Manchester
Jewish Community Project

Final Report
on Phase Two

By the Centre for Voluntary Action Research

ASTON
BUSINESS SCHOOL

Centre *for* Voluntary Action Research

January 2006

Manchester Jewish Community Project
Final Report on Phase Two

Authorship

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Acknowledgements

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EXECUTIVE SUMMARY

Introduction

This is an Executive Summary of the Final Report of Phase Two of a Study carried out by the Centre for Voluntary Action Research at Aston Business School for the Manchester Jewish Community Project between April and July 2005. The aim of this phase of the Study was:

> *By means of a mailed questionnaire and interviews with key informants, to review current welfare and youth services provision for the Manchester area Jewish population and to propose models for the reorganisation of planning, coordination, leadership and commissioning of that provision.*

Part One: The mailed questionnaire

In Part One we outline the findings from a mailed questionnaire sent to a sample of 44 Jewish communal organisations identified by the MJCP Commission Secretariat as providing welfare and youth services for the Manchester Jewish community. We describe the functions, fields of work and service users of the 30 organisations responding to the survey. We note the range of synagogue affiliations of those organisations' service users and provide a breakdown of the numbers of beneficiaries served. We describe the legal status, governance and staff sizes of the respondent organisations. We note their extensive involvement of volunteers. We go on to describe their primary sources of funding and their annual income. Finally we note the extent of their involvement in partnerships and other forms of joint work.

Part Two: Our approach to the fieldwork

In Part Two we describe our approach to the fieldwork. Semi-structured interviews were conducted with 41 of a possible total 54 interviewees, comprising 19 'key informants' and 22 'organisational interviewees'. The Study was a qualitative study intended to uncover the range of views and perspectives amongst key people involved in direct service delivery or with a strategic perspective on the provision of welfare and youth services to the Manchester Jewish community. Study participants' views are presented anonymously, in relation to key emerging themes.

Part Three: Study findings – the fieldwork

In Part Three we present the emerging findings relating to three main topics:

- Service provision by welfare and youth services organisations and the resources needed to sustain provision (section A)
- The Jewish voluntary sector in Manchester as a whole (section B)
- The challenges of sustaining and developing communal organisations and the Jewish voluntary sector in Manchester (section C).

Section A - Service provision by welfare and youth services organisations and the resources needed to sustain provision

Provision for young people and children (section 3.2)
Study participants felt that provision for young people is fragmented and in need of coordination. They considered that it does not cater for those who do not want a religious or Zionist approach, or who prefer a cross-communal focus. While Jewish youth clubs have declined, it is uncertain what young people would like in their place. There are gaps in terms of meeting young people's needs for support and advice, and Manchester Jewish Federation's services for children and families are under-resourced.

Provision for older people (section 3.3)
Study participants considered that residential care for older people is of a high standard, but were aware that some service users prefer non-Jewish or private care. They noted the impact of funding and staffing difficulties. They also suggested that there is insufficient day care and domiciliary care provision to meet all needs. They felt that the need for domiciliary and day care services, and for residential care for the most frail, is likely to increase in all areas, but especially in south Manchester.

Provision for people with learning disabilities and other special needs (section 3.4)
It is felt that the educational needs of young people with learning disabilities are well met, but that the need for community based services is growing and is likely to increase further, especially amongst the Haredi community.

Provision for people with mental health problems (section 3.5)
It is felt that there is a gap in provision for older people with more serious mental health problems, including dementia. There is a lack of mental health services for members of the Haredi community.

Economic and social problems and responses to them (section 3.6)
Study participants commented on the existence of pockets of extreme deprivation, material poverty and inter-linked social problems in parts of Salford and in the Haredi community. They suggested that the range of informal responses to need is insufficiently comprehensive, professional or strategic, and that Salford Council needs to do more to address the problems experienced by the Haredi community.

The growth in need for services in south Manchester (section 3.7)
Study participants considered that the south Manchester Jewish community is increasing in size, and that its relative wealth does not necessarily imply lack of need. They felt that welfare provision for the Manchester Jewish community is still concentrated north of the city centre, and that there may be gaps in services for older people and facilities for young people in south Manchester.

Human resources issues – trustees, paid staff and volunteers (section 3.8)
It was suggested that many organisations experience difficulties in recruiting trustees, especially younger people, because of pressures in their own lives, but also organisational factors such as a reluctance on the part of older people to allow younger people to take on responsibility. Organisations vary in terms of how easy they find it to recruit paid staff, but most experience difficulties in recruiting sufficient volunteers, especially younger people.

Financial resources and sustainability (section 3.9)
Study participants considered that securing adequate financial resources is an increasing problem for communal organisations. This is particularly true for those in the fields of education or residential care because of difficulties with statutory funding. The problem of securing adequate funding is attributed to a variety of factors, including the attitudes of statutory bodies, difficulties with completing application forms and the preferences of individual donors.

Section B - The Jewish voluntary sector in Manchester as a whole

The size of the sector and the implications of this (section 3.11)
It is felt that Manchester Jewry has too many communal organisations for the size of its population, sometimes leading to competition, duplication and waste of resources. Study participants suggested that organisations should collaborate more, and in some instances merge, but felt that internal and external factors sometimes pose obstacles to collaboration.

Existing models of collaboration (section 3.12)
Two existing forums for discussion and information sharing were identified. Study participants referred to the role of some organisations and individuals as 'bridge-builders', especially between the Haredi and non-Haredi communities. They also mentioned various other collaborative ventures in the relatively early stages of development.

The sector across the city – north and south (section 3.13)
Study participants were concerned about a perceived 'north/south divide' in Manchester. They felt that organisations across the city should collaborate more rather than establishing new organisations to meet emerging needs in the south.

Sectoral infrastructure (section 3.14)
Study participants suggested that there is a need for more inter-organisational collaboration, but made little mention of the role of existing 'second tier' agencies. They felt that the Jewish Representative Council is neither representative nor influential. They referred to the support functions provided by Interlink and Binoh.

Organisational or community allegiance? (section 3.15)
Attachment to individual organisations and historical tradition were referred to as inhibiting cross-communal collaboration. Study participants also identified a lack of strategic thinking and communal focus as further obstacles.

Relationships with the statutory sector (section 3.16)
It is felt that there is a need for closer links between the Manchester Jewish community and statutory bodies, and that the latter need to develop a greater understanding of the Haredi community. Local authorities need to take a more strategic approach to the problems of some sections of the community, especially the Haredi residents of Broughton Park.

Provision for the Haredi community – separate or integrated? (section 3.17)
Study participants generally felt that the Manchester Jewish community has an obligation to meet the needs of the Haredim, but held different views as to whether provision for the Haredi community should be separate from, or integrated with, other Jewish provision. They referred to the separate and distinctive responses to need developed by the Haredim, but questioned the extent to which this provision is sustainable. They noted that there is a trend towards more integrated provision, but that some of the Haredi community do not wish to see full integration.

The funding environment (section 3.18)
Study participants noted that communal organisations have become more successful in securing funding from statutory sources, but also that it is becoming more difficult to raise money from within the Jewish community. They suggested that communal organisations are dependent on a small number of donors, and that younger people are generally less willing than previous generations to contribute financially.

The broader policy context and awareness of it (section 3.19)
Some Study participants referred to policy developments that affect their particular field of work, but in general made little reference to the wider UK public policy context for Manchester Jewish communal organisations and its impact.

Increasing organisational capacity (section 3.20)
Study participants identified a need to develop the capacity of communal organisations, especially those serving the Haredi community. They also suggested that there is a need for training to raise awareness about the UK public policy environment.

Community leadership (section 3.21)
It is felt that the Manchester Jewish community as a whole lacks leadership, and that younger people, for a variety of reasons, are not coming forward to take on leadership roles.

Section C - The challenges of sustaining and developing communal organisations and the Jewish voluntary sector in Manchester

The advantages and disadvantages of merger (section 3.23)
Some Study participants were very much in favour of mergers amongst communal organisations, feeling that they would address the perceived problem of over-supply and lead to financial savings and possibly also to improved services. Others, however, preferred the current plurality of provision or considered that individuals' loyalties to particular organisations might be lost after a merger. Some people also queried the extent to which financial savings would be made.

Advantages of scale (section 3.24)
Study participants were generally in favour of achieving some advantages of scale across communal organisations, for example through shared 'back office' functions, a register of communal land or bulk purchasing. The establishment of some form of coordinating body was put forward as a way of minimising duplication of services and facilitating economies of scale.

Other forms of collaboration (section 3.25)
Study participants were keen to see more information sharing, joint work and shared learning within the community, and envisaged the inception of a coordinating body to facilitate this. Some also wished to see the Manchester Jewish community more involved in the wider community and in interfaith work.

Relationships between the Haredi community and the wider (Jewish and non-Jewish communities) (section 3.26)
Some Study participants felt that the tradition of separate services for the Haredi community should continue; others, however, felt that this situation is neither sustainable nor desirable, and that closer linkages between Haredi and non-Haredi Jewish organisations should be developed. The need for greater understanding of the Haredim on the part of other Jewish communal organisations and public sector bodies was also stressed.

The need for community wide strategies (section 3.27)
Study participants expressed a desire to see a communal plan developed to address the needs of the Manchester Jewish community as a whole. They considered a strategy to address issues affecting Jewish young people to be a priority. They favoured the development of an infrastructure body to oversee need assessment and service planning and to coordinate the dissemination of information.

The need for an infrastructure body (section 3.28)
Study participants were keen to see the development of an infrastructure body to look at coordinating welfare provision and representing the Manchester Jewish community externally, but generally agreed

that the Jewish Representative Council is not currently in a position to play this role. They felt that a new communal forum might be needed.

Securing the succession – lay leaders, volunteers and staff (section 3.29)
Some organisations had considered succession planning and developed strategies for recruiting new trustees. Study participants felt it was important to nurture new communal leaders; the establishment of a 'Leadership Academy' was put forward as one means of achieving this.
Organisations had tried individually to find ways of recruiting other volunteers. It was suggested that a more strategic approach, such as a Volunteer Bureau for the community, might be needed.

Some organisations had also found ways of recruiting suitable paid staff; limited means of addressing the issue more strategically were also suggested.

Securing the succession – developing the fundraising function (section 3.30)
Study participants were keen to see more strategic approaches to fundraising, including awareness raising and education about local need. Some felt that the development of a 'central pot' would help address problems of multiple applications and direct money towards areas of greatest need.

Expectations of the MJCP Commission (section 3.31)
Study participants felt that the Commission process had been a catalyst for change. They viewed the development of a community-wide strategy as essential, and considered that the leadership offered by current key people is crucial in this respect.

Part Four: Analysis and discussion

In Part Four we comment on the key topics emerging from the fieldwork phase of the Study that appear to require particular attention when considering the way forward for the Manchester Jewish community.

The impact of communal history and traditions (section 4.1)
Study participants frequently referred to what might be deemed a past 'golden age' when the Manchester Jewish community was thought to have had a single strong leader, an ample supply of lay leaders and volunteers and willing and generous donors.

We suggest that current trends in the Manchester Jewish community, and in the wider society, make it unlikely that such a time will return.

Awareness of the wider UK policy context (section 4.2)
Study participants generally made little reference to the wider UK policy context of Jewish communal organisations in Manchester.

We suggest that lack of engagement in the policy context, and with the changing relationship between the voluntary and statutory sectors, may be detrimental to communal organisations.

Diversity of views on changes needed (section 4.3)
Study participants shared a strong view that changes are needed to enable Manchester's Jewish communal organisations to continue to thrive, but there was little consensus about the form that change needs to take.

We suggest that the willingness to move forward is a positive sign, and that there is potential to achieve consensus by focusing on the interests of the wider community.

The involvement of younger people (section 4.4)
Study participants generally experienced difficulties in finding and keeping both trustees and general volunteers for communal organisations.

We suggest that this problem may require changes to existing ways of doing things and the development of new initiatives. We outline various courses of action for making volunteering opportunities attractive to younger volunteers.

Changing demography and meeting need (section 4.5)
Study participants discussed the changing demography of the Manchester Jewish community and the ways in which this might affect need for services amongst, in particular, residents of south Manchester and the Haredi community.

We raise the question of whether these changing needs are to be addressed strategically, or whether the current piecemeal pattern of provision is to continue. We suggest that, as a precursor to developing a more strategic approach, more intelligence gathering is needed about the extent of use of existing provision and whether there is the potential for using any spare capacity in new ways.

Service users' needs (section 4.6)
Study participants generally felt that services provided by welfare and youth services organisations are of a high standard, but made little reference to the idea of finding out what service users themselves feel about current service provision or likely future needs.

We suggest that the issue of 'user involvement' in service need assessment and planning is considered good practice in the wider community, and that communal organisations must respond to perceived need and demand or risk becoming a 'safety net' only for those least able to make choices or pay for private care.

Engagement with statutory agencies (section 4.7)
Engagement between Jewish communal organisations and statutory agencies is currently limited and opportunities for funding and policy influence are being missed.

We suggest the need to engage more with the statutory authorities especially in order to tackle pockets of poverty and deprivation in the area straddling the local authorities of Salford, Bury and Manchester.

The potential for collaboration (section 4.8)
Some Study participants saw merger as an appropriate response to the number of Manchester Jewish communal organisations, and thought that merger would lead to financial and other resource savings. Others, however, favoured the current plurality of provision, or queried whether there would be substantial cost savings as a result of merger.

We suggest that more thought is given to the interests that would be served by merger. We note that externally imposed mergers can be problematic, and stress the importance of potential merger partners considering what benefits might accrue to service users from a merger.

We suggest that it might be more productive to encourage greater collaboration amongst communal organisations. This could take various forms, one of which might be shared use of 'back office' functions such as administrative or financial services.

Service coordination (section 4.9)
We suggest that the picture emerging from the Study is of a diverse and fragmented community, despite its small size. We note the references made by some Study participants to two coordinating structures, but suggest that cross-communal links appear to be limited.

We suggest that, while this situation is not unusual in minority communities and amongst small organisations, it does appear to be at the root of several current problems facing individual organisations. The idea of developing a 'communal plan' seems to merit further exploration.

Organisational infrastructure (section 4.10)
Many Study participants felt that the Manchester Jewish community would benefit from more strategic thinking, and the development of a 'communal plan'. There was also enthusiasm for various forms of closer collaboration amongst communal organisations. Behind many of the comments about closer collaboration lay the concept of some form of infrastructure body to provide support and coordinating functions to Jewish communal organisations.

We suggest that more thought is needed about the role and functions of such a body, and in particular whether it could fulfil the dual roles of supporting communal organisations and facilitating inter-organisational collaboration *and* of representing the Manchester Jewish community to wider political and economic structures.

Relationships between the Haredi and non-Haredi Jewish communities (section 4.11)
There was a general view that the Manchester Jewish community as a whole has an obligation to consider and help address the high levels of need in the Haredi community, but Study participants expressed a variety of views about whether these obligations are best met through separate provision or integrated services. Reticence on the part of non-Haredi Study participants to discuss the issue, and the lack of extensive 'buy-in' to the MJCP from the Haredim, suggest that the views put forward may not reflect the full range of ideas within, or relating to, the Haredi community.

Possible responses to need include the continuation of separate provision or existing Jewish (non-Haredi) organisations 'opening themselves' more in various ways to meet the needs of the Haredim.

We suggest that the current lack of mutual trust between the Haredi and non-Haredi communities prohibits open discussion, but that the role of some key individuals as 'bridge-builders' might help alleviate this problem.

Part Five: Options for the future

In Part Five we draw on the Study findings and the discussion in Part Four to set out possible models for the reorganisation of planning, coordination, leadership and commissioning of provision for the Manchester Jewish community. In section A we present three models: the 'organic change' model (section 5.2), the 'single provider' model (section 5.3) and the 'pluralist' model (section 5.4).

We describe the characteristics of each of the three models and suggest some advantages and disadvantages of each. Variant forms of all three are described. We note that the models are not mutually exclusive, but that they are designed to present options for further consideration in relation to the planning, coordination, leadership and commissioning of provision.

In section B of Part Five we outline some 'principles for progress' – issues that must be addressed if the Manchester Jewish community is to move forward with any of the three models. We discuss four main issues.

Engagement with non-Jewish statutory and voluntary sector organisations (section 5.6)
We comment on the importance of communal organisations extending their links with statutory bodies, and developing a more sophisticated knowledge of the wider policy context in order to capitalise on opportunities. We point out the potential role of statutory authorities in addressing the regeneration of parts of north Manchester. We suggest that it may also be useful to share ideas with other, non-Jewish, voluntary and community organisations, and to consider whether there are aspects of the voluntary and community sector infrastructure in Manchester that might usefully be drawn on.

Addressing emerging needs in south Manchester (section 5.7)
We suggest that there is a need to gather more information about the Jewish community in south Manchester, and to make decisions about who has responsibility for addressing the growing needs of south Manchester Jews.

Addressing the relationship between the Haredi community and the non-Haredi Jewish community in Manchester (section 5.8)
We note the widespread concern about the relationship between the Haredi and non-Haredi communities and the uncertainties over the most appropriate way of addressing the high levels of social and economic need amongst the Haredim. We suggest that consideration needs to be given to achieving a balance between informal self-help and services that are developed more strategically and systematically. Choices will also need to be made between a traditional model of largely separate services and an emerging trend towards more integrated provision.

Building intra-communal awareness and trust (section 5.9)
We suggest that the current limited amount of collaborative working and knowledge of the roles and activities of other providers in the same field implies both a lack of awareness about the extent of need in parts of the community and also a certain lack of trust. We note that this is not particular to Jewish communal organisations, but suggest that trust is a critical ingredient of any strategic planning process, and could be developed through a shared endeavour such as a focus on the needs of a particular client group.

Finally in section C of Part Five (sections 5.10 – 5.12), we discuss the concept of leadership, an underlying theme throughout the Study. We suggest that leadership at an individual and communal level will be crucial in the process of developing a communal strategy and facilitating the change process. Study participants' comments indicate that re-forming the Jewish Representative Council is not the best way forwards; instead we suggest that the MJCP Commission itself needs to take the initiative in ensuring that any recommendations it makes are implemented. One option might be to establish a cross-communal steering group charged with implementing the Commission's recommendations.

INTRODUCTION TO THE FINAL REPORT

This is the Final Report of Phase Two of a Study carried out by the Centre for Voluntary Action Research at Aston Business School for the Manchester Jewish Community Project (MJCP) between April and July 2005. The aim of this phase of the Study was:

> *By means of a mailed questionnaire and interviews with key informants, to review current welfare and youth services provision for the Manchester area Jewish population and to propose models for the reorganisation of planning, coordination, leadership and commissioning of that provision.*

Phase One of the Study, whose aim was to:

> *Identify current and future demographic trends (including social needs) within the Jewish community in key local authority areas in and around Manchester and to consider current and future voluntary sector provision*

was completed in September 2004, and is the subject of a separate report[1]. The material presented in the report of Phase One drew on the 2001 UK Census, supplemented by material from the Institute for Jewish Policy Research's database and data held by the Board of Deputies of British Jews. It provides an overall picture of Manchester's Jewish population as relatively young, geographically close knit and healthier, better educated and better housed than the population of Manchester as a whole. But within this generally positive image, the data indicate the possible incidence of pockets of social and economic deprivation. For convenience of readers of this Phase Two Report, we provide in Appendix One a brief review of key points from the report of Phase One.

In Part One of this Final Report we present the findings from the mailed questionnaire. In Part Two we describe our approach to the interview stage of the Study, the findings from which are set out in Part Three. In Part Four we discuss the key issues emerging from the fieldwork. Finally, in Part Five we build on the Study findings to propose possible models for the reorganisation of planning, coordination, leadership and commissioning of welfare and youth services provision for the Manchester Jewish community.

At this stage we should note that, although the Study was primarily concerned with welfare and youth services provision, Study participants did not always feel it was appropriate to restrict their comments to youth and welfare services only, or did not wish to distinguish welfare and youth organisations from other organisations in that way. Moreover, we encouraged interviewees to share with us their views on Jewish communal organisations generally, *as well as* their views on welfare and youth organisations specifically. Thus in this report we have used the terms 'welfare and youth services organisations' or 'WYSOs' where we are referring specifically to that group of organisations. Where Study participants commented more widely about Jewish voluntary organisations, or where we ourselves do so, we use the terms 'Jewish communal organisations' or 'communal organisations'.

We would also note that although our brief did not explicitly include organisations working in the educational field, such organisations were frequently mentioned by Study participants. Several of the WYSOs we looked at were in fact also providing educational services and many of the Study participants were involved in the provision of education for the Manchester Jewish community in some capacity.

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[1] CVAR (2004) *Manchester Jewish Community Project Final Report on Phase One*, Centre for Voluntary Action Research, Aston Business School, Birmingham.

PART ONE: THE MAILED QUESTIONNAIRE

1.1 Survey methodology and sample

A questionnaire was sent by post in March 2005 to a sample of 44 Jewish communal organisations identified by the MJCP Commission Secretariat as providing welfare and youth services for the Manchester Jewish community. Names and contact details of these organisations were supplied by members of the MJCP Commission.

The purpose of the questionnaire was to gather information about the activities, service users or beneficiaries, geographical coverage, staffing, legal status, governance and funding of WYSOs serving the Jewish community in Manchester. A copy of the questionnaire is included at Appendix Two.

Nineteen questionnaires were returned by 6 May 2005, and a further eleven between 11 May 2005, when a reminder was sent out, and July 2005. Information was received that two of the organisations contacted had ceased to exist. Eventually, thirty organisations returned completed questionnaires, a response rate of 71%. Since the sample is small, it is not possible to draw inferences on a statistical basis about the scale or nature of activity in the fields of welfare and youth services for the Jewish community. In other words, information reported here from the survey applies only to the organisations which returned completed questionnaires and cannot be assumed to apply more broadly to all Manchester WYSOs.

In this section of the Report we describe the characteristics of the organisations in the sample.

1.2 Functions, fields of work and service users

Twenty-one of the 30 organisations responding to the survey said they were providers of services. Other functions include providing buildings (7 organisations), providing advocacy (4), acting as an umbrella body (5), making grants to individuals (2), organising self-help (2), making grants to other organisations (1), and fundraising for other organisations (1). Respondents were able to select up to three functions, but it is apparent that only a small proportion saw themselves as having more than one main function.

Organisations' main fields of work are detailed in Table 1 below. Again, questionnaire respondents were able to select up to three responses. Responses categorised as 'other' were education or care related, although the main function of one of the organisations selecting 'other' is to give financial help.

Table 1: Respondents' main fields of work

Field of work	Number
Education	13
Personal & social care (community based)	13
Advice / information	9
Personal & social care (residential)	8
Accommodation	7
Sport	6
Counselling	5
Religious services	1
Transport	1
Other	4

Only two of the 30 organisations in the sample do not work with young people or children and almost half work with families (14 respondents). Twelve work with older people and 12 with people with disabilities. As respondents were able to select up to three categories of client, it is not clear how many organisations work exclusively with one client group. Since the total number of categories selected was 74, it is likely that the majority of organisations work with more than one group of clients or beneficiaries.

It is noteworthy also that although this Study was not explicitly intended to include education provision, 13 of those responding to the survey described education as one of their main fields of work. This suggests that 'education' does not only take place in organisations widely recognised as having education as their primary purpose.

The organisations in the sample serve people from a range of synagogue affiliations, with the largest groups served being 'United Synagogue'[2] or equivalent (21 respondents) and Strictly Orthodox / Haredi (13 respondents). Again, it is not possible to determine from the aggregated data the number of organisations working exclusively with one section of the religious community. Organisations selected a total of 65 responses, indicating that many serve more than one group (see table 2 below).

Table 2: Synagogue affiliation of beneficiaries

Synagogue	Number of responses
United Synagogue	21
Strictly Orthodox / Haredi	13
No synagogue affiliation but identifying as Jewish	10
Reform	8
Sephardi	7
Masorti	1
Others	5

Responses from organisations serving the Haredi community were analysed further in order to throw more light on the extent of voluntary and community activity in this grouping. Between them, the 13 organisations identifying as serving the Haredi community selected 31 main fields of activity, with seven providing education, six community care, five advice and information, and two or three providing each of accommodation, sport, residential care and counselling.

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[2] The term 'United Synagogue' is used here, as in other studies of the UK Jewish community, to denote a particular range of religious adherence. It does not necessarily imply formal affiliation to the 'United Synagogue' grouping.

1.3 Numbers of beneficiaries and geographical coverage

Numbers of beneficiaries served range from 1-15 to 500 or more; there was an even spread of responses to this question (see table 3 below), although only 20 of the 30 respondents were able to say how many individuals they worked with.

Table 3: Number of beneficiaries served

Individuals worked with	Number of respondents
1-15	1
16-30	2
31-45	1
46-60	2
61-100	3
101-200	4
201-300	1
301- 400	0
401-500	1
More than 500	5

Respondents were able to define for themselves the geographical areas they covered, and a wide range of answers was given. Notably, the majority work predominantly in north Manchester, with 13 organisations working primarily in Prestwich and 11 mainly in Broughton Park. Only two work across the whole of Greater Manchester.

1.4 Legal status, governance and staffing

Only four organisations are not legally constituted (being associations or informal groups); 23 (77%) are registered charities. Other legal forms are registered social landlord (1), friendly society (1) and exempt charity (1). Ten of the 23 charities are also companies limited by guarantee. In keeping with their legal status, 25 organisations have some sort of governing body, referred to by a variety of names. Membership of the governing body ranges from four to 30 people. Average membership is nine people, although attendance at meetings averages around 50%. The majority of respondents who said they had governing bodies also said that they recruited new members through word of mouth and personal recommendation.

The heterogeneity of WYSOs serving the Jewish community in Manchester is reflected in the relative sizes of organisations responding to the survey, in terms of number of people employed. Numbers of paid staff range from none (12 organisations) to more than 200 (1). Amongst the 18 that have paid staff, the mean number of staff is in the range of 21-40.

1.5 Volunteers

Volunteers are heavily involved in the organisations responding to the survey. Twenty-three of the 30 involve volunteers, and in total those 23 organisations report that they have 1,191 volunteers, volunteering for, on average, 2½ hours per week each. Over three-quarters of the volunteers are female (912). The mean number of volunteers per organisation is 52. In some cases volunteers are working alongside paid staff, although 12 of the organisations in the sample are run entirely by volunteers.

1.6 Funding

The majority of organisations responding to the questionnaire are relatively small; 26 of the 30 receive annual funding of less than £1.5 million; 12 of the 30 have an annual income of below £100,000. The majority of larger organisations are providers of social care and the smaller organisations are predominantly in the field of education (see chart 1 below). Respondents were asked to identify their largest source of funding; 12 did not answer this question; amongst the 18 that did, it emerged that charitable trusts and individual donors were the biggest funders (see table 4 below).

Table 4: Largest sources of funding

Largest funder	Number
Charitable trusts / individual donors	7
Local authority social services	6
Other statutory funders	3
Synagogue	1
National Lottery	1
Did not respond	12

Chart 1: Annual income by main field of activity
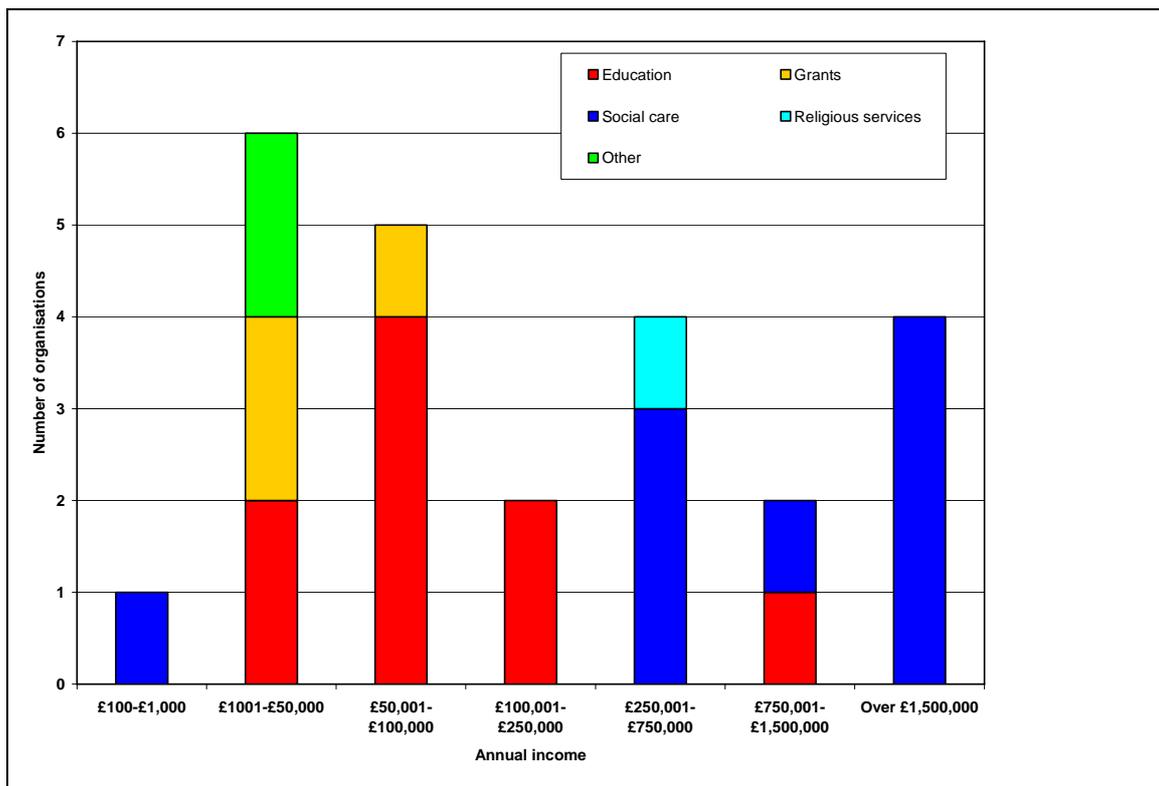
1.7   Partnerships and joint work with other organisations

The questionnaire asked whether organisations were currently working 'jointly' or 'in partnership' with any other voluntary or community organisations. Twelve of the 30 questionnaire respondents said that they were currently involved in some joint work or partnerships (including a few with statutory bodies such as the Primary Care Trust), although the nature of these arrangements was rarely specified.

Ten of those 12 said they worked with more than one other organisation, and one said they worked with Salford Sure Start, which is itself a partnership. Five indicated that they were involved in some joint work with various Jewish schools, but did not specify the nature of their collaboration. Only four of the organisations that named their partners included non-Jewish organisations. The other eight listed other Jewish youth and welfare organisations working in the same field as themselves or Jewish representative bodies.

It should be noted, however, that the question asked only about current arrangements; it is possible that some organisations had entered into partnerships or other collaborative ventures in the past or plan to do so in the future. It is also possible that respondents might have interpreted the term 'partnership' in different ways, and, for example, mentioned only formal arrangements such as joint projects.

PART TWO: OUR APPROACH TO THE FIELDWORK

In Part Two of this Final Report we outline our approach to the interview stage of the Study, before moving on in Part Three to describe the Study findings.

2.1 Fieldwork participants

An initial list of 54 potential fieldwork participants, comprising a range of senior and experienced members of the Manchester Jewish community (lay leaders of WYSOs, paid operational staff and others with a strategic perspective) was drawn up by the MJCP Commission. Letters were sent out in early April 2005 by the Commission Chair encouraging their participation and informing people that a member of the CVAR team would be contacting them to make arrangements to interview them.

We carried out interviews during the period May-July 2005 with 41 of the potential 54 interviewees. The remaining 13 either stated that they did not wish to participate or, more commonly, were unable to agree a time and date for interview or did not respond to repeated attempts to contact them. Twenty-eight interviews were conducted by telephone and 13 in person.

The 41 interviewees can be divided into:

- 19 'key informants' (members of the Commission, major donors and others with a broad overview of the Manchester Jewish community)
- 22 'organisational interviewees' (paid staff, lay leaders, founders, other volunteers involved with WYSOs).

Many of the 'key informants' had considerable experience of involvement in one or more communal organisations, but were in this instance asked to speak in a more strategic capacity about the community and the provision of services in general.

The 22 'organisational interviewees' comprised 10 paid staff, seven lay leaders / trustees and five other volunteers such as people involved in service-delivery or fundraising[3]. In a few cases we interviewed both a senior paid staff member and a trustee from the same organisation. Organisational interviewees' affiliations were as follows:

- 4 were involved with organisations working with young people
- 3 were trustees or paid staff of organisations working with older people
- 4 were associated with agencies working with people with learning disabilities (1 also providing services to people with mental health problems)
- 2 were from organisations providing services to children with special needs.

The remaining nine were involved with organisations with a mixed client group (e.g. both children and adults), or with bodies providing services to, or acting in a representative capacity for, other Jewish organisations in Manchester.

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[3] In this report we use the terms 'lay leaders' or 'trustees' interchangeably to describe members of the governing bodies of Jewish communal organisations. We use the term 'volunteers' to refer to those primarily involved in an unpaid capacity in roles such as service delivery or fundraising.

The fields of work with which interviewees' organisations were involved included education, residential care, day care, youth, one-to-one support with financial or emotional difficulties, ante and post-natal care, technical assistance to other agencies and representation.

2.2 Interview questions

Interview schedules were 'semi-structured' to allow Study participants to raise issues of relevance to them while still keeping within a common framework.

We asked 'key informants' about:

- The extent to which they felt needs were being met within their particular area of involvement and expertise
- Changes they would like to see in the way in which services are delivered to the Manchester Jewish community
- The constraints to achieving change and the ways in which these barriers might be overcome
- The main challenges in maintaining organisations in the Manchester Jewish community and ways in which these might be addressed
- Their aspirations for the community over the next few years.

We asked 'organisational interviewees' about:

- Their own organisation's ability, and the ability of WYSOs in general, to meet the needs of their client group
- The challenges of maintaining the organisation and ways in which these challenges might be addressed
- Their aspirations for the future of their organisation over the next few years
- The challenges of meeting the needs of particular sections of the community
- Changes they would like to see in the way in which services are delivered to the Manchester Jewish community
- The constraints to achieving change and the ways in which these barriers might be overcome.

Copies of the interview schedules are attached as Appendices Three and Four.

2.3 The Nature of the Study

The Study reported here was not a quantitative sample survey from which conclusions can be reached about the views of all those involved in youth and welfare services for Manchester Jews. This was not the intention of the Study, which was a qualitative study intended to uncover the range of views and perspectives amongst key people involved in direct service delivery, or with a strategic perspective on the provision of welfare and youth services to the Manchester Jewish community. We sought to explore the range of opinions and ideas existing amongst these people. We believe we have succeeded in achieving this, although we do not claim that our Study has necessarily picked up all existing viewpoints.

2.4 Analysis of data and presentation of findings

The data from the interviews has been analysed thematically using a system of open coding of the transcripts. These codes were then analysed in relation to each other, resulting in the key emerging findings set out in Part Three of this Report.

As is our usual practice, we are presenting the findings anonymously. Unattributed quotations are presented throughout this Final Report in italics. We refer, where appropriate, to comments as emanating from key informants or organisational interviewees. Where such distinctions are not necessary, or where ideas were put forward by interviewees from both groupings, we use the more general term 'Study participants'. We name organisations referred to by Study participants only where the comments made do not appear to be of a particularly sensitive or confidential nature. At the end of each section we present a summary of key points made by interviewees.

PART THREE: STUDY FINDINGS – THE FIELDWORK

In this Part Three, we discuss the key emerging findings from the 41 interviews. We address three main topics:

- Service provision by welfare and youth services organisations and the resources needed to sustain provision (section A)
- The Jewish voluntary sector in Manchester as a whole (section B)
- The challenges of sustaining and developing communal organisations and the Jewish voluntary sector in Manchester (section C).

Section A deals specifically with welfare and youth services organisations (WYSOs). In sections B and C, we, like the Study participants, do not generally draw a distinction between WYSOs and the wider Jewish voluntary sector in Manchester.

Section A - Service provision by welfare and youth service organisations and the resources needed to sustain provision

3.1   Introduction to Section A

In this section of the Report we consider the findings under the following headings, which themselves reflect the key points raised by Study participants:

- Provision for young people and children (section 3.2)
- Provision for older people (section 3.3)
- Provision for people with learning disabilities and other special needs (section 3.4)
- Provision for people with mental health problems (section 3.5)
- Economic and social problems and responses to them (section 3.6)
- The growth in need for services in south Manchester (section 3.7)
- Human resources issues – trustees, paid staff and volunteers (section 3.8)
- Financial resources and sustainability (section 3.9).

3.2   Provision for young people and children

Study participants commented on the provision that the Manchester Jewish community makes for its children and young people, in particular in regard to their leisure and social welfare needs. Those expressing their views included people working directly with young people in a paid or voluntary capacity, people working in other fields who were also parents of young people, and others with a general overview of the community. They referred especially to the uncoordinated nature of provision for young people, the demise of Jewish youth clubs, and the limited amount of social welfare services specifically geared to the needs of young people.

Study participants differed as to whether they felt there are sufficient organisations and services to meet the needs of Jewish young people, but were generally of the view that provision for young people is fragmented and uncoordinated, (ranging through synagogue related activities, social groups and Zionist based organisations): '*we don't have any cross-communal efforts to pull all the youth services together*'. There was also concern that there are not enough facilities for young people who do not want to affiliate to any particular religious or political point of view. The positive contribution of Whitefields synagogue in creating a youth service that attracts young people across the spectrum was noted, but this was felt to be an exception. Young people (especially boys) who are interested in sports are thought to be relatively well provided for, and sporting facilities will be further enhanced with the development of the Brooklands Project. Junior

Stage 80 also provides a focus for those interested in drama, mainly from the south Manchester / north Cheshire locality. Young people with other interests may, however, not feel that their needs can be met within the Manchester Jewish community.

There was some regret at the demise of the Jewish youth clubs that had flourished in the past: '*there is nothing like I had in my youth where you could just go and hang out*', but it was felt that they were no longer what young people wanted: '*kids don't want youth clubs any more*', or that Jewish schools had made Jewish youth clubs unnecessary. Study participants commented that there is a need for somewhere for young people to congregate without having to go into Manchester city centre, but it was unclear whether this was a need expressed by young people themselves. Overall, while there was a commonly held view that more services for young people are needed, there was a lack of clarity over what these might be, and about what young people themselves are actually looking for.

It was pointed out that, in addition to their social needs, Jewish young people often require advice and support, and that these needs can most effectively be met by specifically Jewish organisations, although resources for this are currently lacking. Some may experience particular pressure from their families and the wider community to achieve high academic standards; these difficulties, it was suggested, may not be taken seriously by a non-Jewish organisation. They may experience anti-semitism and bullying, and may need support on a range of issues that other (non-Jewish) young people also may have to address, such as careers advice, drugs or eating disorders. Jewish youth organisations (such as North Manchester Jewish Youth Project) trying to help young people deal with these issues, or addressing needs connected with being a Jewish teenager in a non-Jewish community, were felt to be insufficiently resourced to be able to meet all the needs presented to them. It was also thought that, outside the Jewish schools, there are limited ways for young people to connect with their Jewish identity. Again, however, there was a lack of evidence as to what young people themselves might be looking for.

It was suggested that although Manchester Jewish Federation ('The Fed') provides a range of services for families needing, for example, help for children with behavioural problems or respite care, or requiring child protection services, it is under-resourced for this aspect of its work.

Summary

It is felt that:

- Social provision for young people is fragmented and in need of coordination
- Social provision for young people does not cater for those who do not want a religious or Zionist focus, or who prefer a cross-communal approach
- Jewish youth clubs have declined, but it is uncertain what young people would like in their place
- There are gaps in terms of meeting Jewish young people's needs for support and advice
- The Fed's services for children and families are under-resourced.

3.3 Provision for older people

In their discussion of the ways in which the needs of older Manchester Jews are provided for, Study participants commented on two main areas: residential care and day care services. Some also referred to likely future needs, especially in south Manchester.

3.3.1 Residential care

Study participants highlighted two main issues: the quality of care in Jewish residential homes and funding problems.

Those directly involved in the provision of residential care felt that Manchester's care homes generally offer a high standard of care (one organisational interviewee referred to the home with which he was associated as '*almost a five star luxury home for the elderly*)'. Active volunteer social or welfare committees complemented the work of paid staff, providing events and outings and also, in the words of one organisational interviewee, acting '*like an internal Care Standards Inspectorate; they would police whether standards are up to the mark*'. On the other hand, it was also pointed out that many people prefer private or non-Jewish provision because they do not feel the standard of Jewish care homes is sufficiently high. It was noted that staffing in care homes, especially amongst less senior staff, can be a problem which may affect quality and continuity of care. Problems referred to included recruiting and supervising night staff, difficulties getting people to work regular shift patterns and finding the money to pay for well-trained staff.

Study participants also referred to the influence of the external funding and policy climate on residential homes. One interviewee for example discussed what he described as '*central government's determination to dramatically reduce the number of people entering residential care*' and the '*postcode lottery*' affecting the contributions that local authorities make to the cost of older people's residential care: '*people in residential care are not being properly funded … care of elderly and sick people is totally inadequate*'. This situation means that some people who would like to enter residential care are unable to do so. It also means that, while some residential homes have a waiting list, others may have spare capacity, and are trying to make up the financial deficit caused by empty beds by taking more people for (better funded) respite care. The need for a more strategic view of care provision for Jewish older people in the Manchester area was noted.

3.3.2 Day care services

Study participants who commented on the need for, and availability of, both day care and domiciliary care provision thought that needs are increasing and provision is at or near capacity. The trend for people to remain living in the community to a relatively advanced age was noted; as was the tendency for people entering residential care to be older and frailer than was once the case. Meanwhile, '*people's quality of life needs to improve at home, in terms of problems related to loneliness and disability*', but '*home care and domiciliary care services are inadequate*'; '*both the Meals on Wheels and bathing services are at full capacity*'.

3.3.3 Likely future need

Some Study participants referred to uncertainties around the future needs of older people which make it hard to estimate the extent to which services will be required in the future. For example, people often say they would never consider residential care, but it may later become impossible to remain at home as their care needs increase or as paying carers becomes too expensive.

Even allowing for these unknown factors, most Study participants felt that the demand for day care and domiciliary care is growing and is likely to increase still further. This, some Study participants suggested, may be a particular issue with the growing Jewish population in south Manchester: '*there needs to be a Nicky Alliance in the south*'. One key informant also noted the lack of a Jewish hospice in Manchester.

Summary

It is felt that:

- Residential care is of a high standard, but that some service users prefer non-Jewish or private care
- Problems of local authority funding affect the number of people able to enter residential care
- Staffing and funding difficulties sometimes make it difficult to provide high quality residential and domiciliary care
- There is insufficient day care and domiciliary care provision to meet all needs, and services are operating at or near full capacity
- The need for day care and domiciliary care, and residential care for the most frail, is likely to increase in all areas, especially in south Manchester.

3.4 Provision for people with learning disabilities and other special needs

Study participants commented on the quality and scope of residential and community provision for people with learning disabilities and other special needs. They felt that existing residential provision is not operating at full capacity, particularly in the case of adults with special needs. It was thought that, as with residential care for older people discussed above, local authority funding constraints sometimes limit take-up of existing provision by Jewish people in need.

There was a general view amongst those directly involved that the educational needs of most young people with learning disabilities are well met by the specialist (and primarily residential) organisations set up to cater for them. Organisational interviewees noted, however, that the ability of residential establishments to cater for the needs of the Haredi community is limited, particularly in relation to provision of separate accommodation for males and females and standards of kashrut and religious observance.

When commenting on community-based provision for people (primarily children) with learning disabilities or other special needs related to emotional or behavioural problems, Study participants suggested that need for services is growing and likely to increase still further, particularly amongst the Haredi community, where families often include several young children. The existence in the Haredi community of a number of small organisations catering for different aspects of the needs of children with learning disabilities was mentioned, but it was generally felt that this provision is rather fragmented. Organisational interviewees from these community-based organisations felt that they would like to be able to respond to the increasing need for services in this community, but were limited in their ability to do this because of resource constraints.

Summary

It is felt that:

- The educational needs of young people with learning disabilities are well met
- The need for community-based services is growing and is likely to increase further, especially amongst the Haredi community.

3.5   Provision for people with mental health problems

Study participants who spoke of the needs of people with mental health problems referred to two main issues: their perception of a general lack of adequate provision and a possible gap in mental health services specifically to meet the needs of the Haredi community. A commonly expressed view was that '*mental health needs are not adequately met*'. This was thought to apply to all age groups. It was felt that there is a lack of dedicated Jewish day care provision for older people with severe dementia; while existing services can cope with people with mild mental health problems they are generally unable to accommodate those whose difficulties are sufficiently serious as to require specialist provision. It was suggested that this is likely to become a more acute problem as the population contains more older people, although a question was also raised about the rationale for providing specifically Jewish facilities for people in the advanced stages of dementia.

It was also suggested that there may be a gap in provision for members of the Haredi community experiencing mental health problems, particularly in view of the sensitivities of the subject and a reluctance to accept the existence of such difficulties within this community.

Summary

It is felt that:

- There is a gap in provision for older people with more serious mental health problems, including dementia
- There is a gap in services for members of the Haredi community, compounded by sensitivities surrounding the issue of mental health problems in this community.

3.6   Economic and social problems and responses to them

3.6.1 The existence of multiple problems

Study participants commented on the existence of pockets of extreme poverty within the Manchester Jewish community, particularly in Salford: '*you can walk around the neighbourhoods in north Manchester and see it. There has been a lot more private investment, but there are still incredibly poor bits of Salford, which aren't seen as a priority for public investment*'. The economic and social problems are not always widely understood within the Jewish community as a whole: '*many Jewish people in Manchester are wealthy and this masks the problems amongst the poorer sections of the community*'. The Haredi community of Broughton Park and surrounding areas was felt to be particularly affected by multiple economic, social, educational and health problems. As one key informant graphically put it '*people are nearly starving to death…. Large families with no income cannot survive on their own*'. Some members of the Haredi community were seen to be suffering not only from poverty but inter-linked family and social difficulties: '*a lot of people are experiencing high levels of family stress and marital breakdown*'; '*there is nowhere for children to play in the area, and there is prejudice against Orthodox Jews, which means that young people sometimes get attacked in the street*'.

There was a suggestion that there may be insufficient affordable housing: '*housing is a massive problem right across the board* '. It was suggested that, as the Jewish community has spread further out across north Manchester, there is a need for more social housing further north of the city centre, for example in Prestwich and Broughton Park, and that more detailed evidence of the existence of housing need would be useful.

A few Study participants also raised the sensitive issue of domestic violence and suggested the need for a more strategic response to the problem, for example a women's refuge and dedicated Jewish support services.

3.6.2 Responses to economic and social problems

Several Study participants noted the existence within the Haredi community of various informal kinds of welfare provision, but questioned whether these could necessarily provide sufficiently comprehensive or strategic ways of addressing need and poverty.

These informal organisations and networks were variously referred to as '*communal mutual aid*', '*corner organisations*' and '*gemacht.*' An example is the 'Cost Shop' – '*to deal with the chronic poverty within the community, a Cost Shop has been set up to allow people to buy the basics at affordable prices*'. It appears that these informal systems are often used in preference to the more formal services of other Jewish welfare organisations and of non-Jewish voluntary and statutory bodies.

But while some Study participants were positive about the ability of such resources to foster informal care and meet short-term need, they generally felt they had considerable limitations, and were an insufficiently strategic or holistic response to need. It was suggested that such systems are reliant on personal contact and that '*if you are not in the know, you don't get*'. There was concern also that informal systems and the small grants given by some WYSOs may only perpetuate need and discourage people from either developing a trade or claiming state benefits: '*in my view this kind of informal giving actually disables the community and just perpetuates the poverty trap*'. And while they might meet short-term crisis needs, '*in the case of education, medical, social work services, you need structures, know-how and linkages with outside bodies. However, that may not come easily*'.

The need for a more strategic response to the economic and social problems experienced by some members of the Haredi community was stressed. At the same time, it was noted that individual voluntary organisations lack the capacity to gather intelligence about their current or potential user group, and that this limits their ability to respond to growing needs.

For some Study participants, intervention on the part of Salford Council was seen as a priority: '*Salford Council is not doing enough to address these problems*'; '*the local authority should display leadership in tackling the economic and social problems of neighbourhoods*'. But first, it was suggested, '*there needs to be an acceptance that there is a problem at all, both in the [Haredi] community and in the [Salford] Council*'. The question of relationships with the statutory sector is addressed again in section 3.16.

Summary

Study participants:

- Highlighted the existence of pockets of extreme deprivation, material poverty and inter-linked social problems, in parts of Salford and in the Haredi community
- Referred to the range of informal responses to need that exist in the Haredi community, but suggested that these are insufficiently comprehensive, professional, holistic or strategic
- Suggested that Salford Council needs to do much more to address the economic and social problems experienced by its Haredi community.

3.7   The growth in need for services in south Manchester

Study participants referred to the demographic changes that are taking place within the Manchester Jewish community. They described people moving from north to south Manchester, and people moving to Manchester, especially to the south of the city / north Cheshire area (i.e. the boroughs of Stockport and Trafford) from other parts of the country. Study participants noted that a few organisations, such as Manchester Jewish Federation and the Lubavitch, work across the north and south of the city, but that welfare provision is still far more concentrated north of the city centre.

While commenting that the south Manchester Jewish community appears both wealthier and younger than that of the north, Study participants nevertheless felt that the area is, and will become even more in the future, in need of welfare services (especially day care and residential care for older people): '*this is where the growth will be*'. As stated above there is no day care facility for older Jewish people in south Manchester. One organisational interviewee suggested that there may in future also be a need for another residential care facility in addition to the resources currently provided by Morris Feinmann Home.

Other services identified as being inadequate in south Manchester were those for young people and for people with mental health problems: '*mental illness still exists in south Manchester*'.

Summary

It is felt that:

- Demographic changes mean that the south Manchester Jewish community is increasing in size, and its relative wealth does not necessarily imply lack of need
- Welfare provision for the Jewish community is still focused on areas to the north of Manchester city centre
- There are gaps in services in south Manchester in relation to day care provision for older people and in facilities for young people.

3.8   Human resource issues – trustees, paid staff and volunteers

Study participants discussed the challenges of recruiting trustees (lay leaders), paid staff and volunteers, and especially of involving larger numbers of younger people. They highlighted a number of obstacles to recruitment in all three categories.

3.8.1 Trustees

Very few Study participants with a direct involvement in WYSOs reported that they did not have problems recruiting and keeping trustees. Most had found it a challenge to involve sufficient people with the right mixture of skills and expertise. Where they had been able to recruit sufficient people they usually felt that their trustees were a huge asset: '*in the past it has been a challenge recruiting a suitable governing body, in terms of defining what skills and expertise were needed, but we have now had a stable governing body for some time. [Organisation] works well because of the drive and inspiration of highly committed governors from the community*'.

Many Study participants referred to their desire to recruit younger people as trustees, but felt that there were a number of obstacles to this, in the shape both of the time pressures on younger people and also aspects of the functioning of communal organisations. It was suggested that younger people are often very busy with work and family commitments, but may also be deterred

from getting involved by other factors such as a reluctance on the part of some older board members to stand aside and allow younger people to take responsibility. One key informant felt that retired people become '*a bit detached from the day to day world*', leading younger people to regard communal organisations as '*bureaucratic, stuffy and cliquey*'. Difficult relationships between paid staff and lay leaders, and uncertainties over their respective roles, could also prove off-putting. External factors, in particular the amount of responsibility required of trustees, might act as additional deterrents. The difficulties of complying with the demands of regulatory bodies, for example, were noted.

3.8.2 Paid staff

Study participants' views about the ease of recruiting paid staff varied considerably, as did their thoughts about the reasons for these recruitment problems. Several organisational interviewees reported having experienced difficulties recruiting staff to fill particular areas of specialism, for example a male occupational therapist, or Jewish staff with the right balance of skills for a particular role. Recruiting Jewish staff proved difficult for some organisations, but the problem of staff recruitment appeared broader than that; some organisations that were not looking specifically for Jewish staff still stated that they experienced problems. These were variously attributed to low rates of pay for care staff, older staff being unwilling to participate in training courses alongside younger people or, as above, a lack of available people with the right skills. One organisational interviewee also noted the challenge for trustees of being the employer of paid staff, particularly for the first time.

Some Study participants noted the importance of strong leadership and an organisation's good reputation when employing staff, but still did not find the process easy.

3.8.3 Volunteers

Organisational interviewees spoke warmly and positively about their volunteers' contributions, but nearly all had found it difficult recruiting as many as they needed. They suggested some attitudinal reasons for this, including apathy, inertia – '*it is not easy to step out the comfort zone*', selfishness – '*people are caring and doing a lot, but lots are selfish and could do more with their lives*' – and also some practical issues. These included increasing numbers of women having paid jobs and retired people looking after grandchildren or elderly parents. In some cases organisational interviewees felt that the nature of the work they were involved in might be off-putting or too intensive. Recruiting and retaining volunteers to be involved in youth work appeared particularly difficult.

Recruiting young people as general volunteers as well as to fulfil trustee roles appeared to be problematic. While most organisations wanted to involve younger people, few had managed to do so in any significant number.

The small number of organisations that said they found it easy to attract volunteers provided highly specialist services and had strong roots in the Haredi community.

Summary

Study participants suggested that:

- Most organisations experience difficulty recruiting trustees, and in particular younger people. They attributed this to pressures on individuals in other aspects of their lives, but also to reluctance on the part of older trustees to allow younger people to take on responsibility.

- Organisations vary in terms of how easy they find it to recruit paid staff
- Most organisations experience problems in recruiting sufficient volunteers, especially younger people.

3.9 Financial resources and sustainability

Several Study participants cited securing adequate funding, from all sources, as a further challenge in sustaining WYSOs, and offered various opinions about the reasons for this difficulty. Only a few organisational interviewees felt that finance was not a problem; two of these required relatively modest resources and were self-financing; one cited a generous benefactor as meeting all their needs; a fourth attributed their healthy financial position to the efforts of their Finance Director: '*he has turned the organisation round in terms of finances*'. These views were, however, the exception - a more commonly expressed opinion was that it is becoming increasingly difficult to find the necessary money to fund service provision. One interviewee commented that '*every single one of the Jewish organisations in Manchester is suffering from lack of funds*' and another that '*Manchester is not like London in terms of the money that is available*'.

Many WYSOs providing services funded primarily by statutory bodies commented that they were experiencing significant difficulties with covering the full cost of services. We noted earlier Study participants' reflections on the ways in which the statutory funding situation was seen to affect older people's choices with regard to residential care; others operating in the field of special needs education echoed their views: '*financially, things are tough*' and fees often do not cover expenditure. Several Study participants stated that the money they receive from statutory sources does not cover high unit costs, and that local authorities do not necessarily recognise the importance of a Jewish environment for their residents. In a number of cases organisations described themselves as meeting the shortfalls in local authority funding through donations, legacies and so on, but felt that funding from all sources is becoming more difficult to acquire.

Study participants felt that WYSOs' difficulties in securing sufficient finance are attributable to a number of different factors, including both the attitudes of statutory bodies referred to above and also the perceived complexities of funders' application forms and the preferences of individual donors. One Study participant felt that applying for money from funders was complicated and time-consuming, and especially difficult for many smaller organisations because '*they are not worldly*'. Others commented that, while Jewish people have a tradition of being generous, the Manchester Jewish community has a choice of many organisations to fund, and some organisations are less popular than others with individual donors. In one organisation it was thought that that '*all the funding comes from no more than 100 people*'.

Study participants felt that political, religious and personal differences may affect the way in which individual donors direct their support, in terms both of money and time. It was suggested, for example, that '*South Manchester donors won't want to think that their money is going to the Haredi community*', or that individual loyalties or jealousies mean that people will *never* support a particular organisation: '*I'd rather die than give money to [named organisation]*'. Alternatively, loyalty to a particular organisation might mean that people would never consider supporting any other communal organisation. One organisational interviewee working with young people commented that '*we're not at the cutting edge where people want to see their name attached to it*'.

It was also suggested that some people may be uncomfortable about admitting to the existence of problems in the Jewish community, and therefore unwilling to fund a response, for example to younger members of the community experiencing problems with drugs: '*the work we're doing is eggshell stuff*'.

Some Study participants favoured a new approach to fundraising: '*people get overdosed on the same old things like dinners and there need to be different ways of doing it…*' These ideas will be discussed further in section 3.30.

Summary

Study participants considered that:

- Securing adequate financial resources is an increasing problem for communal organisations
- Those providing residential care or education are experiencing particular difficulties because of statutory funding failing to cover full unit costs
- Problems in securing adequate funding can be attributed to several different factors, including the attitudes of statutory bodies, the difficulties of completing application forms, and the preferences of individual donors.

Section B - The Jewish voluntary sector in Manchester as a whole

3.10 Introduction to Section B

As well as considering service provision by Jewish WYSOs, we asked about issues relating to the Jewish voluntary sector in Manchester as a whole. Responses covered inter-organisational relationships, linkages with the statutory sector, the funding and broader policy environment, questions of leadership and ways of taking forward suggestions for change. These will be presented under the following headings:

- The size of the sector and the implications of this (section 3.11)
- Existing models of collaboration (section 3.12)
- The sector across the city – north and south (section 3.13)
- Sectoral infrastructure (section 3.14)
- Organisational or community allegiance? (section 3.15)
- Relationships with the statutory sector (section 3.16)
- Provision for the Haredi community – separate or integrated? (section 3.17)
- The funding environment (section 3.18)
- The broader policy context and awareness of it (section 3.19)
- Increasing organisational capacity (section 3.20)
- Community leadership (section 3.21).

3.11 The size of the sector and the implications of this

A view commonly expressed by Study participants was that there are '*too many organisations*' in the Manchester Jewish voluntary sector: '*one of my biggest complaints has been about the number of Jewish organisations*'; '*there is an enormous number of charities for a population of [our size]*'. The main reason given for this view was that the existence of so many organisations in a community of this size can lead to competition, overlaps and duplication. For example, it was suggested that there are unnecessary overlaps in terms of organisations providing services for younger people with learning disabilities, several kosher kitchens and numerous mother and baby groups in Broughton Park, sometimes in adjoining roads. It was noted that every organisation requires some form of infrastructure in the form of fundraising capacity, premises, administration and so on, and that merging organisations can sometimes lead to savings on these infrastructure costs.

There was a general, but not universal, view that collaboration (and sometimes merger) amongst organisations would be beneficial in terms of achieving economies, or advantages, of scale, reducing competition for funding and using scarce communal resources more effectively. The merger of Time for You with Manchester Jewish Federation was referred to as a successful example of combining two organisations operating in different parts of the sector. One key informant commented that '*if the Time for You and Fed merger means anything … it gives hope that organisations driven by different values can work together*'.

Study participants were, however, aware of barriers to inter-organisational collaboration, sometimes internal in the form of attachment to individual organisations, and some external, such as funding criteria.

Summary

It is felt that:

- Manchester Jewry has too many communal organisations for the size of its population
- Oversupply of organisations leads to competition, duplication and waste of resources
- Organisations should collaborate more (and in some instances merge)
- Internal and external factors sometimes pose obstacles to collaboration.

3.12 Existing models of collaboration

When discussing inter-organisational relationships, Study participants referred to a number of existing models of collaboration. (It should be noted, however, that these structures were described in different terms by different Study participants, suggesting that there may not be a shared understanding across the community of their role and membership.)

Two forums for discussion and information sharing were referred to:

- The Orthodox Jewish Forum, described by one key informant as '*a structure for co-ordination within and across the* [Haredi] *community*'
- The recently established Care Forum, bringing together the Chief Executives of some of the major service providing organisations, and described by one organisational interviewee as '*beginning to meld as a group and looking at the advantages of working together*'.

We also heard of other organisations, such as the Beth Din, and individuals, acting as '*bridge-builders*', in particular between the Haredi and non-Haredi communities.

Further examples of collaboration were described in relation to joint use of communal buildings, for example the use of the building known as Manchester Jewish Community Centre by a number of different organisations and groups, and of the Nicky Alliance Day Centre premises for office space and communal activities.

A number of other, less formal, collaborative relationships were also described, variously involving cross-referral of clients, some pooling of resources and joint discussion of future plans in order to avoid duplication. Several people referred to productive relationships between Manchester Jewish Federation and various other organisations, including both statutory bodies and Haredi community organisations. Most Study participants, however, felt that all the various collaborative ventures were in the relatively early stages and needed to be further developed.

Summary

Study participants identified:

- Two existing forums for discussion and information sharing
- The role of some organisations and individuals as 'bridge-builders', especially between the Haredi and non-Haredi communities
- Various other formal and informal collaborative ventures, some of them at relatively early stages of development.

3.13 The sector across the city – north and south

As discussed in section 3.7, Study participants felt that needs for services in south Manchester are likely to increase in the future, especially at either end of the age spectrum – youth and older people. Some Study participants were concerned about a '*north / south divide*', which one person described as '*a mental barrier to progress as a community*'. While it was generally felt that north and south Manchester are socially and economically different, there was also a general concern for organisations across the city to work more closely together, or for the more established agencies in the north to extend their operations to the south of the city. This, one organisational interviewee felt, would make more sense than setting up new organisations to serve south Manchester only.

It was noted that the Orthodox Jewish Forum does not currently include any organisations from the south, and that this might perhaps be reviewed.

Summary

Study participants:

- Were concerned about a perceived 'north / south divide' in Manchester
- Felt that organisations across the city should collaborate more, rather than establishing new organisations to meet emerging needs in the south.

3.14 Sectoral infrastructure

Study participants discussed in some detail the need for greater inter-organisational collaboration, and the emergence of some new means of achieving this (see sections 3.11 and 3.12), but had relatively little to say about the role of existing 'second tier' agencies in facilitating collaboration, information sharing or other sector-wide issues. The exception to this was the Jewish Representative Council, which was described as: '*a talking shop run by older people*' and '*unrepresentative*'. It was noted that the Council does not include any people from the Haredi community and does not attract senior lay leaders from communal organisations. It was not seen as providing leadership to the community or as performing much more than a ceremonial role. Several Study participants commented that the Representative Council *could* play a more strategic role if it were re-formed and made more 'representative', but at the same time did not necessarily appear to feel strongly that it *should* remain in existence (see section 3.28 for further discussion of this subject).

The support functions provided by two other agencies were also referred to: Interlink and Binoh. Interlink, it was noted, provides resources primarily to organisations in the Haredi community in the form of technical advice with finance, funding, governance, provision of information and lobbying. Binoh's main role is provision of educational services, but it also appears to act as a

liaison point amongst very small local groups, funders and other statutory and voluntary bodies, again predominantly in the Haredi community.

Summary

Study participants:

- Suggested that there is a need for more inter-organisational collaboration, but made little mention of the role of existing 'second tier' agencies in Manchester
- Did not feel that the Jewish Representative Council is a representative or influential body
- Referred to the support functions provided by Interlink and Binoh.

3.15 Organisational or community allegiance?

While feeling that closer collaboration amongst communal organisations would be beneficial, Study participants also expressed strong views about why this might be difficult to achieve. A number of reasons were suggested, including individual loyalties, historical associations, 'egos' and a difficulty in thinking communally rather than in terms of particular organisations.

The deep attachment that many members of the community have for individual organisations was noted, particularly amongst those who played a major role in setting up and sustaining them: '*my fear is that more organisations are too focused on just sustaining themselves*'. What were variously described as '*egos*', '*silos*' and '*personal fiefdoms*' were also felt to act as barriers to collaboration and to considering the wider needs of the community. Feelings of self-importance – '*everyone's a President, everyone knows what is right, what is needed*' – combined with the historical tradition of '*individual organisations fighting their own corner*' could seriously inhibit moves to bring about any change.

A number of Study participants also identified '*the difficulties in thinking strategically and communally*' as a related barrier to inter-organisational collaboration. '*They don't have a sense of the community as a whole or a sense of what is happening in the world*'. Several people spoke powerfully of the need for a wider view, for example: '*the community must be the priority, not individuals getting their names in lights. It is not about personal gratitude but about moving the community forward*' and '*we must forget ego, forget status, forget history*'.

Summary

Study participants:

- Noted the ways in which attachment to individual organisations and historical tradition can act as barriers to cross-communal collaboration
- Identified a lack of strategic thinking and communal focus as further obstacles to collaboration.

3.16 Relationships with the statutory sector

Study participants referred to the need for more active links between communal organisations and statutory bodies, especially local authorities. The importance of these links in specific service areas, especially work with older people and children with special needs, and in responding to poverty and housing need in the Haredi community, was highlighted. While some examples were given of mutually beneficial relationships, it was generally felt that these need to be much further developed.

Study participants noted that the Haredi community is often reluctant to make contact with statutory services, and mistrustful of their role. Statutory bodies in their turn, it was suggested, need to be more attuned to cultural issues, in particular where the Haredi community is concerned. One organisational interviewee suggested that statutory bodies could come to a greater understanding of community needs by involving Jewish people more in setting up services, for example in the building of social housing. The role of the Orthodox Jewish Forum in facilitating links between Haredi organisations and Salford Council was also noted.

A number of Study participants felt that local authorities, and central government, need to take a more pro-active and strategic role in relation to the problems experienced by some parts of the community: '*the community deserves better support from the local authorities and the government than they're currently getting*'; '*they have to put aside their own local areas and need to be able to deal with us as a Greater Manchester issue and apportion money pro-rata*'. The problems of dealing with individual local authorities were noted. As discussed in section 3.6.2, the need for a more strategic response on the part of Salford Council to the economic and social problems of the Broughton Park area was highlighted.

Summary

It is felt that:

- There is a need for closer links between the Manchester Jewish community and statutory bodies
- There is a need for greater understanding of the Haredi community on the part of statutory bodies
- Local authorities need to take a more strategic approach to the problems experienced by some sections of the community, especially the Haredi community living in Broughton Park.

3.17 Provision for the Haredi community – separate or integrated?

A number of Study participants discussed the question of whether Manchester Jewish communal organisations should provide separate services for the Haredi community, or whether services for particular client groups (for example older people or children) should be fully integrated across the whole Jewish community. There was a general (although not universal) view that non-Haredi Manchester Jews have an obligation to the Haredim, but Study participants differed in their views as to whether these obligations are best met through separate provision or integrated services. The issue of whether separate services are sustainable was also raised.

Study participants from all parts of the community commented on the practical issues involved in meeting the needs of the Haredi community. They referred to the importance of addressing religious and dietary needs and of the need for separated provision for males and females. They described the way in which the Haredi community has developed largely separate provision for the needs of its children, older people and others. They suggested that this separate provision has developed partly out of a desire on the part of the Haredi community to remain separate from the wider Jewish community – '*possibly in self-imposed isolation*' - and partly because of the fact that Jewish communal organisations have not met their specific needs.

Many Study participants, however, questioned whether the current pattern of separate provision is sustainable, and whether the Haredi community has the capacity to meet the needs of its own growing population. They highlighted various issues related to the wider question of sustainability. The view was expressed, for example, that a large number of small organisations addressing similar needs is wasteful of scarce resources, human and financial (as was

suggested in section 3.11 in relation to communal organisations in general). The question was also raised as to whether smaller organisations are able to address more complex and specialist issues such as child protection or mental health needs, or have the capacity to comply with standards and regulation. And while some Haredi organisations have no difficulty attracting volunteers or funding, others appear to be struggling. One organisation described itself as '*just skimming the surface*' as regards meeting needs, with difficulties finding volunteers and securing funding: '*funders want numbers, but we can't provide numbers*'. And as we noted earlier (see section 3.9), some donors do not wish to see their donated funds used in support of the Haredi community.

While separate provision is still the norm in the Haredi community, there appear to be moves towards greater integration in some areas of work. Some of the larger social welfare organisations described their client group as including members of the Haredi community. Others commented on the development of links between that community and Manchester Jewish Federation. Most Study participants welcomed moves towards closer integration, although, referring to the Haredi community, one organisational interviewee noted that '*there is a view that there are elements of social and welfare care they would like to guard and be private*'. Some Haredi Study participants expressed a preference for, if not completely separate provision, then '*more specialism in mainstream services*'. For example, it was suggested that an 'umbrella' organisation could apply for funding and apportion it out to component parts of the organisation focused on working with the Haredi community: '*the collective organisation gets the pot, but we all take different bits of the pot*'.

Summary

Study participants:

- Were generally of the opinion that the Manchester Jewish community has an obligation to meet the needs of the Haredi population
- Expressed different views as to whether provision for Haredim should be separate or integrated with other Jewish provision
- Noted the way in which members of the Haredi community have developed their own separate and distinctive responses to meeting need
- Questioned the extent to which separate provision is sustainable in the future
- Noted that there is a trend towards more integrated provision, but that some Haredim do not wish to see full integration.

3.18 The funding environment

We discussed in section 3.9 the fact that many communal organisations are finding it increasingly difficult to secure the funding necessary to sustain their existing service provision. But it was also suggested that Jewish organisations, including those based in the Haredi community, are becoming more successful at attracting money from outside the Jewish community. Examples were given of organisations that had secured money from the Lottery, from Sure Start and other statutory sources: '*there is now far greater confidence in the ability of Jewish organisations to cope with social welfare challenges within the community and attract funding from outside the community*'. It was also noted that '*the dependence on local authority funding is making organisations realise that they have to change*'; (i.e. become more professional, more accountable and responsive to the needs of their users).

Alongside the view that it is becoming easier to attract statutory funding, many Study participants also expressed the opinion that it is now more difficult to secure funds from *within* the community. It was suggested that there is more competition for funds, and that funders, statutory and

voluntary, scrutinise applications more rigorously than they might once have done: '*the days of giving money because people are nice have gone*'. Donors, including individuals and Trusts, ask for more evidence of how money is being spent and expect more value for money. One key informant described the problem thus: '*what happens at present is that several organisations all try to raise funds at the same time, sometimes from the same sources. The result is then either that all get a proportion of what they seek, but not the full amount, or some receive money, but some do not, or donors react to the lack of coordination and do not give any money*'.

Some Study participants were also of the opinion that individuals choose to direct their money in what they considered the '*wrong directions*', for example Israeli causes or Jewish schools. This, it was suggested, is to the detriment of local organisations and welfare provision. Older people, one organisational interviewee felt, are not a '*socially interesting*' group, which makes fundraising difficult, while another commented that '*youth services have always been the Cinderella*'.

Several people also expressed a view that, so far as individual donors are concerned '*80% of the funds are raised by 20% of the people*', and '*the community is supported big time by a few people*'. This situation was attributed by some to the fact that younger people '*don't understand tzedakah*' and do not feel the same obligation as previous generations to give either money or time to contribute to the welfare of the community: '*the charity ethic is something that has little appeal to the younger generation*'.

Summary

Study participants:

- Noted the increasing success of communal organisations in securing money from statutory sources
- Felt that it is becoming increasingly difficult to secure funding from within the Jewish community
- Felt that communal organisations are dependent on a small number of donors
- Suggested that younger people are generally less willing than previous generations to contribute financially.

3.19 The broader policy context and awareness of it

As discussed above, some Study participants were aware of issues relating to the wider funding or policy environment and their impact on individual organisations. One person, for example, noted that '*the social welfare / nursing / residential home scene is changing; the government has set criteria that means fewer people will go into residential care*'. Some organisational interviewees working in the field of children's services referred to policy developments such as the placing of children with special educational needs in mainstream schools. One or two others commented on the difficulties of complying with the demands of relevant legislation, the Charity Commission and other regulatory bodies.

In general, however, Study participants made little reference to the wider policy context, to legislation that might affect them or to recent major voluntary sector initiatives. Against this apparent lack of interest in the broader UK policy context for voluntary organisations, one key informant expressed the view that Jewish communal organisations are not sufficiently flexible and open to changes in government policy. Another commented that '*the community is backward about public policy and internal debates about, for example, home based support v. institutionalisation*'.

Summary

- Some Study participants were aware of policy developments affecting their particular field of work
- Little reference was made to the wider UK public policy context for Manchester Jewish communal organisations and to the implications of public policy for voluntary and community organisations.

3.20 Increasing organisational capacity

As discussed above, communal organisations highlighted a need to attract younger people to their organisations and to the Jewish voluntary sector in general, in lay and paid capacities, and to give both time and money. It was felt that many organisations are providing services of a high standard: '*Manchester has a lot to be proud of; there is much that is excellent, some of what's done already is best practice*'. It was also suggested, however, that the future sustainability of these organisations is in question because of a lack of human and financial resources. Some Study participants felt that the capacity of communal organisations to meet the challenges of providing services, maintaining their infrastructure and dealing with the external environment needs to be further developed. The need for capacity-building support for some of the small organisations operating in the Haredi community was also stressed, particularly for those addressing sensitive issues involving children with high levels of need.

The need to find ways to raise levels of understanding of the external environment was also suggested: '*a careful process of looking at and understanding the external environment; developing leadership, looking at the interface between people, their communities and their environment*'. As noted in section 3.19, Study participants generally showed little awareness of the UK public policy context for the work of Jewish communal organisations.

Summary

It is felt that:

- There is a need to develop the capacity of communal organisations generally
- There is a need for capacity-building support for some organisations in the Haredi community
- There is a need for training to raise awareness about the UK public policy environment.

3.21 Community Leadership

Several Study participants lamented what they saw as a lack of leadership within the Manchester Jewish community (in terms of leadership of the community as a whole more than leadership of individual organisations): '*The Rep Council no longer leads. It used to carry weight because of the individuals on it but this is no longer the case*'; '*there aren't a lot of people who are natural leaders of the community*'. It was generally felt that older generations of leaders are not being replaced by younger people able to take a key role in the community.

Study participants put forward a variety of reasons for this situation; '*the community is more diverse*', limiting the possibility of one person playing a leadership role. The existence of a '*brain drain to London*' was also referred to by several people: '*young, bright Jews are going to London…* [we need to] *build reasons to stay; that means addressing career aspirations*'. It was noted that younger people do not necessarily return to Manchester after university; they are also

having to cope with work and family pressures or may simply not be prepared to commit the time and effort needed to take on a leadership role.

Study participants suggested that there are fewer training grounds for people to develop skills for community leadership than in previous generations. They also felt that younger people are less inclined to get involved in those that do exist, such as local politics, the Jewish student movement and youth movements generally. One person suggested that the community lacks the structure to produce new lay leaders: '*the community trains rabbis, but not leaders for communal responsibility*'. Another key informant felt that there is no training for public speaking as there was in the post-war generation, meaning that literary and debating skills are not developed. Lack of Jewish education was cited as a further factor contributing to a decline in engagement with the community. Many Study participants stressed the importance of involving younger people in the community and cultivating their leadership skills: '*we must try not to lose the next generation*'.

Summary

It is felt that:

- There is a lack of leadership for the Manchester Jewish community as a whole
- Younger people are not coming forward to take on leadership roles
- The reasons for young people not taking on leadership roles are varied, and include a lack of vehicles through which they can develop the skills needed for leadership.

Section C - The challenges of sustaining and developing communal organisations and the Jewish voluntary sector in Manchester

3.22 Introduction to Section C

Having considered issues relating to service provision and to the Manchester Jewish voluntary sector as a whole, Study participants put forward various ways of addressing the challenges of sustaining and developing both individual communal organisations and the wider Jewish voluntary sector in Manchester. The ideas suggested as ways of responding to the challenges will be described under the following headings:

- The advantages and disadvantages of merger (section 3.23)
- Advantages of scale (section 3.24)
- Other forms of collaboration (section 3.25)
- Relationships between the Haredi and the wider (Jewish and non-Jewish) communities (section 3.26)
- The need for community wide strategies (section 3.27)
- The need for an infrastructure body (section 3.28)
- Securing the succession – lay leaders, volunteers and staff (section 3.29)
- Securing the succession – developing the fundraising function (section 3.30)
- Expectations of the MJCP Commission (section 3.31).

3.23 The advantages and disadvantages of merger

In section 3.11 we noted the widespread view that there are '*too many organisations*' for the size of the Jewish community in Manchester, and that this situation can lead to competition, duplication and waste of resources. But despite this opinion, Study participants were by no means unanimously in favour of mergers amongst communal organisations. At one end of the spectrum were those who felt that organisations should be '*forced into marriage*', mainly as a

means of achieving financial savings: '*there could be savings which could be used for the purposes for which the charities are intended*'. It was also suggested that merger might lead to the development of better services through, for example, replacing staff at lower levels in the hierarchy with one high level appointment. A further advantage put forward was that mergers, and the consequent reduction in the number of Jewish communal organisations, would make it easier for funders to differentiate between the types of services provided by different organisations.

Advocates of merger were often of the view that one organisation only would be needed in each field of activity, with, for example '*one organisation dealing with older people, one dealing with healthcare, one doing fundraising for communal organisations*' or, as an alternative model, a structure whereby each organisation would '*keep its autonomy on a day to day basis*' but come together under the auspices of a '*super duper Chief Executive*' and a single trustee board.

A number of other Study participants, however, cautioned against such an approach, and suggested various disadvantages to merger. Some favoured the current plurality of provision: '*one size doesn't fit all*', or were mindful of the loyalty that members of the community show to individual organisations and thought this might be lost after a merger. Others questioned the supposed benefits of merger, in particular whether there would be substantial financial savings. While acknowledging that there might be pressure to merge because of competition for resources and a feeling that there is duplication in some areas, several people questioned whether donors who may currently contribute to two separate organisations would give the same amount in total to a merged entity. It was also noted that local authority funding in the field of residential care is linked to individual residents, meaning there would be minimal financial advantages to merging in fields where local authority unit cost funding applies.

Summary

- Some Study participants were strongly in favour of organisational mergers as a solution to a feeling that the community is over-supplied with communal organisations
- Advocates of merger felt that mergers could lead to financial savings and possibly to improved services
- Others, however, favoured the current plurality of provision or felt that individuals' loyalties to particular organisations might be lost after a merger
- Some people queried the extent to which financial savings might result from a merger.

3.24 Advantages of scale

While Study participants differed in their views about the likely benefits of merger, there was a widespread feeling that advantages, or economies, of scale could be achieved through closer collaboration (not necessarily involving merger) over some areas of activity. A variety of ways of achieving such advantages of scale were put forward.

It was suggested, for example, that activities such as provision of kosher food for meals on wheels, schools or residential care might be organised by one existing organisation rather than several.

Other suggestions related to 'back office' or 'support' functions such as administration or the human resources function. For example, one organisation might run the HR services for other communal organisations on a contract basis, reducing the need for each to employ its own human resources specialists.

The idea for increased sharing of buildings was put forward as a further way of rationalising resources. We noted in section 3.12 some current examples of shared use of facilities; one Study participant suggested that this might be taken further with a register of communal land so that under-used resources could be sold or used by other parts of the community.

Another route to achieving advantages of scale could be in the area of centralised purchasing; one organisational interviewee described how this already operates effectively in the field of residential care, under the auspices of the National Association of Jewish Residential Homes.

In general Study participants did not spell out in detail the mechanism for achieving advantages of scale, although some mentioned the idea of some form of coordinating body to minimise duplication of services and help facilitate economies of scale.

Summary

- Study participants were generally in favour of achieving some advantages of scale across communal organisations, for example in terms of support / back office functions, a register of communal land or bulk purchasing of goods and services
- It was suggested that some form of coordinating body might be needed to minimise duplication of services and help facilitate economies of scale.

3.25 Other forms of collaboration

Many Study participants were keen to see closer collaboration in information sharing, joint work, planning and shared learning in addition to the resource sharing and rationalisation discussed above. It was suggested that the community needs to consider:

- Improved marketing and communications about what services are available
- Opportunities for shared learning about the experiences and good practice of other organisations, including Jewish organisations in the South-East, that have worked collaboratively or merged
- Ways in which larger organisations might help smaller ones, e.g. with dealing with government regulations
- Some form of 'charter' for communal organisations which they could sign up to as a means of self-regulation.

Some people felt that moves towards increased collaboration are happening organically though the forums, networks and informal arrangements referred to in section 3.12, while others felt that more forceful means are needed to bring it about: '*a heavy hand from on top*', or '*a multi-millionaire to come in and tell everyone to get together*'. Others adopted a more neutral position between organic development and forced collaboration, envisaging the inception of a co-ordinating / infrastructure body to bring organisations together and facilitate collaboration. This will be discussed further in section 3.28.

A small number of Study participants also expressed a desire to see not only closer collaboration within the community but a higher degree of involvement in the wider (i.e. non-Jewish) community (as exemplified by the League of Jewish Women) and in interfaith work.

Summary

Study participants:

- Were keen to see more information-sharing, joint work and shared learning within the community
- Envisaged the inception of a co-ordinating body to facilitate this collaboration
- Wished to see the Manchester Jewish community more involved in the wider community and in interfaith work.

3.26 Relationships between the Haredi community and the wider (Jewish and non-Jewish) communities

In section 3.17 we described Study participants' views about the tradition of separate provision for the Haredi community that has built up in Manchester, and the suggestions of some of those interviewed that such plurality of provision may not be desirable or sustainable. Some Study participants were of the opinion that this dual provision should continue. A more common view, however, is that change is needed, and indeed that some moves in the direction of integrated provision are taking place. One suggestion was that the sustainability of services focused on, and based in, the Haredi community might be facilitated by some form of linkage with other Jewish agencies. It was felt, however, that '*this requires some form of capacity building support, with the Fed maybe acting as the host organisation for a number of community satellites to deliver services on the ground, to agreed standards but with some degree of autonomy*'; and that '*in the Haredi community I think we have to facilitate the building of opportunities for them providing services themselves. So, the Fed could give an amount of money for specific services but the Haredi community would run it and control it*'.

Another view was that non-Haredi organisations (both voluntary and public sector agencies) need to become more aware of the needs of the Haredi community, described by one Study participant explicitly as '*an ethnic community*', in order to adapt their services to meet the needs of that community. The need to treat members of the Haredi community as equals rather than as '*weird*' or '*backward*' was stressed. The benefits of existing informal cross-communal contacts were recognised, and the role of some influential people within the Haredi community as bridge-builders, but it was felt that this needs to be taken further, for example by leaders from the Haredi community working in a more sustained way with influential people from the wider Jewish community in Manchester.

Summary

- Some Study participants were of the opinion that the tradition of separate services for the Haredi community should continue
- Others, feeling that this situation is neither sustainable nor desirable in its current form, felt that closer linkages between Haredi and non-Haredi Jewish organisations should be developed
- Some Study participants stressed the need for greater understanding of the needs of the Haredi community on the part of other Jewish communal organisations and public sector bodies.

3.27 The need for community wide strategies

In discussing their visions for the future of the Jewish community in Manchester, many Study participants expressed their desire for the community to consider its needs as a whole, and to work towards the development of some form of communal plan. '*There is a lack of a consolidated*

business plan for the community; everyone plods along in their own way and there is no global planning … Now we have reached the stage where there is time to step back and take stock'; '*joint planning across the whole community is clearly desirable. But we need to think of different models*'; '*we have to change the priority given to autonomy and put the needs of the community first*'.

Several Study participants were keen to see the development of community wide strategies to deal particularly with issues affecting young people. As discussed earlier (section 3.2) there was a widespread view that current provision is fragmented and uncoordinated. This, coupled with a concern that young people are less involved in the community than in previous generations, led some Study participants to suggest that, for example '*On youth, we need to make an investment. We need to pull the initiatives together. People are dissatisfied with the lack of Jewish communal spirit*' and '*there isn't an integrated, seamless policy for Jewish youth*'. The development of such a policy, it was suggested, would need to involve looking at the problems affecting young people and listening to them and to youth leaders. One organisational interviewee made the further point that the role of educational organisations needs to be taken into account in the development of any strategy relating to young people.

It was also suggested that a more community-wide approach is needed to the problem of people living in poverty. As noted above (section 3.6.2), the informal responses currently provided by *gemacht* and other such initiatives in the Haredi community can be effective in meeting short-term need, but may not be able to address economic and social problems in a more strategic way. Other ways of addressing these difficulties, such as investing in life and career skills, and professional training, are also required.

As with the discussion of advantages of scale (section 3.24) the need for some form of infrastructure body to take on the role of coordinating need and planning of service provision was a theme in the interviews. One key informant visualised the development of some form of '*commissioning body*' (possibly a successor to the MJCP Commission) responsible for overseeing the community's economic and social needs and ensuring they were met. Another, noting the way in which Manchester Jewish Federation is taking a substantial role in the strategic planning of welfare provision, wondered whether this could be expanded further and linked with the work of the Jewish Representative Council or a successor body. The importance of a focal point for information about resources available in the community was also noted: '*We need to make it known where you can get Jewish help. We need a central contact for the whole community*'.

Summary

Study participants:

- Expressed a desire to see a communal plan developed, considering the needs of Manchester's Jewish community as a whole rather than looking just at individual organisations
- Considered that a strategy to address issues affecting Jewish young people was a priority
- Favoured the development of some form of infrastructure body for the Manchester Jewish community to oversee need assessment and service planning and to coordinate the dissemination of information.

3.28 The need for an infrastructure body

As indicated above and in section 3.25, a number of Study participants were of the opinion that some form of coordinating, or infrastructure, body is needed to facilitate advantages of scale and inter-organisational collaboration and to take on the role of assessing need and coordinating welfare provision for the Manchester Jewish community. Others also saw the need for a structure that could look outwards and represent the Manchester Jewish community to the wider world in Manchester and beyond. It was generally agreed that neither role could, or should, be played by the current Jewish Representative Council. As discussed earlier (section 3.14), this body is largely seen as unrepresentative, a '*real talking shop and not even a good one*', whose role is currently mainly symbolic and ceremonial.

Several Study participants favoured the development of some new form of '*communal forum that is not led by the usual suspects*', or something along the lines of a '*Manchester Leadership Council or some such*'. One key informant felt that '*we should be looking at the kind of Leadership Council they've established in London…. But before we go there, we have to decide what this leadership body should actually be doing; form must follow function*'. The need for such a body to be truly inclusive of all shades of Jewish religious observance was stressed by several people, but recognised as difficult to obtain in practice.

Summary

- Study participants generally favoured the development of some form of infrastructure body to look both at co-ordinating and planning welfare provision and representing the Manchester Jewish community externally
- It was generally agreed that the Jewish Representative Council is not currently in a position to play this role
- A new communal forum might be needed to take on the role of planning, coordination and representation.

3.29 Securing the succession – lay leaders, volunteers and staff

3.29.1 Lay leaders

As discussed earlier (section 3.8.1), a number of Study participants reported difficulties recruiting trustees, particularly younger people, for the boards of organisations they were involved with. Concern was also expressed about a lack of leadership in the wider Manchester Jewish community. In both contexts, the lack of involvement amongst younger people was noted.

Some organisational interviewees had considered succession planning and had developed strategies to facilitate this, for example trying to involve young people who had been service users in the past, looking for people with specific skills or encouraging trustees to involve their business colleagues.
While recognising the problem of succession, within organisations and the community as a whole, and that involving younger people would play a part in addressing the challenge, few concrete suggestions were made about how to secure the succession. One exception to this was the idea of the '*Sidney Hamburger Academy of Leadership: nothing over the top to begin with but maybe in people's gap year or their first year after university, supporting people, e.g. with grants, to spend a year in communal service*'.

Summary

- Some organisations had considered succession planning and developed strategies for recruiting new (younger) trustees
- The importance of nurturing new communal leaders was recognised
- The idea of the 'Sidney Hamburger Academy of Leadership' was suggested.

3.29.2 Volunteers

The challenge of recruiting volunteers, and in particular of involving younger people as volunteers, was discussed earlier (section 3.8.3). A few organisations had tried to address the problem by means such as making their roles more attractive, wider publicity and increased personal contact with potential new recruits. But the need for a more strategic approach was recognised also in the suggestion put forward by a small number of Study participants for some form of cross-communal body: '*we need to think about the possibility of a single Volunteer Bureau, possibly as part of the new infrastructure body*'.

Summary

- The challenge of recruiting volunteers, especially younger people, was recognised, and some organisations had tried to address this on an individual basis
- A more strategic approach to the problem might, it was suggested, be provided by the development of a Volunteer Bureau for the community.

3.29.3 Paid staff

As discussed earlier (section 3.8.2), communal organisations reported varied experiences of recruiting the necessary paid staff. A small number (primarily those providing residential care to older people) had addressed this challenge by recruiting staff abroad. Others stressed the importance of investing heavily in training of existing staff.

A more strategic approach to the issues was suggested by an organisational interviewee who put forward the idea of an audit of skills that might be shared across the community. The need for a '*more united career structure*' was also mooted as a way of reducing the number of people who take jobs outside the community in order to progress in their careers.

Other ways of addressing the ongoing need for appropriately qualified staff were implied by suggestions such as the proposed Leadership Academy discussed above, although this appears to be seen primarily as a vehicle for developing lay leaders rather than paid staff.

Summary

- Some communal organisations had found ways of addressing the challenge of recruiting suitable paid staff
- Few strategic ways of addressing the challenge were put forward; those mentioned included recruiting staff abroad, investing in staff training, a 'skills audit' and a more community-wide career structure.

3.30 Securing the succession - developing the fundraising function

In section 3.9 we noted that communal organisations are facing increasing difficulties with remaining financially sustainable. In section 3.18 we described Study participants' views that the financial environment has become more difficult.

Study participants expressed a variety of views about how this problem might be addressed, all involving a more strategic approach to the question of fundraising. Some noted the power of individual donors and suggested that they need to work together more and put pressure on communal organisations to become more efficient, either merging or becoming part of a community-wide plan.

Others favoured the role of education, to encourage people to direct their money in different directions (for example away from causes in Israel and towards organisations in Manchester) or generally to raise awareness about the importance of giving to charity. The need to encourage younger people to give more money was stressed: '*Jews have generated considerable wealth in the younger generations which has not come through to the community …. We need to educate ourselves as a community*'.

A number of Study participants put forward the idea of some kind of '*central pot*' or '*Community Chest*' to which donors could contribute. This, it was suggested, would mean that funders would receive fewer applications from individual organisations, and that funding could be directed towards the areas of greatest need. One organisational interviewee, however, hinted at potential problems with this strategy by suggesting '*why should organisations that squander money and don't do anything to better themselves get the same handouts as we do?*'

The need for new approaches to fundraising was also recognised: '*fundraising events are predictable; there needs to be more innovation*', along with initiatives such as a legacy campaign.

Summary

- Study participants were keen to see more strategic approaches to fundraising, including awareness raising and education about local need
- Some felt that the development of a '*central pot*' or 'community chest' would help address problems of multiple applications and direct money towards areas of greatest need.

3.31 Expectations of the MJCP Commission

Some Study participants expressed a degree of scepticism about the way in which the work of the MJCP Commission might shape the future development of the sector. Most, however, were keen to see changes, in the form of a more strategic approach to the challenges of sustaining and developing the Manchester Jewish community and its communal organisations. Some felt that the process of change had already begun: '*the MJCP has itself acted as a catalyst for change and opened up possibilities*'. Study participants often expressed the view that the process of discussion and debate engendered by the Commission had been helpful in itself, but that that must not be an end of the process. As one person put it: '*let's talk for six months, but not ten years*'.

One key informant suggested the need for a one-day conference to begin a process of developing a community-wide strategy for the future: '*the conference exploring the future will be a focus for those who have the community's interests at heart … We have a wealth of organisations doing parallel work and they don't meet or exchange best practice. They don't*

learn from each other or develop a community-wide strategy for things like funding'. The idea of working towards a '*parliament of ideas*' would, he felt, help develop a '*shared endeavour for a better future*'. In this process, the leadership offered by Sir Howard Bernstein and Ivan Lewis was felt by many to be crucial, since both are widely regarded as commanding respect within and beyond the Manchester Jewish community.

Some people expressed a wish to see the MJCP Commission have a long-term role (although not necessarily in its current form) in ensuring the effective management of community resources.

Summary

It was felt that:

- The Commission process had been a catalyst for change in itself
- The development of a community-wide strategy for the future was now essential
- The leadership offered by current key people was crucial in this respect.

PART FOUR: ANALYSIS AND DISCUSSION

In this section of the Final Report we comment on the key topics emerging from the fieldwork phase of the Study that appear to require particular attention when considering the way forward for the Manchester Jewish community. We suggest that these are:

- The impact of communal history and traditions (section 4.1)
- Awareness of the wider UK policy context (section 4.2)
- Diversity of views on changes needed (section 4.3).

Within this context, particular attention needs to be paid to:

- The involvement of younger people (section 4.4)
- Changing demography and meeting need (section 4.5)
- Service users' needs (section 4.6)
- Engagement with statutory agencies (section 4.7)
- The potential for collaboration (section 4.8)
- Service coordination (section 4.9)
- Organisational infrastructure (section 4.10)
- Relationships between the Haredi and non-Haredi Jewish communities (section 4.11).

4.1 The impact of communal history and traditions

Study participants often referred back to what might be deemed a past 'golden age' (generally conceptualised as being the immediate post-WWII era). The present-day situation was often compared unfavourably with past phases in the community's history when the Manchester Jewish community was thought to have had a single strong leader, an ample supply of lay leaders and volunteers and willing and generous donors.

Current trends in society as a whole suggest that Manchester is unlikely to return to this perceived 'golden age'. Firstly, the Manchester Jewish community has become both more established and more dispersed, no longer concentrated in a small area north of the city centre and, in the south especially, more geographically integrated with the non-Jewish community. As was noted in the Report of Phase One of this Study, the ward of Hale is now possibly one of the fastest growing Jewish areas in Europe. These factors, taken together with wider societal changes such as a trend towards individualism[4] and a decline in deference towards wealthy individuals, all make it less likely that the community would be in a position to coalesce around a single agreed leader.

The problem of recruiting and retaining trustees, discussed in section 3.8.1, is by no means confined to Jewish organisations. And so far as general volunteering is concerned, substantial changes that have taken place in society since the post-war 'golden age' play a significant part in explaining the declining numbers of people volunteering for communal organisations. For example, the fact that paid work for women is now the norm, certainly amongst younger generations, clearly has an impact.

Some Study participants also had in mind a 'golden age of philanthropy'; again, however, societal changes suggest that this time will not return. The Jewish voluntary sector is relatively

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[4] Harris, M. and R. Hutchison (2003) *Long-term planning for British Jewry: final report and recommendations*, Institute for Jewish Policy Research, London.

well-supplied with Grant-making Trusts compared with the wider community[5] but changes in the economic climate have led to declining levels of reserves. Individual donors have a wide variety of communal organisations and non-Jewish causes from which to choose, and in a more integrated, and increasingly secular, society may elect to support non-Jewish organisations in addition to, or as well as, Jewish communal bodies.

So in all areas of giving, whether of time or of money, the evidence of this Study and of other research indicates that the 'golden age' is past. The challenge instead for communal organisations is to take account of changing trends and to capitalise on Jewish people's still strong sense of community and *tzedakah*, but build on them in new ways to ensure the continuance of communal organisations.

4.2   Awareness of the wider UK policy context

As we noted in section 3.19, some Study participants were clearly conversant with wider social and public policy issues, and some organisational interviewees were aware of policy issues in their particular field, for example matters relating to the funding of residential care. In general, however, Study participants made little reference to the wider UK policy context within which the work of Jewish communal organisations in Manchester takes place. There was no reference, for example, in any of our interviews to recent government reports affecting the voluntary and community sector (VCS) such as the *Cross-Cutting Review*[6] or *ChangeUp*[7], or to public debate about the sector's role in delivery of public services[8]. The plethora of government initiatives encouraging the engagement of the VCS in ventures such as Sure Start or New Deal for Communities, and inviting voluntary and community organisations to tender for provision of services, has changed the nature of the relationship between the VCS and the statutory sector. These developments have implications for many of the organisations involved in this Study, but their import does not yet seem to have been widely understood or acknowledged.

This lack of engagement with the wider UK policy context and current changes in relationships between the voluntary and statutory sectors means that Jewish communal organisations may be missing out on potential funding sources, opportunities to develop new services and the chance to be seen as viable partners in the delivery of public services. At worst they may potentially be open to criticism by regulatory and funding authorities because they are not aware of current good practice.

4.3   Diversity of views on changes needed

Study participants shared a strong view that changes are needed to enable Manchester's Jewish communal organisations to continue to thrive. There was, however, little consensus about the form that change needs to take: some advocated merger, some the development of a 'Community Chest', others a leadership academy and yet others wished to see increased action on the part of local authorities.

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[5] Halfpenny, P. and M. Reid (2000) *The financial resources of the UK Jewish voluntary sector*, Institute for Jewish Policy Research, London.
[6] HM Treasury (2002) *The Role of the Voluntary and Community Sector in Service Delivery A Cross Cutting Review*, HM Treasury, London.
[7] Home Office (2004) *ChangeUp: Capacity Building and Infrastructure Framework for the Voluntary and Community Sector*, Home Office, London.
[8] By 'public services' we mean 'services that are wholly or partly funded, or could be funded, from the public purse, including national, regional and local government and statutory agencies at all levels' (*future*builders, HM Treasury, 2003).

The fact that there is a general acceptance that change is needed, and that a willingness to move forward clearly exists, is a positive sign. There is potential for achieving consensus by focusing not on organisational differences but on the interests of the wider community.

In order that change can take place, certain principles for progress need to be in place. We shall consider these principles in more detail in Part Five.

4.4 The involvement of younger people

We described earlier Study participants' experiences of the difficulties in finding and keeping both trustees / lay leaders and general volunteers for communal organisations. Concern was expressed about an apparent dearth of younger people willing to take on such roles. Although the low involvement of young people reflects findings of other studies, both of Jewish communal organisations[9] and voluntary and community organisations in general[10], Study participants felt that the Manchester community had a particular problem because of young people being drawn away to further their careers; a '*brain drain to London*' as discussed in section 3.21.

Addressing this problem may require both some changes to existing ways of doing things and the development of new initiatives. It may be useful to consider whether some traditional volunteering opportunities can be re-organised in new ways. This can still build on the desire of Jews to associate with other Jews[11] which is such a positive feature of communal organisations, but in ways that take account of changing trends in society.

Older people, particularly those involved as trustees, might need encouragement to consider the different contributions that younger people can make and allow them to take on more responsibility, where they are already involved. Other possibilities for involving younger people as general volunteers and as trustees could include:

- Wider publicity about the range of volunteering opportunities and the benefits of involvement (to individuals themselves and organisations they work with)
- More flexibility about volunteer roles, more division of tasks into smaller component parts and more flexibility over time and place of volunteering (i.e. more recognition of the general trend towards episodic and challenge based volunteering[12])
- The development of a 'Jewish Volunteer Bureau', to match volunteering opportunities with volunteers, possibly set up as part of another agency like The Fed or a new infrastructure body
- Developing an employer supported volunteering scheme within Manchester's commercial and academic institutions
- Mentoring by existing trustees and other volunteers
- Capacity-building support for trustees and other volunteers.

A new infrastructure body for the Manchester Jewish community would be well placed to take a lead on initiatives of this kind. They are not necessarily costly but they do require organisational infrastructure.

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[9] Harris, M. and C. Rochester (2001) *Governance in the Jewish Voluntary Sector*, Institute for Jewish Policy Research, London.
[10] Harris, M. (2001) 'Boards; Just Subsidiaries of the State?' in M. Harris and C. Rochester (eds) *Voluntary Organisations and Social Policy in Britain*, Palgrave, Basingstoke.
[11] As 3.
[12] Brudney, J.L. [ed.] (2005) *Emerging Areas of Volunteering*, ARNOVA Occasional Paper Series, Volume 1, No. 2, ARNOVA, Indianapolis, Indiana, US.

4.5   Changing demography and meeting need

Some Study participants referred to the changing demographics of the Manchester Jewish community which were described in detail in the Report of Phase One of this Study. Several people referred to their perception that the Jewish community in south Manchester is growing, and that this growth is likely to lead to a situation where more youth service provision and more services to meet the needs of older people are required. It was also suggested that the Haredi community in and around Broughton Park is increasing in size because of couples tending to have large families. The Report of Phase One of this Study notes that the existence of these large families, combined with the high levels of material disadvantage experienced by some members of the Haredi community, poses dilemmas for planners of welfare and youth services.

Study participants generally acknowledged that these changes in the demography of the Manchester Jewish community are likely to affect need for youth and welfare services. The question now is whether these changing needs are to be tackled strategically for the whole Jewish community or whether the current piecemeal pattern of response is to continue – with all that this implies in relation to pockets of unmet need and lack of long-term solutions.

If the opportunity were taken to consider the community's changing needs at a more strategic level, attention could be given to questions such as whether there is currently spare capacity in any areas of provision and whether there are ways in which existing resources could be used differently to meet emerging needs. For example, is there spare capacity in residential provision for older people that could be used to offer more day care and personal services for non-residents? Would it be appropriate to adjust the current balance between residential and community-based provision for older people and for people with learning disabilities? These kinds of strategic questions arise directly from our study findings but they cannot be tackled by individual voluntary agencies on their own. A cross-communal effort would be required to gather intelligence about the use of existing facilities and to take a strategic approach to considering adapting to new times and new needs.

4.6   Service users' needs

Study participants involved in direct service delivery were generally of the opinion that services provided are of a high standard. However there was little reference to the idea of finding out what service users themselves feel about the quality, type or extent of services currently provided, or about what their needs might be in the future. This was particularly striking in relation to youth service provision, (see section 3.2), where a variety of views were put forward about gaps in provision and lack of coordination, but no Study participants suggested asking young people what they themselves would like. In general participants in this Study took a philanthropic approach to service provision, deciding themselves what should be provided rather than consulting users or potential users.

The issue of 'user involvement' has been a major subject of debate within the VCS for many years[13] and has been taken on board by statutory bodies too in the shape of User Reference Groups in health care and other fields. Generally, user involvement in service need assessment and planning is considered to be good practice in the wider community. The importance of considering the perspective of users in planning future services for the Manchester Jewish community is reinforced by the fact that, as we have noted elsewhere,[14] providers of services to the Jewish community can expect to face an ongoing challenge of responding to the

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[13] Locke, M., P. Robson and S. Howlett (2001) 'Users: At the Centre or the Sidelines?' in M. Harris and C. Rochester (eds) *Voluntary Organisations and Social Policy in Britain*, Palgrave, Basingstoke.
[14] As 3.

expectations of a sophisticated and well-educated population used to receiving high quality services. If communal organisations do not respond to perceived need and demand, there is a risk that they will become a 'safety net' only for the poorest and most vulnerable members of the community who are least able to make informed choices, or to pay for private care (including opting for non-Jewish provision).

4.7 Engagement with statutory agencies

Some individual Jewish communal organisations already engage quite deeply with statutory authorities. Many are recipients of grants and contracts and a few engage with statutory agencies at a policy development level. But, as discussed in section 4.2 above, the Manchester Jewish community seems to have a generally low level of awareness of the trends in welfare and youth services organisations in the wider society. As a result, their engagement with public sector agencies is limited and opportunities for both funding and policy influence may be being missed by individual agencies.

More information sharing and training could be advantageous in this respect, as could collaboration across the Jewish community so as to present a united voice and clear policy messages to statutory agencies. This point applies particularly to the key question of how to tackle the pockets of deprivation and poverty in north Manchester (see section 3.6). These were referred to repeatedly by Study participants; their impressions are supported by the Census data presented in the report of Phase One of this Study, where it was noted that parts of Salford score highly on a number of indicators of deprivation.

Deeper engagement with local authorities and other statutory agencies such as Primary Care Trusts, and discussion with them of possibilities for regeneration of the areas that straddle the boundaries of Salford, Bury and Manchester, appears crucial to the long-term sustainability of the Jewish community in north Manchester. As the report of Phase One states, the fact that the north Manchester wards with the highest numbers of Jewish residents are adjacent, but in different local authority areas, has to date limited the capacity for strategic responses to social and economic need. The lack of a cross-communal infrastructure body that can represent the needs of the Jewish community in discussions with the statutory sector has also limited opportunities for constructive consultations.

4.8 The potential for collaboration

Some Study participants saw merger as an appropriate response to the relatively high number of Manchester Jewish organisations and to a perception of duplication of provision. Cost savings and other reductions in use of resources were seen as desirable. Others, however, favoured plurality of provision or queried whether there would be significant cost savings as a result of merger – because, for example, of local authority funding being linked to individuals, as in the residential care field. Some people also expressed doubts over whether one merged organisation would secure the same amount of donations in total as former separate agencies. The fact that individual loyalties to particular organisations might be lost following a merger was also noted.

More questions need to be asked of and by communal organisations about whose interests would be served by merger. It is mainly seen as an advantage for donors (who would have fewer applications to deal with and greater clarity about the roles of individual organisations), or as a form of 'tidying up' a sector seen as large and uncoordinated. But evidence from elsewhere suggests that externally imposed mergers can be problematic. CVAR work with agencies considering merger suggests that it is important that potential merger partners have a shared vision for the merged entity in terms of improved ways of meeting service users' needs[15]. From this point of view, there may be some scope for merger amongst Manchester Jewish organisations, but more work is needed to explore and develop shared visions in individual

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[15] Cairns, B., M. Harris and R. Hutchison (2003) *Key Findings on Voluntary Sector Mergers*, available at www.cvar.org.uk.

proposed cases. Certainly mergers imposed where there is no common vision are unlikely to bring benefits to funders or service users.

It might be more productive to encourage more collaboration amongst communal organisations, more opportunities for shared learning and perhaps joint work, as useful ends in themselves and less threatening than merger. They might subsequently lead to merger, but this should not be seen as automatic or necessary. There may be also some opportunities for 'rationalisation' (as opposed to merger) in some areas, e.g. provision of meals on wheels by one organisation rather than by several.

A further option for inter-organisational collaboration may exist in relation to 'back office' functions such as some administrative work, staff salary payments and other financial work. This might be explored more, either by investigating existing options that could be used (probably in the general rather than specifically Jewish voluntary sector), e.g. payroll bureaux, community accountancy projects, or by setting up something new. But attempts at resource or staff sharing across agencies would need to bear in mind existing allegiances and whether the perceived benefits would outweigh the practical problems such as multiple accountability of staff.

4.9 Service coordination

The picture that emerges from the Study findings is of a community which is diverse and fragmented, despite its small size. The questionnaire responses also highlighted the fact that there is only a limited amount of collaborative or partnership working. There are issues of internal coordination and co-operation between, in particular, the communal organisations of south and north Manchester, and between the Haredi and non-Haredi communities. Study participants also referred to the fragmented, yet limited, nature of provision for young people.

While some coordinating structures have begun to emerge (we referred in section 3.12 to the Orthodox Jewish Forum and the Care Forum) the existence and roles of these bodies do not appear to be widely known; nor is their membership as yet inclusive of all potential participants. With some exceptions (e.g. those operating in the field of residential care) the community appears to have only limited inter-links, both within Manchester and with Jewish organisations further afield.

This situation is not unusual in minority communities, amongst small organisations (which the questionnaire findings indicate many communal organisations to be) and in situations where the predominant preoccupation of most of the key players is with organisational survival and meeting the demands of day-to-day service provision[16]. Nevertheless it appears to be at the root of several current problems facing individual organisations, and therefore now needs to be addressed positively for the benefit of all.

The acknowledgement from several Study participants of the need for more strategic thinking in relation to the community's future suggests a willingness to engage in cross-communal thinking and planning. The idea of developing a 'communal plan', as referred to in section 3.27, seems particularly to merit further exploration.

4.10 Organisational infrastructure

As discussed above, many Study participants felt that the community would benefit from more strategic thinking, and the development of a 'communal plan'. The view was also expressed that

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[16] Rochester, C. (1999) *Building the Capacity of Small Voluntary Agencies*, Centre for Voluntary Organisation, London School of Economics, London.

closer collaboration across organisational boundaries could lead to advantages of scale and opportunities for shared learning. This 'closer collaboration' was seen variously as taking the form of joint work, co-location or shared 'back office' functions. Still other Study participants referred to the need for some form of 'Community Chest' which might receive money from individual donors and apportion it out to communal organisations on their behalf.

Behind all of these ideas about closer inter-organisational collaboration lay the concept of some form of infrastructure body that would play a major role in coordinating activity, and that would possibly also act in a 'representational' capacity to the wider (non-Jewish) Manchester community and in particular to statutory authorities.

The Study findings suggest that there would be some enthusiasm for the idea of an infrastructure body to provide support and coordinating functions to Jewish communal organisations. These might include:

- Organisational capacity building (including developing the next generation of lay leaders and other volunteers)
- Facilitating community-wide planning
- Encouraging inter-organisational collaboration
- Facilitating exchanges of information and shared learning.

More thought is needed about the role and functions of such a body, and in particular whether the same organisation could fulfil the dual roles of supporting communal organisations and facilitating inter-organisational collaboration (a predominantly 'internal' role) as well as 'representing' the Manchester Jewish community to the wider Manchester political and economic structures including government agencies (i.e. a predominantly 'external' role).

4.11 Relationships between the Haredi and non-Haredi Jewish communities

As we noted in section 3.17, there was a general view that the Manchester Jewish community as a whole has some obligation to consider and help address the high levels of social and economic need experienced by the Haredi population of north Manchester. But views as to whether these obligations are best met through separate provision or integrated services differed. Various responses to need were suggested: 'sensitising' non-Haredi providers to the needs of the Haredi population (and some residential care and social welfare service providers expressed a wish to engage more with this community); some form of 'franchising' arrangement with Haredi organisations (possibly with capacity building support); or retaining the current position of largely separate services. Some developing relationships between the Haredi community and both statutory bodies and Manchester Jewish Federation were noted.

Many non-Haredi Study participants were reticent when discussing the question of how best to meet the needs of the Haredi population. This appeared to be borne, at least in part, out of embarrassment that serious economic and social problems exist within the Jewish community, which is noted for its generosity. There was considerable uncertainty about the best course of action. The lack of extensive 'buy-in' to the MJCP from the Haredi community compounds the difficulty. Some potential Haredi Study participants did not take part at all. This, combined with the embarrassment of some of the non-Haredi Study participants discussed above, means that the views put forward may not reflect the full spectrum of extant ideas within, or relating to, the Haredi community.

One possible response would be to confirm, or even formalise, the idea of two distinct Jewish communities in Manchester for the purposes of planning and providing youth and welfare services. Each 'sub-community' would then take full responsibility for meeting its own needs – without involving the other but appealing to Jewish and statutory funders as they saw fit. The

fieldwork suggests that this would be preferred by some members of both the Haredi and non-Haredi communities.

Another possibility suggested by the Study is for existing Jewish organisations not currently led or controlled by the Haredi community to 'open themselves' more to the needs of the Haredim, e.g. by making separate provision for Haredim alongside existing provision; by adapting existing provision so that it meets Haredi specialist demands; by setting up new projects intended to respond to the specific needs of the Haredi community; or by 'franchising' service provision to Haredi leaders. These possibilities, as the Study illustrates, raise major practical problems about matters such as fundraising, financial accountability, quality control and resource sharing, which will need to be tackled openly and explicitly if a satisfactory resolution is to be achieved. At present the lack of mutual trust between the Haredi and non-Haredi communities is a stumbling block to open discussion and the achievement of consensus. Some individuals may be able to mitigate these problems by taking the role of 'bridge-builders'.

In facilitating discussion and action on all of these issues, the leadership role played by the MJCP Commission or by a successor body will be crucial. We address the subject of leadership in more detail in Part Five.

PART FIVE: OPTIONS FOR THE FUTURE

In Part Five of this Final Report we draw on the Study findings presented in Parts One and Three and the discussion of the findings in Part Four, to set out action options for the future. In section A we present possible models for the reorganisation of planning, coordination, leadership and commissioning of provision for the Manchester Jewish community. In section B we outline some 'principles for progress'; points that need to be addressed as a prerequisite of change. Finally, in section C, we conclude with some thoughts about the leadership which will be required to ensure that changes, once chosen, are implemented.

Throughout this Part Five we refer generally to communal organisations rather than more specifically to 'welfare and youth services organisations' or WYSOs. As we indicated earlier, Study participants were often not able or willing to distinguish precisely between WYSOs and Jewish communal organisations generally. Moreover, many of the Study findings are applicable well beyond the specific circumstances of WYSOs and effective changes will require action on a communal level, rather than by single WYSOs.

Section A – Models for the reorganisation of planning, coordination, leadership and commissioning of provision for the Manchester Jewish community

5.1   Introduction to Section A

It is clear from the Study findings that the Manchester Jewish community cannot, and does not wish to, stand still. As many Study participants noted, the MJCP Commission, and this Study process, have acted as catalysts for change and sharpened the appetites of many key stakeholders to move beyond the process of discussion and debate into more detailed and more coordinated planning for the future. While some Study participants felt that the community lacks the strong leadership of past periods in its history, the commitment shown to this Study and to the Manchester Jewish community by the MJCP Commission and other key stakeholders shows that there is a will to bring about change and secure the community's future as well as a number of individuals with the commitment, talent and vision to take a lead in a new communal initiative.

In this section of the Report we present three possible models for achieving change. These are not mutually exclusive, nor are they 'ideal types'; they are intended to present options for moving on with the process of reorganisation of 'planning, coordination, leadership and commissioning' of provision for the Manchester Jewish community as outlined in the aim of this phase of the Study. We describe in turn the characteristics of the three models and suggest some advantages and disadvantages of each. In Table 5 we present a summary of the characteristics of each model and of their strengths and weaknesses.

Our purpose here is not to make recommendations but to provide a framework for a wide-ranging and informed debate about ways forward for the community.

5.2   The 'organic change' model

The 'organic change' model allows change to happen incrementally and without explicit planning. Organisations merge, start up or wither away in a largely piecemeal fashion, not as part of a broader strategic plan. They may respond to opportunities presented to them on a one-to-one basis, but they do not actively seek out opportunities for closer networking or new partnerships. Response to need takes place on an organisation by organisation basis, rather than in any coordinated or strategic way. Individual agencies may seek out new ways of involving volunteers

or recruiting younger trustees, but will not necessarily do this in collaboration with others or as part of a community-wide strategy.

A variation on this model might involve a recognition that there are advantages in working collaboratively with others in the same field, a more proactive approach to seeking partner organisations or joint projects, but no systematic attempt to restructure either provision for a particular client group or the wider network of communal organisations.

This 'organic change' model has the advantage that it allows for the continuation of existing allegiances to particular organisations on the part of trustees, volunteers and possibly funders that some Study participants felt are important features of communal organisations. It accepts that collaboration can be risky, that inter-organisational relationships take time to build up, and that there is a currently a lack of trust between lay leaders of communal organisations. It permits individual organisations to continue in their existing niche and meet the needs of a well-defined client group.

On the other hand, this model offers limited opportunities for taking a strategic view of need; something that many Study participants felt was urgently required, particularly in relation to provision for young people and seeking statutory cooperation. It runs the risk of clients with new or unpopular needs slipping through the net of uncoordinated service provision. There is also the danger of services declining in quality such that Jewish communal organisations in Manchester become no more than a 'safety net' for those unable to choose or pay for alternative provision. It also allows the question of relationships between the Haredi and non-Haredi communities to remain unaddressed despite accumulating evidence of the need for this issue to be tackled openly now.

The model does not take maximum advantage of new funding opportunities, in particular of those available only to partnerships of organisations operating in the same field. It provides little opportunity for shared learning from each other's experience. It also perpetuates a situation in which duplication of resources and inter-organisational competition are endemic, and where opportunities for advantages of scale are largely unexploited. Lack of action of this kind potentially puts at risk the sustainability of the many organisations that already need to spend substantial amounts of money on the infrastructure functions of administration, human resources and fundraising, and on premises.

Consideration of this model will need to weigh up its advantages in terms of short-term security and organisational loyalty, against the longer-term disadvantages, most crucially organisational sustainability and the inability to take a more strategic view of communal need.

5.3 The single provider model

The 'single provider' model builds on the idea suggested in section 3.23 of having one organisation only providing services for each client group, i.e. a single provider for older people, for young people, for people with learning disabilities and so on. A variant form of this model might include some kind of 'group structure', with one Chief Executive and a single governing body but, beneath that, several operational units with delegated decision-making authority operating semi-autonomously on a day-to-day basis. A further variation could involve the continued existence of multiple providers, but with some forced mergers and an externally imposed rationalisation of work with each client group.

This model provides for clear advantages of scale in that there would be a much reduced need for the infrastructure functions currently carried out by individual organisations. A single provider for each client group would reduce competition for funding, and offer much greater clarity for

funding bodies and individual donors in terms of organisational roles. It would also make it very clear to potential clients what services were available to meet their needs. There would also be possible benefits in terms of a holistic approach to need; for example for an older person requiring support at home all services could be provided under one umbrella and would thus be potentially better coordinated. There would be enhanced opportunities to take a strategic view of the needs of a particular client group and to plan and commission services accordingly.

This model does, however, have some drawbacks, most significantly reduction in choice for service users. One of the defining features of the voluntary and community sector has been the way in which new services spring up to meet new needs, with different organisations having different ethos, roots and culture. As Study participants have noted 'one size does not fit all'. Moreover, where standards of provision are currently high this may be partly accounted for by competition between organisations for funders and clients. So the single provider model would not necessarily bring benefits in terms of improved quality of services. Moreover, it could in fact reduce the ability of the Jewish community to respond flexibly to changing needs.

Forcing organisations into merger, which would be necessary if this model were implemented, also poses significant problems. As we noted in section 4.8, Study participants were concerned that the loyalties of founders, trustees, volunteers and staff to particular organisations might be lost following a merger. Mergers are also expensive in human and financial terms. They usually involve the creation of a whole new infrastructure, making staff redundant, re-branding and so on; they also create disruption and uncertainty, e.g. over job losses. There is no guarantee that mergers will bring sufficient financial savings to offset the costs, even in the longer term. As we indicated in section 4.8, the possible long-term benefits for the client group would have to be considered carefully before embarking on a route involving extensive, and forced, mergers.

It may be that some strategically chosen mergers between communal organisations would be beneficial in terms of achieving advantages of scale and maximising funding opportunities without totally reducing choice for service users and destroying loyalties that have been built up over years by trustees and volunteers. The advantages and disadvantages of merger need to be considered carefully and on a case by case basis. A common vision of the benefits for clients which could be achieved through merger is a prerequisite.

5.4 The pluralist model

The third model, the 'pluralist model', has at its heart the creation of some form of infrastructure or 'umbrella' body to support a wider network of communal organisations. It incorporates some elements of the 'organic change' model, in that it allows diversity of provision to flourish and organisations to merge or not as a matter of local choice rather than external imposition. It accepts that 'one size does not fit all' and that organisations differ in roots, ethos, approach to meeting need and so on. Where it differs from the 'organic change' model is that communal organisations are not operating alone and are supported by some form of infrastructure body.

This infrastructure body could take one of two forms. The first option would be to offer what some Study participants referred to as 'back office' services such as a shared payroll service, centralised purchasing, joint human resources function, shared administrative facilities and co-location for several communal organisations within a single building. A further function might be the operation of some form of 'Community Chest', seeking funding on behalf of communal organisations and allocating it amongst them.

The second possibility would be for the infrastructure body to function more in the way that a Council for Voluntary Service (CVS) operates in relation to the generic local voluntary and community sector. This would involve:

- Provision of services and support (e.g. information, training, funding advice)
- Encouraging and facilitating networking and shared learning
- Representation (a common or joint view to be presented as appropriate to other voluntary organisations, statutory bodies, funders and so on)
- Development work (identifying gaps in services and working with communal organisations to develop new services or participate in partnerships and programmes)
- Involvement in Strategic Partnerships (working with local government and other statutory bodies to shape the delivery of services).

Both the variant forms of this model recognise the essential independence of communal organisations whilst also acknowledging their needs for support in carrying out their roles. They both respond to the need for an increased amount of collaboration. And they both open up the possibility of more coordinated and professional intelligence gathering about provision and need, and hence for a more strategic response to communal needs.

The 'provision of back office services' variant facilitates advantages of scale, potentially opens the door to greater collaboration amongst communal organisations, e.g. joint projects, and allows them scope to concentrate more fully on direct service provision. The addition of the 'Community Chest' option would free up time from the demands of fundraising, but could pose major problems in terms of agreeing criteria for allocation of funds. And the question of multiple accountability and multiple demands on any staff working across organisational boundaries, rather than for one specific organisation, would need serious consideration.

The 'CVS function' variant appears to pose fewer significant problems. It provides communal organisations with easily accessible opportunities for training, advice and information; it facilitates networking and opportunities for shared learning in a non-threatening way and it provides a structure for a strategic response to planning for and meeting need. It also opens up increased opportunities for organisations to influence statutory authorities and, in turn, to develop an increased awareness of the wider policy context for their work. It could potentially provide a home for the 'Leadership Academy' desired by some Study participants and for a joint communal attempt to attract new trustees and volunteers, for example a 'Jewish Volunteer Bureau'. In this way it could play a part in encouraging younger people to become involved in the community, benefiting themselves and also involving them in shaping the community's future.

Table Five: Organisational models

Name of model	Characteristics of model	Strengths	Weaknesses	Variant forms
Organic change model	• Organisational change happens incrementally, not as part of a strategic plan • Organisations are not proactive in seeking networking or partnership opportunities • Organisations respond to need on an individual basis • Organisations seek to deal with situations such as the lack of younger volunteers on an individual basis	• Allows for continuation of existing organisational allegiances • Accepts that collaboration is potentially risky and that relationship building is a slow process • Permits organisations to continue in their established niche and meet needs of established client group	• Limited opportunity to take a strategic view of need • Service provision is uncoordinated • Clients with new or unpopular needs may miss out • Services may decline in quality • Does not address question of relationships between Haredi and non-Haredi communities • Does not take advantage of funding opportunities available only to partnerships • Little opportunity for shared learning across organisational boundaries • Perpetuates duplication of resources and inter-organisational competition • Potentially threatens individual organisations' sustainability	• Some recognition of the advantages of collaborative working and attempts to work with others, but no systematic attempt to restructure either service provision for a particular client group or the wider network of communal organisations *Cont.*

Name of model	Characteristics of model	Strengths	Weaknesses	Variant forms
Single provider model	• One organisation only provides services for each client group	• Advantages of scale because of reduced need for infrastructure functions • Reduced competition for funding • Greater clarity for funding bodies • Greater clarity for clients regarding services available • Potential for more holistic approach to meeting need • Enhanced opportunity to take a strategic view of need and commission services accordingly	• Reduced choice for clients • Does not improve quality of service provision • May reduce ability to respond flexibly to changing need • Forced mergers often problematic • Mergers might reduce loyalty of stakeholders to individual organisations • Mergers can be expensive and disruptive	• 'Group structure' – one governing body and Chief Executive, but operational units semi-autonomous • Continued existence of multiple providers, but some forced mergers and externally imposed rationalisation of work with each client group *Cont.*

Name of model	Characteristics of model	Strengths	Weaknesses	Variant forms
Pluralist model	• Involves creation of infrastructure body to provide support to communal organisations	• Allows diversity of provision to flourish • Any mergers are the result of choice, not imposition • Respects individual organisations' independence, but acknowledges their needs for support • Allows for inter-organisational collaboration without loss of independence or forced merger • Opens up possibilities for intelligence gathering about the community and its needs • Variant 1 facilitates advantages of scale • Variant 1 provides opportunities for greater inter-organisational collaboration • Variant 1 allows organisations more scope to concentrate on direct service provision • Variant 2 provides accessible training and networking opportunities • Variant 2 opens up opportunities for communal organisations to influence statutory sector • Variant 2 provides a structure for a strategic response to planning for and meeting need • Variant 3 offers a strategic response to matters of concern to communal organisations	• Would need to address issues of multiple accountability if staff are working for more than one organisation • 'Community Chest' variant could pose problems in terms of agreeing criteria for allocation of funds	• Variant 1: Provision of 'back office' services such as payroll, centralised purchasing, joint HR function, shared administrative support or provision of office space • Variant 2: 'Council for Voluntary Service' type body, offering services and support; liaison; representation; development work and involvement in Strategic Partnerships • Variant 3: Could act as home for 'Community Chest', Volunteer Bureau or Leadership Academy

Section B – Principles for Progress

5.5   Introduction to Section B

The study has shown that the Manchester Jewish Community is at a crucial point in its history. Within a generally successful population there are pockets of evident poverty, deprivation and unmet need. At the same time, there is a drive to think more strategically about the community and an interest in collaborating with statutory agencies. In general there is a commitment to change. In this section B we discuss some 'principles for progress'; issues that must be addressed if the Manchester Jewish community is to secure change.

Whichever of the organisational models discussed in Section A is adopted, there will need to be a commitment to:

- Engagement with non-Jewish statutory and voluntary sector organisations (section 5.6)
- Addressing emerging needs in south Manchester (section 5.7)
- Addressing the relationship between the Haredi community and the non-Haredi Jewish community in Manchester (section 5.8)
- Building intra-communal awareness and trust (section 5.9).

5.6   Engagement with non-Jewish statutory and voluntary sector organisations

We noted in sections 3.16 and 4.7 the views of Study participants that there is a need for closer links between communal organisations and statutory bodies, especially local authorities. We also noted that Study participants are finding it more difficult to secure funding from within the Jewish community and that more organisations are beginning to seek statutory funding (although some find the application process to be unduly complex).

If communal organisations are to continue to meet need in an increasingly difficult financial climate, it will be important to extend their links with statutory bodies and to develop a more sophisticated knowledge of the wider policy context in order to capitalise on opportunities. For example, government commitment to, and interest in, 'faith communities' and the implications of a multiracial, multicultural and multifaith society[17] looks likely to continue and may offer significant opportunities for the funding and commissioning of services for minority communities of various kinds. There may also be increased opportunities to tender for provision of public services. Communal organisations will, however, need to weigh up their desire for independence against their need for more secure funding.

In addition to developing these kinds of links between individual Jewish communal organisations and statutory agencies, we suggested in section 4.7 that the community needs to engage *as a community* with statutory authorities. This applies particularly to the need for a Jewish communal approach to regeneration issues in the area of North Manchester which straddles the boundaries of the Salford, Bury and Manchester local authorities. The rapid growth of the Haredi community in this area, and its relative poverty compared with other parts of the Jewish community, suggests that its problems can only be addressed through the involvement of statutory authorities working together and in conjunction with voluntary and community agencies.

In considering the way forward for the Manchester Jewish community it may also be helpful to share ideas with other (non-Jewish) voluntary and community organisations, and in particular to

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[17] Local Government Association (2002) *Faith and community a good practice guide for local authorities*, Local Government Association, London.

consider whether there are aspects of the VCS infrastructure in the city that might usefully be drawn on. For example, consideration could be given to using the support functions provided to the sector by Greater Manchester Centre for Voluntary Organisations, in the form of network facilitation (e.g. in relation to health and social care), briefings and consultation events.

5.7 Addressing emerging needs in south Manchester

Throughout the Study reference has been made to the growth of the south Manchester Jewish population, and to the importance of Jewish organisations across the city working more closely together in addressing need. As we noted in section 4.1, the Jewish community in parts of Cheshire / south Manchester is fast growing; until the 2001 census, however, there was little statistical information to support anecdotal evidence of the size of the Jewish population in this area. It is therefore not surprising that there has apparently been little discussion to date about the relative merits of establishing new organisations to meet likely future needs, especially amongst older people, in south Manchester / north Cheshire, or of existing north Manchester agencies extending their remit southwards. It is clear from the Study findings that there is a need for more intelligence gathering about this growing community. There also needs to be more discussion about the above options, and a conclusion reached about who has responsibility for addressing the growing needs of Jewish people living in south Manchester.

5.8 Addressing the relationship between the Haredi community and the non-Haredi Jewish community in Manchester

As we noted in section 4.11, there is widespread concern about the relationship between the Haredi and non-Haredi communities. This has led to some uncertainty over the most appropriate way of addressing the high levels of social and economic need in the growing Haredi community. The census data presented in the Report of Phase One of this Study show that Salford has a high proportion of young children; in Broughton ward nearly a quarter of the Jewish population is aged between 0 and 4 years old. Alongside the comments of Study participants about levels of poverty and disadvantage, this highlights a need for action to ensure that children and others in the Haredi community have a chance to flourish in all aspects of their lives. This point applies, it should be noted, to people most in need of protection and least able to make choices for themselves or address the quality of services – children, people of all ages with special needs and frail older people.

In taking this forward, consideration will need to be given to achieving a balance between different models of service delivery and organisation. For example, there may be a need to decide between the retention of positive aspects of informal self-help (local, can be responsive and non-bureaucratic) and services which are developed more strategically and systematically, available to all and delivered to an agreed standard by staff with the necessary training and expertise. Furthermore, choices will need to be made between the traditional model of largely separate services for the two communities and more integrated provision.

5.9 Building intra-communal awareness and trust

We commented earlier on the apparent fragmentation of the Manchester Jewish community, and in particular about a lack of cohesion between north and south Manchester and between the Haredi and non-Haredi communities. There is also some evidence of under-developed relationships and contacts amongst providers operating in the same field, for example youth services. This limited collaborative working suggests both a lack of knowledge of the roles and activities of other agencies and also a certain lack of trust. This is not in any way particular to Jewish organisations, or to Manchester; it is common amongst organisations working in the

same field which are in competition for funding and volunteers and which have insufficient time and opportunities for networking.

All the same, if any substantial change is to take place in Jewish communal provision in Manchester, it is essential that positive steps are taken both to raise awareness of levels of need within the community and to build trust between individuals and organisations. This will need to include discussions between existing Jewish welfare and youth services organisations and leaders of the Haredi community about the health and well being of the more vulnerable members of their community, in particular children, older people and those with special needs.

Trust and awareness raising are critical ingredients of any strategic planning process, but developing them cannot be a self-contained exercise. Rather, they need to be developed through a shared endeavour such as a focus on the needs of older people or youth provision or through joint training. Time spent in this way could pay dividends not only for individual organisations and their client groups but also for the wider process of planning for the community as a whole.

Section C – Implementation and Leadership

5.10 Implementation

We have now set out in Section A three possible organisational models which could be the basis for change in the Manchester Jewish community. We have also presented in Section B the principles and commitments which the study suggests will need to be widely adopted if any qualitative change is to be achieved. What we have termed here 'principles for progress' will need to be addressed simultaneously and will need to be incorporated into an overarching strategic plan.

All of this constitutes a heavy agenda for a relatively small Jewish community[18]. Implementation of change will require authoritative and inspirational leadership. The beginning of the implementation will be marked by the publication of recommendations from the Commission based on the two phases of the MJCP study.

5.11 Leadership

The concept of leadership has been referred to throughout this Study, both as a matter of concern in its own right and as the key ingredient of any change process. The days in which a single leader or philanthropist could draw the community together under a common vision are over. What will be required at this stage in the history of Manchester's Jewish community is a leadership group or body which can command sufficient cross-communal respect to give it the authority to implement change and, even, enforce some courses of action which do not immediately command total consensus. Such an authoritative leadership body will need to embrace membership from across the Manchester Jewish community; to be open to, and respectful of, different types of religious practice. It will also need to embrace the views and needs of those who identify as Jewish culturally but not necessarily religiously as they too are customers, or potential customers, for welfare, youth and other services provision.

The initial role of the new leadership body could include facilitating connections, and encouraging information sharing amongst communal organisations, and developing an overview of need in the community. An overview of need will demand comprehensive and ongoing intelligence

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[18] For a full discussion of the exact size of the Manchester Jewish community, see the Final Report on Phase One of the Manchester Jewish Community Project.

gathering about both welfare and youth services organisations' provision and changing needs. The establishment of an 'intelligence unit' could, in fact, be one of the first initiatives of a new leadership body, providing not only important information but serving also as a focus of cross-communal collaboration. The reports from the two phases of MJCP study and the subsequent recommendations of the Commission could also provide a focus for initial discussions and work of the new leadership body. This in turn could lead to the drawing up and implementation of a community-wide plan – a task seen by Study participants as a crucial ingredient of community organisation change.

5.12 A Leadership Body

Comments from Study participants suggest that developing or re-forming the Jewish Representative Council, with all its past associations, would not be the best way forward. So where is the core or basis for a new leadership body?

Although, as we noted in section 3.31, some Study participants were sceptical about the capacity of the Commission itself to shape the future of Jewish communal organisations, the general feeling was of one of admiration for the work the Commission has done so far. This raises the possibility that the Commission itself can capitalise on the goodwill its work has generated; either to evolve into a new communal leadership body or to ensure that such a body is established before the Commission itself is formally wound up. For example, after discussing the MJCP study findings and generating recommendations, the Commission might establish a cross-communal steering group charged with implementing its recommendations, and with engaging the community in further discussion about them. It will also need to play a major part in discussing its recommendations with statutory bodies and facilitating their involvement in collaborative ventures such as the regeneration of parts of north Manchester discussed in sections 4.7 and 5.6. That steering group might in due course then be replaced by an elected or appointed body. It could also, in the longer term, act both as the governing body of an infrastructure organisation and as the grouping responsible for overseeing the planning, coordination and commissioning of service provision for the Manchester Jewish community.

A leadership body of this kind will not only have credibility and authority within and outside the Manchester Jewish community, but will also have the capacity to encourage the community to meet new and emerging needs and to develop its own internal cohesion. We hope that this report provides a framework for open discussion about the challenges facing the Manchester Jewish community and positive ways for tackling them.

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APPENDIX ONE – KEY POINTS FROM PHASE ONE REPORT

The data presented in the report of Phase One of the MJCP are drawn primarily from the standard tables of the 2001 UK census. Other information in the report is derived from the Institute for Jewish Policy Research's database and data held by the Board of Deputies of British Jews.

The report notes that analysis of the census data covers only those people who identified themselves as Jewish in response to the voluntary question (asked in 2001 for the first time) about people's religion. It suggests that, while the census data indicate the Jewish population of Greater Manchester to number 21,733, this figure is, for a variety of reasons, likely to be substantially lower than the *actual* number of Jewish residents, which may be around 27,200 and could even be higher.

The census data provide an overall picture of Manchester's Jewish population as successful and vibrant; healthier, better educated and better housed than Manchester's population as a whole. The Jewish population is geographically close knit, particularly in north Manchester; two thirds of Greater Manchester's Jewish population lives in ten contiguous wards. Stable 'traditional' family structures are the predominant household type. The population contains more students and more professional workers than the population as a whole.

The report notes, however, that within this positive picture the data also show the possible incidence of poverty and deprivation, especially amongst the younger and older members of the community. This has particular relevance for those responsible for welfare and youth services provision. The report notes, for example, that:

- The age profile of Greater Manchester's Jewish population is relatively young; in Salford half the Jewish population is aged under 25 and in Broughton ward nearly a quarter are aged under 5.
- The population has relatively low numbers of people in the middle age ranges who might be in a position to provide social or economic support to younger and older people.
- There are pockets of poverty, deprivation and dependency in some geographical areas. Some wards in Salford score particularly high on a number of indicators of deprivation.
- The proportion of older Jews living in residential care homes is far greater than amongst the population as a whole.
- There are more Jewish older people living in single-person households than is the case in the Manchester population as a whole.
- About 20% of the Greater Manchester Jewish population describe themselves as having a limiting long-term illness.

These facts, taken together with the close-knit nature of Manchester's Jewish population referred to above, suggests that there will be a substantial ongoing need for the services provided by Manchester's WYSOs. The report notes, however, that the fact that the wards with the highest Jewish population straddle the boundaries of three local authority districts - Bury, Salford and Manchester - may be detrimental to WYSOs' ability to attract funds and make strategic decisions.

The report describes the census findings and other data in detail, and considers the implications for understanding of social need and provision of welfare and youth services and for the social capital of the Greater Manchester Jewish population.

APPENDIX **TWO** - **QUESTIONNAIRE**

Manchester Jewish Community Project
Phase Two

Questionnaire

Thank you for agreeing to complete this questionnaire. The background to this project is explained in the attached letter to you from Sir Howard Bernstein. The Centre for Voluntary Action Research (CVAR) at Aston Business School in Birmingham has developed this questionnaire and will analyse the results. All information will be treated in confidence by CVAR and only used in a collective form.

This front sheet of the questionnaire will be used for CVAR administrative purposes only. It will be removed in due course and shredded so that the information you give us will remain anonymous.

If you should have any queries regarding this questionnaire, please contact *Ben Cairns, the Director of CVAR, telephone no. 0121 204 3253.*

Name of your organisation: _____

Charity registration number (if applicable): _____

Your name: _____

Contact person and telephone number in case of queries:

_____

Q1   Please tell us the **date** your organisation was founded:

_____

If the organisation had a **different name** at foundation, what was it?

_____

Q2   Please indicate the current **legal status** of your organisation:
(Tick all that apply)

      a) Charity registered with Charity Commission ☐

      b) Exempt Charity ☐

      c) Company Limited by Guarantee ☐

      d) Friendly Society ☐

      e) Registered Social Landlord ☐

      f) Association ☐

      g) Trust ☐

      h) Other (Please provide details below) ☐

Q3   Looking at the **functions** of your organisation, which do you consider to be the most important?
(Please tick no more than three boxes)

      a) Makes grants to individuals (includes loans) ☐

      b) Makes grants to organisations (schools, charities etc.) ☐

      c) Fund-raises for other organisations ☐

      d) Provides buildings/facilities/open space ☐

      e) Provides services (e.g. care/counselling, religious) ☐

      f) Provides advocacy ☐

      g) Organises self-help/mutual aid ☐

      h) Acts as an umbrella or resource body for other organisations ☐

      i) Other (Please provide details below) ☐

Q4   What are the **main fields** your organisation works in? (Please tick no more than three boxes)

      a) Education and training ☐

      b) Accommodation/Housing ☐

      c) Sport/recreation ☐

d)	Personal and social care (residential)	☐
e)	Personal and social care (in the community)	☐
f)	Religious services	☐
g)	Advice/information	☐
h)	Counselling	☐
i)	Transport	☐
j)	Other (Please describe below)	☐

Q5 Who are your organisation's **clients**, service recipients or beneficiaries?
(Please tick no more than three boxes)

a)	Children (under 5s)	☐
b)	Children (5-17)	☐
c)	Young people/youth	☐
d)	Families	☐
e)	Older people	☐
f)	People with disabilities/special needs	☐
g)	Other charities/voluntary bodies	☐
h)	Other people or groups (Please describe below)	☐

Q6 Looking at the clients/service-users/**beneficiaries** of your organisation, please indicate which of the following you mostly serve (classified by your assessment of their synagogue affiliation). (Please tick no more than three boxes)

a)	Strictly orthodox/ultra-orthodox/Haredi/ Independent Orthodox/Machzikei Hadass	☐
b)	United Synagogue/other mainstream orthodox	☐
c)	Sephardi	☐
d)	Masorti	☐
e)	Reform/Liberal/Progressive	☐
f)	No synagogue membership but identifying as Jewish	☐
g)	Others (Please write in below)	☐

Q7 Does your organisation works directly with **individuals**?   Yes / No
If you've answered no, please go directly to Q8.
If you've answered yes, please answer this question:
How many individuals in total have you worked with during the last 12 months?

        a) 0-15 ☐

        b) 16-30 ☐

        c) 31-45 ☐

        d) 46-60 ☐

        e) 60-100 ☐

        f) 100-200 ☐

        g) 200-300 ☐

        h) 300-400 ☐

        i) 400-500 ☐

        j) More than 500 ☐

Q8 Please tell us what **geographical area(s)** your organisation mainly covers
(eg. Broughton Park; Prestwich and Whitefield; Crumpsall or Manchester; Salford, etc.).

Q9 Is your organisation currently working jointly or in **partnership** with any other voluntary or community organisation?   Yes / No

If no, please go directly to Q10.

If yes, please specify below.

Q10 Do you have a **management committee**/governing body or equivalent that makes the key decisions
for your organisation?   Yes / No

If no, please go directly to Q11.

If yes, please answer this question.

        a) What do you call it (eg Board of Trustees; Executive Board, Council, Committee, Board of Directors)?

b) How many times a year does it meet in full?

c) How many people are members of it?

d) How many people usually attend meetings on average?

e) Who is responsible for setting the agenda for the meetings?

f) Does it have any sub groups or sub-committees? If yes, please name them.

g) How do you usually go about recruiting new members for it?

If you have answered this question, Q11 does not apply.

Q11 If your organisation does not have a management committee or other governing body, how are the key decisions for your organisation taken and by whom?

Q12 Does your organisation have any **paid staff**?   Yes / No

If no, please go directly to Q13.
If yes, please answer this question.

a) **Total** number of staff: _____

b) (Number of) **Male** staff: _____

c) (Number of) **Female** staff: _____

d) (Number of) **Full-time** staff: _____

e) (Number of) **Part-time** staff: _____

Q13 Does your organisation have any **volunteers**?
If yes, please answer this and the following question. If no, please go to Q15.

a) **Total** number of volunteers: _____

b) (Number of) **Male** volunteers: _____

c) (Number of) **Female** volunteers: _____

Q14 Please estimate **total number** of hours per week that volunteers (taken together) contribute to your organisation:

a) 0-15 hours ☐

b) 16-50 hours ☐

c) 51-100 hours ☐

d) 101-200 hours ☐

e) 201-300 hours ☐

f) More than 300 hours ☐

Q15 Do you currently have any arrangement for assessing or checking your organisation's work? Please tell us about any performance or quality systems, service delivery **guidelines** or financial procedures that your organisation uses.

_____

Q16 Finally, please let us have some basic information on your organisation's finances.

a) Please indicate your organisation's **gross income** for the Financial year 2003/04:

_____

b) Please indicate your organisation's **total expenditure** for the Financial year 2003/04:

_____

c) Please indicate your organisation's total expenditure on **staffing** costs in the Financial year 2003/04:

_____

Q17 Does your organisation receive any **funding** from outside bodies?   Yes / No

If no, you are at the end of our questionnaire.

If yes, please tick all that apply.

a)	Local authority social services:	☐
b)	Local education department:	☐
c)	Local authority leisure/recreation department:	☐
d)	Other local authority departments	☐
e)	National health service trusts:	☐
f)	Local strategic partnership	☐
g)	European Union funded project:	☐
h)	Charitable trusts/foundations:	☐
i)	Other (Please list below)	☐

Q18 Of those that you have ticked in Q17, which is the biggest funder?

_____

Thank you very much for completing the questionnaire
and for helping the work
of the Manchester Jewish Community Project

APPENDIX THREE – INTERVIEW QUESTIONS FOR KEY INFORMANTS

1. Can you first please tell me about your current involvement with the Manchester Jewish community?

2. What needs are you aware of in your area of involvement and expertise?

3. To what extent do you think these needs are currently being met?

4. Would you like to see any changes in the way services are delivered to the Manchester Jewish community – or the bit of the community you know best -at present? If so, what changes would you like to see?

5. Moving on to the Jewish community in Manchester as a whole, what comments would you like to make about the ways in which services are provided at present?

6. Would you like to see any changes in the way in which the Jewish community as a whole delivers services in Manchester at present? If so, what changes would you like to see?

7. What do you think are the constraints to achieving this?

8. How might these barriers be overcome?

9. What do you see as the main challenges in maintaining the organisations in the Manchester Jewish community at present?

10. How do you think these challenges might be addressed?

11. What are your personal aspirations for the future of the Manchester Jewish community over the next five to ten years?

12. Anything else you think I should know bearing in mind what this survey is about?

APPENDIX FOUR – INTERVIEW QUESTIONS FOR ORGANISATIONAL INTERVIEWEES

1. Can you first of all please tell me your job title and tell me briefly what your job involves?

2. Can you tell me something about your organisation's clients?

   - Their age group
   - Their area of need [e.g. people with disabilities, people needing residential care]
   - Do you serve any particular section or sections of the Jewish community?
   - Do you provide your services to any non-Jews?

3. What sort of services do you provide for them?

   - Function
   - Field of work
   - Geographical area of coverage

4. How do you feel your organisation is doing as regards meeting needs at the moment?

5. Do you see this situation remaining the same in the future? What makes you say this?

6. What do you see as the main challenges in keeping the organisation going?

7. How do you think these challenges might be addressed?

8. What are your personal aspirations for the future of your organisation over the next five to ten years?

9. Moving on to the Jewish community as a whole in Manchester, how well do you think the needs of your client group are being met?

10. Are there particular challenges in relation to meeting the needs of specific sections of the Jewish community? How would you describe these challenges?

11. Would you like to see any changes in the way in which the Jewish community as a whole delivers services in Manchester at present? If so, what changes would you like to see?

12. What do you think are the constraints to achieving this?

13. How might these barriers be overcome?

14. Any other comments?