

# Report and Recommendations

*Ani ve'ata neshana et ha'olam, az yavoo kevar kulam*  
You and I shall change the world - then everyone will join us

## **Preamble**

Mandated by the Leeds Jewish Representative Council (LJRC), a group of community lay leaders and professionals, representing a wide cross section of the community (including ages, gender, organisations and affiliations) undertook the challenge of producing a strategic assessment of the Leeds Jewish community.

This exercise of analysis, needs assessment and planning is vital for Jewish communities that want to thrive and grow in the complex times we live in, that in many cases make obsolete many of the certainties of the past.

This cross-section group, which started its work with a year of training in community development issues, could develop a comprehensive view (a sort of 'bird's eye view') of the whole community beyond organisational boundaries. After this initial stage, the group evolved into the Leeds Strategic Planning group (SPG), which, with the support of UJIA and Leatid, undertook this strategic analysis.

The aim was to understand the current trends in the community, the needs of its different populations and to envision different scenarios in the evolution of the community in the next few years. This would constitute the basis for offering a set of strategic directions for the community as a whole.

A strategic planning process requires many qualities from a Jewish Community. Not every community is ready to undertake the challenge that a planning process demands. One needs to have a solid basis to build on, a committed, positive leadership and the open-mindedness that comes from strong convictions and solid values. The community needs to have the daring and the intellectual honesty to look at itself without preconceived ideas and with the desire to improve and grow. The fact that the Leeds Jewish Community undertook this task is further proof of its solidity and dynamism.

## **Setting the Scene**

As in most strategic planning processes, the presence of an external consultant was an asset. To select a suitable consultant was a challenge, as there are few organisations in the world that specialise in this kind of consultancy that requires a specific skill that differs from that of 'for-profit' management consultant.

Leatid is a Paris based Jewish organisation that specialises in providing Jewish communities across Europe with leadership training consultancy about community development. Andres Spokoiny, Director of Leatid, has been working with the SPG since its formation around Rosh HaShanah 2003, visiting Leeds on numerous occasions. Leatid sum up their work as acting as a mirror to the communities they work with.

Leatid's services, including those of Andres himself, were provided at no cost, which is part of Leatid's operating policy. The costs are covered by the Joint Distribution Committee (JDC) - a Jewish American charity committed to investing in Jewish Community Development in Europe.

Two of the key factors that Leatid provided were those of being an impartial and an external organisation to the Leeds Jewish community. This enabled them to take a much more objective view of the community and provide honest feedback about the community. In addition, their experience of working with Jewish communities across Europe (and, through their sister organisations, across the world) meant they were able to bring international thinking and perspectives to the process.

Initially, UJIA's role was primarily to facilitate the meetings and logistics of the SPG, as well as providing secretarial support. As the project has progressed, more and more educational and professional input has been put in, including in the preparation and drafting of the report. In addition, UJIA has been able to fund the remaining additional logistical costs.

Many months of work have gone into this document - into the research, analysis and creation of this report and its findings. It is presented to the Leeds Jewish community in the hope that it will make an already great community even better. Everyone who has contributed to the collation of this report is committed to the Leeds Jewish community. Their hope is that Leeds will continue to be at the cutting edge of Jewish communal development for many more generations to come - an example to other communities of what can be achieved by working together. Yet, this has not the capacity, nor the desire to be a mandatory document. It is up to the community, and its constituent organisations to accept its recommendations and transform analysis into action. We believe that this document has ideas and strategic direction that will have a positive impact in the community and help it face the challenges of a changing environment.

When reading this report, some things need to be kept in mind:

#### ✧ **Beyond and not instead**

Leeds was described by many people as a good, vibrant and committed community. It was possible to conduct this process in Leeds precisely because there exist the basic building blocks of a successful Jewish community. The Core Strategies in this report should be seen as **beyond** and not **instead** of what is being currently done. They **build on** the existing good work and do not aim to replace it. Leeds has the adequate mix of solidity and dynamism that allows finding the adequate balance between tradition and change; innovation and consolidation.

Certain areas were not included in the report (see 'Summary of Findings'), mainly because they work in such a high degree of success that we felt there was nothing we could contribute further.

#### ✧ **Demographics**

The Strategic planning process did not attempt to establish demographic trends in the community. On the one hand there is existing information on that sphere and, on the other, most of the findings are independent of demography. There is a feeling within the community that it is shrinking, although the research did show a number of people choosing to come and live in Leeds. However, this does not preclude the possibility that the number of active or affiliated Jews may grow substantially. It is possible to have a significant growth in both absolute and relative terms irrespective of any demographic trends.

#### ✧ **Money**

It is self evident that many of the Core Strategies put forward here will cost money. The SPG strongly believe that there are, in the community, sufficient resources to pay for them without sacrificing any of the existing activities. It is also felt that some of the strategies suggested can be, in the medium term, self-financed. Within the 'Implementation' chapter, there is a section titled 'Funding the Plan' exploring possible financial solutions.

## ✧ Choices

Strategy is about choices. A process that aims to change / improve **every** aspect of community life is unfeasible and most probably unrealistic: 'If everything is a priority, so nothing is'. During this process choices were made, both in the methodology and the scope of the research, as well as in the areas selected as priority for the community. This, however, was not done arbitrarily. The priority areas for the community emerged from the data collection process. In this sense, they represent the yearnings and demands of the community. A priority is just that: it does not preclude other areas from being attended - it just focuses the community's attentions in certain critical areas.

## ✧ Methodology and Process

It is clear that strategic planning for a Jewish Community poses unique challenges. Therefore, it should not be approached with a single methodology transplanted from the corporate world. Consequently, a mix of methodologies was used adapting those used for corporations; those successfully tested in non-profit corporations; and those from other Jewish Communities, with a mix of general techniques from the field of motivational and sociological research.

The methodologies included in-depth interview; focus groups; questionnaires; canvassing opinions of selected individuals and also drawing existing research from academia. This process of research took place over an eighteen-month period (which is usual for this type of work). The final document (the actual strategic plan) is based, as well, on a mix of models, including scenario based planning; strategic conversations, core-priorities technique etc.

## ✧ Trial and error:

Planning for a Jewish Community is anything but an exact science. The programmes and ideas proposed in this document in order to serve the Core Strategies have to be seen as pilot projects. Mainly, they'll give us information about what works and what doesn't. A trial and error approach is needed. If we discover that a particular program is not advancing the goals of the strategic plan or simply failing to attract participants, an instance of analysis and correction has to be launched. If a programme needs to be corrected, far from seeing it as a failure of the process, the *Talmudic* maxim of '*drosch v'kabel sachar*' (you learned and that's your gain) should apply. These programmes have to be conducted wholeheartedly, but with the humbleness to recognise that we are trying different options and correcting our aim as we fire.

## ✧ Prioritisation

To avoid any misunderstanding, the Core Strategies are absolutely not put forward in any order of priority.

## **Mission Statement**

**LEEDS - A GREAT PLACE TO BE JEWISH**

The overall goal for our action should be that every community member recognises this statement as true and accurate. It is a very simple and straightforward statement about our community, but it implies a community in which everybody feels at home and in which everybody finds the place that he/she desires within a rich variety of Jewish expressions.

We came across this statement, in different guises, throughout the information gathering process. For some it was a yearning, for many it represented a simple way of expressing what should be the main goal of the Jewish community: 'Make Leeds a great place to be Jewish'.

It is a guiding principle - an energising and motivational tool to help us stay clear on what the SPG (initially) and the community (ultimately) are trying to achieve.

It is deliberately simple but positive and assertive. At the same it is wide enough to be truly cross-communal, allowing everyone the chance to find it a place in their, or their organisation's, work.

From this statement, it is possible to extrapolate what our vision is for the community's future - what might the community look like in five years time?

By fleshing out this general Mission Statement we can build a Vision that explains and provides a road map to achieve the mission. In that sense, we can say that Leeds will be a great place to be Jewish by...

- ✧ encouraging and accepting diversity whilst ensuring everyone feels part of the wider community system;
- ✧ offering additional attractive options for everyone across ideological, age and interest groups, both as cross-communal projects as well as denominational projects;
- ✧ being a welcoming and friendly community;
- ✧ establishing additional vibrant education provisions;
- ✧ reaching out even more to moderately affiliated and unaffiliated Jews; and
- ✧ attracting Jews to settle in Leeds and encouraging them to stay.

## **Summary of Findings**

It is worth specifically noting three areas that were excluded from the research for this report. The first was Welfare. It was decided that the specialised nature of Welfare work was such that those trained in this area should do any review. It was also noted that the Leeds Jewish Welfare Board (LJWB) had recently undertaken some research work of its own. In addition, the SPG noted the quality and reputation of the LJWB's work as well as feeling that it was outside the remit of the group.

The second area excluded was synagogue merger. Although the issue came out during the information-gathering phase, the SPG felt that questions of merger would probably not come about within the timeframe of this document (ie five years). In addition, it was felt again that a discussion of this nature was beyond the remit of a community wide group and more suited to a specially commissioned group of the synagogues concerned.

The SPG recognised that the Orthodox shuls have been discussing ideas of working more closely together, and felt this was an excellent move forward on their part. In discussions, it was suggested that the synagogues (a) increase the frequency and number of inter-Orthodox synagogue programmes irrespective of whether or not to merge and (b) to investigate whether the physical resources of the synagogues can be used in a more integrated manner from their locations.

The third area was physical resources. There should be a proper evaluation of the physical assets of the community and their geographical dispersion. How much land does the community own? How many square metres of space does the community have? How much of this is usable? For which activities? Do we have the assets we need where we need it? The SPG recommends that a small team be appointed to work and report on this at the beginning of the plan's implementation.

During the first year of the group's work, the plans for The Marjorie and Arnold Ziff Community Centre (MAZCC) were announced followed by the construction of the building. The management group of the MAZCC and the SPG have worked closely together, with members of the SPG sitting on the original MAZCC management group. In addition, Leatid and representatives of the SPG have had meetings with the MAZCC management group to share findings, ideas and advice. Whilst there are no specific Core Strategies outlined for the MAZCC, the SPG recognises the impact the Centre has had, and is having, on the community. Some of the programmes and ideas in this report may well be suitable for the Centre to take on and develop through their structure. In addition, the SPG felt that the MAZCC showed how creative and energetic the Leeds community is when it sets its mind to creating new things, albeit with the challenges which the Centre is still facing fifteen months on from its opening.

During the community development work in the first year of the project, the group compiled a list of all the then current activities of the community into a Grid (see Appendix 3 for the Grid). This Grid, and other analysis the group undertook, helped lay foundations for the initial direction of the research. The data gathering done by the group through interviews, Focus Groups and questionnaires further bolstered this. It is estimated that between all the methods of investigation done by the SPG, around 500 members of the Leeds Jewish community had some form of feedback or direct input into the report - around 7.5% of the community.

In addition to the data gathering initiated by the SPG, another piece of research work was being undertaken at the same time by a post graduate student at Leeds Metropolitan University. Permission was given by the student to incorporate their findings into this report. A transcript of the findings is contained in Appendix 3.

One of the positive results from this strategic planning process is that some of the findings, and the Core Strategies, have already been implemented or acted on. Reading this report, it is clear to see that people and organisations have begun the work suggested here. In some parts this is coincidence. In most parts, it is because of the influence of the SPG, and others associated with it. This is very positive and shows how able the community is to adapt to new thoughts and ideas. It also provides a basis to test the adequacy of some of the premises of this document. The production and publication of this report was held back a number of months in order to gauge the success of these projects, and to amend the report accordingly.

## **Core Strategies**

This section outlines the key issues and priorities of the community which emerged from the surveys, interviews, focus groups and public meetings held over the last two years and from the feedback of various leadership teams across the community. The SPG feels that these are key strategic areas within which the community must act and succeed. These are the critical areas in which the community must succeed if it is to deliver the mission statement: 'Leeds - a Great Place to be Jewish'.

It is worth noting that, by definition, any selection of priorities is unfair, as some people will feel that their important issue has not been addressed. However, in order to be effective, the community, as with any other organisation, needs to focus and identify on what the core elements and key interventions are in its strategy.

It should also be said that there is synergy and overlap between the different Core Strategies. There is almost a positive feedback loop in which progress in these Core Strategic areas will impact on other areas of work within the community. As an example, a social activity that has Jewish content will be affecting both the Education and the Community Programming strategy.

The Core Strategies (in alphabetical order) are:

1. **Attracting people to Leeds (including students)**
2. **Communication**
3. **Community programming**
4. **Education**
5. **Professional structure (including a programme director)**
6. **Unaffiliated**
7. **Young Adults (16 to '45')**



## **1. Attracting people to Leeds (including students)**

Leeds is a booming city that people come to live in - as such, it is in a demographic flow. As the growth in the city is particularly in the service sector, many Jews are moving to Leeds with work. While some Jews leave for other cities, there is a dynamic flow of new individuals and families moving to Leeds - some of whom are joining the community. However, it is not enough to rely on the natural flow of Jews to Leeds - there needs to be a strategy in place to ensure that the numbers of Jews joining the community proportionately reflects the number of non-Jewish people moving to Leeds to take up increasing employment opportunities. This strategy has to be twofold, on the one hand - what we may call 'receptive' strategy - there has to be a structure to receive spontaneous Jewish migrants and make sure that they are integrated into the community structure. On the other hand, there can a 'proactive' strategy to attract Jews to settle in Leeds.

One of the key target groups for this strategy is the some 1,200 Jewish students in Leeds - a large majority of whom are from out of town. The goal should be to create the conditions and desire within them to, initially, take work in Leeds and, subsequently, to settle in Leeds. The SPG recognises that this is a key source to finding new members for the Leeds community.

There are a number of particular interventions that should be made to encourage this resettlement:

- ✧ social activities and programmes should foster links between the young adult members of the community and the students - maybe helping students to find 'marriage partners' from within the community;
- ✧ job fairs, job banks and placements should be arranged specifically aimed at Jewish students (this was a particular request from the Student focus group); and
- ✧ affordable housing within the community would be a very positive draw.

The beginnings of this work have already started through the work of the LJI - Leeds Jewish Initiative. A privately funded community project, its role is to work with young adults and students in Leeds. In particular, it is working with students precisely to encourage them to stay in Leeds after graduation.

Students, however, are not the only people recommended to be targeted by this Core Strategy. Jewish communities across the world (eg Winnipeg, Vienna, Guadalajara, Quito, Milan) have been encouraging Jews to come and live in their communities through PR and marketing campaigns. In many cases, they used major crises in places with big Jewish Communities (like the Former Soviet Union, South Africa, Argentina) as opportunities to attract Jews from overseas. It is feasible, achievable and equal to Leeds's standing that we should also seek to do the same thing on two levels - nationally and internationally.

For the national campaign (which should be done to gauge response before being done internationally), one idea is for a series of full-page adverts in the Jewish Chronicle extolling Leeds's virtues - both as a city itself and as a Jewish community. This could be done over a period of, say, four weeks, with each week concentrating on a specific aspect of the city and/or the community.

In addition, there should be a website (<http://www.jewishleeds.net> is available) which, in addition to reinforcing the adverts, would also carry more information about each area covered. There would also be links to relevant sites and people within the community to get more information.

Both the national and international projects would need to be backed up by infrastructure in the community. New people coming to the community would need to be welcomed - not just physically. One idea may be a 'welcome pack' that could include, for example, shul membership (at their choice of shul) for a year, MAZCC membership, discount card for the deli and bakers, Shabbat flowers for x weeks, invites to Friday night dinners (or Seder if applicable) for first x Shabbatot in Leeds and so on.

Much of this work would be coordinated through the office of the Community Programme Director (CPD - see the Core Strategy 'Community Programming'), who would work closely with other professionals, organisations and lay people across the community. In addition, the LJI worker would also be heavily involved with this work, particularly with students in mind.

## **2. Communication**

This was one of the most commented on areas in all the research work carried out by the SPG. It was clear that, as a whole, members of the community felt that communication was either lacking or done poorly. Many, particularly in the moderately affiliated and unaffiliated groups, noted that they simply did not know that the community was already providing many of the activities they were demanding. (In addition, many people noted that the lack of communication within the leadership of the community meant that the work they were trying to achieve was affected).

Communication is a threefold issue:

### **1. Communication between the leadership/organisations and the wider Jewish Community:**

The fact that many, particularly in the moderately affiliated and unaffiliated groups, noted that they simply did not know that the community was already providing many of the activities they were demanding, highlights the communication problem. In many cases, when communities are confronted with this problem, they become defensive, saying that these groups should be coming to the community, not the other way round. The SPG believes that it is the role of the main institutions and their leadership to reach out to these groups and to the community as a whole (which was also how many of the interviewees felt). If the media that the community currently uses is not reaching the target groups, then there ought to be a rethink, followed by new means of communication being used. The community needs to find its right 'communication mix'. In this area, more than in any other, 'trial and error' may be a very useful approach.

An off-suggested idea was for a community wide email database. SMS (mobile phone text messaging) was also suggested. For both of these methods, an updated community wide database is needed.

In terms of printed material, a community wide 'bulletin newsletter', comprising all Jewish activities in Leeds, should be created. The SPG recognised that Genie's Lamp fulfils this role in some way, but questionnaire respondents were critical of the reach, style and content of Genie's Lamp as it currently is. In addition, the use of the non-Jewish media should be explored (with CST advice as needed). This is critical, because the unaffiliated (by definition), and possibly even a number of the moderately affiliated, don't read the Jewish Media.

The SPG investigated the possibility of a communal newsletter through a pilot project. The initial results suggested that use of electronic media would be more successful and cost effective than using printed media. However, some form of printed material, and subsequent distribution, should also be considered.



Media has to be regularly evaluated to determine whether it's having the desired impact. There are many parameters that can be used to gauge that. Communication with clients and members has to be two-way. In other words, members need to have appropriate avenues to express their views and provide feedback to community leaders. The main ideas and work for this would be done by the new CPD (see the Core Strategy 'Community Programming'), in association with relevant professionals, lay leaders and media in and around the community.

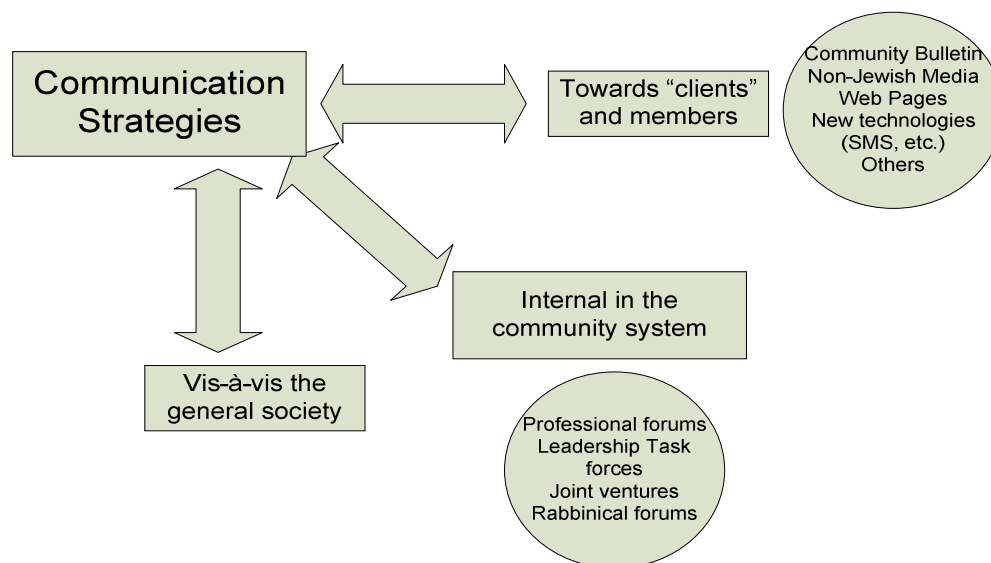
## 2. Internal Communication:

Improving communication within the community system was seen as a particular need by the community - one person wanted to: '...unleash the energy that can be created through effective communication within the community leadership...' What was clear was that *fora* had to be created to link relevant people in the community together eg professionals in the community to discuss common issues, find possible ways to work together and, possibly, develop joint ventures; Rabbinic *fora*, for deciding community wide religious issues; etc. While the LJRC serves as a natural forum for lay leaders, special 'task-forces' or *fora* can be created to deal with specific questions.

## 3. External Communication:

This refers to communication between the Jewish community and the wider community. During the interviews with non-Jewish people (who have worked alongside the Jewish community) they felt there was a great deal more the Jewish community could contribute to wider society. They particularly felt that the wider non-Jewish public would benefit from better knowledge of the Jewish community (and, conversely, the Jewish community would benefit from this).

This could take many forms - many of which already exist: school visits to Synagogues; inter faith dialogue; neighbourhood issues being discussed in Synagogue premises or with Synagogue representatives present; better communication with neighbours in advance of major festivals; etc.



The issue of cross-communal forums has come up extensively in interviews and focus groups. The LJRC is the only cross -communal organisation at which the majority of the community's organisations are individually represented. It has been in existence for well over 60 years and its primary role has been to represent the Jewish community of Leeds. It has also, from time to time, played a mediatory role in inter- communal disputes.

By commissioning and being an active part of the preparation of this plan, the LJRC is asserting its position as the sole inter-community forum that can take a comprehensive view of the entire community.

This plan presents an opportunity to develop this aspect further. In parallel to the professional forum described above, a lay forum should be created under the auspices of the LJRC, and include different partners - among them those with fundraising capabilities. Certainly, the natural first step for this forum can be monitoring and overseeing the implementation of this plan.

### **3. Community Programming**

The SPG found that there was a plethora of community programmes and activities happening in Leeds (see the Grid in Appendix 3). However, it also found that many people felt that these programmes and activities were simply the '...same old stuff...' in a different format. Whilst there are notable exceptions to this, many of the new and innovative programmes fell foul of the overall perception that they were simply rehashed versions of previous work. This is a problem shared by many European Jewish Communities - and may be a natural consequence of the changing patterns in the habits and interests of the Jewish populations.

The moderately affiliated and the unaffiliated demanded a richer variety in subjects, venues and formats of programmes. This identified a gap for the provision of genuinely new, creative and innovative community programmes. Interviewees demanded that a key element in the strategy should be to enrich current programming with social, cultural and recreational activities and look to create new programmes beyond those currently running. This work has three main aspects:

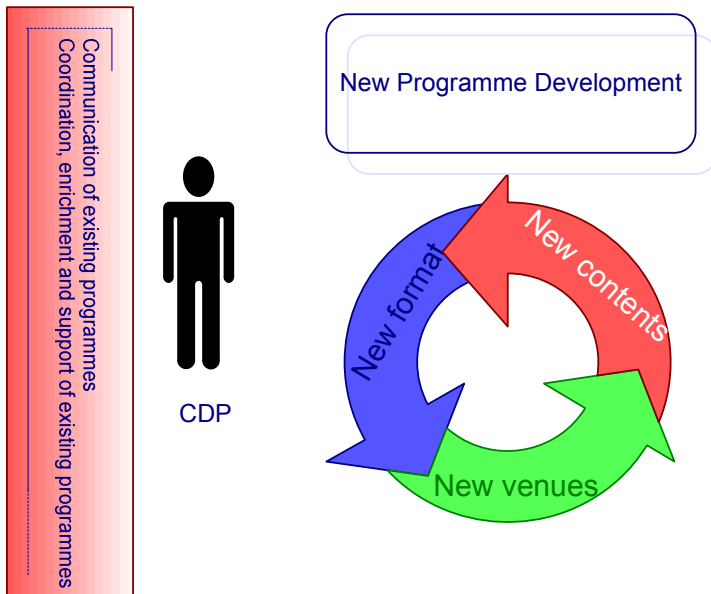
1. Coordination of existing programmes.
2. Communication of existing programmes.
3. Development of new programs.

For the development of this area, the SPG felt it was critical to employ a Community Programming Director (CPD) both to achieve the first two steps and to create the new programmes (see the job description in Appendix 2).

The SPG felt that this role would be a key and exceptionally important central role in Jewish life in Leeds. As such, the search for the right person for the role should be both national and international. In addition, the work in this particular Core Strategy would be very involved with each and every one of the other Core Strategies, as well as the work currently going on in the Leeds Jewish community. The SPG also believes that a community with the complexity and the critical mass of Leeds needs a professional of high calibre.

Whilst some programmes may be developed and conducted by the CPD, some can be adopted by existing organisations, whilst others may require the creation of *ad hoc* committees. Ideally, the programmes will also have some form of a 'participant's committee' that will take an active role in their design and implementation.

A majority of the unaffiliated that were consulted in the process asked for more activities that are not shul based. Therefore, the programmes to be developed should focus on socialising, culture, arts and other secular subjects that will be not threatening for the unaffiliated and some of the moderately affiliated. Indeed, in the areas of cultural, social and recreational activities one can observe the biggest gaps in programme provision. The new programmes, should be innovative in content, venue (eg use the city as a venue, organise functions in fashionable shopping malls, hold meetings in pubs etc) and format. It should also be clear that this does not preclude the CPD from also helping with existing programmes and advising organisations, including shuls.



## 4. Education

In researching the community, one of the biggest gaps was in terms of **formal** Jewish Education for teenagers (see the Grid in Appendix 3). In addition, many of the respondents in the various data gathering exercises noted the lack of a Jewish High School as potentially being of concern to the future growth of the Leeds Jewish community.

The SPG was aware of the work done over many years by the LJRC and members of the community in trying to lobby Leeds City Council to establish such a school. The SPG committed to reviewing the work of this group and to apply it to the new circumstances within education today.

The SPG also noted the current trend for Leeds parents to send their children to Manchester Jewish High Schools, and the failed High Court case appealing against the Local Education Authority's refusal to pay for a coach to take the young people to and from these Manchester schools.

However the SPG has concluded, after research and interviews with key players involved in the previous efforts to obtain a Jewish high school, and with others involved within education, that the establishment of a state funded Jewish high school, although desirable, is not practical at this stage. It would certainly be correct that the situation surrounding either the legislation around, or the attitude of the community to, secondary Jewish education should be monitored and responded to if needed. However, the current situation necessitates a look at the provision of a variety of alternatives for secondary Jewish education - collectively titled the 'Jewish Education Initiative'.

The SPG as a whole met with an educational consultant, with direct and relevant experience of Jewish schools, to discuss possible alternatives for planning an education strategy for the community. In addition, members of the group met with one of the members of the committee that was previously lobbying the local education authority for a High School, to review the numerous options that had been investigated in the past. In addition, information from communities across the world, and how they tackled this area was added into the discussions by the Leatid team. Taking into account these meetings, the findings of the research, and discussions with the group the following ideas are put forward:

## **1. Excellence of Provision:**

It should be an overriding goal of this work to provide excellent education. Whilst seeming obvious, unless this is the driving force behind the work, it will not succeed. This excellence will only come from the people who are driving it forward and the people providing the teaching. This is why the financial investment referred to must be in people, not buildings.

In addition, there should be a supplementary aim of attracting, training and retraining the highest calibre of education personnel. Leeds should become noted for the excellence of its provision in Jewish education.

## **2. Supplementary Education:**

Realistically, supplementary Jewish education is the only way to fill the void for teenagers. It can also be more than just an extension of the existing Talmud Torah provision. This is an opportunity to expand this current provision and to look at new and innovative ways of providing supplementary education. Ideas such as a *Machon Noar* (see the section headed Ideas and Programmes) can attract the young people of both the affiliated and the less affiliated. It is also the case that existing access to young Jews eg through the Jewish Assemblies programme, should be re-evaluated to ensure use to its best potential.

## **3. Resources and Training:**

The education team should ensure that existing and new education initiatives are properly resourced, and that good, current and effective educator training is available and utilised. An idea for a Pedagogic Centre was floated in the Leeds community ten or so years ago - does it form the basis for an expansion of *Makor*? Is the teacher training available to educators what is needed, and, if so, is it being taken up?

In addition, expansion of the resources available within the community should be investigated. Materials are becoming more widely available for Jewish education all the time - and not just in traditional paper formats. The community and its educational institutions should be able to access the best and latest teaching aids for their work.

## **4. Adult Education:**

The *Talmud* states that: 'If money is available to teach a parent and a child, the parent should be taught first.' The value and power of adult education to support and advance the education of young people should not be ignored. Adult education must play a key part too in this strategy. The possibility of family education should also be looked at - from formal teaching sessions involving adults and young people, through to ideas such as ensuring every Jewish home has a copy of 10 or so key Jewish works (perhaps through a charitable foundation).

## **5. Promoting existing opportunities:**

There is a great deal of Jewish education currently happening in our community, be it formal (eg schools), informal (eg youth activities, adult education courses, Jewish assemblies in high schools) or shul based (eg Ask the Rabbi). As part of the general Communication strategy, these opportunities should be promoted across the community.

One of the main challenges for this area of work is providing something for everyone (or, at least, a sizeable majority). Whilst some programmes will have to reach out across affiliations and levels of involvement, there should always also be activities aimed at particular groups eg specifically for Orthodox Jews, specifically for teenagers, specifically for the less affiliated etc. In addition, programmes should also be looked at which seek to educate around Jewish culture, heritage, literature etc: not all people want only *Kodesh* (religious or holy) Jewish education. There should be a general guard against simply serving those people who are already served: there is much that can be done to improve existing provision - and there is also much to do to provide new and innovative provision.

## **5. Professional Structure**

In some ways, Leeds is recognised as a great place to be a Jewish professional. However, there is a shortage of people to work in the community in senior professional positions. The lack of qualified and committed 'human resources' will hamper the development of the community and will prevent the creation of innovative programs and services.

Several actions should therefore be taken in this sphere:

### **1. The creation of the CPD with an appropriate lay support committee:**

This post (and its lay committee) would have the stature to be able to either carry out or delegate (as appropriate) many of the other tasks in this area. (The Job description can be seen in the appendix 2) The creation of such a position is seen as an important element in the development of the community. It will have a view of the community as a whole and not just a particular institution. Many communities around the world are realising that this is a key position, as the design and implementation of programmes becomes more complex and professional. Many communities that have appointed an Administrative Director are now redefining the role to make it more programme-oriented. This post is even more critical in communities that don't follow the model of the *Einheitsgemeinde* (a centralised and unified community), because there's no natural venue for programme development on a community wide scale.

### **2. Recruitment**

There should be a structure in place to positively encourage people to work in the community. In addition to attracting people to jobs, there should be thought given to retaining and developing these people once involved, and helping them to develop career plans within the community.

### **3. Holistic Human Resources View**

A key part of the CPD's role would be to create a 'civil service' structure within the community. The structure would still (obviously) respect the independence of the organisations making appointments within the positions. A clear and supported civil service structure would show people the options they have to join the structure and what their careers could be within it. This master Human Resources plan would be an excellent tool for the community to identify gaps in its Human Resources structure and plan a succession strategy for every key community position.

### **4. Continuing Professional Development**

Develop a programme of continuing professional development customised to the different professional levels (from teacher and youth leaders to heads of organisations). This does not mean that the Leeds Jewish community should be providing all these training alternatives, but it should integrate them into its master Human Resources plan.

## **6. Unaffiliated**

Best guesstimates put the number of unaffiliated Jews at around 2,000 (loosely defined as a combination of those Jews who do not belong to shuls, who have little or no contact with the community and/or who choose to disassociate from the community). The accurate number of unaffiliated is - by definition - virtually impossible to ascertain. However, both the local Leeds estimates and the European averages indicate that there is a sizable proportion of the Jewish population who choose, for a vast array of reasons, not to get involved in community life. In certain European countries, the unaffiliated make up to 50% of the total Jewish population. Attracting these people is a key element in this strategy. Reaching out to them is not only a matter of Jewish Responsibility but also another key way to make the community bigger in size and increase its critical mass.

A key change in the community's mindset needs to take place. Every Jewish leader (lay or professional) has to see themselves not just as the leader of their organisation, but also as a leader for the Jewish people, in the true spirit of '*Kol Yisrael arevim ze la'ze*' - all the people of Israel are responsible one for the other. The *Talmudic* saying: 'Whoever loses a soul is as if he lost the entire world' can guide the efforts in this area, as every effort has to be made to attract each and every individual. Time is of essence.

The Leeds community shows a pattern seen across the Jewish world: polarisation of the Jewish community with those affiliated and active becoming more so and those further from the core getting more and more disconnected. Those in the core don't see their numbers shrink so they tend to become complacent.

Another element to consider is the sociological change in the pattern of affiliation that is taking place both in the general and in the Jewish society. Some people feel threatened by the concept of membership. These people tend to be more comfortable with a different and more flexible pattern of affiliation.

The phenomenon of un-affiliation is a complex sociological one, which responds to many causes, many of which are beyond the action of the organised Jewish Community. Still, there is much that the community can do. Two key mistakes to be avoided in this area of work are:

### **1. Being patronising:**

Particularly by offering a rehashed version of the activities they've already rejected. The unaffiliated usually vote with their feet: especially when offered more of the same or assuming they will feel comfortable in the same settings as the affiliated. Most unaffiliated people will reject overtly religious activities.

Therefore a provision of social, cultural and recreational activities would be the best mix. Togetherness and socialisation are values in themselves and not a means to make people observant. The unaffiliated (as most people) can sense, and will escape from, hidden agendas. It is very important that those that opt for a non-traditional way of expressing their Jewishness (in whatever way) should not feel as second-class citizens compared to those that attend services and/or lead a more observant life.

### **2. Only offering 'fun':**

It is a dangerous (and generally false) assumption that all the unaffiliated want is fun. The unaffiliated, as anybody else, are involved in a quest for meaning on some level. Whilst it is critical to develop social and recreational activities, special effort should be put into developing specific and creative educational opportunities. Ultimately and ideally, the unaffiliated would feel engaged and empowered to be able to create their own Jewish programmes.

Naturally, communication strategies to reach the unaffiliated should be radically different than the ones used for communicating with the core. This Core Strategy dovetails particularly closely with those of Communication and Community Programming, as many of the new programs to be developed need to be planned so as to attract the unaffiliated. Two-way communication is critical in this aspect. Many of the unaffiliated interviewed for this report gave valuable ideas of what types of programmes can be done to attract them. Yet, this example of two-way communication can't be a one off, rather, it has to be a permanent feature of the layout of the programmes for the unaffiliated.

As stated in the Community Programming strategy, innovation in terms of content, venues and format is vital. The table below is a simple framework for planning events for this target group:

Content	Religious	Innovative	
		Traditional	
	Cultural	Innovative	
		Traditional	
	Social	Innovative	
		Traditional	
	Recreational	Innovative	
		Traditional	
	Secular	Innovative	
		Traditional	
	Historic	Innovative	
		Traditional	
	Art	Innovative	
		Traditional	
Zionist	Innovative		
	Traditional		
Venue	Traditional		
	Innovative		
Format	Traditional		
	Innovative		

## **7. Young Adults (16 - '45')**

This area of work is very distinct from work with students who, for the sake of this report, are taken to be young adults specifically within a University framework. The distinction is that within the University framework there does exist Jewish social, cultural and educational provisions. Young adults outside this environment (excluding those in school) do not have ready access to these important areas of activity.

In modern UK Jewish history, this group of people has largely been left to fend for itself. Young people had *Chedarim*, youth groups and shul-based life-cycle events (eg *bar* and *bat mitzvah*) they would be involved in. In addition, parent power with young people is such that often they didn't give young people the choice to go to *Cheder* or not. By 18, young adults are making life choices for themselves - many for the first time. They also have freedoms to make choices that their parents would otherwise not wish them to make. However the community, at this critical stage, provides no framework for this group. At the one time in their lives when they can make the most effective choices to 'opt out' of the Jewish world, no communal support is given.

The challenge in this area is to make the work relevant, unimposing and effective for this age range. Having, on the whole, been 'made' to be involved with the community up until now, young adults will usually reel against activities which are either run by the community or for the community. They shun statements beginning 'You must...', 'You should...' or 'When I was your age...'. More so than ever before, young adults have choices, options and opportunities. The work the community does with them can only succeed if those young adults choose to take part in it. They will only make that choice if it is attractive to them. The onus is firmly on the provider, not the recipient.

Leeds has an enviable record of work with young adults. It is one of the first communities in the UK Jewish community to seriously take on work with this age range. In the mid 90s, the LJRC started the Community Development Project aimed primarily at encouraging graduating students at the Leeds universities to settle in Leeds. Over the years the focus shifted to working with young adults living in Leeds. Last year the Community Development

Project was taken on by private backers and now works both with students and young adults living in Leeds. It is now called the Leeds Jewish Initiative (LJI).

The work of the LJI will be supported as part of this overall strategic plan. Attracting and retaining young adults is a key priority to ensure the continuation of the Jewish community in Leeds. The CPD should work alongside the LJI to investigate and create new programmes and activities aimed at specific groups within the young adults eg singles, married, different age groups etc.

One key area in working with Young Adults is the attention to their life cycle needs. Many of them may need support from the community in issues like dating, marriage, parenthood, beginning their professional lives etc. The overall goal in this area is to provide re-entry points to community life for those young adults that were active as children and now have lost contact or interest, and for those who may not have had an active childhood involvement but now seek to find their Judaism and Jewish identity.

## **Implementation**

### **☆ Who will?**

The remit for the SPG was to create a strategic plan for the community. To reach this stage the plan has been reviewed by the SPG itself, UJIA as funders of this project and the LJRC Executive as instigators of the plan. There has also been consultation on the Core Strategies and their implementation with some of the key groups affected by, and with influence on, them.

There should follow from this plan the creation of a steering group that will implement it. This new group will require a new mandate for implementation. How this mandate is obtained should be looked at carefully, and may involve some form of communal involvement not used before eg a referendum. The greater the number of people who back the plan, the easier it will be to implement.

### **☆ Funding the plan**

The seven Core Strategies outlined here, if implemented in full, will require several tens of thousands of Pounds. There is no doubt that the funds exist within the community - it is simply a case of raising it. There is also a strong case for ensuring that all members of the community are able to contribute to the work this plan entails - as they will, directly, benefit from it.

One necessity would be a community account to hold the funds raised to pay for this work. One existing option is the Leeds Jewish Community Charitable Trust (LJCCT) administered by the LJRC. Using this account would mean (a) not having to go through the long process of setting up a new charitable account, (b) already has existing status and (c) has the perfect title for approaching external funding bodies. If this is not possible, a new account will need to be established.

The SPG is aware that funding for the Education Core Strategy could well total the entire cost of the other sections combined, and it may be that there will be a need for a philanthropist to support this specific strategy (as in Manchester). Depending on the implementation of this Strategy, there may be the need for a large capital fund at the start (if a project required it) followed by ongoing programme money that could in part come from a Community Charge (see below). Ideally, the team administering this area of the plan would consist of this philanthropist, an educator and two members of the community willing to concentrate on this area of work. In addition, the proposed CPD would also be part of this team.

Listed here are a few ideas of where some of the funds could come from:



## 1. Regular income:

Existing funding sources could directly (ie by giving grants) or indirectly (eg by providing resources, staff, office support etc) provide some of this eg UJIA and other local Jewish charities eg JNF, MAZCC, LJI &c.

A new idea is some form of Community Charge raised through synagogue membership fees ie a fixed amount added to every person's bill. This would be collected by the shuls and paid into the communal fund being used for implementing this plan. The benefit of this is that (a) the vast majority of members of the community will be contributing to the costs of the plan, (b) it will provide a regular source of income on which additional funds can be raised and (c) the regularity of the income will be needed for some of the Core Strategy areas (eg employing the CPD). In addition, this form of funding means that a vast majority of the Jewish community will 'own' this work and these strategies, through their regular contributions. It is also a very egalitarian form of fundraising - everyone gives a relatively affordable amount ensuring that irrespective of wealth, shul affiliation, opinion or practice, the Leeds Jewish community is acting together

## 2. Seed money:

This money would be capital sums used to launch programmes and activities. Many of the funding bodies listed below prefer to fund in this way.

## 3. 'Existing' funds:

Such as local and national UJIA; donations raised specifically for seed funding; International, European, local Council or Lottery funds. It may be that the LJCCT currently has funds available for this work.

## 4. Outside funds:

Including local and international bodies or foundations that may fund innovative projects.

## ✧ Ideas & Programmes

The following is a list of ideas that came out through the process of putting the plan together. The ideas have come not just from the SPG but many other sources eg international experts consulted during the fieldwork; people interviewed or on focus groups; existing ideas which are currently embryonic and so on. The list is neither exhaustive nor proscriptive.

- ✧ *Machon Noar* would run over one, two or three nights a week, maybe 17:00 - 18:00 for young people. It will provide lessons in *Limmudei Kodesh*, Jewish culture/history & *Ivrit*. It would run in a modular format, perhaps with some necessity to take at least two of the modules available. Ideally it would be held at the MAZCC to lend credibility to the programme.
- ✧ Regular Friday night *Shabbat Oneg* at the community centre - this could also help to attract disparate groups in the community eg the less affiliated, young adults, students etc.
- ✧ Revamping Genie's Lamp - creating a more accessible, reader friendly and reader relevant community newsletter. This would also be looked at with electronic media (email, internet and SMS) in mind.
- ✧ Re-establish the Key Professional's Group (Community Programming Director's responsibility) to better facilitate communication between community professionals.
- ✧ Job fairs, job banks and internships (especially for students) - held on a central list that (particularly) students could access. The LJI is currently looking into this area of work.

- ✧ Affordable housing provision in conjunction with LJHA - perhaps starter homes in north Leeds for people wishing to settle within the Jewish community.
- ✧ National/International advertising campaigns to promote Leeds - this has been used successfully by other communities (eg Winnipeg and Austria) and is aimed at encouraging Jews to come and live in their community.
- ✧ Adoptive families available for newcomers to Leeds - giving people who have moved into Leeds a single point of contact for any questions and queries, as well as assuring a warm and human welcome.
- ✧ Creation of an 'Introduction to Jewish Leeds' brochure - this would be a composite of the current LJRC Year Book, the current JSoc book and the Chaplaincy handbook. It could also include vouchers or other offers (eg discounted shul membership) for new members.

## **Conclusion**

This document reflects three years of work, investigation and discussion of our community's future. The SPG has, for the first time, conducted a mass polling of community opinion, which has then formed the basis of a strategy aimed at bettering the community. The hundreds of views expressed in the data gathering for this exercise have been filtered into seven key areas of work that will make Leeds a stronger, more impressive and more exceptional Jewish community to live in.

The work of the SPG has now formally come to a close. All of the members of the SPG have been or are leading members of our community - some professionally and some as lay leaders. They will no doubt be involved, at least indirectly, in the implementation of this plan. However, a new group of people will drive this plan forward. They will put in place activities, projects and programmes that will redirect the future of our community. This is a great responsibility, as well as a great privilege.

## **Appendices**

### **Appendix 1: Key Performance Indicators:**

These are a small number of measures that can be used on the different Core Strategies to give some measure of the successful implementation of the plan. Obviously not each measure can be used in each area. In addition, as the plan develops, new measures will be needed to match the new ideas.

- ✧ Number of people on an email (or other electronic) database
- ✧ Number of people involved in the programmes
- ✧ Hits on the community website
- ✧ Links from community site to other sites
- ✧ Circulation of community newsletter
- ✧ Number of unaffiliated becoming involved
- ✧ Participation rate
- ✧ Number of 'returning customers'
- ✧ Collation of, analysis of and action from, feedback of events

### **Appendix 2: Community Programme Director (CPD) - Job Specification:**

- ✧ Coordination of the whole community's programming ie recognising gaps, suggesting new ideas, helping new ideas to launch etc
- ✧ Creating new programmes either 'alone' or with other groups
- ✧ Close link with LJI worker and other programming workers in community
- ✧ Coordination/facilitation with other professionals (ie Key Professional's Group)
- ✧ Communication of current activities and new stuff by all communication means
- ✧ Establish and manage community websites (each targeted at the right market) and email database (also sectioned into appropriate groups eg lay leaders, professionals, young adults, unaffiliated etc)
- ✧ Be a resource for all the professionals and advisor to lay leaders
- ✧ Focus mainly on young adults, young families, middle generation and both moderately and unaffiliated people
- ✧ Ideally based in the MAZCC

### 3 Questionnaire Summary

# Which of the following activities and programmes would interest...

(please tick ✓ one or more boxes)

	You	Your spouse	Your children
Kosher restaurant	29	24	11
Sports club	11	10	11
Community centre	31	22	15
Drama group	6	3	3
Kosher café	29	22	10
Kosher cookery course	10	9	4
Library	10	5	0
Religious discussion groups	17	5	0
Communal <i>Shabbat</i> events	15	14	3

Please list any suggestions of your own which may be of interest to you or your family:

stimulating retirement activities for 55+ eg walking, theatre, badminton, dancing etc, separate from		Jewish education - history & religion	Jewish golf/tennis club not just for adults	inter-synagogue events eg sports day	Activities encourage students into community
Activities to bring in those outside LS17 eg central Leeds, outer Yorkshire. etc		Duplicate bridge & scrabble	Kosher nursery open all day	young family group events eg baby boomers on a sunday	
Swimming all ages	Yakar	Yoga/Pilates	Social/dating group	60s/70s/80s theme discos	Hebrew lessons
Ecology/environment	book club	cultural events	kosher shops	<i>Limmud</i>	<i>Eruv</i>
Internet	wine tasting	training days	sports days	religious days	drama days
community days	Jewish films	coffee mornings	Centre for the 18+	education days	
Genealogy	food fair	literary group	Walking group	charity days	

# According to you...

please answer freely regarding the Leeds Jewish community

What do you associate with the words 'Jewish Community'?

more interaction 'ween orthodox and reform	enlarged family with common heritage	cohesive group of people working to better future	distance because I'm member of Sinai	Jewish org'sations, institutions & social life	feeling comfort at social & cultural events & shul
family & friends	solid	close knit III	inward looking (3)	warm	culture
all the Jews living in Leeds	backup of Jewish shops etc	anyone who's Jewish	family & friends (2)	close-knit, mid-size & active	sense of belonging & ID (6)
Jews of any or no religious conviction who come together		well led but lacking <40yo leaders	collection of people who want to be recognised as Jews and participate in some activities		
unity	<i>Chessed</i>	<i>Ahavat Yisrael</i>	provides for itself	acting together	friendship
provincial	rep council	activities	incestuous	future	youth groups
history	shul (3)	coming together (2)	support	global village	Peter Myer's deli
childhood	narrow	id	infighting	claustrophobia	welcoming
people empire building	social conscience	FZY	<i>Habonim</i>	money	fragmentation

What is the main issue faced by the Leeds Jewish community today?

fragmentation	disillusionment	anti-Semitism (2)	negativity	apathy & discord	youth
outreach to incoming 'urban professionals'	inability to attract/keep young families (2)		attitude towards Reform movement	Jewish education for children post-Brodetsky (3)	
assimilation (5)	lack of Jewish id	disappearance	apathy (3)	marrying out (5)	<i>Eruv</i>
reducing religious practice, education and knowledge		decline in numbers (10)	maintaining interest of majority in Judaism		people leaving the city (3)
mixed relationships (2)	too little for too few	loss of ID	maintaining values	reversing the decline (2)	accepting intermarriage
tomorrow	materialism	observance	loss of faith	lack of community centre	

What is the biggest success of the Leeds Jewish community?

Donisthorpe (2)	LJWB (6)	Theatre festival (2)	Leeds CDP	The Zone (10)	housing/LJHA (2)
surviving after demise of tailoring industry			Jews have much in common from reform to ultra-right		
acting together, usually, to be greater than sum of parts			its continuation in face of extinction (3)		
reputation as one unit	Manny Cussins house its charity support system		acceptance		<i>Limmud</i> & Melton (3)
Fundraising	LJHSA	FZY	Lubavitch	<i>Shlichut</i> (3)	Brodetsky (4)

## What's the best thing the Leeds Jewish community has done for you?

Kashrut supervision	retained my Jewish ID	feeling of importance	Talmud Torah	Sinai synagogue	being there
Judean Club	The Zone	youth movements	employed me	learning	Brodetsky
established the Jubilee Hall	friends grew up with & still close to	provision of Donisthorpe	Jewish ID & sense of belonging (5)	Social/Religious network	involvement in committees
encouraged me to go on Israel tour - amazing	don't expect it to do anything - other way round	provided Jewish environment for me and family (4)	welcomed our family / accepted me from outside (5)	Yom HaShoah & Yom Ha'Atzmaut celebrations	educated my children and given them Jewish ID

## What would you be willing to do for the Leeds Jewish Community?

anything in my power (2)	voluntary work at any level (8)	always looking to help	stand up & be counted	helping attract more families	help organise events
help put back some of benefits I've had	help set up community website already involved (5)	help set up retirement group	support work of WJR	communal work fundraising	give money (2) teach (2)
lead it!	charity work	entertain	teach computing	attend events	inject a bit of life

## What would you like the Leeds Jewish Community to do for your children?

encourage their community feeling	accept them whatever their circumstance	offer an inclusive and vibrant Jewish life	encourage involvement eg community centre	an all-inclusive approach to education	better education but NOT a high school
youth club	they live in London	attract more young Jewish families	maintain school, zone & youth movements	provide Jewish high school	more opp's for singles 25+
entice them back	inject a bit of life				
varied & open-to-all activities	provide them with Jewish future	provide Kosher eating facility	open kosher restaurant/cafe	Jewish education not in Brodetsky	entertainment centre
give them <i>yiddishkeit</i> , Hebrew, Zionist & Jewish education (4)		more activities and places to attend, not just The Zone (2)		provide a community for them to come back to live in	
give context where diversity & commitment are welcome				broad and balanced Jewish education & social circle	

## What would encourage you to participate in the community's activities?

common purpose amongst entire community	activities not focused around charities or Shabbat	more interesting and diverse programmes	attractive events for older single adults	sense of achievement and duty	if I felt I could help rejuvenation
already involved (4)	less rabbinic interference	chance to meet people of my age	vibrant/upmarket community centre	don't like committees	interesting activities

## What would encourage your friends to participate in community activities?

less negativity and competitiveness	knowing their interests	activities outside of shuls	better religious leadership	encourage them to come	kill preconceived ideas
knowing how to participate and time required	vigorous PR campaign to make being Jewish 'cool'	Kosher eating facility disseminating info	interesting activities social functions	more interesting and diverse programmes	more attractive single young men

# According to you...

please answer freely regarding the Leeds Jewish community

I expect the Leeds Jewish Community to...

work together once it realises that, unless it does, it will die	be broadminded and welcome non-orthodox Jews	forget the high school - it's a dead end	protect need for Jewish education		
be apathetic	be inclusive	pull together	continue for 50 years	to look out not in	
consolidate and grow in stature or numbers	solve problem of lack of education	reach out to unaffiliated & uni students	be part of whole Leeds community	build links with other faiths II	
look after it's own	I don't 'expect' anything	grow	shrink	proper support of Israel	
have K kosher restaurant subsidised by Beth Din	encourage Zionist activities	have place for 14 - 21 year-olds to meet	shrink unless there's action	help & support education for all ages	
concentrate on our vulnerable	better facilities for youth	promote Jewish continuity	supportive and understanding	reach out & accept individual needs	
provide kosher restaurant	understand each other	throw great parties	create means for all Jews of any observance to realise expectations		
understand that without Jewish education there's no future for community	reach out to & attract highly motivated affiliated Jews from London & Manchester	attract unaffiliated within Leeds and the affiliated from without Leeds	provide usual religious & communal structures & services	change and develop to meet needs of members	

I expect the leaders of the Leeds Jewish Community to...

represent all levels of community	encourage positive relationships with other faiths	include any Jewish person living in Leeds	be open to all branches of Judaism	make Leeds best place for Jews to live in UK	forget the high school - it's a dead end
no bigotry or Racism	be innovative & forward thinking	encourage students to stay	make allowances for each other	represent our views	listen, encourage and facilitate
work together	guide	keep Shabbat	be positive	unifying force	
be able to work together II	listen to views of everyone else	look at how to achieve above	inclusive not critical	help fund K kosher restaurant	keep differences private
steer community into future with stable finance, all age provision & needs, & envision & plan for future	welcome diversity eg mixed marriages, gay, religious pluralism etc		work actively to create infrastructure to get young families eg Eruv, high school		
discourage youth from leaving	encourage Jewish involvement	establish community centre for 18+	encourage young to replace them	provide strong leadership	show tolerance to one another & followers
undertake roles with enthusiasm, dignity & integrity	appreciate difficulty of being the 'ideal' jew		understand needs of lesser mortals & that they're not all intellectuals		

## I expect our Rabbis to...

have sense to sit together & thrash out proper comm. adult ed'n instead of 'rag-bag' of <i>shiurim</i>	work together to uphold & improve standards & unite community (II2)	invest energy in rebuilding/revitalising community & reaching out to unaffiliated	provide creative and challenging educational programmes	reach out to masses to encourage them to be practicing Jews	keep partisan differences private as these alienate the young
treat each other with respect II	be tolerant of each other III	spend less energy fighting heterodoxy	more understanding	support these initiatives	end their petty disagreements
less puerile attitudes	show more respect	less arrogant	be more pastoral	be more available	less opinionated
work together	be realistic	show leadership	teach <i>Torah</i>	inspire us	not be bigoted
understand needs of lesser mortals & that they're not all intellectuals		understand various degrees of observance in community			
teach Judaism in +ve and modern context	support commu'ty, not just own synagogues	put survival & continuity before perfection	more responsible for their statements (2)	bring back youth through special services	embrace, not repel, congregants
be religious and moral leaders	role models and set an example (V)	keep their differences private	live in separate world	bend, not break, <i>Halacha</i>	understand our needs

## What social events and/or role models have influenced you?

in younger years pub and club life, synagogue life in older years	Yehuda Bergman (Shaliach)	Junior Organisation for Leeds Jewish Charities	some role models have been negative	Living Judaism project UJIA appeal dinners	Cultural & Zionist activities
Rabbis Medalie & Apfel	Jubilee Hall social club	Leeds One-Day <i>Limmuds</i> (2)	Dudu Fisher concert	various communal leaders	inspiring visiting speakers
Hazel Broch	<i>madrichim</i> (2)	Hillel activities	<i>Limmud</i> (3)	Rabbi Sufrin	Judean Club
Yom <i>Ha'Atzmaut</i>	Israel	WIZO	Melton	LJTF	Israel activities
FZY (3)	Lubavitch	Brodetsky	<i>B'nai Brith</i> activities	Solidarity Rally	

## What would you like to know more about?

what's going to happen in 30 years!	why you want my answers!	the community itself	sports and games for adults	activities in the community
<i>Talmud</i>	Jewish knowledge	<i>Aliyah</i>	speaking Hebrew	Israel



Thank you for taking time to fill in this survey. Your answers will be used to help us provide quality services, activities and programmes adapted to your needs and interests.

We would very much appreciate any comments, suggestions and advice you have to improve your Jewish community:

Food is big worry - bad enough no restaurant but end of Leeds if bakery closes. <i>Kosher</i> ventures must also attract non-Jews. Need a King David, Leeds	Stop JT printing negative front pages that our enemies would be proud of. Print good news on front page: make us proud & positive, not cynical and negative
communal Friday night/ <i>Shabbat</i> lunch & communal <i>Seder</i> for those needing	establish and maintain good relations between all shuls & orgs
community / shuls should sponsor <i>kosher</i> restaurant	list serve for community (will help set it up)
lack of recognition for children of one non-Jewish parent increases intermarriage - should be more welcoming eg change of <i>Halacha</i> , easier orthodox conversion etc.	need to reclaim golf club and restrict it to Jews - we could have swimming and tennis there - why pay David Lloyd?
not enough learning opportunities - Melton too secular, Lubavitch too frum and no opportunities for women	open shuls to the young through the week for activities, not to push religious practice
survey is brilliant, especially the breadth of questions	I believe this survey will come to nothing
greatest need is to entice young adults to settle/return/participate in community - they must feel valued & important	Brodetsky doesn't give that good Jewish or Hebrew education
shuls need to 'reform' practice to bring women in	do outreach work, find people and talk to them

### 3.3 Grid of Activities

	<b>Children</b>	<b>Teens</b>	<b>Students</b>	<b>Young Adults</b>	<b>Adults</b>	<b>Senior</b>
<b>Welfare</b>	LJWB, Manny Cussins House, Jewish Blind Society, Brodetsky, LJHA, 'The Zone', "well catered for", Brit Milah	LJWB, Manny Cussins House, Diana House, LJHA, 'The Zone', "well catered for"	LJWB, Chaplaincy, Jewish Blind Society, LJHA, Hillel, JSoc, "well catered for"	LJWB, Jewish Blind Society, LJHA, "well catered for", nothing	LJWB, Jewish Blind Society, Rainbow Project, Queenshill Ctr, Moorcare, LJHA, "well catered for"	LJWB, Jewish Blind Society, Donisthorpe Hall, Queenshill Centre, Sheltered Housing, LJHA, "well catered for"
<b>Formal Education</b>	Debra Taylor Nursery, Brodetsky School, Talmud Torah, Menorah School	Talmud Torah, Leeds Jewish Girls School, Jewish Studies GCSE course, Jewish Studies at Allerton, M'ter Jewish schools, Brodetsky, Menorah, Bat Chayil classes, Nothing, 'The Zone'	University/college, Hillel House, higher ed courses, JSoc, Debating Society, nothing	University/college, post-grad courses, Limmud, Melton, nothing	University, Open University, post-grad courses, Limmud, night school, Melton, nothing	University, Open University, post-grad courses, Melton, nothing
<b>Informal Education</b>	Talmud Torah, Assemblies in non-Jewish schools, chedarim, private tutors, 'The Zone', Breakfast & After-School club, youth movements, cubs, scouts, shul, children's services, nothing	Sixth form and GCSE courses, Assemblies in non-Jewish schools, chedarim, private tutors, 'The Zone', Makor, youth movements, scouts, UHC 'Shul Dor Chadash' New Generation, nothing	SEED and other Shiurim, Hillel, Chaplaincy, youth movements, JSoc, Aish, Shabbat learning (UHC), nothing	SEED and other Shiurim, Melton, Shuls, Makor, LJRC, Queenshill ctr, trips to Beth Shalom	SEED and other Shiurim, Melton, Limmud, Ulpan, visiting speakers, Historical Society, LJRC, Queenshill ctr, Makor	SEED and other Shiurim, Melton, Limmud, Ulpan, visiting speakers, Historical Society, LJRC, Queenshill ctr, nothing

	<b>Children</b>	<b>Teens</b>	<b>Students</b>	<b>Young Adults</b>	<b>Adults</b>	<b>Senior</b>
<b>Social Activities and Age Interest</b>	The Zone, Brownies, Cubs, Scouts, Guides, Baby Boomers, summer schemes, Breakfast & After-School club, Brodetsky, youth movements, parties, friendships, nothing	The Zone, Scouts, Guides, Youth Movements, youth Shabbat	JSoc, Hillel House, youth movements, pubs, clubbing, nothing, CDP	All Jew Care, CDP, WIZO 3000, UJIA, Lord Darcy, expensive All Jew Care functions, Leeds Chaverim, pub, cinema, m'lava malka	WIZO groups, New Horizons, Spectrum, Connect 3, UJIA, Emunah, JNF, Ramblers, Queenhill Ctr, Lord Darcy, expensive All Jew Care functions, shul fundraisers, shul events, m'lava malka	Leisure Clubs, Queenhill Centre, Charity Groups, Donisthorpe activities, Connect 3, UJIA, Emunah, JNF, Ramblers, bingo and bridge, AJEX, JAG, shul events, WIZO, m'lava malka
<b>Jewish Life</b>	Shul, Childrens Services on Shabbat and Yom Tov, preparation for Bar Mitzvah, Bat Mitzvah and Bat Chayil, Brit Milah, BA, Chedarim, Brodetsky, at home	Shul, Youth Services, chedarim, LJHA, The Zone, Jewish assemblies, at home, Bar/Bat Mitzvah and Bat Chayil, Shabbat, yom tavim, youth movements	Shul, Shabbat, YomTov etc., Hillel House, Chaplaincy, Rabbonim, Makor, LJHA, JSoc, Aish, youth Shabbat, CDP	Shul, Shabbat, Yom Tov etc, Lubavitch, Makor, LJHA, shiurim, synagogue life, CDP	Shul, Shabbat, YomTov, Connect 3, Shul cultural group, Makor, LJHA, shiurim, Blue & White Bazaar, kosher take-away, shul events, nothing	Shul, Shabbat, YomTov, Connect 3, Shul cultural group, Makor, LJHA, shiurim, leisure clubs, shul trips, nothing
<b>Culture and Arts - Expression</b>	Lubavitch Chanukkah lighting/party; Kids events in Shul, Young Limelight, Makor, 'The Zone', nothing, LJTF, spring Chagim	The Zone', Young Limelight, Makor, nothing, LJTF, spring Chagim	Israeli dancing group at BHH, UJIA/Makor organised events, Shul events - eg Chanukah Melave Malka, JSoc, through university courses, nothing, LJTF, spring Chagim	Limelight, Israeli dancing group at BHH, B'nai Brith Music Society, UJIA/Makor organised events, Shul events - eg Chanukah Melave Malka, Choirs, PRP, nothing, LJTF, spring Chagim	Limelight, Jewish historical Society, Israeli dancing, B'nai Brith Music Society, Makor, UJIA/Makor organised events, Shul events - eg Chanukah Melave Malka, Bridge, PRP, Queenhill Ctr, nothing	Jewish historical Society, B'nai Brith Music Society, Makor, Limelight, Israeli Dancing, UJIA/Makor organised events, Shul events - eg Chanukah Melave Malka, Bridge, Queenhill Ctr, LJTF, spring Chagim

	<b>Children</b>	<b>Teens</b>	<b>Students</b>	<b>Young Adults</b>	<b>Adults</b>	<b>Senior</b>
<b>Sports</b>	Maccabi Football/Sunday football league, 'The Zone', Moor Allerton, Table tennis, Brodetsky teams, Makor chess club, Amazones	Maccabi Football/Sunday football league, 'The Zone', Moor Allerton, Table Tennis, Amazones	Table Tennis Club, Maccabi Football/Sunday football league, JSoc, Universities, netball, friends organising games	Table Tennis Club, Maccabi Football league, New Rover Cricket Club, Moor Allerton, Queenshill keep fit, informally organised teams, nothing	Table Tennis Club, BHH Ramblers Club, New Rovers, Moor Allerton, Maccabi Football/Sunday football league, Queenshill keep fit, informally organised teams, nothing	Table Tennis Club, BHH Ramblers Club, Moor Allerton, Queenshill & Donisthorpe keep fit, Bridge at Social Club, nothing
<b>Communication</b>	Jewish Telegraph, school handouts, shop notice boards, Brodetsky magazine, shul newsletters	Jewish Telegraph, JC, Zone e-mails & newsletter, assembly handouts, shop notice boards, LJWB Broadsheet, LJHA tenants newsletter, face-to-face	Jewish Telegraph, JC, Shul Magazines and e-mail bulletins, UHC Website, Bulletin, LJWB Broadsheet, LJHA tenants newsletter	Jewish Telegraph, JC, Shul Magazines and e-mail bulletins, community website, UHC Website, Genies Lamp, shop notice boards, Bulletin, LJWB Broadsheet, LJHA tenants newsletter, Media Response group	Jewish Telegraph, JC, Shul Magazines and e-mail bulletins, UHC Website, Genies Lamp, shop notice boards, Bulletin, , LJWB Broadsheet, LJHA tenants newsletter, Media Response group	Jewish Telegraph, JC, Shul Magazines and e-mail bulletins, UHC Website, UHC Website, Genies Lamp, shop notice boards, Bulletin, , LJWB Broadsheet, LJHA tenants newsletter
<b>Training</b>	Brodetsky, 'The Zone', Cheder, nothing	CST, Hadracha (youth movements and 'The Zone'), nothing	CST, Hadracha (youth movements and 'The Zone'), UJS/JSoc led leadership programmes, nothing	CST, Leafid, executives of groups, nothing	CST, Leafid, executives of groups, LJWB H&S, LJWB moving and handling food hygiene, nothing	Art & Craft programmes at Donisthorpe and Queenshill Centre, LJWB H&S, LJWB moving and handling food hygiene, nothing