has created a lack of confidence among key stakeholders. All these issues must be addressed and resolved if Jewish Continuity is to generate continued support in the community.

FUNCTION AND ROLE

The original remit given to Jewish Continuity was a wide one and it has operated on a broad front. It needs to be more focused and, following debate within the community, it should be clear to all what it can and cannot do. It should consider taking on a more strategic and co-ordinating role and to achieve this it will have to change its method and style of operation. Whilst remaining a challenging organisation, it needs to operate more in consultation with others and to be more transparent and accountable in its decision-making. It needs to ensure that a substantial proportion of funds raised in provincial communities are returned to those communities in funded activities and services. It should only be a deliverer of services itself in exceptional circumstances. In

changing to its new role and structures as set out in this Report, it should incorporate the Allocations Board into its mainstream decision-making processes and consider establishing an innovation fund to support imaginative ideas, people and organisations.

FINANCE

The only practical options for funding Jewish Continuity are for it to conduct its own fund-raising or for the JIA to carry out this task in partnership. Raising its own funds will give Jewish Continuity a greater measure of freedom over its programmes and religious complexion. It is doubtful, however, if it will be able to match on a regular basis the funds potentially able to be generated through a successful partnership with the JIA. Without careful handling it may also be seen as diverting funds from existing educational organisations.

The partnership with the JIA creates opportunities and challenges for both organisations. For Jewish Continuity it offers the possibility of substantial funds with minimal fund-raising on its own part thus enabling it to channel its energies and resources into its educational work. However it is bound to be more constrained in determining its strategies and would have to accept that its funds would be available to organisations across the community. For the JIA the opportunities and challenges are greater. The JIA could transform itself into an organisation raising funds for spiritual and cultural survival as well as physical survival. There are formidable challenges in gaining the commitment of its leadership, workers and donors to this changed role. Yet the prize is immense. The best chance of success is to re-establish the partnership as a symbiotic relationship through a re-constituted, re-vamped and re-launched Jewish Continuity rather than as some marginal re-adjustment to current arrangements.

RELIGIOUS COMPLEXION

Jewish Continuity would not have happened without the Chief Rabbi and he deserves the fullest praise for bringing it into existence. At the same time it has created confusion between his role as spiritual head of the Orthodox United Hebrew Congregations and the representative and symbolic role which he and his predecessors have carried out both inside and outside the community. His continuing prominent association with Jewish Continuity creates significant difficulties because, whilst he has no involvement with its strategic or operational activities, he is held responsible by Orthodox religious leaders for its decisions, particularly those involving allocations to non-Orthodox organisations. Jewish Continuity also faces difficulties because it is used as a proxy battleground for the competitive tension between the different religious groups. The Chief Rabbi should be less directly involved in the second phase of Jewish Continuity which will follow this Review. Any new role - as mentor, consultant or more symbolic - as in other communal organisations, must be accepted by all parties as non-controversial.

A less active role for the Chief Rabbi would not on its own resolve the religious complexion issue. Most Orthodox religious leaders will not participate in decision-

making forums which directly fund non-Orthodox religious organisations. It may be possible for Jewish Continuity to operate across the religious spectrum with the participation and support of the mainstream Orthodox communities - if there are changes to the language used and the structures within which it operates.

The language of pluralism should not be used as it can imply not just recognition of factual existence but legitimisation and approval. The language of diplomacy and international relations is more appropriate with its use of terms such as "co-existence" and "peaceful co-existence". These are words which both Orthodox and non-Orthodox can use without discomfort. In this report, the term "cross-community" is used to refer to a Jewish Continuity which deals with all groups.

A structure is required which accommodates religious sensibilities. The key issue here is not who gets the money but the process by which it is given. Finally, however, there needs to be a will to succeed. Wise people can make the worst structures work and foolish people can wreck the most sublime of structures. Diplomatic behaviour must accompany diplomatic language to enable Jewish Continuity to operate across the religious spectrum.

GOVERNANCE

The existing decision-making structure of Jewish Continuity is over-elaborate and confusing and leads to too much power being vested in the Chairman. Some critics see the style of decision-making in the organisation as a whole to be arbitrary rather than systematic. On the other hand some see the new leadership which Jewish Continuity has attracted as a vital element in the progress it has made. However, the expressions of dissatisfaction with its decision-making and communications processes range across funders, educational bodies and communal organisations. Jewish Continuity must address these concerns if it wishes to raise funds and generate support in the future.

Its decision-making structures must offer greater transparency and accountability through a clearer distinction between the role of the Trustees and a new Board of Governors which would replace the Executive Board. A small number of Trustees should be responsible for financial probity and oversight and the Board of Governors for strategy, policy, programmes and budgets. If it is to be an organisation working across the community the Board of Governors should have three separate committees dealing respectively with individual allocations to organisations within the Orthodox and Masorti and Progressive communities with the third committee dealing with cross-community organisations and projects. The two committees dealing with the religious communities would only have members acceptable to those communities.

THE WAY FORWARD

Bringing all these points together, three viable options for change for Jewish Continuity are offered.

1. **Outreach**

This would be a more limited function than present and would only make sense as an Orthodox-only organisation. A wider cross-community outreach organisation would be very close to option 2 below. As an Orthodox-only body it could retain the Chief Rabbi as its active spiritual head if he so wished. The Progressive communities might set up their own organisation in response exacerbating communal competition and tension. It would have to raise its own funds unless the JIA agreed to fund separate Orthodox and Progressive organisations which is highly unlikely. It is difficult to see what added value it would have to existing outreach organisations. There would still need to be an organisation serving non-denominational cross-community groups (the majority of Jewish Continuity's existing work) and the community would still lack a strategic planning and co-ordinating body. It would be more appropriate for an Orthodox outreach body to be set up by the Orthodox communities outside Jewish Continuity.

2. **Development Agency**

This is close to Jewish Continuity's existing functions but it would be more focused and integrate the work of the Allocations Board. It would act largely as a foundation and only be a direct deliverer of services in emergency cases operating as a pilot or nursery. It might establish an innovation fund to support imaginative ideas, people and organisations. It would be a cross-community organisation with the Chief Rabbi having a mentoring or consultancy role if he so wished. It would need to follow the principles of clarity and transparency in its decision-making and to adopt a more measured and diplomatic approach to its relationship with other organisations. A Mark 2 Jewish Continuity would be established which might involve changes in leadership and style of operation. Through its three committees below the Board of Governors dealing with allocations to individual organisations, it would need to ensure that no section of the community felt compromised by its cross-community approach. This option would facilitate positive JIA support but Jewish Continuity could still decide not to renew the JIA partnership and conduct its own fund-raising.

3. **Strategic Planning and Development Agency**

This would be a significant change in its role acting as a strategic planning and co-ordinating body bringing together existing key organisations. It could retain its key development agency functions as set out in option 2 but in a more limited and more focused form. The work of the Allocations Board would be integrated and the introduction of an innovations fund should be considered. It would be a cross-community organisation with the Chief Rabbi having a mentoring or consultancy role if he so wished. It would need to follow the principles of clarity and transparency in its decision-making and to adopt a more measured and diplomatic approach to its relationship with other organisations. In effect a new Jewish Continuity would be established

involving changes in the leadership and style of the organisation. Through its three committees below the Board of Governors dealing with allocations to individual organisations, it would need to ensure that no section of the community felt compromised by its cross-community approach. This option would encourage enthusiastic JIA support and involvement but Jewish Continuity could still decide not to renew the JIA partnership and conduct its own fund-raising.

TRANSITION

The uncertainty over Jewish Continuity's future requires early decisions by the Trustees. The essential challenge facing Jewish Continuity is its capacity to change itself. It is suggested that there be swift but wide consultation on the recommendations and options in this Report following the meeting of the Trustees in March. The Trustees should establish a Transition Committee at their March meeting. It should deal with the details of translating the organisation from its current to its new function, role, fund-raising policy, religious complexion and governance arrangements. The target date for the establishment of the new Jewish Continuity should be 1 July 1996.

RECOMMENDATIONS

Function and Role	Report Paragraph
1. Jewish Continuity should activate a debate on whether it should concentrate on two to three key programmes or spread itself over a broader set of activities.	4.5
2. Jewish Continuity's reasons for funding existing activities of another organisation must be because they meet Jewish Continuity's own objectives and not because the other organisation is in financial difficulties.	4.7
3. Jewish Continuity should examine what changes are needed in its functions, structure and way of working to enable it to undertake an overarching and strategic planning role.	4.10
4. It would be unwise as a first principle for Jewish Continuity to rule out any Jew by virtue of age or level of commitment. Priorities in this context need to emerge from a wide debate and should be regularly reviewed.	4.12
5. Jewish Continuity should establish a small innovations fund devoted to supporting imaginative people, ideas and organisations.	4.14
6. Jewish Continuity should not deliver services except where there is agreement with relevant outside bodies that a gap exists which cannot be filled by an existing organisation and where a pilot project or nursery activity may be necessary.	4.20
6a. Any such pilot project or nursery activity which proves full of promise should either be handed over to existing organisations or be developed into a new organisation in its own right.	4.20
7. In remaining a "challenging" organisation, Jewish Continuity must offer clear evidence of its expertise, operate an approachable organisational style, be sensitive to the feelings of others and be transparent and accountable in its decisions.	4.22
8. A balance must be struck between the need to maintain a national perspective for Jewish Continuity's work and the need to satisfy provincial communities that they will benefit directly from a substantial proportion of the funds they raise.	4.27

9. The work of the Allocations Board should be integrated into the mainstream decision processes of a refocused Jewish Continuity. 4.31

Funding

10. If Jewish Continuity is to become an organisation supporting only Orthodox activities, it would have to raise its own funds. This is likely to mean investment in an appeal infrastructure and competition with existing education/outreach organisations. The community will need to be convinced that such duplication of effort is justified at a time when resources are scarce. 4.35
11. Jewish Continuity and the JIA should reflect together on the causes of difficulties in their relationship over the last eighteen months and commit themselves to overcoming them. The chances of success will be considerably improved if a new and closer partnership throughout the two organisations emerges from a reconstituted Jewish Continuity. 4.45
12. If the JIA continues as the sole funder, it should commit itself to working towards a one-line JIA appeal covering Israel and Jewish Continuity with an agreed proportion of total funds allocated to Jewish Continuity. 4.46

Religious Complexion

13. The word "Pluralist" has become an unhelpful and contentious term when used to describe the religious spectrum of British Jewry. "Cross-community" is a more appropriate term for a Jewish Continuity involved with all parts of the spectrum. 4.66
14. If Jewish Continuity is to operate across the community, it must have appropriate structures and operations which avoid the Orthodox communities having any direct or indirect involvement in decisions to fund specific non-Orthodox religious activities. 4.67
15. If Jewish Continuity is to operate across the community, the Chief Rabbi should have a less active role. Any new role as mentor, consultant or more symbolic as in other communal organisations must be accepted by all parties as non-controversial. 4.70

Governance and the Organisation

16. Jewish Continuity's structure of governance must be substantially reformed to provide greater clarity, transparency and accountability. 4.82
17. This structural reform requires a much clearer distinction between the role of Trustees and that of the current Executive Board. 4.83

18. There should be a small number of Trustees. They would be responsible for financial probity and oversight and should appoint a Board of Governors (to replace the existing Executive Board) to be responsible for policy, strategy, broad programmes and budgets. 4.83
4.84
19. Trustees should consider the usefulness of introducing the category of 'Patron'. A 'Patron' would support the organisation without being responsible for its policy or activities. 4.85
20. The Governors should be appointed in an independent capacity and, in a cross-community organisation, should reflect the religious spectrum and the education bodies. 4.88
21. The Task Groups have provided a wealth of enthusiastic, new talent for contributing to the community. Their enthusiasm must be nurtured. They should be used in ways which obtain the maximum benefit for the organisation and give them a sense of fulfilment. 4.89
22. The Board of Governors of a cross-community Jewish Continuity should appoint three committees to deal respectively with the Orthodox communities, Masorti and Progressive communities and cross-community organisations. 4.94
23. After deciding on the path they wish Jewish Continuity to take, the Trustees should organise arrangements for a transition phase so that the organisation and its staff can work towards the new framework smoothly and with the minimum disruption of ongoing commitments. 5.12

PREFACE

In October 1995 I was invited by the Trustees of Jewish Continuity in consultation with the JIA to chair a review of the organisation with the following terms of reference.

"To review the functions, structure, governance, religious complexion and funding of Jewish Continuity; and to recommend a range of options for its restructuring and operations to enable it to continue to improve its service to the community"

Views were sought from the widest possible range of individuals and organisations in the community as is explained in Chapter 3 of the Report. An essential part of the process was the establishment of an Advisory Board consisting of the following.

- | | |
|---------------------------|---|
| - Mrs Ruth Deutsch | - Trustee Jewish Continuity |
| - Mr Clive Marks | - Trustee Jewish Continuity |
| - Mr Seymour Saideman | - President, United Synagogue |
| - Mr Eldred Tabachnik, QC | - President, Board of Deputies of British Jews |
| - Mrs Judith Tankel | - Past President, Glasgow Jewish Representative Council |
| - Mr David Walsh | - Chairman, Reform Synagogues of Great Britain |

Dr Michael Sinclair, Chairman of the Trustees of Jewish Continuity, and Sir Trevor Chinn, a Trustee of Jewish Continuity and President of the JIA, were ex-officio members.

The Advisory Board met on two occasions and I also consulted with members individually. The first meeting in December 1995 received and considered a report on the issues emerging from the interviews with and submissions from respondents to the Review. The second meeting in February 1996 considered a full draft of the Report. I am extremely grateful to all members of the Board for their invaluable contributions both inside and outside the meetings. They have made a major impact on the final version and the constructive spirit of the discussions augers well for the future.

The period of the Review has been a difficult one for the lay and professional leadership of Jewish Continuity. It is highly unusual for a communal organisation to open itself up in this way to public scrutiny and it is interesting to reflect on how many of those publicly critical of Jewish Continuity would expose their own organisations to a similar exercise. Michael Sinclair and Clive Lawton, Jewish Continuity's Chief Executive, will have anticipated that this Report will be critical in parts yet they and their senior colleagues have at all times provided the utmost co-operation. This is reflected in the resources provided for the Review, the swift response to any request for information and documentation and the openness and frankness with which they offered their own views on the issues. The community owes them a debt of gratitude for the considerable energies they have committed to Jewish Continuity's development.

I was asked to complete my report by the end of February 1996 and the timescale, therefore, has been extremely short. I am grateful to all who responded so swiftly to give us their views either on their own initiative or in response to our request. I hope they feel that the Report fairly reflects their views. My deepest debt of gratitude goes to Perry Goodman, Secretary to the Review. Apart from conducting the majority of the interviews and faithfully recording their content he wrote the first draft of the first three chapters and commented meticulously on the others. He more than anyone has ensured that we finished to deadline and he brought all his considerable past civil service expertise to bear to ensure that the finished product was satisfactory. He has been a tower of strength throughout and it has been a pleasure to work with him.

It is clear that the Review has required the help and co-operation of many people but in the end someone has to take responsibility for what is finally delivered. This I gladly do. It has been hard work but also a great privilege to have the opportunity to influence the development of such a vital organisation as Jewish Continuity. I am grateful to the Trustees and the JIA for the confidence they showed in me and hope that I have repaid it in the Report I now offer.

The Report is about how Jewish Continuity as an organisation can better achieve the vital task of strengthening Jewish identity and commitment. As the Report was being finalised the first results of the major survey by the Institute for Jewish Policy Research began to emerge which re-emphasised the challenge the community faces. The need for a vibrant and effective Jewish Continuity is now even more pressing than it was three years ago.

Finally, I was asked by the Trustees to offer options for change and this is what I have provided. However, the Advisory Board asked me to report its consensus of a preference for option 3 if it could be made acceptable to all sections of the community. This is the most ambitious of the options but also the one with the greatest rewards. It is for the Trustees to decide.

Professor Leslie Wagner
February 1996/Adar 5756

CHAPTER 1

BACKGROUND TO THE ESTABLISHMENT OF JEWISH CONTINUITY

- 1.1 The roots of Jewish Continuity are to be found in two key events which occurred in 1991 - an inquiry into Jewish education in the UK commissioned by the Jewish Educational Development Trust (JEDT) and the appointment of a new Chief Rabbi.

JEDT INQUIRY

- 1.2 The JEDT inquiry led by Fred Worms arose from a deep concern at the continuing decline in the size of the UK Jewish community and at the diminishing commitment to Jewish life. The remit of the inquiry was the current scope of Jewish education, its overall structure and most importantly an appreciation of the qualitative state of the system - its problems and resource needs, its organisational strengths and weaknesses and its potential for change and dynamic growth.
- 1.3 The resulting report "Securing Our Future" appeared in September 1992. Its purpose was "to develop a strategy for Jewish educational renewal". In doing this it did not "seek to be narrowly prescriptive but to identify priorities and to propose principles for effective educational change". It argued that "the aim of a revitalised system was to transmit the values, vibrancy and meaning of Jewish life to all our young people so that their free choices will be Jewish choices - sustained by intellect, feeling and fundamental belief".
- 1.4 The first of its specific recommendations was that "the community should establish a representative umbrella body for Jewish education ... Its brief should be to encourage and facilitate educational collaboration and planning. Specifically it should seek to:
 - (a) identify strategically important and communally relevant developments and initiatives;
 - (b) set up networks of lay leaders and professional staff to formulate specific proposals;
 - (c) raise funds from community sources and overseas agencies to support projects of strategic importance for British Jewish education in the widest sense."
- 1.5 Other recommendations covered the recruitment and training of Jewish Studies teachers; the involvement of Jewish teachers of secular subjects; Jewish Studies teachers in the part-time system; youth and community work; interaction between formal and informal systems; curriculum development; lay leadership and management and the marketing of Jewish education.

A NEW CHIEF RABBI

- 1.6 In September 1991, Chief Rabbi Dr Jonathan Sacks came into office on a programme of renewal. He acted promptly when the JEDT report was published by bringing together a consortium of lay people and educators to consider the next step. This became known as the Sounding Board. Staffed by JEDT personnel, it began in late 1992 to lay the groundwork for what it hoped would become the third arm of the community after Israel and Welfare. This third arm was to provide a strategic overview of educational needs and to stimulate action to meet those needs. Underlying this approach was the need for an organisation in this field to engage the whole community and to have a structure which enabled it to do so.
- 1.7 In December 1992, the Chief Rabbi recruited Dr Michael Sinclair as the first Chairman of the embryonic organisation and, over the next six months, produced a series of pamphlets designed to spell out the vision of Jewish Continuity.
- 1.8 Throughout 1993, a series of consultations were held with professionals and lay leaders to engage them in the continuity process. This culminated in three significant occasions. First came a major briefing session for educators led by the Chief Rabbi and Dr Sinclair. Second was a full-day planning event at Runnymede in June 1993 for the initial group of activists recruited to establish the organisation. Third came the Chief Rabbi's "Studies in Renewal" series published in 1993 - a systematic attempt to spell out the intellectual basis and operational objectives of the organisation Jewish Continuity.

Jewish Continuity - A Fledgling Organisation

- 1.9 By September 1993, a series of decisions had been taken.
 - (a) The new organisation would be housed away from the Office of the Chief Rabbi. Until that point, most of the planning had come from his Office.
 - (b) The Chief Rabbi and Dr Sinclair would recruit a number of Trustees from across the community who reflected the range of Jewish Continuity interests.
 - (c) An Executive Board would be established to implement policy.

By December 1993, Trustees were in place, initial funding had been secured, a Chief Executive had been appointed and Jewish Continuity was underway.

CHAPTER 2

THE FIRST TWO YEARS

ESTABLISHING JEWISH CONTINUITY

- 2.1 Jewish Continuity was formally established in September 1993 as a company limited by guarantee, for the purpose of ensuring the continuity of the Jewish Community in the United Kingdom. Its objects are:

"to promote such charitable purposes and to assist such Charitable Institutions as the Trustees shall in their absolute discretion think fit. In particular... the Trust shall have as its objects the furtherance of education, learning and research for the public benefit of all aspects of Judaism and of the Jewish tradition amongst all age groups within the Jewish Community in the United Kingdom and, at the discretion of the Board (of Trustees), elsewhere in the world".

The Trustees

- 2.2 The current Trustees are shown in Appendix 1. The Chief Rabbi is President of Jewish Continuity and, ex officio, a member of the Board of Trustees.

The Chief Rabbi's Powers

- 2.3 The Chief Rabbi's formal powers are considerable as the following extracts from the Memorandum and Articles of Association show:

- all matters concerning the construction and interpretation of the objects of the Trust shall be determined by the Chief Rabbi;
(Para 11 Memorandum of Association)
- election to the Board of Trustees shall be for three years ... Any Trustee ... retiring shall, with the written consent of the Chief Rabbi, be eligible for re-election provided that no Trustee shall hold office for more than five years;
(Para 12.4 Articles of Association)
- no one shall be elected or appointed a Trustee unless the Chief Rabbi shall have first consented thereto in writing;
(Para 12.6 Articles of Association)

- 2.4 The Chief Rabbi also has powers to remove Trustees if "he considers that it is in the best interests of the Trust that the Trustee shall vacate office". (Para 13.7 Articles of Association)

The Executive Board

- 2.5 The original idea was to have a Sounding Board to assist the Trustees. However, this was changed early on to an Executive Board to which the Trustees delegated most of their powers. The current membership of the Executive Board is shown in Appendix 2.

PROGRESS THROUGH 1994

- 2.6 The early period of Jewish Continuity's work focused on assuming some of the commitments from the JEDT and responding to the recommendations in the Worms Report. It also adopted informal guidelines that the new organisation should bring in predominantly "fresh blood" from the community; and that it should not become involved in the development or operation of Jewish schools. Connection with such day schools was to be restricted to curriculum development, teacher training and consultancy.
- 2.7 Jewish Continuity also began to consider its own priorities and it was not long into 1994 before it found itself confronting the issue which has been ever-present since - its religious complexion. The first attempt to resolve the issue was to insist that whilst all organisations were eligible for funding, Jewish Continuity would not support activities which involved participants breaking the laws of Shabbat and Kashrut.
- 2.8 This proved unsatisfactory and, after much discussion, a Jewish Community Allocations Board was set up in May 1994: the press release is shown in Appendix 3. The Allocations Board, consisting of seven members from across the religious spectrum, was designed to ensure that proposals from across this spectrum were treated fairly and objectively. The Board received funding via Jewish Continuity but was independent as far as its decision-taking was concerned. The distinction was made between the pro-active programmes of Jewish Continuity itself and Allocations Board decisions reacting to bids received from organisations.
- 2.9 The link between the pro-active Jewish Continuity programmes and the reactive Allocations Board projects was to be forged by the professional staff and by the Task Groups of activists which had been established to develop Jewish Continuity's programmes. A notable feature of the Task Groups was that they included many young, professional people with considerable enthusiasm for the Chief Rabbi's vision as well as the energy and will to contribute time and effort to the new organisation. As well as advising the Allocations Board they provided advice on pro-active programmes to Jewish Continuity itself. (A description of Jewish Continuity's organisational structure including the Task Groups is provided in Appendix 4.)
- 2.10 The next major event occurred in July 1994 when it was announced that the Joint Israel Appeal (JIA) and Jewish Continuity would be entering into a partnership in which the JIA would run a fund-raising campaign for Israel and Jewish Continuity. This two-pronged involvement by the JIA was unique in

world Jewry. The plans were for £3 million in 1995, £4 million in 1996 and £5 million in 1997 to be raised. (The press release is shown in Appendix 5.)

- 2.11 Also in the Summer of 1994, Jewish Continuity began to prepare its strategy document which, after extensive consultation, was published in December 1994 and widely disseminated. The document set out the mission, key areas of intervention, target groups of the Jewish community, the role of the organisation and its five-year goals in nine areas of activity. There were also details of a specific programme for 1995. (The document is provided in Appendix 6.)
- 2.12 So, within its first twelve months, Jewish Continuity had undertaken some major developments. In addition it had embarked in its first six months on an extensive and dramatic advertising campaign and followed a deliberate policy of action rather than extensive discussion. The result was that it achieved one of its objectives - of being noticed.

JEWISH CONTINUITY IN 1995

- 2.13 There were, however, criticisms of Jewish Continuity's performance. These increased during 1995 and came to a head in responses to the strategy document. The Jewish Chronicle published a major feature on the organisation in its issue of 28 April 1995 which reflected the criticisms which had been raised. The Strategy Document was a target for some criticism on the grounds, it was claimed, that it did not define goals, priorities or the means of achieving them. There was also criticism that it did not cover accountability, monitoring or evaluation procedures. Another target for criticism was that the intention in setting up Jewish Continuity had been that it should be a planning and enabling organisation designed to help others but that in effect its approach was proactive and operational, aiming to create its own programmes.
- 2.14 This is not the place in our report to consider whether these comments are justified or not. We have recalled them to indicate that criticism was growing and that this was of concern to the Trustees, to the lay leaders and to the professional staff of Jewish Continuity.

The Dialog Survey

- 2.15 The public discussion continued. The Trustees decided that they needed a greater understanding of the extent of the criticisms and attitudes of a broad group of lay leaders and professionals in UK Jewish communal life and commissioned a survey by Dialog, a specialist company in customer research.
- 2.16 The survey focused on respondents' relationships with Jewish Continuity, their communications with the organisation's professional and lay leadership, their views on the strategy document and their recall of Jewish Continuity activities.
- 2.17 The comments indicated uncertainty about the role of the organisation, criticism of the Strategy Document and support for various projects.

A summary of the Dialog report is provided in Appendix 7.

Mandel Consultation

2.18 The Trustees also thought it valuable for Jewish Continuity to have a meeting with the Mandel Institute from Jerusalem on the path that Jewish Continuity was taking and on other options. The meeting in October 1995 focused on the desirable role, resources, availability of trained personnel and the problems involved for various organisations across the religious spectrum in participating in Jewish Continuity's activities. A summary of the major points is provided in Appendix 8.

UK Visit by Dr Jonathan Woocher

2.19 Dr Woocher, Executive Vice President of the Jewish Educational Service of North America, described to Jewish Continuity staff and other invited participants on 21 December 1995 the work and findings of the North American Commission on Jewish Identity and Continuity.

2.20 Dr Woocher stressed that the American situation did not necessarily relate in its problems or potential solutions to the situations in other Jewish communities. But all could reflect on other communities' experience. A summary of his main points is at Appendix 9.

Review of Jewish Continuity

2.21 At the same time as the arrangements for the Mandel consultation were being made and whilst the Dialog survey was beginning, the Trustees and the JIA began to consider whether a more fundamental review of Jewish Continuity was required and on 27 October 1995 the establishment of this Review was announced.

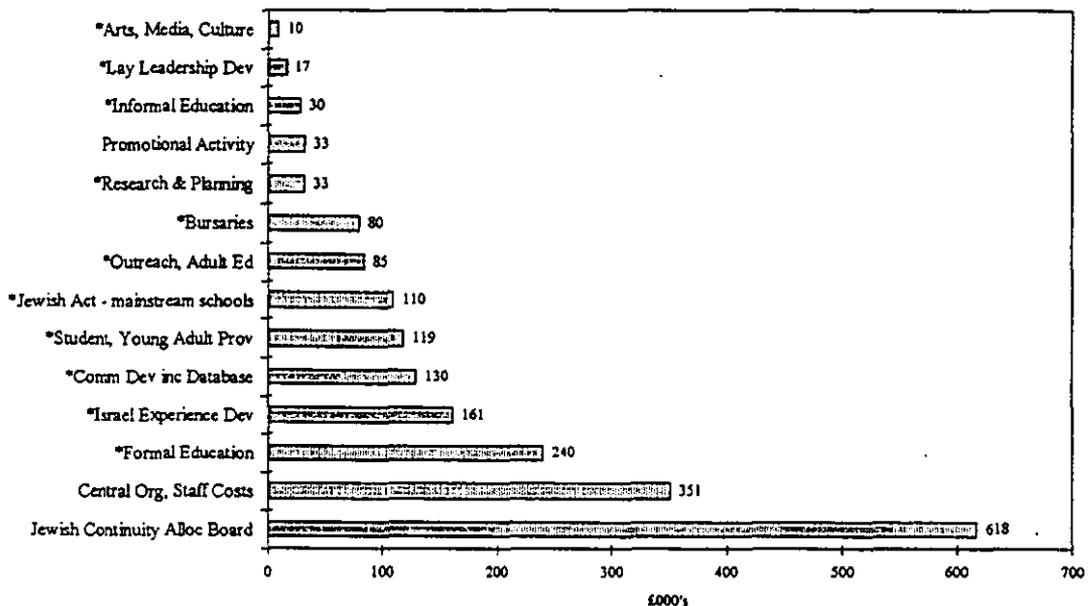
OVERVIEW OF JEWISH CONTINUITY'S ACTIVITIES

2.22 Whilst discussion and controversy at the strategic level ebbed and flowed during 1994 and 1995, Jewish Continuity and the Allocations Board were getting on with their work. It is useful, therefore, to finish this brief review of its first two years by setting out major developments and activities over this period.

Expenditure

2.23 Overall, Jewish Continuity is estimated to have spent some £2 million in 1995, broken down as follows.

Table 1
Jewish Continuity Provisional Expenditure Outcome 1995



Brief descriptions of the core programme activities (indicated by asterisks in Table 1) are at Appendix 10.

2.24 Broadly speaking, the Jewish Continuity core programmes account for approximately 50% of total expenditure, the Allocations Board 31% and central organisational costs 17½%. It will be seen that the estimated expenditure is £1 million short of the funding promised by the JIA when the agreement with Jewish Continuity was announced in mid 1994. This shortfall caused severe disruption across many programmes. The JIA faced the difficulty that a number of their donors had indicated that they did not wish their donations to go to Jewish Continuity against the background of the debate going on in the community: this is referred to in more detail in the next chapter. Over the last months of 1995 and in early 1996 JIA leaders were in regular and urgent discussion with Jewish Continuity to try to resolve the situation. To date, those discussions have produced some fruits but the funding received from JIA has been substantially below the level which Jewish Continuity had expected to receive and on which it had based its financial programming. JIA was not alone in delivering less than had been expected: a similar situation existed with another major donor.

2.25 Having set out the financial background, we need to conclude this brief review of the first two years by recording major developments and activities over this period.

Major Developments/Activities

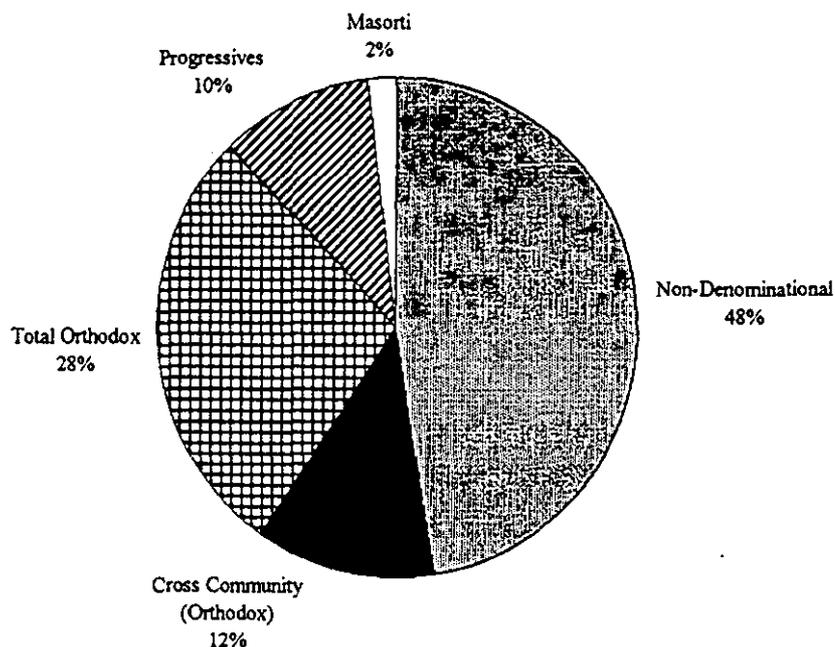
- 2.26 Following on the JEDT report, Jewish Continuity entered into a partnership with the Institute of Education, University of London, to set up Research for Quality in Jewish Education (RESQUJE) - a unit funded by Jewish Continuity and based at the Institute. RESQUJE provides in-service training for teachers, supports curricular development for Jewish Studies and encourages scholarship and research into Jewish education. Another major development has been the establishment of Jewish Activities in Mainstream Schools (JAMS) to improve the quality and content of activities (eg, assemblies and societies) in mainstream schools for all Jewish pupils.
- 2.27 Outreach is a major focus of Jewish Continuity's work. A recent proactive programme is the Hebrew Reading Crash Course which attracted 850 participants to 35 classes in Leeds, London and Manchester for its first programme. 73 per cent of the participants have signed up for the next stage aimed at improving skills in participating in a synagogue service. Substantial support for outreach activities is provided also by the Allocations Board which, amongst a range of projects, is funding Chaplains in London and Cambridge Universities. Other major areas of expenditure were in Israel Experience Development, Community Development and in Student and Young Adults provision.
- 2.28 The Jewish Community Allocations Board allocated during 1994 and 1995 more than £1 million to more than 80 projects. The membership of the Board, its criteria for applications and a list of all the projects supported in 1994/95 is shown in Appendix 11. Its expenditure can be categorised in community terms as shown in Table 2 and Diagram 1.

Table 2
Allocations Board Expenditure 1994 and 1995

Non-Denominational		£ 472,801
Cross Community (under Orthodox auspices)		124,310
United Synagogue	87,100	
Other Orthodox	189,100	
	Total Orthodox	276,200
Reform Synagogues of Great Britain	50,711	
Union of Liberal and Progressive Synagogues	24,400	
RSGB/ULPS	28,184	
	Total Progressives	103,295
Masorti		26,000
	TOTAL	£1,002,606

The approximate percentage allocations in 1994/95 across the categories are.

Diagram 1
Allocations Board Expenditure Percentages 1994/95



2.29 The result of the funding difficulty has been that Jewish Continuity, with the help of major personal donations of some of those most closely associated with the organisation, has managed to move into 1996 but with considerably diminished activity. Everyone is now awaiting the outcome of this Review and the Trustees' decision on the options for change.

CHAPTER 3

ISSUES AND ATTITUDES EMERGING FROM RESPONDENTS

- 3.1 Submissions to the Review were invited via a letter from the Secretary published in the Jewish Chronicle on 3 November 1995. Little more than twenty submissions were received.
- 3.2 It was recognised in planning the collection of evidence that the open invitation to submit views might produce responses which were not a balanced reflection of the views in the community. We, therefore, also approached a wide selection of communal organisations and religious and lay leaders and invited them to give their views to the Review team.
- 3.3 More than forty interviews were carried out. In every case the interview began with a brief description of the terms of reference of the Review and of the way it was being undertaken. Those interviewed were encouraged to be frank. They were told that the interview would be confidential, that no views or comments expressed would be attributed and that there would be, in the report, a list of those who had contributed either through interview or by written submission. In some cases the person interviewed also provided a written submission at the interview. A list of those interviewed and of those submitting evidence is shown in Appendix 12.
- 3.4 The interviews were informal and relaxed. The structure of the interviews was not rigid and allowed to flow freely, at the same time keeping the four topics of function, funding, religious complexion and governance clearly in sight.
- 3.5 The responses are grouped under the four topic headings. Under each of these, we have set out the messages coming from the interviews and submissions as well as the ways forward which were suggested to us.
- 3.6 It is important to emphasise that this Chapter reports on the views expressed to us. We do not offer any comment on whether the views are justified. Our own evaluation of the issues is presented in Chapter 4.

FUNCTION AND ROLE

- 3.7 Everyone interviewed expressed views on the most appropriate role for the organisation; and the preferred role was often strongly related to the part of the religious spectrum from which they came.
- 3.8 None thought that the current role was acceptable: it was perceived as sending ~~confusing messages to the community at large~~. A comment typical in kind from one person was that he had believed the idea of Jewish Continuity to be good when first proposed, and that it would be modelled on the New York Board of Education. But it had all gone wrong. It tried to be a funding body, an enabling organisation and a co-ordinating body all at once which was too much.

- 3.9 | Many in the Orthodox camp felt that the organisation should be a pro-active body supporting only Orthodox projects; it would in effect be the Chief Rabbi's own fund. Those who were more removed from the religious aspects focused on the approach which it was thought would make Jewish Continuity more effective. Many referred to the choice suggested by the Mandel team at the consultation in October 1995; of being a foundation, an enabling organisation or catalyst, or service deliverer. Or a combination of all those. Some did not want Jewish Continuity to be hidebound by any formula but to respond to need; in their view, any combination of the three roles should be available according to need.
- 3.10 | Many thought that the organisation had taken on functions that had not been stated or implied when it was created. A number had felt that its role would be to identify the community's needs which were not being met and assist other organisations to undertake the work.
- 3.11 | A common theme was that its expected role was to enhance those activities already underway in the community and which had already proved successful but were being hindered from building on that success; or which were foundering for lack of funds to build on a promising idea.
- 3.12 | Jewish formal education was a field which many thought was to be Jewish Continuity's main involvement because that was perceived as the best approach to preserving continuity. They were disappointed. For them it was a vacuum crying out for a strategic and co-ordinating input to encourage rationalisation and the more effective use of scarce communal resources. All this was closely linked to the hopes of some that Jewish Continuity would be an adviser and source of expertise in the quality of delivery of Jewish education services, including evaluation of what was already being delivered.
- 3.13 | There was also criticism that there were no priorities in the strategy document. It was for some a 'wish list' unrelated to the funding available. It was that broad brush of criticisms that led to confusion in the community about the role of the organisation. A further aspect for a number of interviewees was that much that was being done was thought to be valuable, innovative and needed. But the 'message' of what the organisation was doing was inadequate. For some, there was no discernible 'message' or focus.
- 3.14 | There was concern about the way Jewish Continuity interacted with organisations in the other community - particularly those in the field of education. Many of those interviewed who had senior roles considered that Jewish Continuity had brought welcome help to the field but it was also seen by some as a rather aggressive group which tended to ignore existing expertise and success. It was also seen as a competing organisation rather than one which invited co-operation.

Allocations Board

- 3.15 This deserves a section to itself because a substantial number of comments were directed at the Jewish Community Allocations Board.
- 3.16 There was no doubt in most people's mind that the Allocations Board had been set up to deal with the problem of a Jewish Continuity closely involved with the Chief Rabbi yet able to allocate funds to non-religious organisations. There was broad acceptance by the Orthodox that the Allocations Board was acting as a secular 'community chest' but it was still felt to be too closely linked to the Chief Rabbi's position to be comfortable. Indeed it was claimed by some Orthodox respondents that they had envisaged the Allocations Board at its creation as something totally separate from Jewish Continuity and not just an independent part of the organisation.
- 3.17 There was criticism of the way the Allocations Board had arrived at decisions on granting allocations. The early period had been based on advice from the various Task Groups covering areas of interest. Some criticisms were directed at the Task Groups who were seen to consist largely of lay people assessing applications from professionals, and being guided in the assessments by JC professional staff perceived in some cases as having their own axes to grind. In addition, the Task Groups were perceived as creating their own unnecessary paperwork and bureaucracy. There was also concern at the delays in learning of the results of applications. It was, however, recognised by some interviewees that the process of Allocations Board assessments had changed radically in 1995 to overcome a number of these inadequacies, particularly on the changed role of the Task Groups. However, most interviewees were unaware of the changes.
- 3.18 The balance of funding of Allocations Board approved projects was a source of complaints. The first round of Allocations Board allocations was seen by the Progressives as heavily overbalanced towards Orthodox-based projects although, in fact, few Progressive organisations had submitted applications in the first round. Many argued that the aim should be a balance of allocations which reflected the weights of the various religious affiliations in the country. In the second and subsequent rounds more applications from the Progressive wing had come in to the Allocations Board and an increased proportion of approved projects had gone to them. Comments from the Orthodox on this turn of events indicated that their fears had been realised.
- 3.19 The Allocations Board function was also criticised for a lack of overall strategy in considering applications. Some felt that grants were made over much too wide a field; and that they should be focused on a few well tried areas. Some saw no reason to consider innovative applications.
- 3.20 There was no criticism of the membership and independence of the Allocations Board. But some concern was expressed that comment was not being requested from religious or communal organisations which were clearly directly

involved in the subject area of the application. Some stressed the need for transparency and evaluation of the Allocations Board's activities.

- 3.21 Most interviewees were unclear about the division between the Allocations Board-funded projects and Jewish Continuity's own core programmes. There was also confusion in publicity between Jewish Continuity-funded projects and those of the Allocations Board.

Function and Role - The Way Forward

- 3.22 Everyone had views on the way forward for the organisation. A range of conflicting proposals was made. Some suggested that, since Jewish Continuity had been conceived as a continuity of the whole British Jewish community, it should therefore have a role which allowed the whole community to be considered. The overwhelming view was that, in this context, it could not be all things to all people. It had to say what its role was; and there had to be consultation with communal and religious organisations, in London and the provinces. The role had to be sufficiently focused.
- 3.23 Some felt that only radical change would retrieve the vision. That essentially meant stopping everything that Jewish Continuity was doing and starting again. But that was very much a minority view. A general view was that there should be deep reconsideration of what someone called 'the core business' of the organisation as well as on its content and style. A recurring theme was that Jewish Continuity had to work with organisations and its language had to change. It should not persist in claiming that it knew all the answers.
- 3.24 For some, rethinking the whole operation would mean an analysis of the community's needs followed by a strategy constructed to meet those needs and funding requirements. The strategy should bring rationalisation and synergy across the system. Overall, Jewish Continuity had to be seen to spend money..| wisely and consistent with community needs. It had to work with organisations rather than compete with them. It had to recruit the key stake-holders.
- 3.25 Most of those interviewed referred to the three roles proposed by the Mandel team. The overwhelming preference was for it to be an enabling / catalyst | organisation, a (charitable) foundation or a combination of the two roles. Most were unhappy with the idea of Jewish Continuity being a deliverer of services because it was that role that was the cause of many of the conflicts which it had encountered over the past couple of years.
- 3.26 A different approach was that the thrust should be with mainstream education and that success would be dependent on constructing a coherent strategy for formal education. This should address four formal functions: the development of the schools network, teacher development, curriculum development and how to maximise government investment in day schools. Others, on the contrary, wanted Jewish Continuity to look at the whole education field - formal, informal, youth, adults etc. Some thought it should lead a rationalisation of all the Jewish education bodies. Others totally opposed this approach.

- 3.27 Some had well formed views on the role. One saw a refocused Jewish Continuity as an education body overarching British Jewry and covering the range from kindergarten to pre-marriage. It would be an organisation manufacturing education product modules identified as needed by schools and which could be bought off the shelf. Anyone could select modules appropriate to their needs. This view recognised that it was unlikely that the organisation and its products would be acceptable to the whole range of British Jewry. In this scenario the Allocations Board would be quite separate, secular and would be open for applications from anyone according to clearly set out criteria. The Chief Rabbi would have no active role in either of these two proposed bodies.
- 3.28 The idea of bringing all Jewish education organisations under some kind of federation umbrella was related, in some eyes, to the rationalisation of the welfare field by Jewish Care. There were indications that this had not been an easy task but progress had been successfully achieved because individual organisations had been courted without feeling that they would lose independence of action. Under the umbrella, they did not have to worry about administrative questions; they could concentrate on activities. This was a suggested role for Jewish Continuity.
- 3.29 For the Progressives, Jewish Continuity had to be an organisation which was able to stand alone and work openly with individuals and organisations across the entire spectrum of the community, from the strictly Orthodox to the secularists. It also had to become a collaborative organisation. It needed to work in areas where no one else was working and to fill gaps. Jewish Continuity's role should be to provide specialist knowledge of how problems were being addressed in other parts of the Jewish world, what was successful, what was not and why. It should also have a role in providing general expertise in key areas such as education, youth work and outreach. And it should have a role in providing advice on the management of projects designed to address issues of continuity. There should also be expertise in evaluation and assessing the best use of resources.
- 3.30 As far as many Orthodox respondents were concerned, they preferred a pro-active funding agency role for Jewish Continuity. This would include the promotion of Jewish day schools (buildings and services), teacher training and Orthodox outreach. The activities should enhance and build on existing organisations which have a record of success. They believed that Jewish Continuity should not get involved in starting projects, although the idea that it should look for gaps to fill should not be ruled out. In other words, they saw the organisation as the Chief Rabbi's own fund. The present Allocations Board would continue as a separate "chest" totally separate from Jewish Continuity and distributing funding according to a numerical value depending on synagogal membership or other acceptable criteria.

FUNDING

- 3.31 The principle of JIA funding for Jewish Continuity was recognised as an imaginative concept which would be helpful for both organisations.
- 3.32 The JIA, which has for many years led British Jewry's regular fund-raising activities for Israel to help meet Israel's many needs, recognises that Israel's situation is changing; and that the JIA has to take account of the changes. Many interviewees pointed to the changes that were affecting attitudes of current donors: Israel was engaged in a process of making peace with its neighbours; Israel's economy was developing well; and there was an increasing recognition by British Jewry that its support for Jewish education should increasingly take account of this community's needs. A number of people also pointed to some influential voices in Israel which were sympathetic to the Diaspora investing more in its own community needs. All recognised the professional and effective fund-raising expertise that had been built up by the JIA.
- 3.33 But problems had arisen. The Chief Rabbi's article in 'Jewish Tribune' in January 1995 had been highly controversial in suggesting to a number of people and organisations that the Orthodox were intolerant of non-Orthodox movements. That was claimed to be a significant factor in the reluctance of some donors to the JIA to agree to donations to Jewish Continuity. That in turn resulted in an actual 1995 out-turn of JIA allocations to the organisation substantially less than had been anticipated when the two organisations had planned the funding arrangements for the first three-year period.
- 3.34 Some claimed that a majority of JIA's donors were from the Progressives and the less religiously committed section of the community; and that those donors were bound to be disaffected if Jewish Continuity was not seen to operate on a broad front.
- 3.35 This situation had led some to suggest that the idea of one charitable organisation depending on another for fund-raising had little chance of success. It was also suggested that there was in fact a basic conflict between one organisation that was essentially fund-raising and another that was fundamentally different. This had meant that the fund-raiser had tried to shape the product in the fund-raiser's image; and, it was claimed, that would happen whichever fund-raiser was involved. This argument suggested the situation was untenable. Others argued that the JIA association was valuable because of its expertise in fund-raising.
- 3.36 Some of those who had funded Jewish Continuity felt they should be consulted more on its direction and activities. Others wanted the funding to be transparent and evaluated. If it were a Federation (USA style), it was argued, accounts would have to be published and publicised and people would see where the money was going.

Funding - The Way Forward

- 3.37 There were relatively few proposals on the funding side. Some people felt that the JIA link would work if the JIA fund-raising machine became part of Jewish Continuity or vice-versa; but it was felt that there were probably too many difficulties for this to happen.
- 3.38 A JIA funding mechanism which, it was suggested, might be less controversial than the current method would be for a lump sum to be apportioned pro-rata to a communal fund. Some thought it unlikely that funds could be raised for two Jewish Continuities -one for the Orthodox and one for non-Orthodox.

RELIGIOUS COMPLEXION

- 3.39 There was virtual unanimity on the value of the Chief Rabbi's vision and on the inspiring way he had communicated it to the community as a whole. The establishment of Jewish Continuity was due to his considerable drive and his ability to influence support for the organisation.
- 3.40 The very fact that it was his organisation immediately gave Jewish Continuity a religious complexion in many eyes. For some, it was perceived as an Orthodox body committed essentially to supporting the Orthodox. Some considered it unthinkable that a body involving the Chief Rabbi in some kind of leadership position could fund non-Orthodox religious organisations. For others, it was a body committed to assisting the whole of British Jewry irrespective of religious affiliation. And so, in the very early life of Jewish Continuity, its perceived religious complexion and freedom of action were, rather like beauty, in the eye of the beholder.
- 3.41 Almost everyone saw the Chief Rabbi's role as one of the crucial elements. It was generally the view that the retention of his current prominent role would inevitably restrict Jewish Continuity's role and its range of activities. But some stressed that even if the Chief Rabbi were no longer so actively involved the problem would still remain. The Orthodox would still have difficulty in being involved in directly providing funds to individual non-Orthodox institutions.
- 3.42 Time after time those on the Orthodox wing maintained that the Orthodox could not recognise movements opposed to orthodoxy and which are institutions of non-orthodoxy. It was always stressed, however, that the Orthodox did not have a problem with individuals, whatever their affiliation.
- 3.43 A careful and crucial distinction was always made between non-Orthodox religious bodies and secular organisations such as Jewish Care. The latter caused no religious conflicts.
- 3.44 Some claimed that the USA experience offered a path to the solution of these religious affiliation difficulties in terms of organisations working together. In contrast Orthodox interviewees claimed that the USA was much more diverse with orthodoxy a minority of synagogue affiliation and with no central religious

organisation, no Chief Rabbi and no central Beth Din. The situations could not be compared.

- 3.45 If the Orthodox wing was very concerned about Jewish Continuity's religious complexion, the Progressives were equally concerned. Their strong complaint was that Jewish Continuity was overloaded with Orthodox people throughout the organisation and that this together with the religious issues had made it fall very far short of their expectations of an organisation which would reach out to all parts of the Jewish community.
- 3.46 Many expressed the view that uncertainty about whether Jewish Continuity was a cross-community organisation or an Orthodox body was damaging and made parts of the spectrum on the left of centre feel they were being treated unfairly.
- 3.47 Everyone interviewed, across the religious spectrum, recognised that the religious complexion issue was the thorniest. There had to be changes which clarified the religious complexion of Jewish Continuity. And these changes could not be changes of nuance: the complexion affected all the major questions such as the role of the organisation, the customers and conditions of Jewish Continuity support; the kind of arrangements with other organisations and the allocation of funding.

Religious Complexion - The Way Forward

- 3.48 The Orthodox in particular felt that there had to be some separation of structures in the future support for Orthodox and non-Orthodox programmes and projects. If the current structure were retained, Jewish Continuity had to separate completely from the Allocations Board to satisfy the religious problem. That separation had to be complete: different Chief Executives, different Task Groups, different buildings. And the Rabbinate, it was argued, should have more of a role than it had at present in shaping activities and policy. That kind of change was not envisaged by others but everyone produced their own solutions to the religious complexion issue.
- 3.49 Many Orthodox respondents wanted an Orthodox organisation developing mainstream orthodoxy covering Orthodox schools, leaders, youth, etc, with the Chief Rabbi having a hands-on role.
- 3.50 Those who foresaw a Jewish Continuity more representative of community interests suggested representation from the various affiliations; and an administrative base drawn from the whole spectrum of British Jewry. The principle should be that everyone be allowed to participate while retaining individual religious approaches. No part of the community should be excluded although most people expounding the 'community' approach recognised that, while Jewish Continuity should appeal to the broad spectrum of the community, the extreme wings were unlikely to be satisfied.
- 3.51 A number suggested that the logical solution to the religious problem was for the Chief Rabbi to distance himself from the running of the organisation. Some

saw this as a retrograde step - indeed that the complete severance from the organisation of the Chief Rabbi would be a great loss. Another argued that Jewish Continuity was the Chief Rabbi's organisation but that the time was ripe for it to be passed to the community in general. A concern was that if the Chief Rabbi was less involved with the organisation it would lose its religious and spiritual context: it would be better from this point of view if the Chief Rabbi stood aloof from the day-to-day operations while still being involved.

GOVERNANCE AND DECISION-MAKING

- 3.52 This area attracted considerable criticism, the broad complaint being that little description of what was happening filtered outside the organisation. Some of the same criticism was heard from people closely associated with Jewish Continuity.
- 3.53 The criticism covered the decision-making processes which were felt to be 'opaque' by the outside world. It was claimed that most decisions were in practice taken by the Chairman and Chief Executive rather than at formal meetings; and that there was no significant Executive Board function although it existed and met. It was also argued that the Allocations Board process was inadequate: applicants were not told why their applications were supported or rejected. Some thought there were too many layers and too much bureaucracy.
- 3.54 A number of criticisms were directed at what was claimed to be a lack of communal experience and understanding of the community by some individuals in the top echelons of the organisation. It appeared to some that the leadership of Jewish Continuity had started too far to the right in religious terms: it would have been advisable to start from the centre and work both ways - slowly. There were comments on the lack of unanimity among Trustees and staff about what Jewish Continuity was doing. Some respondents were irritated at what they saw as indulgent self praise by some of the leadership and thought that Jewish Continuity's customers were the people to ask about achievements.

Governance and Decision-Making - The Way Forward

- 3.55 There was a unanimous view that there had to be changes to the present organisation and its decision-making processes.
- 3.56 A more structured organisation was required. The Trustees, as currently constituted, were not seen as a decision-making body on operations and activities. Similar criticisms were expressed about the Executive Board. There was a view that the Trustees should reflect a fair community balance with representatives of the various communal bodies. But it was also argued that there should be no change in the current Trustees in the period when the chosen option of the Review is being implemented. One suggestion was that a more structured approach to decision-making could involve an Executive Board of, say, six directors. Two or three of these directors could each have direct responsibility for some Task Groups. Trustee meetings would have presentations by directors on the work of Task Groups.

- 3.57 Some felt that the Chairman should have responsibility for the strategy of the organisation and should ensure that each part of the organisation and the Chief Executive were functioning properly. Decision-making should be by the Board.
- 3.58 The Executive Board should be properly constituted. There were plenty of good models. The Executive should meet monthly and report quarterly to the Trustees. There might also be a broader council. It was not desirable to delegate too much authority to the Chairman and Chief Executive. The argument that this was necessary for fast decisions could not generally be justified. Very little happened that fast and, if it did, a view could be obtained on the telephone and the papers circulated to a small group for decision. Certain decisions that could be taken by a Chief Executive needed to be defined and clearly set out. He should, however, have a Board which he consulted and to which he was responsible. The Board had to know enough about the organisation to supervise the Chief Executive.
- 3.59 Every level of the organisation should have specific descriptions of its responsibilities and its budgets. This approach should extend to the Task Groups. Some felt there was a need for more democracy throughout the organisation. This could apply to the Task Groups who could elect their own Chairpersons and elect their own representatives on a new Executive Board or Council. And it would be preferable for the Council to elect Honorary Officers subject to ratification by the Trustees.
- 3.60 The view of the Orthodox was that an Orthodox Jewish Continuity would have to be staffed by personnel in whom the Orthodox Rabbinate had confidence. An organisation with separate Orthodox and non-Orthodox decision-making on funding allocations was envisageable. Both sets of lay leaders could meet together at Board level.
- 3.61 The current philosophy was that Jewish Continuity policy should be in the hands of the lay leadership in consultation with the professionals. That was open to question. It was felt by some Orthodox respondents that the Rabbinate should be part of the policy group leading Jewish Continuity.

SUMMARY

- 3.62 It can be seen that there are a wide variety of often incompatible views both on Jewish Continuity's activities to date and more significantly on its future. Some common themes emerge however, and the task is to build on these to examine whether changes in function and role, funding, religious complexion and governance can be recommended which will address the concerns expressed and provide a basis for broad agreement on the way forward. That task begins in the next chapter.

CHAPTER 4

THE ISSUES EXAMINED

- 4.1 The previous chapter set out the views of respondents as we have received them. It is now time to evaluate and reflect on these views and to examine the issues identified in more detail.
- 4.2 There are four key elements to the Review - "Function and Role", "Funding", "Religious Complexion" and "Governance and Decision-Making". They are all inter-dependent. For example, a particular function will influence the method of raising funds and this in turn might influence religious complexion. All four elements will be brought together in proposing options for change in the next chapter. However each element will now be examined separately to draw out the main points at issue.

FUNCTION AND ROLE

- 4.3 The Jewish education scene is not a barren landscape. It is well-stocked with schools, youth movements and clubs, and adult education organisations together with their co-ordinating bodies. Any new organisation must therefore add value to what exists already. The fundamental question for Jewish Continuity is in what way it can best add value. The Chief Rabbi in his book "Will we have Jewish Grandchildren?" was in no doubt as to the need for and role of Jewish Continuity. At the general level it was to put this issue higher on the communal agenda and to raise substantial additional funds. The first of these has undoubtedly been achieved. The second through the initial pledges to Jewish Continuity and then through the association with the JIA has the potential for achievement. But the Chief Rabbi, in his book, also set down a very detailed set of functions for Jewish Continuity and it might be useful to begin by recalling a selection of these.

"A single body to promote, plan and resource all those many activities in our community which create Jewish Continuity."

"Intensify Jewish life in such a way as to create future generations of Jews who are proud, knowledgeable and committed as Jews."

"Develop a strategy for continuity informed by research, monitoring and evaluation."

"Create an informed and dedicated lay leadership."

"Increase funding for continuity-creating projects, including Jewish day schools, Jewish enrichment at non-Jewish schools, youth groups, adult informal and family education, student societies, university chaplaincy, outreach activities, residential retreats and Israel experiences."

“Allocate funds so as to ensure a rational distribution of resources, minimising waste and duplication and encouraging excellence, creativity, coverage, integration and reinforcement.”

“Focus on the ‘people’ dimension of continuity, the recruitment and training of teachers, youth leaders, adult education and outreach workers.”

“Create a central and nationally available pool of resources and specialised experience.”

“As an overarching enabling body it will not own schools or programmes but it will help to resource them in a structured way so as to advance an overall plan.”

“It will commission research and independent evaluation so that the effectiveness of different forms and institutions can be monitored and assessed.”

“It must establish priorities ... and will embody a bias towards those institutions and projects which most affect Jews whose involvement in Jewish life is marginal.”

Focus

- 4.4 It is a formidable list and Jewish Continuity through its dedicated and committed professional staff has attempted to meet many of the objectives set. Indeed the multiplicity of activities was probably too ambitious and has been criticised by some as being unfocused. This criticism persisted even after the organisation’s own strategic planning process resulted in concentration on four key areas: Personnel, Israel Experience, Community Development and Outreach with the 13-35 age group as a focus in each of the four areas. These priorities are reflected in a number of the responses to the Review.
- 4.5 Some of these criticisms are to be expected and indeed are inevitable for there is no single correct approach on the right strategy to adopt. Just as some would wish to concentrate intensively on two to three key programmes, there are other authoritative voices emphasising the value of a larger number of programmes across a much broader spectrum of activities. This is part of an ongoing debate which Jewish Continuity should lead and then determine its priorities in the next phase.
- 4.6 More serious is the lack of awareness within many of the opinion-forming sections of the community of the more focused approach exemplified by the four key areas just outlined. This may simply be the result of a lack of communication by Jewish Continuity itself, an issue which will be considered in the section on Governance. More probably it is a reaction to the optimism and hype which surrounded its formation and which occasionally gave the impression it could do everything for everyone.

- 4.7 It is vitally important for all in the community to be clear about what Jewish Continuity cannot do as much as what it can do. For example, it seems to us that there is general agreement that it cannot and should not be a funder of last resort, helping to bail out on a regular basis institutions which are in financial difficulty. Exceptionally this may be necessary but in general there are three good reasons why it must not accept this function. First it will never have sufficient funds. Second it will weaken the disciplines on existing organisations to raise their own funds. Finally and most importantly Jewish Continuity can only work in a context in which organisations take responsibility for raising their own funds and use Jewish Continuity to help them to do things they could not otherwise do. This does not necessarily mean that it should not fund existing activities as well as new developments. However, its reasons for funding existing activities must be because they meet its own objectives and not because the organisation concerned is in financial difficulties.

Strategic Planning

- 4.8 The initial aspiration for Jewish Continuity to be a national overarching and strategic planning body for Jewish education echoes the proposals in the Worms inquiry into Jewish education (see paragraphs 1.2-1.5). Jewish Continuity has not fulfilled this aspiration because it has been at best ambivalent about its role in this respect and this has been reflected in the way it has operated.
- 4.9 An overarching and strategic planning body must have the consent and co-operation of those over whom it wishes to arch and with whom it wishes to plan. Strategic planning cannot be done without reflection and the leadership of Jewish Continuity has given rather more weight to action than to reflection. More importantly it believes that a necessary part of its responsibilities is to challenge existing organisations to improve their practices. This in part explains the tension which occasionally exists between Jewish Continuity and some educational organisations. As a result it sends out mixed messages operating simultaneously as an irritant and challenger, as a colleague and co-operator and as an organiser and controller.
- 4.10 A respectable case can be made for an organisation which explicitly acts as a change and development agency, stimulating, cajoling, challenging, and occasionally confronting existing organisations to change their practice. It is also feasible to have an organisation which identifies gaps in existing provision and attempts to persuade others to fill them. However, such organisations work best alongside existing organisations. It is more difficult to carry out these functions and also act as an overarching body co-ordinating the work of existing organisations and engaging in strategic planning. If Jewish Continuity retains its existing functions, structure, and way of working without change it may be necessary to establish a separate organisation to carry out the community's need for strategic planning in the field of Jewish education. This would be regrettable in that it would cause unnecessary duplication and all sorts of territorial disputes. A preferable course of action would be for Jewish

Continuity to examine what changes were needed in its functions, structure and way of working to enable it to undertake a strategic planning role.

Mainstream or Marginal

- 4.11 Another area of difficulty has been Jewish Continuity's attempt to define its priority clientele. The emphasis on marginal Jews has led to criticism that it is ignoring the mainstream. In reality it has promoted and supported mainstream activities as much if not more so than activities directed at marginal Jews as the overview of its activities and the details in Appendix 10 indicate. The emphasis on particular age groups has also raised questions as to why nursery and primary schools or programmes for the over 40s are not considered relevant. Here too in reality some programmes have been funded, particularly through the Allocations Board. In both cases, however, the rhetoric of Jewish Continuity's publicity has given a different impression.
- 4.12 It would be unwise as a first principle for Jewish Continuity to rule out any Jew by virtue of age or level of commitment. Clearly it needs to set priorities but these should emerge from wide debate and be regularly reviewed. A properly-constituted strategic planning forum might provide the framework and context for such a debate. For example, it has been argued that scarce communal resources would be better deployed in strengthening the commitment of those who are already reasonably attached than on those who are largely detached. These are legitimate matters for debate and in the end there is likely to be a compromise. But the very process of widespread discussions furthers understanding of the issues and produces a greater measure of support for the hard decisions that are eventually taken.
- 4.13 The emphasis on marginal Jews will remain important but it has also caused Jewish Continuity some difficulty, particularly when it has funded either directly or through the Allocations Board what from a mainstream perspective has seemed questionable activities such as puppet theatres or a search for Jews in Argyll. (See list of Allocations Board grants in Appendix 11.) Its justifiable defence has been that unconventional programmes are needed to attract marginal Jews. There is no doubt that the disproportionate adverse publicity which some of these quite small programmes have attracted, has damaged Jewish Continuity and affected fund raising. Yet in terms of its objectives these programmes may well be justified.
- 4.14 One suggestion is that however it is refocused or reconstituted Jewish Continuity should establish an explicit small innovations fund which would be devoted to imaginative ideas, organisations and people. Projects attracting these funds would inevitably have a greater degree of risk but they might also discover some new approaches to old problems. By separating this more experimental activity from the main areas of work and by being open and explicit about what it was doing Jewish Continuity should be able to avoid damaging and diversionary publicity.

Foundation or Deliverer of Services

4.15 A third area of difficulty for Jewish Continuity has been the methods by which it has carried out its functions. From the discussions with the Mandel Institute (referred to in Chapter 2) the following possible functions were "identified".

- A foundation, ie an organisation which provides funds to other bodies either pro-actively or re-actively for programmes which conform with its objectives and priorities.
- A co-ordinator or more ambitiously strategic planner, ie bringing people together to create a shared understanding of problems and hopefully a shared agreement on how to tackle them.
- A deliverer of services, ie developing and delivering activities of its own.

4.16 Following the Mandel meeting there has been an ongoing debate on whether it is possible for Jewish Continuity to carry out successfully all three of these functions simultaneously. The majority opinion is that it cannot although a minority argue that with careful handling it is possible. However there is a more important question that needs to be addressed which impinges on all three functions. Is it co-operating with existing organisations or competing with them or both?

Co-operation or Competition

4.17 In terms of raising funds there is an obvious danger that if it engages in its own fund-raising Jewish Continuity will be perceived as competing with other organisations. There is less risk of such a perception with funding through the JIA. (This issue is addressed in paragraphs 4.33 et seq.) In terms of activities Jewish Continuity operates mainly as a Foundation providing funds to existing organisations - either initiating or responding - for activities and programmes which conform to Jewish Continuity's priorities. Here it is in co-operative mode. It has not attempted much of a strategic role for reasons explained earlier. It has from time to time brought interested parties together to deal with particular problems and is seen as a co-operator in that role.

4.18 Jewish Continuity has from time to time delivered services directly. These have included the provision of a High Holyday guide from the USA and more recently the crash reading course also from the USA. It has also initiated activities such as JAMS (Jewish Activities in Mainstream Schools). Another of its main activities was the establishment of RESQUJE (Research for Quality in Jewish Education) which is a hybrid because although it is formally part of the Institute of Education in the University of London it has considerable oversight and input from Jewish Continuity.

4.19 Jewish Continuity would claim that all its direct provision of services are in areas where there are gaps and where no existing organisation is available to

undertake the work. Others would claim that in one or two cases this is not so. From comments made to the Review, three dangers arise from a direct delivery of services. First, Jewish Continuity's perception of a gap may not be shared by others in the field who then accuse it of using its greater resources to compete with them. Secondly, by delivering services directly, it lays itself open to the charge that it is not exercising the same quality control over its own activities as it insists on when providing funds for others. Thirdly, one or two of its direct activities seem to have emerged as spur of the moment decisions unconnected to other programmes thus weakening its reputation for strategic action.

- 4.20 Jewish Continuity's major programmes rely on co-operation with and working through existing organisations albeit challenging them at the same time. It would be unwise to damage this by activities which are seen to compete with those organisations. This is not to say that Jewish Continuity should not occasionally become a direct provider where it perceives a genuine gap to exist which no existing organisation is capable of filling. However before initiating such activity, it needs to consult with the relevant organisations more fully than has occurred sometimes in the past. And it should see any activity which it delivers itself as a nursery or pilot project which, if successful, can be either handed over to existing organisations or developed into a new organisation in its own right. Jewish Continuity should not be involved in direct provision of any activity for any significant length of time.
- 4.21 Even when it co-operates, Jewish Continuity faces a dilemma. It is clear from some responses that a number of organisations consider its main function should be to raise funds which they themselves cannot. These should then be handed over to enable these organisations to carry out their priority activities. The underlying assumption behind this view is that the only problem these organisations face is a lack of funds. But Jewish Continuity was not created entirely on that premise. It assumes that there are problems in enhancing Jewish identity besides those of funding which must be tackled imaginatively and that not all existing organisations are performing as well as they might.
- 4.22 So, in working with existing organisations, Jewish Continuity has to use its funds to try to stimulate greater effectiveness. Therefore it offers a challenging co-operation and not a cosy co-operation and some organisations have found this uncomfortable. In some cases they have resented the fact that the power of the cheque book has enabled Jewish Continuity to work to change their policies and practices. Yet that is inevitable for, without being challenged, organisations cannot improve. This will remain an area where inherently Jewish Continuity will face criticism from time to time. What it must do in remaining a challenging organisation is offer clear evidence of its expertise, operate an approachable organisational style, be sensitive to the feelings of other organisations and be transparent and accountable in its decisions.
- 4.23 This is another area where the lack of a strategic interface between Jewish Continuity and other educational organisations is creating more difficulties than it need. For most organisations the only connection with the organisation is when they are seeking funding. The dialogue then tends to be focused on the

conditions for receiving funds including the need for changes. This can create a negative context. A greater strategic and co-ordinating function would enable Jewish Continuity to engage in ongoing dialogue with other organisations on general change issues without relating them to specific funding decisions.

Provincial and National

- 4.24 Another issue which has rumbled under the surface has been the concern in the provinces that they receive their fair share of Jewish Continuity's funds. This is part of a long running perception that London-based organisations ignore the more than 25 per cent of the community which is outside London. In relation to Jewish Continuity it affects its fund-raising operation particularly through the JIA. The major provincial communities are much more tight knit than their London counterparts. Donors tend to want their money (other than donations to Israel) to support their own community's activities. Any fund-raising operation - and especially one run through the JIA - will have to take this into account.
- 4.25 One suggestion has been to retain a large proportion of the funds raised in the local community to be distributed by a local committee. However, this creates more problems than it solves. It is often as difficult for an individual community to establish a cross-community educational group in which all will participate as it has been for Jewish Continuity at the national level. More seriously such a group would be divorced from national development and professional input. It would essentially be a separate organisation going its own way.
- 4.26 In fact Jewish Continuity both in its pro-active programmes and through the Allocations Board has supported a variety of activities in communities outside London. If its community development programmes had not been suspended due to funding difficulties in recent months it is likely that these communities would, in due course, have been receiving more than they had raised.
- 4.27 For the future, a balance must be struck between the need to maintain a national perspective to Jewish Continuity's work and the need to satisfy the provincial communities that they will receive a fair proportion of the funds they raise. One possibility is that, while Jewish Continuity will determine its programmes on a national basis, it will monitor the situation to ensure that (say) over each two-year period an individual community will receive at least 80 per cent of the money it raises in funded activities or services.

Allocations Board

- 4.28 Midway through 1994 the Allocations Board was established to decide on bids from organisations and individuals within the strategies laid down by Jewish Continuity. A major reason for establishing the Board was to overcome the religious difficulty of an organisation operating under the Presidency of the Chief Rabbi, supporting non-Orthodox organisations. So the new arrangements were designed to ensure that Jewish Continuity itself did not explicitly provide

funds for these organisations. Rather it was the Allocations Board consisting of seven distinguished lay figures from across the community which would make the decision.

- 4.29 The religious issues raised by this arrangement will be dealt with in the section on Religious Complexion. However the establishment of the Board also created a distinction between pro-active Jewish Continuity programmes and re-active Allocations Board grants. The two were intended to be co-ordinated by the work of the professional Jewish Continuity staff who have done their best to carry out this remit. Nevertheless, difficulties have arisen. Occasionally Jewish Continuity staff seeing an application have chosen to move it into the pro-active section without it being considered by the Allocations Board. Evaluation of proposals by the Board was originally undertaken by Task Groups. The quality of these evaluations proved variable and, on occasion, the Groups became champions and supporters of proposals rather than evaluators. Recently, individual evaluators experienced either professionally or in a lay capacity in the subject of the application have been used. Whilst this has improved the advice given to the Board it has underlined the gap between the pro-active programmes developed by the Task Groups and the reactive proposals decided by the Allocations Board. Finally, despite clear guidelines to bidders on its priorities and criteria, the Allocations Board has been seen by many organisations as the appropriate funder of an organisation's own pet projects. In each of the three decision meetings held to date, the proportion of bids received to funds available has risen. The result is that an increasing majority of applicants are refused. This has built up a resentment against the Allocations Board by disappointed organisations and this in turn has fed into the discontent with Jewish Continuity itself.
- 4.30 Disappointment and recrimination is what every grant-giving body must expect from unsuccessful applicants and will exist in whatever form Jewish Continuity decides on the organisations it wishes to support. However it is also a question of not unduly raising expectations and in explaining the reasons for its decisions. The Board has only recently begun to do this. The Allocations Board is recognised to have been successful in persuading its members from across the religious spectrum to set aside any partisan loyalties and to allocate funds to a variety of religious bodies on their merits. Of course this has not always been welcomed, an issue which will be discussed in the section on Religious Complexion.
- 4.31 Irrespective of the religious issue the continuation of an Allocations Board separate from the pro-active Jewish Continuity activities seems to us to create more problems than it solves. It would be better for the work of the Board to be integrated into mainstream decision-making processes. These processes should take into account the experience of the Allocations Board particularly in relying on the most expert evaluations available.

Summary

- 4.32 The original remit given to Jewish Continuity was a wide one and it has operated on a broad front. It needs to be more focused and following debate within the community it should be clear to all what it can and cannot do. It should consider taking on a more strategic and co-ordinating role and to achieve this it will have to change its method and style of operation. Whilst remaining a challenging organisation it needs to operate more in consultation with others and to be more transparent and accountable in its decision-making. It needs to ensure that a substantial proportion of funds raised in provincial communities are returned to those communities in funded activities and services. It should only be a deliverer of services itself in exceptional circumstances. In changing to its new role and structures as set out in this Report, it should incorporate the Allocations Board into its mainstream decision-making processes and consider establishing an innovation fund to support imaginative ideas, people and organisations.

FUNDING

- 4.33 There are only two practical options for funding Jewish Continuity - either it raises its own funds or the funds are raised by the JIA. In theory there are two other options. Another communal organisation could raise the funds instead of the JIA. This is not considered a practical option currently. In any event the pros and cons of the JIA being the fund raiser would apply in large part to any other organisation. A further option is the establishment of a community chest to cater for all the community's needs. This too is not considered a practical possibility in the immediate future.

Fund-Raising by Jewish Continuity

- 4.34 Both of the two practical options have their advantages but also their difficulties. If Jewish Continuity were to raise its own funds it might feel in greater control of its destiny. It would certainly have greater freedom to decide what sort of organisation it wished to be in terms of, for example, its religious complexion. However it would also face formidable problems.
- 4.35 A question mark must be raised about its capacity independently to raise substantial funds. Certainly in the first year it was able to do so but this was in the first flush of optimism and largely through the personal efforts of the Chief Rabbi. No significant fund-raising structure had been put into place when the agreement with the JIA was announced. Of course a refocused Jewish Continuity could be launched which might attract a significant number of regular funders. An organisation that was focused entirely, for example, on Orthodox outreach might be able to raise funds from the Orthodox and strictly Orthodox communities. However, the success of such a venture must be open to doubt. To provide the infrastructure to raise substantial funds on an annual basis requires significant and ongoing investment. The community will need to be convinced that such duplication of effort is justified at a time when resources are scarce.

- 4.36 Moreover, in raising its own funds, Jewish Continuity might be perceived by other organisations as competing with them and diverting funds that they might otherwise have received. It will be difficult for Jewish Continuity to demonstrate that it is adding to the overall funds available and it will need to show conclusively that it is adding value to what already exists. This perception among existing organisations is likely to colour their relationships with Jewish Continuity and contribute to the tensions inherent in the functions discussed in the previous section.

Fund-Raising by the JIA

- 4.37 The link with the JIA offers a very different set of opportunities and challenges to both Jewish Continuity and the JIA. For Jewish Continuity there is the link with a highly professional and successful fund-raising organisation. A successful partnership could guarantee it up to £5 million a year with minimal fund-raising efforts on its part, thus allowing it to direct its energies to its planning programmes and activities.
- 4.38 Fund-raising by the JIA is also likely to create less competition with existing educational bodies. The distinction between a community-wide appeal and those of individual organisations is already well understood and accepted in relation to fund-raising for Israel: people often give both to the JIA and to their favourite Israeli hospitals, universities, yeshivot, etc. The same model might be applied to Jewish education. Whether Jewish Continuity on its own would have the credibility if it carried out its own fund-raising to make this distinction between its own community-wide appeal and those of individual schools and youth and adult education organisations is more debatable.
- 4.39 For the JIA, the link with Jewish Continuity offers the organisation the opportunity to respond to new challenges as its primary role in raising funds for Israel comes under review. The new Chairman of the Jewish Agency, Avraham Burg, has identified diaspora assimilation as the major challenge for both Israel and the Jewish people at the end of the 20th Century. He has proposed, in his June 1995 publication "Brit Am", the transformation of the Jewish Agency for Israel into the Jewish Agency for the Jewish People. A two-way relationship between Israel and the diaspora in promoting and providing Jewish-Zionist education will be the key task of the new organisation.
- 4.40 Burg argues the need to give priority to saving Jewish spiritual life as much as Jewish physical life. The JIA has both anticipated and responded to this challenge by changing its mission from "saving Jewish lives" to "saving Jewish life." It is thus at the forefront of the debates currently taking place within the Jewish Agency and the World Zionist Organisation in response to Burg's challenge. The link with Jewish Continuity could provide the first example in the world of the new priorities and partnerships for Israel/diaspora relationships. It is an exciting prospect.

- 4.41 However, it too is not without its difficulties. One of the key issues for the JIA is whether it can convincingly re-orientate its leadership, workers and donors to its new mission. This is a formidable task. The Burg challenge is probably not even known by most workers and donors and its implications for the JIA certainly not understood. A massive re-education is needed at all levels. Moreover, some of the experiences of the first 18 months have not helped. The ambivalence of some JIA leaders towards Jewish Continuity and the controversies over its religious complexion and certain of its programmes during 1995 have, it has been argued, handicapped fund-raising. This in turn has created tensions between the two organisations.
- 4.42 For Jewish Continuity the new relationship has created problems which will remain unless there is greater clarity. The key question is the role of the JIA in determining Jewish Continuity's priorities and programmes. At one end of the spectrum it can be simply the fund-raiser handing over the cheque but not being involved in determining how it is spent. At the other end it can be intimately involved in the detailed work so that Jewish Continuity in effect becomes the integrated education arm of the JIA. The first is unlikely to be acceptable to the JIA and the second to Jewish Continuity.
- 4.43 A balance needs to be struck. If it is to be the funder of Jewish Continuity, the JIA needs to have the confidence that it is informing its key strategic policy decisions. It will also want to be concerned with the public relations of the organisation which impinge on its own fund-raising abilities. This will require a strong link between the professional staff of the two organisations. In addition, if the JIA is not directly represented on a reconstituted Board of Governors, it must have confidence in the membership of the Board. However the JIA is only one player albeit an important one and does not have educational expertise. Therefore it must not seek to dominate the more detailed programming decisions of Jewish Continuity. And it must be prepared, as was mentioned in the previous section, for the organisation to support programmes which will occasionally create controversy.
- 4.44 The JIA involvement also has implications for the religious complexion of Jewish Continuity. The JIA raises its funds from across the community and will wish to see those funds in principle being available to all religious sections within the community. A Jewish Continuity which did not deal with the non-Orthodox would create problems for the JIA. One possibility, if Jewish Continuity were exclusively Orthodox-oriented, is that a separate Progressive organisation might be established which might also receive funds from the JIA. This is considered further in the next section.
- 4.45 There can be no doubt that the difficulties in the existing relationship generated over the last 18 months will impinge on the attempt to create a constructive genuine partnership between the JIA and Jewish Continuity. The major causes of these difficulties are inadequate preparation before the partnership was announced, inadequate lay and professional leadership interaction over the past 18 months and the fact that two organisations each with their own agendas expected different things from the partnership. If the JIA is to be the fund-raiser

for Jewish Continuity these lessons must be learned. The aim must be to create a symbiotic relationship in which the two organisations are seen as two elements of the same entity. It is up to the leadership of the two organisations to decide if that is possible. The chances of success will be improved if the new partnership emerges from a reconstituted, revamped and relaunched Jewish Continuity, properly planned and implemented between the two organisations. Minor adjustments to the current functions and organisation are unlikely to work.

- 4.46 An indicator of the success in the transformation of the JIA and in JIA/ Jewish Continuity relationships is if it was able to conduct a one-line appeal for Israel and Jewish education, making it clear to donors that a percentage of all its funds would be transferred to Jewish Continuity rather than having virtually separate appeals as at present.
- 4.47 Finally it has been suggested that Jewish Continuity might pursue a combination of the two options - receiving funds from the JIA whilst carrying out its own fund-raising. This is fraught with difficulty. It would raise demarcation disputes as to which organisation approached key donors. It would require Jewish Continuity to set up its own fund-raising organisation and thus lose the cost advantages which the JIA option offers. And it would be an expression of failure in relying on the JIA alone. The only way it might be made to work is if its own fund-raising was a minimalist operation consisting of personal appeals to individuals and organisations in that part of the community (eg, the strictly Orthodox) which the JIA does not reach. It is difficult to envisage conditions under which this would be effective and it is not recommended.

Summary

- 4.48 The only practical options for funding Jewish Continuity are for it to conduct its own fund-raising or for the JIA to carry out this task in partnership. Raising its own funds will give Jewish Continuity a greater measure of freedom over its programmes and religious complexion. It is doubtful however if it will be able to match on a regular basis the funds potentially able to be generated through a successful partnership with the JIA. Without careful handling it may also be seen as diverting funds from existing educational organisations. The partnership with the JIA creates opportunities and challenges for both organisations. For Jewish Continuity it offers the possibility of substantial funds with minimal fund-raising on its own part thus enabling it to channel its energies and resources into its educational work. However it is bound to be more constrained in determining its strategies and would have to accept that its funds would be available to organisations across the community. For the JIA the opportunities and challenges are greater. The JIA could transform itself into an organisation raising funds for spiritual and cultural survival as well as physical survival. There are formidable challenges in gaining the commitment of its leadership, workers and donors to this changed role. Yet the prize is immense. The best chance of success is to re-establish the partnership as symbiotic

relationship through a re-constituted, re-vamped and re-launched Jewish Continuity rather than as some marginal re-adjustment to current arrangements.

RELIGIOUS COMPLEXION

- 4.49 The religious complexion of Jewish Continuity has been a controversial issue since its earliest days and was mentioned as a difficulty by most of those who have contributed to the Review. The questions are simply put, their resolution less so. They are in essence - "Can Jewish Continuity operate across the spectrum of religious organisations in the community?" and "What is the role of the Chief Rabbi in relation to Jewish Continuity?". To some these are the same question. In fact they are not.

Role of the Chief Rabbi

- 4.50 The Chief Rabbi inspired, conceived, and acted as the midwife and main parent of Jewish Continuity in its first two years. He provided the intellectual background to the establishment through his original "Studies in Renewal" pamphlets and then in his book "Will We Have Jewish Grandchildren?" He hosted a series of meetings and consultations with a wide spectrum of community leaders, organisations and professionals. He appointed the leadership and the initial Trustees. And he used his formidable powers of persuasion to find most of the funding before the partnership with the JIA. Without him Jewish Continuity would not exist.
- 4.51 At the same time Jewish Continuity has been a source of great difficulty for the Chief Rabbi. The roots of this difficulty lie in the role of the Chief Rabbi within British Jewry. He is first and foremost the Chief Rabbi of the United Hebrew Congregations, the organisation of mainstream orthodoxy in the United Kingdom and indeed in parts of the Commonwealth. His base is the United Synagogue in London but provincial Orthodox synagogues also recognise his authority and look to him for guidance. Other Orthodox synagogal organisations such as the Federation of Synagogues and the Adath, whilst having their own religious authorities, work together with the Chief Rabbi on common religious problems and all subscribe to the same principles of the foundations of Jewish Law.
- 4.52 The United Hebrew Congregations contains by far the largest number of members among synagogal groups in Britain. This, together with custom and tradition, has allowed the person holding the position of Chief Rabbi to be recognised as the major spiritual leader of the community both inside the community and outside. In large part the role of the Chief Rabbi in this capacity has been symbolic and presidential and has not been judged to conflict with his role as the leader of mainstream orthodoxy. The qualities of the present Chief Rabbi have enhanced this representative function. His values, intellect, knowledge, leadership and communication skills are recognised both inside and outside the community.

- 4.53 His active involvement with Jewish Continuity however has blurred and confused these two roles. Even before he was appointed Chief Rabbi, Dr Jonathan Sacks committed himself with great enthusiasm and energy to the principle and practice of inclusivity - openness to every Jew whatever their faith or practice, or lack of it. This was articulated most vividly in his books "One People?" and "Will We Have Jewish Grandchildren?" and infused the whole ethos of the early period of Jewish Continuity's existence.
- 4.54 Problems soon began to emerge however. Whilst there was no difficulty with Jewish Continuity dealing with non-Orthodox individuals - this after all is the purpose of inclusivity - the same could not be said for non-Orthodox organisations. Non-religious organisations such as community representative councils or Spiro were acceptable ("Parev" to use a colloquial expression). Non-Orthodox religious organisations were not.
- 4.55 Indeed the criticism came from both sides. From the Orthodox camp perspective the Chief Rabbi was perceived to be encouraging organisations which promoted and practised a form of Judaism which he did not recognise and could not support. From the Masorti and Progressive Synagogue camps there was a suspicion that by receiving funds from Jewish Continuity they were in some way being forced into de facto recognition of his authority and leadership on religious matters.
- 4.56 The establishment of the Allocations Board in May 1994 attempted to deal with this problem. It distinguished between programmes supported by Jewish Continuity under the aegis of the Chief Rabbi and programmes supported by the independent Jewish Community Allocations Board. The Allocations Board consists of communal leaders from across the religious spectrum. The Board receives funds from Jewish Continuity and follows its overall strategic direction but makes its own decisions and takes responsibility for the allocations it makes. It has not however resolved the religious controversies surrounding Jewish Continuity's work for the following reasons:
- (a) at the time the Allocations Board was established a distinction was also made between Jewish Continuity being pro-active and the Board being re-active. In practice this has meant that Jewish Continuity has had difficulty in funding overtly any of its pro-active programmes in Progressive synagogues. The Hebrew Reading Crash Course is a recent example;
 - (b) the distinction between Board funding and Jewish Continuity funding has not been clear even to some leaders within the organisation. Thus there is evidence that some members of the Executive Board have occasionally taken public credit for programmes funded by the Allocations Board even when these have been in Progressive synagogues. This confusion is reflected also in the publicity given to Allocations Board funding where organisations advertise that they have been funded by Jewish Continuity rather than by the Allocations Board;

- (c) this internal confusion, together with the fact that the Allocations Board while making its own decisions is serviced by Jewish Continuity professionals and shares the same office, has led many Orthodox religious leaders to conclude that the Allocations Board mechanism does not separate the Chief Rabbi sufficiently from its decisions and that he remains compromised by allocations made to Progressive organisations;
- (d) the decisions of the Allocations Board while not based on any criterion of "fair shares" for different religious groupings are meticulously scrutinised by those organisations and the media for any evidence of bias. (A list and categorisation of the allocations made by the Board is given in Appendix 11.)

4.57 As Jewish Continuity moves into the second phase of its development as a result of this Review it is appropriate for the Chief Rabbi to consider his active leadership of the organisation. His current involvement creates significant difficulties for both him and Jewish Continuity. The Chief Rabbi suffers because, whilst he has no day-to-day involvement with Jewish Continuity's activities, he is held responsible by Orthodox religious leaders for its decisions. This applies even more so to decisions of the Allocations Board. Guilt by association and responsibility without power are uncomfortable positions and the Chief Rabbi experiences them both.

4.58 Jewish Continuity also experiences difficulties as a result of its present close association with the Chief Rabbi. The religious organisations of the community are engaged in a continuing competitive tension for supremacy and recognition. Partly but not wholly as a result of the Chief Rabbi's involvement, Jewish Continuity has become a proxy battleground where this competition occurs, finding itself caught in the crossfire between the different camps.

4.59 A Jewish Continuity which was exclusively oriented towards Orthodox organisations would obviously not pose any difficulties for the Chief Rabbi. Even in an organisation acting across the religious spectrum it might be possible to find a role which did not harm either him or Jewish Continuity and which reflected his representational role in the Community similar to his role in JIA for example. Many will feel that it would be a great loss for the Chief Rabbi not to be involved with the organisation. A mentoring or consultative role has been mentioned. It will require agreement by all concerned if these are to be regarded as non-controversial.

Orthodox or Cross-Community

4.60 However, the religious complexion issue is not automatically solved if the Chief Rabbi is less actively involved with Jewish Continuity. Orthodox participation in and involvement with Jewish Continuity goes beyond the question of the Chief Rabbi's leadership. Most Orthodox religious leaders would find it difficult to be directly involved in decisions directly funding Masorti or Progressive activities. Their decisions not to work with the organisation would

also influence some Orthodox lay leaders not to participate. As a result, a Jewish Continuity which ostensibly was cross-community might in practice find itself dealing only with secular or non-Orthodox organisations.

- 4.61 Some contributors to the Review have argued that self-interest would ensure that the Orthodox participated in Jewish Continuity in order to obtain their share of the funds. It is just as feasible however that they would set up their own Orthodox-only organisation with its own fund-raising in competition with the mainstream Jewish Continuity. The JIA would find it difficult to fund a supposedly community-wide body in which there was little or no Orthodox participation with the result that mainstream Jewish Continuity would have to organise its own fund-raising operation. In effect there would be two separate organisations. Conceivably the JIA might agree to fund these two organisations separately but it is unlikely and would be a retrograde step. It would involve duplication of effort, fragmentation of expertise, competition as to who would be responsible for non-Orthodox religious organisations and activities which constitute the majority of Jewish Continuity's present programmes. And it would not provide any overall strategic organisation.
- 4.62 But the effect of a Jewish Continuity without Orthodox involvement would be even more significant. Many of Jewish Continuity's programmes rely on the direct participation of the religious, educational and professional leadership of mainstream orthodoxy. Without that participation the organisation would, in our view, be seriously weakened and not be credible as a community-wide body.
- 4.63 The Orthodox aversion to working with non-Orthodox religious organisations on religious or educational issues is regretted by many but is a fact of life at present. The issues which divide the Orthodox and the Progressives are serious, not trivial, and have to be recognised. They go to the heart of the deepest concerns of how to lead our lives as individuals and as a Jewish community. Religious leaders and lay members on both sides are deeply committed to the ideologies and practices of their version of Judaism. Each side believes it represents the truth of Judaism as it should be practised at the end of the 20th Century. Most have shown a willingness and ability to work together on non-religious issues and in general to behave with civility to each other. But politeness should not be misunderstood for agreement. On religious issues there is a fundamental divide which inevitably spills over into communal politics.
- 4.64 Despite these fundamental differences it may still be possible for Jewish Continuity to operate across the religious spectrum with the participation and support of the mainstream Orthodox communities. It will require, however, changes to language and structure and a will to succeed by all participants without compromising any religious beliefs.

Pluralism

- 4.65 The regular use of the word "pluralist" has created difficulties for Jewish Continuity. The problem lies in the fact that the term is used by different people to mean different things. Sometimes pluralism is used to mean different things in different contexts. For example, it is sometimes applied to a statement of fact ie different groups exist. At other times it is used more judgementally to indicate the equal legitimacy of different groups. It is this second use which causes the difficulties.
- 4.66 "Pluralism" as a result has become a political term used to claim or deny recognition by the different religious synagogue groupings within British Jewry. Whilst the Progressives generally extol pluralism the Orthodox will have nothing to do with an organisation which regards itself as pluralist. Insofar as language is meant to aid communication and understanding, the word "pluralism" in this context does the very opposite. We need a new vocabulary which recognises the factual existence of different religious groups but not necessarily their standing in the eyes of each other. The world of international relations uses the term "co-existence" to define the relationship between countries which have different ideologies but which agree to live side by side without hostility. In a higher form the phrase "peaceful co-existence" denotes a move from lack of hostility to mutual toleration. These terms seem more promising than pluralism as a description of Orthodox-Progressive relations in British Jewry that all partners might agree on. In this Review the more neutral term "cross-community" rather than "pluralistic" is used to refer to a Jewish Continuity which deals with all groups.
- 4.67 Appropriate language is a necessary but not sufficient condition for re-establishing Jewish Continuity as an organisation that can operate across the religious spectrum with the support of all groups. An appropriate structure is also required which does not ignore or wish away religious sensibilities but instead recognises and tries to accommodate them. One of the contributors to the Review put it neatly: "the issue is not who gets the funds but who gives them". In other words the fact that the Progressives receive funds from a community-wide organisation may be accepted as a fact of life by most Orthodox leaders. But no Orthodox leader or organisation - not just the Chief Rabbi - will wish to be directly involved or associated with the allocation of such funds. The task is to create an organisational framework which enables Jewish Continuity to maintain its community-wide approach with Orthodox participation. Such a framework is set out in the next section on Governance and Decision-Making.
- 4.68 Structures can only take us so far. There needs also to be a will to succeed by all concerned. This has not always been evident in recent years, with organisations on both sides of the spectrum giving the impression that they are sometimes more interested in confrontation than conciliation. An additional factor is the intense media interest in scrutinising the minutest detail of Orthodox and non-Orthodox interaction to see if it confers or denies recognition.

- 4.69 Positive relationships in such a sensitive area cannot be developed without discretion and tact by all concerned. As individuals we know that good family, business and social relations require us to behave in this way. This means that, on occasion, not all opinions are expressed, differences of view are often not allowed to develop into arguments, and public conversations are treated differently from private ones. The same behaviour would be helpful in communal relations particularly between organisations which have considerable differences of belief and ideology. It is possible to devise structures which enable Jewish Continuity to operate across the religious spectrum. But it also requires a will to succeed by wise people diplomatic in both their language and behaviour.

Summary

- 4.70 Jewish Continuity would not have happened without the Chief Rabbi and he deserves the fullest praise for bringing it into existence. At the same time it has created confusion between his role as spiritual head of the Orthodox United Hebrew Congregations and the representative and symbolic role which he and his predecessors have carried out both inside and outside the community. His continuing prominent association with Jewish Continuity creates significant difficulties because, whilst he has no involvement with its strategic or operational activities, he is held responsible by Orthodox religious leaders for its decisions, particularly those involving allocations to non-Orthodox organisations. Jewish Continuity also faces difficulties because it is used as a proxy battleground for the competitive tension between the different religious groups. The Chief Rabbi should be less directly involved in the second phase of Jewish Continuity which will follow this review. Any new role - as mentor, consultant or more symbolic - as in other communal organisations, must be accepted by all parties as non-controversial
- 4.71 A less active role for the Chief Rabbi would not on its own resolve the religious complexion issue. Most Orthodox religious leaders will not participate in decision-making forums which directly fund non-Orthodox religious organisations. It may be possible for Jewish Continuity to operate across the religious spectrum with the participation and support of the mainstream Orthodox communities - if there are changes to the language used and the structures within which it operates.
- 4.72 The language of pluralism should not be used as it can imply not just recognition of factual existence but legitimisation and approval. The language of diplomacy and international relations is more appropriate with its use of terms such as "co-existence" and "peaceful co-existence". These are words which both Orthodox and non-Orthodox can use without discomfort. In this report, the term "cross-community" is used to refer to a Jewish Continuity which deals with all groups.
- 4.73 A structure is required which accommodates religious sensibilities. The key issue here is not who gets the money but the process by which it is given.

Finally, however, there needs to be a will to succeed. Wise people can make the worst structures work and foolish people can wreck the most sublime of structures. Diplomatic behaviour must accompany diplomatic language to enable Jewish Continuity to operate across the religious spectrum.

GOVERNANCE AND DECISION-MAKING

4.74 The decision-making structures of Jewish Continuity were set out in Chapter 2 (and appear in more detail in Appendix 4) and the issues which contributors to the Review have raised about those arrangements were described in Chapter 3. The key features of the present arrangements are:

- an large number of Trustees with overall responsibility for strategic and financial decisions;
- a large Executive Board with responsibility for overseeing the detailed operation of Jewish Continuity;
- the same chairman for both the Trustees and the Executive Board;
- a number of Task Groups each responsible for developing programmes in a section of Jewish Continuity's activities;
- an independent Allocations Board of seven members which allocates funds in response to proposals made by organisations and individuals across the community.

4.75 This is an elaborate structure with overlap between the responsibilities of the different tiers of decision-making. A particular source of confusion is the respective roles of the Trustees and the Executive Board. Jewish Continuity is a company limited by guarantee and the Trustees are in effect the Board of Directors of the company with the associated powers and responsibilities. This inevitably limits the power and responsibilities of the Executive Board whatever its title.

4.76 It is not surprising that, given this concern, many critics, including some Trustees and Executive Board members, feel that power is too centralised particularly as the same person holds the office of Chairman of the Trustees and Chairman of the Executive Board. In practice, decisions are perceived to be taken by the Chairman and Chief Executive consulting as they feel necessary with a small number of colleagues. More recently a slightly wider group of honorary officers has become more involved. The result of all this is that neither the Trustees nor the Executive Board function as effectively as they might. Moreover, some critics see the style of decision-making as arbitrary rather than systematic. This combination of style and structure is, they argue, inappropriate for a publicly-funded body.

- 4.77 The powers of appointment are also shared. According to the Articles of Association, the Chief Rabbi appoints the Trustees. The members of the Executive Board are appointed in effect by the Chairman while the Task Group members have emerged largely as volunteers managed by the professional staff. One of the explicit objectives in establishing Jewish Continuity was to attract new leadership. This has been successful as reflected in the membership of the Executive Board and the Task Groups and is responsible in part for the vitality of the organisation. It does have a downside, however, in that some respondents attribute some of the mistakes of Jewish Continuity to the inexperience of its leadership. This criticism in turn damages the credibility of the organisation.
- 4.78 This is no easy matter to resolve. In its defence some in Jewish Continuity have argued that it was not intended to be just another educational organisation. Its very establishment was an admission that existing organisations and their leaderships are unable on their own to meet the challenges of a rapidly assimilating Jewry. A new organisation, it is claimed, needed new leadership. The result is that while Jewish Continuity has attracted criticism, opposition and in some cases enmity it has also created some successful programmes, attracted new people to communal leadership and raised the profile of education within the Jewish community. None of this could have been achieved, it is argued, without new and in some cases inexperienced leadership. Mistakes have been made, it will be admitted, but the overall balance sheet is clearly positive.
- 4.79 It is true that an organisation which challenges others as part of its *raison d'être* must expect a response. Moreover, governance and organisation are means to an end, not an end in themselves: when results are successful people will be less critical of the means. Jewish Continuity's leaders and their critics have different perspectives about the way it is run and this is as much an argument about ends as about means. Jewish Continuity's leadership believes that the organisation has been successful and the way it is run has contributed to that success. Its critics are much more doubtful about these successes and believe the way it has made its decisions have contributed to this patchy outcome. What is seen as strong and effective leadership from one perspective is seen as autocratic and erratic leadership from another.
- 4.80 This large disparity between the perceptions of the top leadership of Jewish Continuity and a large body of opinion in the outside community requires explanation. It is not simply a question of self-delusion on the part of the Jewish Continuity leadership. At its heart is a communications problem. Jewish Continuity announced itself with a series of provocative advertisements. These made it noticed but oversold the organisation. Ever since, communications has been confused with public relations so that increasingly its claims of success have been received with greater and greater degrees of scepticism.
- 4.81 It is understandable that an organisation which feels itself criticised wishes to respond positively. However, a situation has been reached where almost every

claim that Jewish Continuity makes is questioned and analysed and seen as part of a political agenda. There is no easy way to reverse this situation. The best opportunity will be for a revamped and re-constituted Jewish Continuity to start again in reflective mood to analyse with its constituency the lessons of its successes and failures.

- 4.82 One thing is clear however. The expressions of dissatisfaction with Jewish Continuity's decision-making processes range across the spectrum of its key stakeholders - funders and educational and communal organisations. Failure to address these criticisms therefore could seriously weaken Jewish Continuity's ability to raise funds and generate support in the future. The objectives of any reform of its governing structures must be to provide greater clarity, transparency and accountability in order to generate greater confidence in the organisation.

Trustees

- 4.83 Jewish Continuity needs to make a much clearer distinction between the role of the Trustees and the role of the Executive Board. If it is to retain its present legal status as a company limited by guarantee there may need to be changes to the articles of association. While these may seem technical issues they do impact on matters of substance. The first tier of a company limited by guarantee is the members of the company. In effect the Trustees should become the members and their number should be much smaller than at present, possibly no more than six. The members (Trustees) should appoint the Board of Governors of Jewish Continuity, in legal terms the Board of Directors. The change of title from Executive Board is to emphasise the greater status, powers and responsibilities of the Board of Governors.
- 4.84 In effect, therefore, there would be a smaller number of Trustees and their essential purpose would be responsibility for the financial probity and solvency of the organisation and to act as a "watchdog" over its behaviour. They should not be involved with educational policy or day to day decision-making and, apart from conducting an annual general meeting, need only meet once or twice more a year. The members should be acknowledged senior and respected figures within the community including a majority who have a record of achievement also in their professional, academic or business careers. At least one should come from outside London. The source of their appointment will vary depending on the decisions made on functions, funding and religious complexion.
- 4.85 A separate category of Patron might be established. A "Patron" supports the aims of the organisation and indicates a willingness to contribute their own particular strengths to its development without being responsible for its policies or activities. Trustees should consider the usefulness of introducing a category of "Patron". Indeed, some of the existing Trustees might prefer the role of Patron.

Board of Governors

- 4.86 The key element in the structure is the Board of Governors and the key figure is its Chairman. To operate effectively its membership should be between 10 and 16. The Chairman should be appointed by the Trustees. The Board should meet regularly and be responsible for determining strategy, policy, broad programmes and budgets. The powers of delegation should be clearly specified. Any Committees, Task Groups or Advisory Groups should have their own powers and responsibilities clearly set out and understand that they are responsible to the Board of Governors.

Membership of Trustees and Board of Governors

- 4.87 A more difficult question is how the members of the various elements of the structure from the Trustees to the Advisory Groups are to be appointed. Models from existing organisations cannot be picked off the shelf, partly because they are not appropriate and partly because they have developed over the many years of existence of those organisations.
- 4.88 Jewish Continuity explicitly sought new leadership and much of its vitality has come from this source. But so have some of the difficulties. It needs to find a better balance between new and experienced leadership. This is no easy matter. Organisations often do not send their most effective members to represent them at other organisations. Even where representatives are effective they can be more loyal to the interests of the organisation that has sent them than to the organisation on whose committee they are serving. This occurs particularly when representation is in an ex-officio capacity, ie the Chairman of one organisation sits as an ex-officio member on another. Jewish Continuity can afford neither of these situations. Its Board of Governor members in particular should be committed to its objectives and interests and be prepared to give of their time generously to fulfil their responsibilities. A useful approach might be to allow no ex-officio membership and to appoint all members of the Board as independents. However, some would be appointed after consultation with the appropriate bodies. The identity of these appropriate bodies would vary depending on the religious complexion of the organisation and are set out in more detail in the next chapter. The composition of the Board should include a variety of proven talent in education, the professions, business and communal leadership to maximise its credibility across the community.
- 4.89 It is for Jewish Continuity to decide whether and in what form it wishes the Task Groups to continue their work in the new structure. In the last six months, there has been greater clarity on their role and they continue to attract new and enthusiastic talent from the community. It is important that this talent is encouraged and used to obtain the maximum benefit for the organisation as well as giving them a sense of fulfilment.

Governance and Religious Complexion

- 4.90 If Jewish Continuity decides to narrow its remit to become an Orthodox only body this is easily accommodated within the structures set out above. If, on the other hand it is to become a cross-community body the challenge is to use those structures to construct a body in which all sections of the community feel able to participate. This needs to recognise Orthodox sensibilities concerning their involvement with providing support to specific Progressive activities and Progressive sensibilities that their needs are recognised and fairly met. The way forward is to differentiate between cross-community policy-making at the Board of Governors and individual allocation decisions to organisations. The latter would be determined by separate committees for the Orthodox and the Progressives with appropriate membership of each committee. There would then be three levels of decision-making: Trustees, Board of Governors and committees. Each of these are now discussed in more detail.

Trustees

- 4.91 How might the initial Trustees of a reconstituted Jewish Continuity which sought to be cross-community be appointed? The objective is to ensure that as well as meeting the criteria set out earlier they are accepted as covering the broad spectrum of the community. Three options are available:
- (a) the present Trustees could appoint their successors;
 - (b) it might be left as a task for the Transition Committee (see end of Chapter 5) which would be empowered by the present Trustees for this purpose;
 - (c) the leaders of the key representative groups involved in the reconstituted Jewish Continuity would be given the power to agree jointly and appoint the new Trustees. These might be the President of the JIA (if the JIA is to be the funder), the President of the Board of Deputies and the present Chairman of the Trustees.
- 4.92 It is for the existing Trustees to determine how they wish to proceed. However, whichever option is chosen, this would determine the initial appointment of new Trustees. As is common in charitable organisations the Trustees would then be responsible for future changes in their membership consistent with the criteria.

Board of Governors

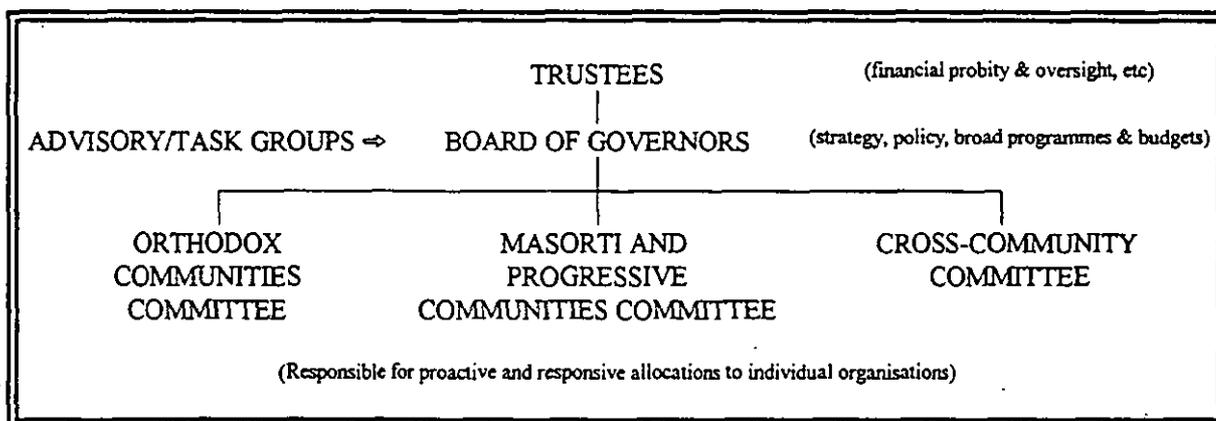
- 4.93 These would be appointed by the Trustees after wide consultation including with the different synagogal groupings. Members should be lay people from across the religious and educational spectrum. The Board's function as set out earlier is to have overall responsibility for determining strategy, policy, broad programmes and budgets.

Committees

- 4.94 This is the key element of the structure within a cross-community Jewish Continuity. Three separate committees would be established dealing respectively with Orthodox communities, Masorti and Progressive communities and cross-community organisations. The Board of Governors would allocate funds to the three committees on an annual basis. The overall share between the two religious committees and the cross-community committee would be determined by the Board based on a judgement of the balance of activity. If Jewish Continuity's existing allocations were replicated, more than half the funds would go to the cross-community committee. The share between the Orthodox and Progressives communities would be on an agreed basis (for example, membership returns to the Board of Deputies or as reflected in the recent Institute for Jewish Policy Studies Research Survey) and would be fixed for three to five years to prevent annual arguments. It would be the committees which would decide on the allocation to individual groups and organisations within their responsibility consistent with the broad programmes determined by the Board of Governors.
- 4.95 A more complex variation on this method of allocating funds would be to allow for the fact that some donors might insist that their funds go to only one religious group or do not go to another religious group. Their wishes could be respected with their tied donations contributing to the agreed "denominational" share. This share would only be exceeded if the "tied" donations in total exceeded the 'denominational' share. These are matters of detail which can be negotiated as part of the process of bringing the next phase of Jewish Continuity into operation.
- 4.96 Whilst the members of the Board and the cross-community committee would come from across the community, the membership of the two religious community committees would consist only of members acceptable to those communities. Each committee would be chaired by a member of the Board of Governors and include amongst its members other appropriate members of the Board. This is to ensure effective consultation, liaison and communication between the Board and the committees. This is set out in more detail in paragraphs 5.13 - 5.15.
- 4.97 It is important to outline the different responsibilities of the Board of Governors and the Committees. The Board would be responsible for finance and budgets monitoring the supply of funds and their allocation to broad programme areas. It would determine the overall strategy for the organisation following the processes of consultation set out earlier in the chapter. It might for example agree to follow the four priorities already determined - Personnel, Israel Experience, Outreach and Community Development - and allocate each year provisional overall funds for each of these areas. The Board would also determine the total funds available for the three committees with the split between the two religious committees following the agreed formula.

4.98 Each committee would know its annual budget and would have to work within the broad programmes and priorities set by the Board. However, the committees should be given a great deal of flexibility to allocate funds within these programmes to their different constituencies both pro-actively and in response to proposals and bids. A measure of consistency of approach and the use of common criteria would be provided by the involvement of the professional staff of Jewish Continuity, and the use of Advisory or Task Groups. The Board, while not getting involved with the individual decisions of committees, would review their work on a regular basis. The overlapping membership should ensure appropriate co-ordination.

4.99 In diagrammatic form, the organisation would look as follows.



4.100 There are other details which need to be explored some of which will only evolve as the new structure comes into operation. For example, committees might be encouraged to put their own ideas for new programmes up to the Board for consideration. At this stage, it is the broad structure which needs to be considered. The proposals set out above are aimed at:

- enabling Jewish Continuity to become genuinely cross-community;
- preserving Jewish Continuity's integrity as a single organisation capable of developing programmes across the spectrum;
- enabling all sections of the community to participate at the strategic and policy level without being involved in detailed allocations to specific communities;
- enabling each religious grouping to have its own committee of members sympathetic to and representative of its ideology to make the detailed decisions for their group.

Summary

4.101 The existing decision-making structure of Jewish Continuity is over-elaborate and confusing and leads to too much power being vested in the Chairman.

Some critics see the style of decision-making in the organisation as a whole to be arbitrary rather than systematic. On the other hand some see the new leadership which Jewish Continuity has attracted as a vital element in the progress it has made. However, the expressions of dissatisfaction with its decision-making and communications processes range across funders, educational bodies and communal organisations. Jewish Continuity must address these concerns if it wishes to raise funds and generate support in the future.

- 4.102 Its decision-making structures must offer greater transparency and accountability through a clearer distinction between the role of the Trustees and a new Board of Governors which would replace the Executive Board. A small number of Trustees should be responsible for financial probity and oversight and the Board of Governors for strategy, policy, programmes and budgets. If it is to be an organisation working across the community the Board of Governors should have three separate committees dealing respectively with individual allocations to organisations within the Orthodox and Masorti and Progressive Communities with the third committee dealing with cross-community organisations and projects. The two committees dealing with the religious communities would only have members acceptable to those communities.

CHAPTER 5

THE WAY FORWARD

- 5.1 Jewish Continuity has many achievements to its credit. After little more than two years' existence it is a recognised part of British Jewry. It has raised more than £3 million. It has established new arrangements where previously there were gaps particularly through RESQUJE, the quality education unit at the University of London Institute of Education, JAMS, and the Youth Development Unit. It has developed support for Israel experience programmes for young people and introduced a successful Hebrew Reading Crash Course for adults. Through the Allocations Board it has supported the work of more than 70 organisations including the Union of Jewish Students, Chaplaincy, Sinclair House, B'nai Brith, Board of Deputies, the United Synagogue, Aish Hatorah, Lubavitch, Reform Synagogues, Masorti, the Union of Liberal and Progressive Synagogues, Leo Baeck College, Project Seed, various schools across the community and community developments in the provinces. And at the same time it has attracted a cadre of new and younger people into communal leadership and service.
- 5.2 It has also attracted a significant level of criticism. Some is inevitable arising either from disappointed applicants or from those discomfited by the challenges. Some other criticisms relate to the functions and are part of a legitimate debate as to the focus of its activities. Here Jewish Continuity would improved its service to the community if it:
- added a strategic role to its functions;
 - brought its pro-active and re-active programmes together by disbanding the Allocations Board at the same time absorbing the lessons of its good practice;
 - established an innovations fund which would be explicitly experimental to support imaginative ideas, people and organisations;
 - only itself delivered or developed a service as a nursery or pilot activity ensuring it was transferred to an existing organisation or developed into an independent activity as soon as possible;
 - introduced a greater measure of subtlety, diplomacy and occasionally humility in the manner by which it challenged existing organisations.
- 5.3 The most widespread and serious criticisms however relate to the perceived ambiguity of Jewish Continuity's religious complexion and the manner of its policy-making and decision-taking. If these are not addressed quickly, directly and successfully the very existence of the organisation is at risk because they impact directly on its ability to raise funds and its capacity to generate support for its work. Both the JIA and most of the original major funders of Jewish

Continuity are unlikely to provide support for an organisation which does not offer clarity, transparency and accountability in these two key areas.

- 5.4 The report and analysis of the views of respondents to the Review given in the previous two chapters have identified many suggestion for change. It is now appropriate to recommend those that seem the most viable.

THE OPTIONS

- 5.5 In terms of function, Jewish Continuity has three viable options available.

(a) An outreach organisation - this would be a more limited function than at present. It could interpret outreach in its wider sense, including non-religious organisations such as the Spiro Institute and others concerned with wider issues of Jewish identity, or in the narrower sense of encouraging people to become more observant. In the wider role it might be cross-community but in the narrower role it would be an Orthodox-only body. In the narrower role it would probably best be set up by the Orthodox communities outside Jewish Continuity. However, in the wider role, it would be difficult to prevent it extending from an outreach organisation into a wider developmental role and it would effectively become the second option - a development agency.

(b) A development agency - this is close to its existing functions although it is suggested that the work of the Allocations Board should be integrated with the main organisation. It should also be more focused and essentially work as a foundation - only becoming a direct deliverer of services in emergency cases and even then restricting itself to pilot projects. In this role it could in principle be an Orthodox-only body but in that case the non-Orthodox would almost certainly set up their own body. This would cause duplication and exacerbate communal tensions. A cross-community organisation is more attractive but would require the organisational structure set out in the previous chapter.

(c) A strategic planning and development agency - this would extend its function to fill a gap which the JEDT report identified. It could only operate as a cross-community body with fundamental change in its organisation and style of working. It would still carry out a developmental role including incorporating the work of the Allocations Board but possibly within narrower limits than at present. Research, publications and strategic debate would be more prominent than at present.

- 5.6 In terms of funding, Jewish Continuity has the option of either collecting its own funds or working in partnership with the JIA. The pros and cons of each option have been fully discussed in Chapter 4. The JIA could only participate in a cross-community Jewish Continuity. An organisation which restricted itself to the Orthodox community only would have to raise its own funds either inside Jewish Continuity or outside.

- 5.7 A JIA-funded organisation offers both greater opportunity and challenge. A closer symbiotic relationship between Jewish Continuity and the JIA would benefit both organisations and will require the lessons of their difficult relationship over the past eighteen months to be learned.
- 5.8 Whatever the options chosen on function or funding Jewish Continuity needs to reform its governance to clarify the distinction between the Trustees and the Board of Governors and offer far greater transparency and accountability in its structures and communication. To create a cross-community organisation in which all sections of the community can participate it needs to separate the overall policy-making and budgeting from specific decision to individual organisations. The structure set out in Chapter 4 should enable this to be achieved.
- 5.9 These three options for change in Jewish Continuity are set out as follow to aid comparison.

OPTION 1 - OUTREACH

Function	Explicit religious outreach organisation working with existing organisations and encouraging new ones to be established.
Religious Complexion	<p>Orthodox. A cross-community organisation would be little different from Option 2.</p> <p>Chief Rabbi could remain as active spiritual head if he so wished.</p>
Funding	<p>Unlikely to be funded by JIA unless separate Progressive organisation was established in which case JIA might fund both, - but unlikely.</p> <p>Will need to raise its own funds and is probably best established as a separate organisation from Jewish Continuity.</p>
Governance	Should follow principles set out in Governance section of small group of Trustees ensuring financial solvency and probity with an effective Board of Governors making decisions.
Implications	<p>Would have to justify the added value criterion, ie What would it achieve that existing outreach organisations were not already achieving? Existing outreach organisations might see it as competitive both in fund-raising and programmes.</p> <p>Would involve significant shedding of Jewish Continuity's present activities most of which are not religiously based and which go to cross-community groups.</p> <p>Progressives might establish own organisation creating competition for funds and for the allegiance of cross-community groups many of whom would probably go to the organisation which offered the best funding support.</p> <p>JIA might wish to consider establishing with others a community-wide body which would take over appropriate areas of Jewish Continuity's existing activities and offer a strategic and co-ordinating function.</p>

OPTION 2 - DEVELOPMENT AGENCY

Function	<p>Close to existing functions of Jewish Continuity but perhaps more focused and integrating the work of the Allocations Board. Therefore much broader than religious outreach. Jewish Continuity would set the agenda focused on development and work with and through other organisations to deliver the agenda. In terms of the Mandel categories it would act largely as a foundation but would occasionally act as a nursery to nurture new development. It would establish an innovations fund to fund separately experimental projects.</p>
Religious Complexion	<p>Would have to be cross community. Orthodox-only body would face many of the implications set out in Option 1, particularly the establishment of a separate Progressive organisation, competition for funds and for working with cross-community groups.</p> <p>Chief Rabbi would not have active spiritual leadership role but could have a mentoring or consultancy role. Alternatively the Chief Rabbi could be directly involved with the Orthodox communities committee.</p>
Funding	<p>More focused functions and operations, cross community coverage and appropriate and effective decision-making structures will encourage positive JIA support. However, option is available for Jewish Continuity to raise its own funds.</p>
Governance	<p>Should follow the principles set out in Chapter 4. Would need to be carefully constructed to allow all sections of the Community not to feel compromised by its cross-community approach. Details are provided in a separate annex at the end of this Report</p>
Implications	<p>Would still not provide overarching strategic and co-ordinating function.</p> <p>Would still be involved from time to time in controversial decisions.</p>

Would require a more measured and diplomatic approach to its relationship with existing organisation

Might require changes in leadership and style to reflect the new decision-making structures. In effect a Jewish Continuity Mark 2 would be established.

OPTION 3 - STRATEGIC PLANNING AND DEVELOPMENT AGENCY

Function	Strategic planning and co-ordinating body bringing together existing key organisations and undertaking functions and tasks beyond the capacity of existing organisations acting individually. Would retain key development agency functions as in Option 2 including integrating the work of the Allocations Board and the establishment of an innovations fund. Its ability to influence new development and where necessary rationalisation would come not just through the power of its cheque book but through the credibility of its research, publications, leadership and staff.
Religious Complexion	Would have to be cross-community. Chief Rabbi would not have active spiritual leadership role but could have a mentoring or consultative role. Alternatively Chief Rabbi could be directly involved with the Orthodox communities committee.
Funding	Strategic and co-ordinating function, more focused development agency operation, cross-community coverage and appropriate and effective decision-making structures will encourage enthusiastic JIA support and participation. However, option is available for Jewish Continuity to raise its own funds.
Governance	Should follow the principles set out in Chapter 4. Would need careful construction to allow all sections of the community not to feel compromised by its cross-community approach. Details are provided in a separate annex at the end of the Report.
Implications	Would require most substantial change from existing functions and governance of Continuity. Wider functions and new decision-making structures would require changes in the leadership and style of the organisation. In effect, a new Jewish Continuity would be established.

THE PROCESS OF TRANSITION

- 5.10 It is important that the Trustees of Jewish Continuity make early decisions about its future. The inevitable uncertainty which has been occasioned by this Review and which indeed preceded it must be ended as soon as possible. It is seriously damaging the organisation's ability to raise funds and carry out its activities as well as its relationships with other educational bodies. The interests of the professional staff must also be an important consideration in seeking early decisions on the future of the organisation and their role within it.
- 5.11 An appropriate target date for change is June 1996, when the period of office of the first Trustees expires. It is suggested that the Trustees take an initial view on the preferred option at their meeting in March 1996. They may wish however to hear the views of the wider community in which case the Report (as soon as it is available immediately after their March meeting) should be circulated to interested parties with responses within six weeks - no later than the end of April.
- 5.12 Simultaneously, with the circulation of the Report, the Trustees should establish a Transition Committee with the remit of dealing with the details of translating the organisation from its current to its new function, role, method of fund-raising, religious complexion and governance arrangements. The target date for the establishment of the new Jewish Continuity should be 1 July 1996.

ANNEX

DETAILED STRUCTURE OF CROSS-COMMUNITY JEWISH CONTINUITY AS SET OUT IN OPTIONS 2 AND 3

Trustees

- 5.13 It is suggested that there are no more than six Trustees. The initial Trustees could be chosen by one of three processes; by the existing Trustees; by the Transition Committee; or by agreement by the President of the JIA, President of the Board of Deputies and the current Chairman of the Trustees. Whichever process was adopted would also appoint the Chairman of the Trustees. After the first two years a third of the Trustees should resign each year but be eligible for re-appointment by their fellow Trustees. The Chairmanship should also be subject to the same two year appointment process.

Board of Governors

- 5.14 The Board should consist of between ten and sixteen members appointed by the Trustees after consultation with key religious, education and youth organisations. A significant number should be existing members of the Executive Board. While all members should be appointed in their individual capacities no more than half should be closely associated with different religious groups and none should hold senior office in these groups while being a member of the Board. At least three should come from outside London. After two years a third of the Board of Governors should resign each year but be eligible for re-appointment. The Chairman should be appointed by the Trustees on a two yearly appointment cycle but be eligible for re-appointment.

Committees

- 5.15 These will be the Orthodox, Masorti and Progressive and cross-community committees. They should each have around twelve members appointed by the Board of Governors after consultation with the respective communities. The membership of the cross-community committee should be determined after consultation with education and youth organisations and provincial communities. The membership of the Orthodox, Masorti and Progressive community committees should consist entirely of people associated with those communities. Board of Governor members should sit as appropriate on one of the three committees. This inter-locking membership will help the co-ordination of the work of the committees and the Board of Governors. Membership should be rotated as for the Board and the Trustees.

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APPENDIX 1

*JEWISH CONTINUITY
MEMBERSHIP OF THE BOARD OF TRUSTEES*

The Chief Rabbi, Dr Jonathan Sacks (President)

Dr Michael Sinclair (Chair)

Victor Blank

Sir Trevor Chinn CVO

Stanley S Cohen

Charles Corman

Dr Ruth Deech

Ruth Deutsch

Robert Dorfman

Sir Martin Gilbert CBE

Michael Goldmeier

Dr Nasser D Khalili

Michael Levy

Andrew Loftus

Clive M Marks

Geoffrey Ognall

Michael Phillips

Dame Shirley Porter

Stephen Rubin

Sir Harry Solomon

Cyril Stein

The Rt Hon The Lord Woolf

The Rt Hon The Lord Young of Graffham

APPENDIX 2

*JEWISH CONTINUITY
MEMBERSHIP OF THE EXECUTIVE BOARD*

Dr Michael Sinclair (Chair)

Sherry Begner

Michael Bradfield

Andrew Brecher

Charles Corman

Allan Fisher

Gillian Gold

Michael Goldstein

Perry Goodman

Barbara Green

Anna Josse

Jonathan Kestenbaum

Brian Kerner

Daniel Levy

Andrew Loftus (Vice-Chair)

Clive Marks

Benjamin Perl

Michael Rose

Edwin Shuker

Sir Harry Solomon

Howard Stanton (Honorary Treasurer)

Dr Richard Stone

Natan Tiefenbrun

Frances Turner

Dr Anthony Warrens

APPENDIX 3

***PRESS RELEASE - EMBARGOED UNTIL 27 MAY 1994
DATED 25 MAY 1994
THE ALLOCATIONS BOARD***

The Trustees of Jewish Continuity have invited Professor Leslie Wagner to establish a new independent Allocations Board to apportion the twice-yearly allocation of grants to bidders. The Board will be made up of individuals in the community whose capacity to make objective decisions will secure the confidence of the whole community that their ideas and proposals are being fairly considered. Professor Wagner is a former Vice-President of the United Synagogue and currently Vice-Chancellor of Leeds Metropolitan University.

His deputy will be Sir Peter Millett, a Lord Justice of Appeal and President of the West London Synagogue. Other members of the Board will include Rosalind Preston who is currently a Vice-President of the Board of Deputies and has led the Chief Rabbi's survey into the role of women in the community, Judge Henry Lachs of Liverpool, who is a circuit judge as well as a trustee of Liverpool's King David Foundation and a Vice-President of the Zionist Federation Educational Trust, and Laurence Begner, a solicitor and a founder of the independent Ner Yisroel Synagogue in Hendon. The remaining members have yet to be announced.

After six months of full operation and the first round of full allocation behind it, Jewish Continuity instituted widespread consultations to consider ways in which the process can be improved and refined.

In the first round, and in order to get off to a quick start, Jewish Continuity acted as both judge and jury in relation to the bids received, assessing their prospects to deliver that elusive quality - "increased prospects of Jewish continuity".

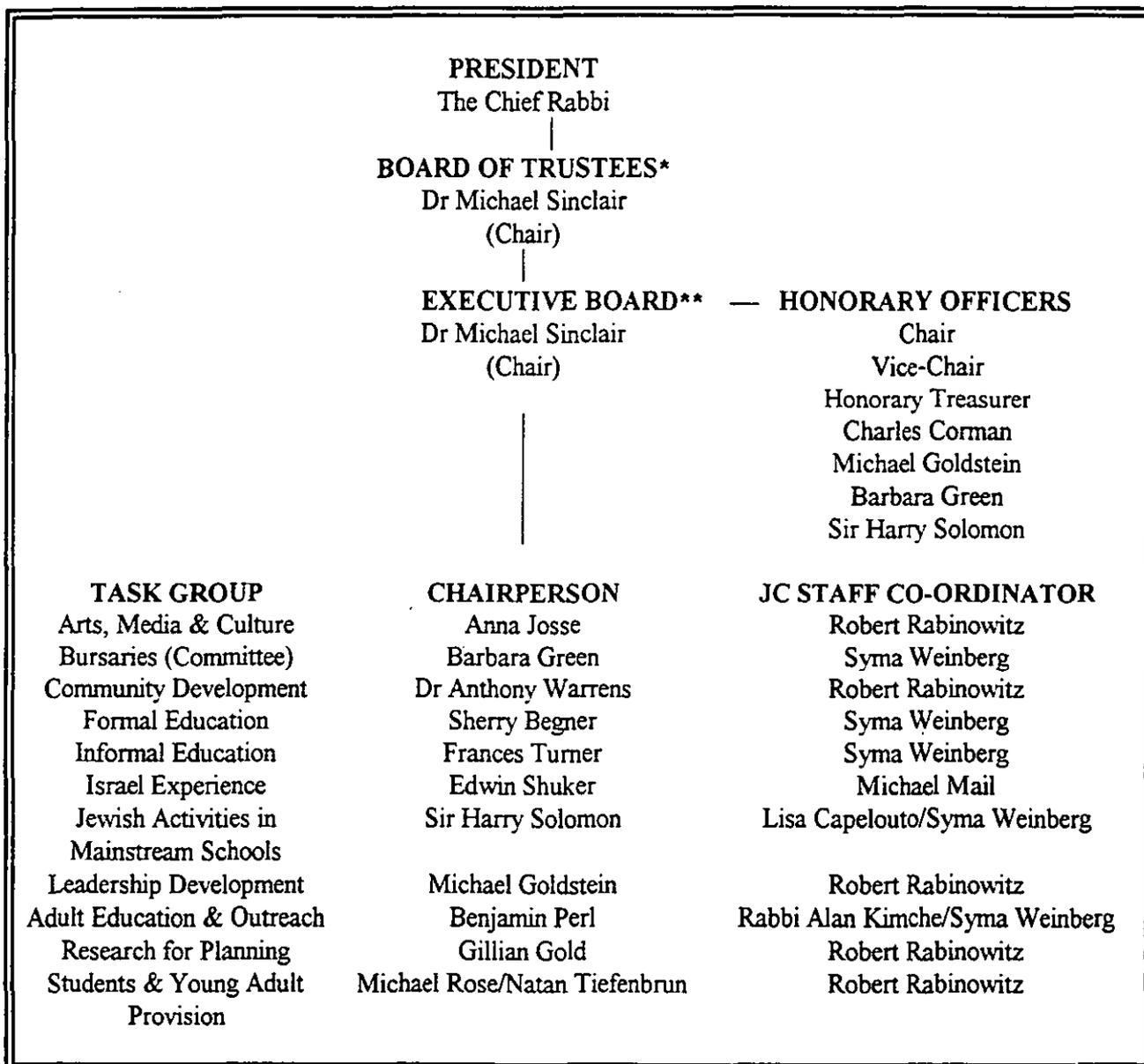
Although a major facet of Jewish Continuity's work in time to come will be to intervene in the community to set up its own major opportunities for new types of encounter and engagement with the Jewish heritage, attention has focused at first on the distribution of funds according to bids received from agencies, organisations and individuals across the community.

Jewish Continuity now intends for the next round of decisions, to be announced at Sukkot, to hand over the relevant funds and decision-making to this entirely independent Allocations Board. Its remit and criteria will be consistent with the mission of "increasing the prospects of Jewish continuity".

- ENDS -

APPENDIX 4

**JEWISH CONTINUITY
ORGANISATIONAL STRUCTURE**



* For membership of Board of Trustees, see Appendix 1

** For membership of Executive Board, see Appendix 2

APPENDIX 4

JEWISH CONTINUITY SENIOR STAFF AND RESPONSIBILITIES

Clive Lawton	Chief Executive
Michael Mail	Chief Operating Officer
Lisa Capelouto	JAMS Programme Co-ordinator
Rabbi Alan Kimche	Adult Education and Outreach Co-ordinator (until March 1996)
Robert Rabinowitz	Programmes Co-ordinator
Syma Weinberg	Programmes Co-ordinator

APPENDIX 4

JEWISH CONTINUITY TASK GROUPS

ARTS AND CULTURE TASK GROUP

Anna Josse (Chair)
Michael Brodtman
Brian Davis
Miriam Don
Laura Granditer
Richard Leigh
Harriet Loewe
Carolyn Taylor
Laura Traill
Rebecca Wolman

FORMAL EDUCATION TASK GROUP

Sherry Begner (Chair)
Linda Bayfield
Ann Benjamin
Howard Calvert
Alison Goodman
Ruth Green
Frances Israel
Alan Wilkinson

JAMS TASK GROUP

Sir Harry Solomon (Chair)
Charles Corman
Cherry Cornell
Janine Ellerman
Jon Epstein
Linda Falter
Vicki Fox
Sir Martin Gilbert
Naomi Greenwood
Alan Jacobs
Geoffrey Jason
Maurice Lazarus
John Lisbon
Gary Phillips
Nina Schaffer
Elizabeth Segal
Howard Stanton

COMMUNITY DEVELOPMENT TASK GROUP

Dr Anthony Warrens (Chair)
Susan Feld
Andrew Goodman
Perry Goodman
Clement Halfon
Professor Derek Pugh
Lorraine Spector
Henry Weinberg

ISRAEL EXPERIENCE TASK GROUP

Edwin Shuker (Chair)
Cyril Bartik
Estelle Berest
Nick Gendler
Ian Gerecht
Henry Israel
Johnny Kanter
Claire Mandel
Victoria Mattison
David Pleiner
Saad Shoheit
Stuart Traill
Debra Weinberg
Raffi Zarum

OUTREACH TASK GROUP

Benjamin Perl (Chair)
Sally Charin
Mark Dembovsky
Paul Ellerman
Kenneth Elman
Jacqueline Gray
Andrew Harris
Alan Lee
Richard Loftus
Sarah Manning
Jeff Rosen
Michael Spector
Yael White

RESEARCH TASK GROUP

Gillian Gold (Chair)
Michael Bradfield
Sarah Bronzite
David Katz
Jeanne Katz
Paul Silver-Myer
Andrew Waxman

**STUDENTS & YOUNG
ADULTS TASK GROUP**

Michael Rose } Joint
Natan Tiefenbrun } Chairs
Susie Bloom
Ashley Boroda
Nicky Burchell
Adrian Cohen
Mark Gold
Laurel Herman
Lynndy Levin
Tracey Pollock
David Sheinman
Talya Singer
Gideon Smith
Jonathan Stewart
Daniel Toledano

**LEADERSHIP DEVELOPMENT
TASK GROUP**

Michael Goldstein (Chair)
Jeremy Calman
Anna Charin
Julie Class
Andrew Gilbert
Denise Lester
Jerome Rebak
Miriam Shire
Charles Spungin
Robert Sumroy

BURSARIES COMMITTEE

Barbara Green (Chair)
Gill Benning
Daniel Knobil
Jonathan Waxman

APPENDIX 5

***PRESS RELEASE - EMBARGOED UNTIL 15 JULY 1994
DATED 8 JULY 1994***

In an unprecedented move of co-operation between Jewish charities in Britain, Jewish Continuity and the Joint Israel Appeal today announced that they would be entering into a partnership in which the JIA will run the fund-raising campaign for Israel and Jewish Continuity. In a joint statement, Jewish Continuity Chairman, Dr Michael Sinclair, and JIA President, Sir Trevor Chinn, declared.

“The issues of Israel and Jewish Continuity are inextricably entwined: the Diaspora needs a strong Israel, and Israel needs a vibrant Diaspora. This move confirms that link, removes the duplication of separate fund-raising efforts and further enhances both organisations.”

The JIA Campaign for Israel and Jewish Continuity will be a two-line campaign, allowing donors to apportion their contribution. This will free Jewish Continuity to concentrate on its vital role of education and outreach whilst it will benefit from the unparalleled fund-raising skills of the Joint Israel Appeal.

This joint campaign will ensure that Jewish Continuity has the funds to implement its planned programmes, with a guarantee against specific donations of £3 million in 1995, £4 million in 1996 and £5 million in 1997 whilst, at the same time, the JIA will continue with its life-saving activities in Israel.

- ENDS -

APPENDIX 6

JEWISH CONTINUITY

STRATEGIC DIRECTION

5 YEAR GOALS

AND

1995 PROGRAMME

22 December 1994

Jewish Continuity was established in September 1993, through the inspiration of the Chief Rabbi, Dr Jonathan Sacks, as a free standing organisation, with its own trustees, executive, staff and offices. It has been fully operational since January 1994.

THE ROLE OF THIS DOCUMENT

This paper tries to be precise about our planned programme and strategic direction in order to give ourselves a useful skeleton on which to flesh out our activities, not a straitjacket from which we cannot escape. For example, not having met a target by the end of the year is not proof of failure unless we cannot explain why we have not done so.

It is designed for the activist in our own organisation as well as leaders and activists of other organisations that have an interest in our work. It explains what we are about and the direction we think we should take. But its form of production stresses that it is a working document. A more general document may well be produced in future which is more attractively designed for the general public.

We hope that this document will facilitate an informed and focused discussion with anyone concerned about our direction for 1996 and beyond. We expect that discussion to be strong in our task groups and other fora over the coming year. We want feedback on the programme as described below, so that we can review the validity of the longer term goals that it postulates. By this process, we will test and refine our understanding of the issues and the best ways forward on them.

We know that the 1995 programme does not contain every good idea that might have been pursued. However, the debate is not closed for subsequent years and we have tried to take a consensual and informed decision as to the best first steps.

INTRODUCTION

Jewish Continuity is the greatest collective effort ever undertaken in British Jewry to transform our community, making Jewish life more stimulating, intensive and challenging for young Jews, so that they and we will have a Jewish future.

This paper presents Jewish Continuity's mission, key areas of intervention, proposed 5 year goals and our 1995 programme as currently developed.

MISSION

The mission of Jewish Continuity is to secure the future of British Jewry by creating a vibrant community of proud, knowledgeable and committed Jews.

KEY AREAS OF INTERVENTION

Recognising that Jewish Continuity cannot and should not do everything, we have identified the following four key areas of intervention based on our mission which will inform and shape our activities:-

1. Targeting Key Personnel

Critical to Continuity's success will be its work in improving the numbers and quality of professional educators in both the formal and informal arenas. They are the principal agents of Jewish continuity. It is also vital that the community's lay leadership recognise and understand the community's continuity issues and therefore lay leadership development must also be a significant aspect of our approach.

2. Building Community

The sense of belonging which community offers is a powerful dimension of Jewish life and we need to examine and develop the key institutions that give communal life meaning and resonance. The youth service provides the first situation in which most Jews make *voluntary* contact with the Jewish community. It requires our particular attention.

3. Providing 'Gateways' to Jewish Life

There are certain times in a Jew's life when s/he will seek out the community e.g. life cycle events, and these provide opportunities to expand a one off exposure to a more significant Jewish encounter. Outreach work endeavours to create 'gateways' as a first step towards greater Jewish commitment. Jewish cultural activities can also, given the right circumstances, be a 'gateway' to further Jewish engagement.

4. Developing the 'Israel Experience'

Jewish Continuity recognises the centrality of Israel in Jewish life. Israel is a unique and exciting context for Jewish continuity activities and the "Israel Experience" is generally acknowledged to be one of the most potent ways of enhancing Jewish identification amongst young people.

OUR TARGET GROUP

Focusing our work

Jewish identification evolves throughout life. However, there are life stages in which critical Jewish choices are made and, in each of the areas above, particularly in outreach and personal development, Jewish Continuity will focus on the following:-

The 13 - 35 age group

- Teenagers
- Students
- Young adults
- Families with young children

- a) **teenagers** - a key stage in identity formation yet a period during which, for most teenagers, Jewish education comes to an end
- b) **students** - a stage at which many Jews leave the home environment and are exposed to the great competition of ideas and allegiances which college life represents
- c) **young adults/singles** - an increasing number of Jewish young adults are marrying later or finding themselves single again. This age group is involved in the serious concerns of establishing careers, homes, new friendships and seeking marriage partners yet the community has largely failed to provide suitable contexts for their Jewish involvement
- d) **families with young children** - a time when critical decisions are made about the degree of communal involvement including the level of children's Jewish education, which establishes the family's approach thereafter.

Women - there has been much research on the particular needs of Jewish women and the neglect of the issues that concern them. The report 'Women in the Community' highlighted the needs of single women, and the need for better adult education and family education. Jewish Continuity is addressing each of these matters.

THE ROLE OF OUR ORGANISATION

- To work in collaboration with existing organisations and communal frameworks
- To develop relationships between existing organisations and between new initiatives
- To provide a consultancy and advice service to those considering pursuing work in the field of Jewish continuity
- To provide resources and advice to the *Jewish Community Allocations Board* to enable it to support programmes it judges will enhance the prospects of Jewish continuity
- To establish initiatives in fields that other pre-existing organisations cannot or have not pursued (perhaps because of issues of scale, scope, resources or risk) that might enhance the prospects of Jewish continuity
- To involve the maximum number of lay people possible in working for and espousing the cause of Jewish continuity

OUR COMMITMENTS

We make the following commitments:-

Although we recognise that we are bound to make mistakes and that exploring and testing new ground requires us sometimes to take risks, we will always strive

- to be fully accountable, in keeping with our role as a development agency, not a representative body
- to operate fairly in respect to the whole country
- to be inclusive of all Jews
- to ensure that money spent by Jewish Continuity is spent strategically across the whole community and thus more wisely than if individuals or individual communities had just made their own choices
- to be prepared to explain anything we do to anyone who asks.

A CONTINUALLY DEVELOPING STRATEGY

Common to all Jewish Continuity's activities is the need to continue to develop our strategy informed by a clear understanding of the community's needs and priorities.

Research will be at the core of Jewish Continuity's work, shaping the agenda of activities.

A consultation process will also be established through which Jewish Continuity maintains links with existing communal agencies and leading experts in the field.

1995 PROGRAMME

TARGETS AND 5 YEAR GOALS

Jewish Continuity has translated the key areas of intervention described above - our strategic objectives - into a programme of activities with targets for 1995. This programme will build on the achievements of 1994, and work towards the 5 year goals that we have initially set ourselves. This programme will involve the organisation in the following:-

1. Educator and Education Service Development

Programme

- a) expanding and improving the provision of training opportunities
- b) providing bursaries to students pursuing Jewish education studies
- c) supporting curriculum development
- d) supporting strategic educational research
- e) devising a system for the recruitment and tracking of educators
- f) supporting systems of "quality control"

1994

Achievements

- a) established the Unit for Research into Quality in Jewish Education (RESQUJE) at the Institute of Education, London University
- b) established working relationships with and hosted several visits from experts in the field of Jewish Education from the Hebrew University and Bar Ilan University
- c) started intensive teacher and/or curriculum development at Sinai Primary School, Hasmonean High School, King Solomon High School
- d) provided bursaries to support 5 key educators
- e) recruited 7 tutor trainers now undergoing training
- f) identified four strategic needs of the whole youth service
- g) provoked the creation of a delegated representative group to speak for the youth service

1995 Targets

(Formal)

- a) in-service training for 35 Jewish Studies teachers from 5 day schools
- b) bursaries for 10 students pursuing studies in Jewish education
- c) curriculum development support in 4 Jewish day schools
- d) post-graduate level educational research involving 15 students
- e) consultation with relevant experts to devise a strategy for recruitment and tracking of educators to be launched by the end of the year
- f) teachers engaged in staff development supervised by 7 Tutor-Trainers.

(Informal)

Jewish Continuity is currently consulting with the youth service regarding the establishment of a new National Jewish Youth Agency. It is hoped that this will be fully staffed and operational by the end of the year to provide a range of services currently either not available to, or inadequate for, the youth service and informal educators. If the Agency is not operational, Jewish Continuity will work with the existing organisations - principally the Youth and Hechalutz Dept., AJY, JPMP and JCYA (JIA).

5 Year Goals

- a) establish and fund the Unit for Research into Quality in Jewish Education at the Institute of Education, London University
- b) recruit and train 200 teachers in 25 Jewish day schools nationwide, through a creative partnership with Israeli institutions
- c) develop relevant curricula with schools and support their more effective delivery
- d) establish the Jewish Youth Agency, supporting the Zionist youth movements, youth organisations and clubs
- e) create the first ever nationally recognised qualification in Jewish youth and community work and the career structure to go with it
- f) improve the quality and accessibility of Jewish resources to the youth service

This programme area also relates to Jewish Activities in Mainstream Schools (see 5 below) and Outreach Development (see 7 below).

2. Lay Leadership Development

- Programme**
- a) providing training/personal growth opportunities
 - b) assisting in the recruitment and tracking of volunteers
- 1994 Achievements**
- a) recruited and supported 100 lay activists in the cause of Jewish Continuity
 - b) supported the first ever community wide training day for lay leaders
- 1995 Targets**
- a) training/personal growth opportunities provided for 250 lay leaders.
 - b) a strategy to be produced, through consultation with relevant experts, for recruitment and tracking of potential lay leaders to be launched by the end of the year.
- 5 Year Goals**
- develop and fund quality training, utilising the best resources and trainers in Britain and Israel, for 1,000 lay workers in the community, to ensure that we get the best out of their enthusiasm and develop them as the future leaders of the community

This programme area also relates to Community Development (see 3 below), Israel Experience Development (see 4 below) and Development of Communal Dialogue (see 9 below).

3. Community Development

- Programme**
- a) creating processes in local communities to support and reinforce Jewish Continuity's activities
 - b) developing a range of community-based continuity programmes
 - c) improving access to information on communal programmes and resources
- 1994 Achievements**
- a) initiated and/or supported community planning discussions in the Bristol area, the South London area, the South Manchester area, Leeds, Liverpool, Glasgow and Brighton
 - b) developed the job description for, and enabled the employment of, a Merseyside community worker, a North Manchester street worker, a Central England outreach worker, a Pinner community worker, a Redbridge community worker, a South London community worker, a South Manchester community worker and a Dublin community worker
 - c) completed a feasibility study on the establishment of a community services database
- 1995 Targets**
- a) the creation of 3 local Jewish Continuity panels in designated regions
 - b) the creation of 3 Jewish Continuity Community Development "cells" in designated regions, in collaboration with the relevant local community, staffed by youth and community workers
 - c) establishing, in collaboration with other partners, a full community services database
- 5 Year Goals**
- a) establish 20 Jewish Continuity panels nationwide, through which local communities will plan for their own continuity and contribute to the further development of Jewish Continuity's strategy
 - b) recruit 24 new youth and community workers and deploy them nationwide to work with existing shlichim and other communal workers to support their work and disseminate Jewish Continuity programmes
 - c) develop a database which allows any Jew access to any Jewish activity or organisation's programme and enables the community to plan more effectively for its own continuity

This programme area also relates to Lay Leadership Development (see 2 above), Student and Young Adult Provision (see 6 below), Research for Planning (see 8 below) and Development of Communal Dialogue (see 9 below).

4. 'Israel Experience' Development

- Programme**
- a) promoting greater programming co-ordination
 - b) improving the overall numbers taking part in schemes particularly unaffiliated youth, students and young adults
 - c) providing for the follow-up and tracking of programme participants
 - d) monitoring the quality of programmes
 - e) examining incentive savings plans

- 1994 Achievements**
- a) funded a programme to capitalise on the skills and enthusiasm of returnees from 1994 summer schemes
 - b) organised a training programme in Jerusalem for the teachers of Sinai School
 - c) agreed a major injection into the development and extension of availability of programmes in Israel for youth and student groups, in collaboration with the Joint Authority and the JCYA

- 1995 Targets**
- a) consultation with the Joint Authority and the JCYA regarding the development of an overall strategy for Israel Experience schemes
 - b) participation of 200 additional students and 200 additional young adults in programmes. The additional numbers of youth will be determined in consultation with the Youth and Hechalutz Department.
 - c) consultation with the Joint Authority regarding the establishment of a system for the follow-up and tracking of participants and the monitoring of programmes to be operational by the end of the year
 - d) consultation with the Joint Authority regarding the creation of savings plans

- 5 Year Goals**
- a) double the number of 15-35 year olds going on an Israel programme
 - b) effective tracking and engaging of 75% of programme participants in Jewish activity when adult

This programme area also relates to Educator and Education Service Development (see 1 above), Lay Leadership Development (see 2 above) and Student and Young Adults Provision (see 6 below)

5. Jewish Activities in Mainstream Schools (JAMS) - Expansion of Provision

- Programme**
- a) increasing the number of school based programmes e.g. school assemblies, Jewish societies
 - b) providing training for programme speakers/facilitators
 - c) providing on-going guidance and materials for existing school based programmes
 - d) increasing provision for Jewish pupils in mainstream schools to participate in Jewish activities outside school
 - e) continuing nationwide research into the distribution of Jewish pupils in mainstream schools
 - f) continuing work with AJ6

- 1994 Achievements**
- a) established Schools J Link in the Greater London area
 - b) worked directly with 31 schools and 2,400 pupils
 - c) compiled the first ever database on the distribution of Jewish pupils in non-Jewish schools in the Greater London area and the facilities available to them in their schools
 - d) determined the job description for, and enabled the employment of, a Northern region worker for AJ6

- 1995 Targets**
- a) Jewish educational programmes to be provided for 40 additional schools.
 - b) the provision of 4 training seminars for 40 JAMS educators
 - c) the provision of ongoing guidance to existing programmes in 60 schools and the production of a Schools' Assembly Pack
 - d) consultation with youth organisations and teachers to devise a strategy for increasing opportunities for Jewish pupils in secondary mainstream schools to participate in Jewish activities outside school, to be launched by the end of the year
 - e) adding 250 new schools to the JAMS database thereby listing Jewish activities and contacts in over 500 schools around the country

- 5 Year Goals** Establish Jewish activities for pupils in 500 non-Jewish schools, either on or off their school site

This programme area also relates to **Outreach and Personal Development** (see 7 below) and **Research for Development** (see 8 below)

6. Student and Young Adult Provision

- Programme**
- a) facilitating an initiative which will provide a broad range of social and educational activities for young adults/singles
 - b) undertaking research into attitudes of young adults/singles in response to the findings of the Women's Review
 - c) establishing a summer ulpan programme
 - d) supporting UJS and Chaplaincy in developing education and Jewish commitment work

- 1994 Achievements**
- a) funded the UJS full time education worker
 - b) enabled the employment of a full time London region chaplain
 - c) started consultations with young adult organisations on ways of extending provision
 - d) researched diverse routes for increasing social interaction amongst young adults
 - e) provided targeted support to Cambridge Jewish Society

- 1995 Targets**
- a) ongoing consultation with the young adults' organisations regarding improving the provision for young adults/ singles. It is hoped that a revitalised national network for young adults/singles will be launched by the end of the year.
 - b) the production of a report on all the existing literature on the nature of and demand for singles provision and the commencing of survey questionnaire testing.
 - c) the provision of an early summer ulpan for 100 young adults/students.
 - d) strategic support to UJS to develop its Judaic programming

- 5 Year Goals**
- a) create a national network through which 10,000 Jewish young adults can meet and get involved nationally and internationally
 - b) ensure that 10,000 Jewish students arriving and leaving university are tracked and engaged

This programme area also relates to **Lay Leadership Development** (see 2 above), **Community Development** (see 3 above), **Israel Experience Development** (see 4 above), **Outreach and Personal Development** (see 7 below) and **Research for Development** (see 8 below)

7. Outreach and Personal Development

- Programme**
- a) providing outreach organisations, congregational rabbis and relevant lay people with:
 - i) expanded provision of training opportunities
 - ii) support for curriculum development
 - iii) assistance with the co-ordination of activities
 - iv) assistance in promoting family education programmes in various contexts
 - v) basic research into the nature and extent of outreach provision
 - b) facilitating 'gateway' programmes in cultural and other contexts where Jews can start to engage in Jewish issues they may not otherwise approach
 - c) publishing an explanatory siddur for children

- 1994 Achievements**
- a) established the Adult Education and Outreach Initiative, in consultation with major Outreach organisations and congregational rabbis
 - b) created the 'Jewish University' summer school for over 200 people
 - c) supported several cultural initiatives and their educational follow-up
 - d) supported the Maccabi Street Project to help it to refocus its work more sharply
 - e) funded the first two community wide 'family education' conferences
 - f) distributed 10,000 books to congregants throughout the country on the Yamim Nora'im

- 1995 Targets**
- a) building up the Adult Education and Outreach Initiatives to provide a full range of services (as outlined in the programme above) and to be fully operational by the end of the year.
 - b) provide support for 5 family educational projects in different communal contexts.
 - c) produce a report into the nature and extent of outreach provision and how it can be developed.
 - d) publish and market a quality children's siddur
 - e) consult with arts organisations to capitalise on their role as 'gateways' into Jewish life

- 5 Year Goals**
- a) establish 40 parent and/or family education programmes to help parents develop themselves and their children Jewishly
 - b) support 40 target communities and rabbis to become more effective in outreach
 - c) support the development of more co-ordinated system for informing Jews of the range of 'gateways' available.

This programme area also relates to Community Development (see 3 above), Student and Young Adult Provision (see 6 above) and Research for Development (see 8 below)

8. Research for Planning

- Programme**
- a) undertaking research into the various factors involved in Jewish identification
 - b) continuing with research into the distribution of pupils in mainstream schools
 - c) undertaking research into attitudes of young adults/singles in response to the findings of the Women's Review
 - d) basic research into the nature and extent of outreach provision
 - e) assisting in the preparation of a communal response to the findings of the Women's Review
 - f) increasing our knowledge of models of excellence in various continuity contexts through evaluation of projects funded via the Allocations Board
 - g) undertaking feasibility study on the concept of a festival of Jewish identity

- 1994 Achievements**
- a) established a research unit into the workings of formal Jewish education in Britain
 - b) completed initial research into the distribution of Jewish pupils in non-Jewish schools in the Greater London, Brighton and Leeds areas
 - c) completed initial research into the issues facing outreach initiatives in Britain
 - d) facilitated and co-operated in the IJA's research into attitudes and attitude formation in the British Jewish community

- 1995 Targets**
- a) the production of a report on all the existing literature on the various factors influencing an individual's commitment to Judaism and the commencing of survey questionnaire testing
 - b) adding 250 new schools to the JAMS database thereby listing Jewish activities and contacts in over 500 schools around the country.
 - c) the production of a report on all the existing literature on the nature of and demand for singles provision and commencing of survey questionnaire testing
 - d) the production of a report into the nature and extent of outreach provision
 - e) the production of a report by the Jewish Marriage Council in response to the Women's Review
 - f) the production of reports evaluating at least 80 projects funded by the Jewish Community Allocations Board
 - g) completing feasibility study on the concept of a festival of Jewish identity
 - h) completing feasibility study and testing communal support for a community database

- 5 Year Goals**
- a) to have become an organisation that is driven by and informed by research
 - b) to be a significant partner in the developing and co-ordinating of the growing database on the community

This relates to all other programme areas

9. Development of Communal Dialogue

- Programme**
- a) creating a communal debate on Jewish Continuity's strategy
 - b) meeting with relevant experts
 - c) providing ongoing advice and guidance to organisations and individuals throughout the community and assisting in the co-ordination of activities
 - d) the ongoing promotion of Continuity's mission and programme

- 1994 Achievements**
- a) ran a high profile advertising campaign which has established strong awareness of our existence as an organisation, presented our concerns and some of our programmes to a large proportion of the identifying Jewish community
 - b) held in depth discussions with over 150 communal organisations and many individuals about their work and the ways in which that work could embrace Jewish Continuity's concerns
 - c) gave talks and presentations on the work and concerns of Jewish Continuity to over 200 communities, groups and organisations
 - d) established Jewish Continuity's cause at the heart of the community's concerns by our partnership with the JIA

- 1995 Targets**
- a) the distribution of this strategy document to communities, communal organisations and relevant experts
 - b) the initiation of a consultation process with renowned experts
 - c) the improvement of links with organisations and individuals throughout the community
 - d) the formulation and implementation of a revised marketing strategy

OUR STRATEGIC OBJECTIVES - IN SUMMARY

Buildings and programmes are only really useful if we have the most dynamic personnel to use them. So objective no. 1 is:-

Personnel Development

- recruit, train and retain
- teachers
- youth workers
- community workers
- rabbis
- lay leaders

Youth organisations and communities have huge reservoirs of goodwill and enthusiasm, but they need help in tapping it and planning for their needs. So objective no.2 is:-

Youth and Community Development

- more and better personnel
- more and better resources
- improved co-operation
- research
- community planning
- quality assurance

Different Jews will find different starting points for getting more involved, but we have to make sure that they all have access to positive and attractive ways in. So objective no.3 is:-

Outreach and Personal Development

- touching individuals with Torah and mitzvot
- co-ordination and training for those working in the field
- providing social and cultural 'gateways' into Jewish life

Research has shown that one of the most profound Jewish experiences that many Jews can have is to participate in a well structured programme in Israel. So objective no.4 is:-

'Israel Experience' Development

- more participants
- better quality programming
- better follow-up

OUR TARGET GROUP

Jewish Continuity must focus its energies on those who are making key life choices which will affect their future lives as Jews, namely:-

The 13 - 35 age group

- Teenagers
- Students
- Young adults
- Families with young children

APPENDIX 7

DIALOG SURVEY

A list of 120 professional community leaders and 40 lay leaders across the community was provided. Of these, 48 professional leaders and nine lay leaders were interviewed. The 57 completed interviews were considered by Dialog to provide a substantial sample and the messages were likely to be representative of the whole. Dialog nevertheless considered the overall response rate disappointing with lay leaders in particular difficult to reach.

The survey focused on respondents' relationship with Jewish Continuity; on communications with Jewish Continuity's professional and lay leadership; on the Strategy Document contents and on recall of Jewish Continuity projects. The comments below are taken verbatim (with tenses changed in places) from the Dialog report.

Relationship with Jewish Continuity

There were recurring comments from respondents to the open-ended question about their relationship with Jewish Continuity.

There was confusion about whether Jewish Continuity was a funder, educator or consultant; or all at the same time. There was a feeling that Jewish Continuity was competing with organisations rather than collaborating with them; that it took credit for ideas not originally its own; that it dictated policy to them and did not give them professional credence. Sometimes arrogant, sometimes supportive. It was seen as having difficulty relating to the Progressive movement. And the difficulty Jewish Continuity had in working across the community was thought unlikely to be resolved while the Chief Rabbi was President of Jewish Continuity.

Communications with Jewish Continuity's Lay and Professional Leadership

Half of the respondents had had contact with Jewish Continuity's lay leaders. Of those, just under fifty per cent said they were good or excellent. Nevertheless the comments were overall rather critical. The lay leaders were seen as well-meaning but not qualified; meant to be non-partisan but were partisan. Some were seen as too lofty and not practical enough. Most of them were seen as United Synagogue and not interested in the rest of the community.

Four-fifths of respondents had had contact with the professional staff. There were significant positive comments about them including warmth of welcome, some very responsive, open and very willing to make time. But there were also criticisms: too interested in what Jewish Continuity was doing rather than what other organisations were doing; sometimes condescending; bureaucratic and with a slow decision-making process.

Jewish Continuity Strategy Document

Just under three-quarters of respondents had read the Strategy Document. Although some felt that the document was clear and challenging, overall it was felt to be woolly and devoid of practical detail concerning implementation. Most respondents also felt it was so ambitious and wide-ranging as to be unachievable.

1. Attitudes to Jewish Continuity Commitments

Four statements on commitment from the Strategy Document were put to respondents: to be fully accountable; to operate nationwide; to be inclusive of all Jews and to ensure a centrally-planned strategy.

In considering Jewish Continuity's commitments, a wide gap was evident between what respondents wished Jewish Continuity to take on board and what they thought they would realistically achieve. "Inclusivity" stood out as the key requirement but the least likely to be achieved. "Nationwide" was the next most important and was considered the most likely to be achieved. "Fully accountable" was regarded as third in importance followed by "central planning". "Accountability" was regarded as more likely to be achieved than central planning.

2. Attitudes to Jewish Continuity's Role

Respondents were read the following three statements from the Strategy Document: "Jewish Continuity's role is to develop new initiatives with existing organisations; to provide advice to those working to promote a vibrant Jewish community; to involve the maximum number of lay people".

Respondents expressed very clear preferences. They felt that "new initiatives with existing organisations" should be given the highest priority. When asked to rank the likelihood of achievement they felt that such a role was the most achievable. "Jewish Continuity as advisers" was ranked second in importance but was considered less achievable than the involvement of lay leaders. The involvement of lay leaders was regarded as the lowest priority.

3. Attitudes to Jewish Continuity's Target Groups

Respondents were asked to rank the four Target Groups to which Jewish Continuity was committed - teenagers, students, young adults, families with young children. The ranking was close with "teenagers" emerging marginally as a priority over "young adults". When assessing expected achievement, respondents felt that Jewish Continuity was most likely to reach teenagers and least likely to reach young adults.

4. Attitudes to Jewish Continuity's Areas of Development

Jewish Continuity's Strategy Document prioritised four main areas of development - Personnel development, Youth and Community development, Outreach work and Israel Experience development.

Personnel development emerged as respondents' priority area with Youth and Community following shortly behind. Outreach was regarded as difficult and beset with more conflicts. Israel Experience was regarded as well covered by other organisations and, therefore, was not seen as a priority for Jewish Continuity. Respondents felt that Jewish Continuity was most likely to achieve success in Personnel development.

Recall of Jewish Continuity Projects

Respondents were asked to recall two projects that Jewish Continuity had initiated. The projects most frequently mentioned were.

Hebrew Reading	27 mentions
JAMS	13
Children's Siddur	9
Student Projects (Chaplains, Shabbat Pack, Campus Guide)	8
RESQUJE	5
Small Community Development	5

The tenor of comments on the various projects was very much more positive than at any other point of the interview. Most projects were considered worthwhile and respondents expressed the hope that they would be successful. The positive nature of these comments compared to the more negative response to Jewish Continuity's soul searching in the rest of the interview indicates strongly that a strong PR focus by Jewish Continuity on projects in action is likely to be favourably received and to result in a more positive communal attitude.

Among the overall positive feedback from programmes there was some negative response. This focused on conflict between Orthodox and others, eg all Hebrew reading classes were at Orthodox venues and the Freshers' booklet was biased towards one brand of Judaism. There was some criticism of projects that were not considered cost effective.

Comments and Suggestions

Respondents were invited to offer views. The overriding opinion was that Jewish Continuity should act as a funding and enabling body rather than one that created projects in its own right. There was considerable criticism that Jewish Continuity was too introspective and too concerned with its own image rather than building on best practice among organisations already functioning.

APPENDIX 8

MANDEL INSTITUTE SEMINAR 1-2 OCTOBER 1995 MAIN POINTS ARISING

Jewish Continuity arranged for Professor Seymour Fox and Mrs Annette Hochstein of the Jerusalem-based Mandel Institute to lead a two-day seminar on 1-2 October 1995 at Jewish Continuity's offices to explore possible strategies and programmes aimed at achieving Jewish continuity in the UK.

The Mandel Institute was chosen because of its well established reputation in the US, Israel and elsewhere for analysing and proposing solutions to Jewish education and community development issues. Trustees, Executive Board members, Jewish Continuity senior staff and invitees from across the community attended.

Major points arose in the discussion of Jewish Continuity's role, strategy and activities.

- Everything that Jewish Continuity wanted to do in its Strategy Document was worth doing but choices had to be made to take account of available resources - human and financial - and the scope of the likely impact.
- Jewish Continuity had to decide what its role should be - foundation, enabling organisation/catalyst or deliverer of services. It was suggested that the perception was that Jewish Continuity was seeking all three roles and that this was leading to uncertainty about whether Jewish Continuity was an organisation to provide impetus for something new or to reinforce existing organisations. Mandel believed that the role needed clarification. Their view was that these three roles could not co-exist because of the staff resources required to produce quality programmes and because it was not possible to be an implementer and a strategic thinker. This view was not shared by all attending.
- The problems involved for various organisations across the religious spectrum in participating in Jewish Continuity's activities were discussed against the background of how some overseas communities had overcome the problems. Mandel noted that, whilst the contexts in individual communities were different, steps forward had been made by making a distinction between halacha and education; and by an inclusive approach to non-Orthodox organisations. With the availability of such approaches it could be possible to go separate ways. For example, Chicago had two Boards of Education - Orthodox and non-Orthodox. That might suggest two Continuity organisations or one Continuity with two branches.
- Mandel's experience of other continuity questions in the USA and Israel were evoked. In the Commission on North America, 23 topics had been highlighted as very important yet each required considerable effort. Mandel found that programmes seemed to suffer from the same weaknesses - a lack of understanding by the community of the importance of the endeavour with the result that lay leaders did not become involved; and a shortage of trained and

qualified personnel. Mandel felt that Jewish Continuity seemed to be addressing the first aspect but the second was far more difficult.

The Chief Rabbi noted that Jewish Continuity's lay leadership and professional staff had achieved a great deal so far in the areas of raising the community's consciousness of continuity issues, bringing new leadership into the community and in pioneering innovative approaches. But criticism was welcome and any new organisation should be prepared to reorient itself. The questions he saw as needing to be addressed were whether Jewish Continuity was a doer or a facilitator, what its relationships were with organisations already in the field, how it fitted into the map of British Jewish life and what the religious character of the organisation should be in a highly diverse community.

APPENDIX 9

PRESENTATION BY DR JONATHAN WOOCHEER, EXECUTIVE VICE-PRESIDENT, JEWISH EDUCATIONAL SERVICE OF NORTH AMERICA

The North American Commission on Jewish Identity and Continuity was convened by the Council of Jewish Federations to enable a diverse group of Jewish leaders and activists to deliberate on how to meet the challenge of ensuring the ongoing vitality of the American Jewish community. Dr Woocher was the senior staff member of the Commission.

The Commission developed an agenda for continuity under four broad headings.

- Promoting Jewish growth.
- Engaging diverse populations.
- Strengthening institutions and building communal co-operation.
- Creating continental partnerships.

The Commission's report ("to Renew and Sanctify - A CALL TO ACTION", November 1995) lays out a framework for moving forward with the work of promoting Jewish continuity that includes:

- a strategic vision of the key components and directions of change;
- guiding principles that can inform a broad range of specific initiatives;
- a number of concrete recommendations to fill critical gaps in the current programmes of action;
- a new climate of communal co-operation to support institutional action manifested in the Commission's own process.

Dr Woocher stressed that the American situation did not necessarily relate in its problems or potential solutions to the situations in other Jewish communities. But all could reflect on other communities' experience.

There had been broad agreement with Federations of Jewish Communities that dramatic change was needed; that it was important to be self critical. Strong Jewish education was a sine qua non. There was a need to agree on the progress/process to being Jewish rather than on the substance of being Jewish. But the Commission had not prioritised. There was a time for priorities and for the tools to prioritise.

The debate in the USA had ranged from those who believed that existing organisations needed strengthening to those who thought that new ones should be created. The Commission sat somewhere in the centre of that range. But there was no doubt that the primary work had to be done at the "grass roots".

Dr Woocher said that the strength of the Federations was that they were non-denominational. Many local Federations operated in all three roles indicated by the Mandel Institute (see Appendix 8) but not everything could be done from the inside. It

was important to plant ideas and promote co-operation. The religious complexion issue is difficult and kept in very low profile. The Commission was not an inter-denominational activity. It was inter-community.

Synagogues, education directors, etc, did not come together by themselves. Communities were creating new initiatives according to their own needs. There was undoubtedly a yearning for Jewish identity "out there". But there had to be encouragement for getting together - the rationale was that there would be benefit.

The operational aspects exercised minds. Experience suggested that, if the funding activities were separated from the implementation work, problems could arise. A group responsible for planning but with no funds to implement would raise serious problems. There had to be close linkage. Dr Woocher believed that, for greater effectiveness, all functions should be in one organisation.

JESNA is asked for advice by local communities on the most effective operations. JESNA pursues this by talking to all the stakeholders in a community. JESNA considers evaluation to be important and is building evaluation capacity.

A community sees itself as having to do everything for the whole spectrum of the population. It had to be realised that not everything could be done and that there was no clear best path to a strategy.

The vital approach was that there had to be a strategy with constant assessment of it. And a programme should never be started without knowing what was to come afterwards.

APPENDIX 10

JEWISH CONTINUITY MAIN ACTIVITIES

Arts, Media and Culture

The Group spent some time clarifying how Jewish Continuity could best intervene in this area. It agreed aims and objectives and a programme for 1996, including support for an arts organisation in establishing a co-ordinating office and undertaking research into the demography of audiences at cultural events.

In 1995, a feasibility study was conducted into a nationwide festival of Jewish identity. This study found that more work was needed to obtain community support as well as more clarity on the rationale for supporting work in this area.

A groups of arts organisations was convened to form a consortium to share administrative and public relations facilities in a Jewish arts centre.

Funding was provided for the Jerusalem 3000 project.

Bursaries

Bursaries are given to graduate educators and communal professionals to enhance their career either by their pursuing higher degrees or attending specific conferences or courses. The aim is to improve the quality of their professional activity. Applicants have to meet strict criteria set out by the Bursaries Committee.

Community Development

After substantial consultations, the Task Group developed and began to implement a business plan for the establishment of a network of Jewish Continuity teams associated with provincial communities. A community development consultant prepared reports on the feasibility of setting up such teams in the Redbridge, Brighton, Bournemouth, Leeds, Sheffield and Newcastle communities. The post of Community Development Co-ordinator for Jewish Continuity was advertised but recruitment was halted due to financial constraints. The plan has been suspended due to budgetary restraints.

A Community Development Forum was convened comprising people across the community to share ideas and good practice and to network. The Forum was addressed by Professor Bernie Reisman and Simon Caplan.

Jewish Continuity put together the funding for Jewish Community Information, an information service (including a database) of all facilities and events in the community to be made available through the Board of Deputies Central Enquiry Desk. This information service was piloted in Redbridge, Southend, Barnet, Leeds, Glasgow and Manchester and will go nationwide in 1996.

Formal Education

(a) Research for Quality in Jewish Education (RESQUJE)

RESQUJE is a unit funded by and sponsored through Jewish Continuity and based at the Institute of Education, University of London. It has grown out of work already done in full-time, supplementary and higher education systems to satisfy a need for an integrated approach to research and development in Jewish education.

RESQUJE supports teachers by promoting career development through accredited courses, curriculum development and various workshops. It encourages scholarship in Jewish education through advanced-level studies at Master and PhD levels as well as conducting research in Jewish education. It is developing relationships with the Jewish community through organising colloquia and conferences as well as in publishing research results and participating in strategic planning in Jewish education. It networks with a wide range of groups and organisations within the Jewish community.

RESQUJE provides lectures and trainers for Jewish Studies teachers at Jewish day schools. They are trained on-site to meet the accreditation requirement set by the Department for Education and Employment. Currently there are three London schools participating and two more are due to participate. And in Manchester, where a different system operates, there are seven teachers currently participating. Research into Jewish education in the UK is being undertaken by postgraduate students at RESQUJE and at a number of schools.

(b) Inspection

1995 saw the establishment, through wide consultation, of a framework for inspection of Jewish schools to be carried out under Section 13 of the Education (Schools) Act 1992. The framework document (known as Pikuach) was prepared through the support of the Jewish Community Allocations Board. This work is being developed into a pro-active programme to be used for the inspection of Jewish core education in Jewish schools.

Informal Education

(a) Youth Service Development

Following the 1994 Rix Report on Jewish Youth¹ plans were discussed to set up such a unit to support career level training, research and quality control and

¹ "Jewish Youth" - An Enquiry and Report on Jewish Youth Services and Organisations in the United Kingdom - Sir Bernard Rix - July 1994.

advisory provision. A representative body of all those working in the youth service was set up with the Board of Deputies in the Chair. A proposal for a development Unit has been endorsed and Jewish Continuity is currently working with the youth service to define its primary tasks and recruit its staff.

(b) Training

Discussions have been conducted with AJY and the Youth and Hechalutz Department on a model of career level training. A measure of consensus is starting to emerge. This proposal links with the community development strategy.

(c) Resource Provision and In-Service Training

Jewish Continuity has provided resources for the network of informal education resource centres nationwide (the Jewish Programmes Materials Project - JPMP). It has enabled the London centre to employ a worker to ensure that Jewish-Zionist educational resources and programming are more directly tailored and marketed to the clubs sector which had not previously been involved.

Israel Experience

Jewish young people have been supported by a number of organisations for many years in participating in educational programmes in Israel. Jewish Continuity's role is to identify any inadequacies and thereby effect change so as to enhance the quality of the experience before, during and after the visit. Effort is being focused on the marketing and promotion of trips, evaluation, orientation programmes for participants, training of tour leaders and on the follow-up of people once they have returned. In 1995, almost 1700 young people took part in a Summer or Year scheme compared to 1200 in 1994.

Jewish Activities in Mainstream Schools (JAMS)

A framework programme has been established to improve the quality and content of activities (ie, Jewish assemblies and societies) in mainstream schools for all Jewish pupils. The programme covers activities in London (Schools J-Link), Manchester, Leeds and Glasgow. A programming guide for Sixth-Formers (the JAMPACKED BIBLE) has been produced.

A JAMS newsletter (JAMSZONE) is published three times a year and sent out to pupils in participating schools. The newsletter deals with information on activities in the Jewish community specifically for their age group.

Leadership Development

The Task Group created a scheme for the development of an accreditation and subsidy scheme for leadership training across the community. Most major communal organisations were consulted about the scheme and all welcomed it.

The Group designed the programme for the annual Runnymede Retreat Day and organised a briefing brunch for all activists featuring reports from projects that Jewish Continuity has funded.

Financial support was given to the Limmud/JCA leadership day which has been postponed until April 1996.

Outreach and Adult Education

A major activity is the Hebrew Reading Crash Course aimed at providing a basic Hebrew reading capability. 850 people participated in the course in 1995 at a number of centres around the country. 73 per cent of participants have signed up for the second stage which is aimed at improving the skills in participating in a synagogue service.

A pilot parent-education project is being aimed at the parents of children in Jewish day schools. Plans for a women's programme of Jewish education are being prepared in collaboration with Yakar.

A children's Siddur has been published through the support of Jewish Continuity and more than 12,000 copies have been sold. The Siddur is unique in that its explanatory text is a useful resource for family education.

Research for Planning

The Task Group agreed terms of reference, aims and objectives. It also agreed a programme of activity and targets for 1996.

Through advertising, it created a list of organisations who could be approached to tender for research work.

At the request of the Students and Young Adults Task Group, the Group designed research into the lifestyle and attitudes of single young adults, received tenders for the work and commissioned two market research companies to undertake the work.

A part-time research assistant was employed to help with the work of the Group and to begin producing regular summaries of research relevant to the field of Jewish Continuity.

Students and Young Adults

In the Spring of 1995, funding by Jewish Continuity enabled UJS to hold a Spring Seminar, Shabbat Olamit and preparations for Freshers' Week. It also allowed them to invest in a new computer. An annual funding arrangement was concluded whereby Jewish Continuity funds the whole of UJS's educational programme: the Education Officer and overheads; Renewal (the educational magazine); Shabbat Olamit; Spring Seminar; Leadership Training, Jewish Students' Arts Festival, Kol Isha (the women's programme).

Two pilot "batim" were launched with B'nei Akiva in Woodside Park and Barnet whereby students commit themselves to working in the community in return for subsidised rent.

A magazine has been launched for final-year students and recent graduates to give them information on their career and community involvement options. This will now be part of the UJS Alumni Programme.

A comprehensive survey of all existing social activities for young adults, both within and outside the Jewish community has been completed.

APPENDIX 11

***JEWISH COMMUNITY ALLOCATIONS BOARD
MEMBERSHIP***

(As at 1 February 1996)

Professor Leslie Wagner (Chairman)

Mr Laurence Begner

Judge Henry Lachs

Sir Peter Millett

Mrs Rosalind Preston OBE

Mr Alex Sklan

Mrs Judith Tankel

APPENDIX 11

JEWISH COMMUNITY ALLOCATIONS BOARD ACTIVITY

Although it receives its funding via Jewish Continuity, the Allocations Board is an independent body which has been mandated by Jewish Continuity to grant funds to applicants. Its role is to ensure that proposals from all sections of the community are treated fairly and objectively. Its decisions will be guided by criteria covering credibility of the proposer, credibility of the proposal, need for the proposal, delivery of Jewish Continuity's aims and value for money.

The Allocations Board has a bias towards programmes which do all or some of the following:

- reach out to Jews not significantly associated with the community;
- demonstrate innovation and creativity;
- engage participants emotionally and intellectually;
- can act as models for future projects;
- invest in people's skills and knowledge rather than in buildings and equipment.

The Board made it clear that, other than in exceptional circumstances, the following would not be supported:

- budgets of programmes already supported by other funds;
- budget deficits;
- organisational overheads not pertaining to the project;
- capital projects.

In the first year of operation, the Allocations Board system was to have applications assessed by the relevant Task Groups with the Task Groups assisted in this work by Jewish Continuity professional staff. Experience showed that there were inadequacies in this approach, largely because there were a significant number of Task Group members who had little or no professional expertise in many applications which they were being asked to consider. As a result, the system has changed. The Task Groups are not now involved in assessing applications - the Board calls on relevant experts to assess applications some of whom will also be members of Task Groups and Jewish Continuity professional staff also have an input.

In 1994 and 1995, the Board allocated just over £1 million to over 80 projects. A full list of those projects is attached. The projects have been set out under a series of headings to show the denominational and non-denominational character of each of the projects.

APPENDIX 11

**JEWISH COMMUNITY ALLOCATIONS BOARD
PROJECTS APPROVED OVER THE YEARS 1994/95**

NON-DENOMINATIONAL

Off the Fringe and Into the Fold	£ 3,000
AJ6 North of England Schools Worker	30,000
Barry Kaye Community in Argyll	1,000
Cambridge Students Forum Magazine	2,000
Central Council Atid Course	3,000
Dublin Youth Shaliach	14,000
Hanoar Hatzioni, Hebrew Speaking Ken	15,020
Jewish Aids Trust	4,869
Jewish Community Theatre	10,000
JPMP Shoah Seminar	12,000
Limmud	28,000
Maccabi Street Project	10,000
Merseyside Community Development	30,000
North Manchester Jewish Youth Project	20,000
Polak's House	18,750
Ravenswood Zeh la Zeh	7,500
Sinclair House, Redbridge	30,000
South Manchester Jewish Youth Trust	35,850
UJS	45,900
Jewish University	10,000
Association of Jewish Communal Professionals	13,952
B'nai Brith	10,000
Le'an	25,000
Colet Court	5,100
Jewish Community Action	17,500
Manchester Puppet Theatre	3,960
Spiro Schools Programme	5,500
Ben Uri Art Gallery	10,000
Bimah Magazine, South Wales	2,000
Birmingham Jewish Youth Centre	10,000
Board of Deputies Teachers' Forum	1,670
Board of Deputies Inspection Framework	10,000
Habonim Dror, Roadshow	5,200
FZY Sefer Shabbat	4,350
Glasgow Women in the Community	1,270
Jerusalem 3000	15,000
Jewish Council for Racial Equality	8,000
Sustaining our Visions	9,680
Makor, Resource Centre, Leeds	1,250
Manchester Jewish Museum	2,000

London Museum of Jewish Life	10,000	
British Israel Arts Foundation	10,000	
Total Non-Denominational	£472,801	£ 472,801

CROSS-COMMUNITY UNDER ORTHODOX AUSPICES

National Chaplaincy Board, Cambridge	£ 30,000	
London Chaplain	40,000	
King David High School, Manchester	52,000	
Livnot	2,500	
Selig Brodetsky Primary School, Leeds	5,360	
King David Primary School, Manchester	3,250	
Jewish Committee for HM Forces	1,200	
Total Cross-Community (Orthodox Auspices)	£124,310	£ 124,310

UNITED SYNAGOGUE

Borehamwood Hebrew Classes	£ 1,000	
Brent Cross Teenage Centre	9,100	
Mill Hill Synagogue	10,000	
US Community Development	51,000	
Reverend Plaskow, Learn in Four Evenings	1,000	
Richmond Synagogue Teenage Centre	3,000	
Catford and Bromley Synagogue Youth	10,000	
Jewish Youth Study Groups	2,000	
Total	£ 87,100	

OTHER ORTHODOX

Birmingham Lubavitch Mobile Centre	£ 10,000	
Birmingham Lubavitch Operation Judaism	4,500	
Birmingham Educational Board	10,000	
B'nei Akiva, Project Gimmel	6,600	
Hasmonean Curriculum Development	36,000	
Leeds Ladies Committee	1,000	
Project Seed	40,000	
South London Chabad	20,000	
Aish Hatorah	35,000	
Yehivat Har Etzion	10,000	
Chabad Ilford	10,000	
Whitefield Jewish Youth Centre	6,000	
Total	£189,100	

Total Orthodox (US + Other Orthodox)	£276,200	£ 276,200
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**REFORM SYNAGOGUES OF GREAT
BRITAIN (RSGB)**

RSGB Mobile Arts Project	£ 10,000
S W Essex Reform	2,500
Wimbledon Nursery	7,841
Missing Generation Video	7,070
Maidenhead Synagogue	7,000
Middlesex New Synagogue	11,300
Radlett and Bushey Reform	1,500
RSGB Project Keshet	3,500
Total RSGB	£ 50,711

**UNION OF LIBERAL AND PROGRESSIVE
SYNAGOGUES (ULPS)**

North London Progressive Synagogue	£ 6,200
ULPS Fieldworker	18,200
Total ULPS	£ 24,400

RSGB/ULPS

Leo Baeck College, Partners in Leadership	£ 23,000
Centre for Jewish Education	5,184
Total RSGB/ULPS	£ 28,184

Total RSGB + ULPS + RSGB/ULPS	£103,295	£ 103,295
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MASORTI

The Masorti Academy	£ 26,000	£ 26,000
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TOTAL		£1,002,606
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APPENDIX 12

VIEWS ON JEWISH CONTINUITY - PEOPLE INTERVIEWED

The Chief Rabbi	
Rabbi Tony Bayfield	Chief Executive Officer, RSGB
Simon Caplan	Consultant
Sir Trevor Chinn	President, JIA; Trustee, Jewish Continuity
Charles Corman	Trustee, Jewish Continuity
Nick Cosgrove	Chairman, Union of Jewish Students
Rabbi Joseph Dunner	Union of Orthodox Hebrew Congregations
Dayan Chanoach Ehrentreu	London Beth Din
Rabbi Yisroel Fine	Southgate Synagogue
Rabbi Arye Forta	Director, Schools J-Link
Alan Fox	Chief Executive, JIA
Harry Freedman	Development Director, Masorti
Sidney Frosh	Past President, United Synagogue
Michael Goldmeier	Trustee, Jewish Continuity
Simon Goulden	Chief Executive, Agency for Jewish Education
Hassia Israeli	Director, Youth and Hechalutz Dept, JA/JZE
Rabbi Dr Louis Jacobs	Masorti
Ivor Jacobs	Joint Chairman, Masorti
Brian Kerner	Chairman, JIA; Executive Board, Jewish Continuity
Rabbi Danny Kirsch	Director, Ohr Somayach UK
Rabbi Shlomo Levin	South Hampstead Synagogue
Rabbi Dr Abraham Levy	Spanish and Portugese Jews
Michael Levy	Chairman, Jewish Care
Jonathan Lew	Chief Executive Officer, United Synagogue
Samantha Lewis	PR Consultant to Jewish Continuity
Clive Marks	Lord Ashdown Charitable Settlement; Trustee, J Cont
Peter Ohrenstein	Chairman, Scopus Jewish Education Trust
David Pomson	Chairman, Jews' College
Rabbi Yisroel Roll	New West End Synagogue
Rosita Rosenberg	Director, Union of Liberal and Progressive Synagogues
Seymour Saideman	President, United Synagogue
Lionel Shebson	Board Member, JIA
Rabbi Yehudah Silver	Educational Director, Project SEED
Alex Sklan	Joint Chairman, Masorti; Allocations Board, Jewish Continuity
Sir Harry Solomon	Trustee and Chair/JAMS Task Group, Jewish Continuity
Nitza Spiro	Director, The Spiro Institute
Howard Stanton	Hon Treasurer, Jewish Continuity
Richard Stone	Lord Ashdown Charitable Settlement; Exec Board, J Cont
Eldred Tabachnik QC	President, Board of Deputies of British Jews
David Walsh	Chairman, Reform Synagogues of Great Britain
Jo Wagerman	Ex-Head Teacher, JFS Comprehensive School
Rabbi Saul Zneimer	Kenton Synagogue
Clive Lawton	Chief Executive, Jewish Continuity
Michael Mail	Chief Operating Officer, Jewish Continuity
Rabbi Alan Kimche	Outreach and Adult Education Director, Jewish Continuity

Robert Rabinowitz
Syma Weinberg
Lisa Capelouto

Programmes Coordinator, Jewish Continuity
Programmes Coordinator, Jewish Continuity
Programme Coordinator/JAMS, Jewish Continuity

VIEWS ON JEWISH CONTINUITY - SUBMISSIONS RECEIVED

John Adler
Freddy Apfel
Laurence Don
Barry Fineberg
Tim Friedman
Andrew Gilbert
Ansel Harris
Ivor Jacobs)
Alex Sklan)
Anna Josse
Yolanda Kerbel
Rabbi Danny Kirsch
Clive Lawton
Michael Levy
Samantha Lewis
Sarah Manning
Avril Ohrenstein
Felix Posen
David Prashker
Robert Rabinowitz
Rabbi Dr D Sinclair
Sir Harry Solomon

Frances Turner
Dr Anthony Warrens

Chairman, Bristol Jewish Liaison Committee
Executive Member, Scopus Jewish Educational Trust

President, Leeds Representative Council

Masorti

Chair, Arts, Media and Culture Task Group, Jewish Continuity
Jewish Religious Studies Teacher, City of London Girls' School
Director, Ohr Samayach, UK
Chief Executive, Jewish Continuity
Chairman, Jewish Care
PR Consultant to Jewish Continuity
Member, Outreach Task Group
Scopus Jewish Educational Trust

Chairman, DAVAR, The Jewish Institute, Bristol
Programmes Co-ordinator, Jewish Continuity
Principal, Jews' College
Trustee: Chair of Jewish Activities in Mainstream Schools
(JAMS) Task Group, Jewish Continuity
Chair, Informal Education Task Group, Jewish Continuity
Chair, Community Development Task Group, Jewish Continuity

6

Sheets

- Projects
- Institutions
- Attitudes

- ~~What were problems that led to Wagner review?~~
- ~~What was nature of JC-JIA contact?~~
- Need docs from June 1993 Ruzinmede meeting
- 28 April 1995 issue of JC on Jewish Continuity
- Get copy of Continuity doc
- Criticism of emphasis on marginal Jews → p23
- p29 Avram Burg reference
- Why & when was decision taken to merge with JIA?
- See appendix 6 - strategic plan
- see p84 'Rix Report'
- p90 looking for Jews in Agyll
- Missing Generation video