

**THE**

**JEWISH**

**MANIFESTO**



**BOARD OF DEPUTIES OF  
BRITISH JEWS**  
ADVOCACY FOR THE COMMUNITY



The Board of Deputies of British Jews is the democratic and representative body for the UK's Jewish community. We are the first port of call for Government, the media and others seeking to understand the Jewish community's interests and concerns.

The Board of Deputies acts as the Secretariat to the All Party Parliamentary Group (APPG) on British Jews. The APPG aims to broaden and deepen connections between Parliament and the UK's Jewish community.

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# INTRODUCTION

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## **THIS MANIFESTO IS AIMED AT INFORMING UK POLICYMAKERS ABOUT JEWISH INTERESTS AND CONCERNS**

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The Board of Deputies' Manifesto empowers our political representatives to understand and champion these causes.

In each section, the Manifesto outlines 'Policy Asks' on which the Board of Deputies would like support from the Government and parliamentarians. As a summary, we have also highlighted 'Ten Commitments' that capture the essence of the community's needs.

The 2011 Census put the UK Jewish population at 269,568. This is comprised of large clusters of Jews in some of the UK's major cities, as well as smaller communities across the country. The UK Jewish community is very diverse in terms of religious and cultural affiliation, as well as in socioeconomic terms.

The Board of Deputies of British Jews prides itself on its representative and democratic structures, which have in turn contributed to the formulation of this Manifesto. While there is no single 'Jewish view', the Board of Deputies has sought to represent as much of a consensus as possible with this document.

Through a community-wide consultation, which involved the participation of over 300 stakeholder organisations and individuals, the Board of Deputies has been able to capture the diverse range of issues which affect the UK Jewish community across its religious, cultural and socio-economic diversity.

We hope that you find it useful and informative, and we look forward to working with you to implement these policies.

# THE TEN COMMITMENTS

PLEASE SHARE YOUR SUPPORT FOR  
THESE TEN COMMITMENTS ON SOCIAL  
MEDIA WITH THE HASHTAG  
**#TENCOMMITMENTS**  
**@BOARDOFDEPUTIES**

THE BOARD OF DEPUTIES OF BRITISH  
JEWS ACTS AS THE SECRETARIAT FOR  
THE ALL-PARTY PARLIAMENTARY  
GROUP ON BRITISH JEWS.

PARLIAMENTARIANS SEEKING UPDATES  
OR INFORMATION ON THE THEMES  
LISTED IN THE MANIFESTO SHOULD  
JOIN THE APPG ON BRITISH JEWS,  
THE APPG AGAINST ANTISEMITISM,  
AND THE FRIENDS OF ISRAEL  
PARLIAMENTARY GROUPS.

## WE WOULD ASK POLICYMAKERS TO:

# 1

**Oppose extremism and hate crime, including antisemitism, anti-Muslim hatred and other forms of hate. Adopt, promote and implement the full IHRA Definition of Antisemitism.**

# 2

**Promote good relations, understanding and cooperation between all the UK's communities.**

# 3

**Defend the right to a Jewish way of life, including kosher meat, religious clothing, circumcision, and flexible working to accommodate Shabbat and Holy Day observance.**

# 4

**Support efforts to remember and understand the Holocaust and strive to prevent any future genocide.**

# 5

**Promote peace projects that unite communities and resist boycotts that divide communities, advocating for a permanent and comprehensive solution to the Israeli-Palestinian conflict that results in a secure Israel alongside a viable Palestinian state.**

# 6

**Take account of the possible implications of Brexit for the Jewish community and other minority groups, including community cohesion, security and religious freedoms.**

# 7

**Affirm the importance of schools of religious character within the education system.**

# 8

**Support the provision of religiously and culturally sensitive youth and social care services.**

# 9

**Promote a more just and sustainable future in the UK and abroad, supporting efforts to tackle poverty, climate change and human rights abuses.**

# 10

**Celebrate and support Jewish heritage and cultural institutions.**

**GLOBAL**

**JEWISH**

**ISSUES**





# ANTISEMITISM

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## ANTISEMITISM IN THE UNITED KINGDOM

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Antisemitism remains a fundamental challenge facing the British Jewish community. There is widespread concern at the proliferation of antisemitic discourse in UK public politics and in culture, media and sport.

The Community Security Trust (CST) works closely with the police to monitor antisemitism and protect Jewish communities against it. The CST has recorded three consecutive unprecedented years for the number of antisemitic incidents. Ordinarily, there are spikes during periods of tensions in the Middle East, exemplified during outbreaks of violence in Israel and the Palestinian Territories in 2009, 2012, and 2014. Yet, despite a relative détente in the Middle East, antisemitic incidents remain at a constant high, due partly to antisemitism infusing the language of public figures, infecting all political parties and movements.

The proliferation of antisemitism in politics, and particularly within political parties, is an ever-growing concern among British Jews. Political parties must take steps to eradicate antisemitism, for example by introducing automatic and permanent exclusion as an option among the sanctions for racism complaints, and outsourcing disciplinary processes to an independent provider to eradicate any risk of systemic partisanship and factionalism.

In December 2016, the Government adopted the International Holocaust Remembrance Alliance (IHRA) definition of antisemitism, followed by the main opposition parties and the Scottish and Welsh Governments. The police use a previous iteration of the definition and several devolved and local authorities, including the London Assembly and the Greater Manchester Combined Authority, have formally adopted it. The definition helps to explain some of the characteristics that may be present in antisemitic discourse and allows for a clearer understanding of what constitutes modern antisemitism, including showing the difference between legitimate forms of criticism of Israeli Government policy and hateful comments. We urge all relevant authorities to adopt the definition.

Actions which may or may not be antisemitic – depending on the exact circumstances – but which create a sense of fear and apprehension amongst Jews can include: the waving of flags of terrorist organisations like Hamas and Hizballah at demonstrations; protests against events with Israeli or Jewish speakers; targeted boycotts of, or vandalism against, Israeli or Kosher products; and delegitimation of the only Jewish state, Israel.

With the growth of social media, antisemitism is finding new forms of expression which must be monitored and countered. The Board of Deputies has partnered with Facebook and the Community Security Trust to produce a resource about how to tackle antisemitism on the social media platform. While there is a way to go to make social media hate-free, we commend this as an important step in the right direction. We would welcome additional political and material support to prevent and prosecute antisemitism and other forms of racism in these new media. We call on politicians of all stripes to lead by example and be responsible in their language, and to call out others when they are not.

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**POLICY ASK: Publicly support all efforts to combat antisemitism.**

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**POLICY ASK: Take steps to eradicate antisemitism from political parties, such as introducing automatic and permanent exclusion for racism complaints, and outsourcing disciplinary processes to an independent provider.**

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**POLICY ASK: Support the adoption of the IHRA definition of antisemitism.**

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**POLICY ASK: Support the continuation of the important work of the Cross-Government Working Group on Antisemitism.**

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**POLICY ASK: Be particularly aware of the risk of increased antisemitism at times of heightened conflict in the Middle East.**

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**POLICY ASK: Take action on hate and extremism as expressed on social media.**

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**POLICY ASK: Ensure that assistance is provided to third-party reporting bodies and security agencies, such as the CST, which monitor and protect vulnerable groups, including the Jewish community.**

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# RACISM

Racism directed at any group – whether online, on public transport, the football terraces, or the street - is a scourge on our society. The Board of Deputies commends the work of Tell MAMA, a charity that monitors and advocates against anti-Muslim hate crime. Furthermore, the Board of Deputies is working with Jewish human rights group René Cassin to raise awareness of the racism and other challenges faced by the Gypsy, Roma and Traveller communities in Britain.

The Board of Deputies has endorsed the social justice manifesto from the Jewish Council for Racial Equality (JCORE), including calls on Government to protect the Race Disparity Unit, which monitors the extent of racial inequality in Britain, and to provide funding for a permanent memorial to the victims of the transatlantic slave trade.

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**COMMITMENT 1:  
OPPOSE EXTREMISM  
AND HATE CRIME,  
INCLUDING  
ANTISEMITISM,  
ANTI-MUSLIM HATRED  
AND OTHER FORMS  
OF HATE. ADOPT,  
PROMOTE AND  
IMPLEMENT THE FULL  
IHRA DEFINITION OF  
ANTISEMITISM.**

”

We support efforts by Government and other communities to determine robust definitions of other forms of hatred. The steps we have asked political parties to take regarding antisemitism may also be welcomed by other minority communities facing prejudice – particularly Islamophobia and anti-black racism - in politics. We will continue to speak up against all forms of racism in our society, and call on politicians to do the same.

While Brexit remains a divisive issue, we are aware that, where there is political chaos or economic disruption, people often seek a 'scapegoat' to blame. Jews and other minorities have often borne the brunt of this. We must continue to insist on a society which respects and celebrates different groups, whether Jews, Muslims, European citizens or other minorities.

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**POLICY ASK: Publicly support all efforts to combat racism.**

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**POLICY ASK: Protect the Race Disparity Unit, which monitors the extent of racial inequality in Britain.**

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**POLICY ASK: Provide funding for a permanent memorial to the victims of the transatlantic slave trade.**

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**POLICY ASK: Take steps to eradicate racism from political parties, such as introducing automatic and permanent exclusion for racism complaints and outsourcing disciplinary processes to an independent provider.**

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**POLICY ASK: Foster a society that respects and celebrates different groups, whether Jews, Muslims, European citizens or other minorities.**

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# EXTREMISM

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## THE THREAT

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The Jewish community has long been on the receiving end of extremist rhetoric and violence, whether from the far right, the far left, or Islamist sources.

Jewish communities across the world have been a focal point for terrorist attacks committed in the name of far right and Islamist ideology. Recent attacks, such as those in Halle, San Diego, Pittsburgh, Paris, Brussels and Copenhagen, demonstrate the threat posed by such extremism.

Supporters of designated terrorist organisations Hizballah and Hamas remain a threat. Hizballah operatives have been accused of launching attacks against Jews in Bulgaria and Argentina.

The Jewish community remains concerned about messages about Jews being broadcast through television, the internet and written materials, spreading hatred, conspiracy theories and sometimes incitement to violence. Sometimes this relates to support for terrorism against Israel, which is clearly unacceptable.

However, radical Islamism and the far right are not the only source of hatred against Jews. The far left often targets Jews. Some elements of the far left – the latter often on the basis of extreme hostility to Israel – are prone to supporting violent antisemitic movements; revising, denying or celebrating the Holocaust; spreading anti-Jewish conspiracy theories and/or making derogatory comments about Jewish character traits or appearance. This hatred provides fertile ground for extremism, and even violence.

Social media is increasingly the prime medium by which extremism and hatred are spread. Social media companies need to do much more to self-police content shared on their platforms, rather than simply relying on users to report it.

Until Brexit, a number of terrorist organisations, such as the Al Aqsa Martyrs' Brigades, the Popular Front for the Liberation of Palestine and the political wing of Hamas were only subject to UK sanctions by virtue of being under a wider EU sanctions regime. Before Brexit is concluded, this EU sanctions regime should be carried over to ensure that the above terrorist groups continue to be proscribed.

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**POLICY ASK: Continue and enhance efforts to monitor and counter extremism in all its forms.**

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**POLICY ASK: Monitor and challenge extremism in the media, on social media and in other settings.**

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## SECURITY FOR SCHOOLS AND PLACES OF WORSHIP

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Children and schools are the Jewish community's security priority. In 2010, it was announced that the Government would provide financial assistance for the payment of security guards at all Jewish voluntary aided schools in England. This helps guard against the threat of terrorism against Jewish schools. The announcement lifted a significant pre-existing financial burden from Jewish parents, and demonstrated a strong practical commitment by the Government for the well-being of British Jews. Jewish parents should not be financially disadvantaged due to threats of terror attacks on their children's schools.

This was brought into terrible focus in March 2012, when a Jihadist gunman attacked a primary school in France, killing a rabbi and three young children. This confirmed the need for stringent security measures, reminding the community that such attacks can occur at any time. In the aftermath of the Toulouse attack, British Jews were reassured by the knowledge that UK Jewish schools had security guards as part of long-term security planning and infrastructure.

Synagogues also remain a regular target of terrorists, as demonstrated by the recent attacks in Halle, San Diego, and Pittsburgh. Since 2015, the Home Office has provided 'The Jewish Community Protective Security Grant' for the security of synagogues, schools and other Jewish centres, and this needs to continue.

Extremism also targets other communities, in particular Muslims, with a number of recent terror attacks on mosques. The Jewish community fully supports the Government's places of worship security fund, and we call on Government to fund any request from communities to protect them against violent extremism.

One possible outcome of Brexit could be rising labour costs for security, meaning, for example, that the government's existing grant to the Community Security Trust delivers less security cover. In this case, the government should increase funding accordingly.

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**POLICY ASK: Continue Government funding for security guards at Jewish voluntary aided faith schools in England.**

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**POLICY ASK: Provide resources that protect the physical security of Jewish religious and cultural sites. This includes the Home Office's annual grant to the CST to support security provision for Jewish communal infrastructure.**

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**POLICY ASK: Fund requests from all communities to protect them against violent extremism.**

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**POLICY ASK: In the event of increased security labour costs after Brexit, the government should increase the funds for security provision.**

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## EXTREMISM AND SOCIAL CONSERVATISM

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As the UK and other countries grapple with the challenge of extremism, there is sometimes a question about where to draw the line on what constitutes extremism. We have been concerned that sometimes views and lifestyles which are socially conservative, but which carry no risk of violence, are drawn into wider definitions. Society should not tolerate the undermining of democracy, nor hatred, violence or abuse against women, the LGBT community or any individual, minority or group. These behaviours should be robustly challenged and met with the full force of the law where appropriate.

However, there must be a balance where socially conservative views or behaviours do not lead to hatred, violence or abuse, or the subversion of our democratic values. Drawing a definition of extremism too widely can serve to alienate communities who could otherwise be key allies in tackling extremism.

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**POLICY ASK: Take care not to conflate social conservatism with extremism.**

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# COMMUNITY RELATIONS

The Jewish community is committed to continual, positive and authentic engagement with people of all faiths and none. Proactively promoting good relations between communities prevents tensions, racism and violence. Steps should be taken to educate people of different faith and belief backgrounds about each other, and proactive efforts and investment should be put into developing good interfaith relations in order to prevent tensions and promote cooperation. It is important that interfaith work is effective. It works mainly when engagement between groups is neither superficial nor overtly political, but focused on bridging perceptual gaps between communities.

While much of this work is driven from faith groups themselves at both local and national level, only Government has the resources to facilitate the strategic growth and direction of this work. The Jewish community – and the Board of Deputies in particular – prides itself on working with Government to enhance the interfaith encounter, producing joint research, projects and events. Organisations and projects like the Inter Faith Network for the UK and its regional and local affiliates, as well as national bodies like the Faith and Belief Forum, Mitzvah Day, the Council of Christians and Jews, the Christian Muslim Forum, the Christian Hindu Forum, and Nisa-Nashim offer sustainable mechanisms and partners to deliver a more cohesive and integrated society. The Near Neighbours fund has been a welcome addition to these initiatives, creating positive encounters between faith communities at a local and national level. Where the Israeli-Palestinian conflict has become an obstacle to local community cohesion, we commend organisations such as Solutions Not Sides which aims to tackle the polarisation caused by this issue. In the context of divisive debates around Brexit, supporting such initiatives will become even more critical to maintaining good relations between all communities.

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**Policy Ask:** Support initiatives that promote dialogue and understanding between different groups in society in order to prevent tensions and promote cooperation.

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**POLICY ASK:** Outline a clear strategy to enhance community relations in the UK, supported by a clear, designated budget.

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# RELIGIOUS FREEDOM

Under both Article 18 of The Universal Declaration for the Protection of Human Rights and Article 9 of the European Convention on Human Rights (ECHR), every person has the right “to freedom of thought, conscience and religion.” Religion and belief are “protected characteristics” under the Equalities Act 2010.

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**COMMITMENT 2:  
PROMOTE GOOD  
RELATIONS,  
UNDERSTANDING  
AND COOPERATION  
BETWEEN ALL THE  
UK'S COMMUNITIES.**

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A person's religious observance may include performing ceremonial acts, specific customs, the displays of symbols, and the observance of the Sabbath (Shabbat) and Holy Days. Unless there is some compelling reason – such as infringing on the rights of others, or a demonstrable safety hazard – it is important that people of different faiths be allowed to manifest their beliefs. The accommodation of, and respect for, difference is a fundamental British value.

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## RELIGIOUS CLOTHING

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The wearing of religious clothing and symbols, in public and in private, is an important expression of religious observance, commitment and identity. Examples for the Jewish community might include head-coverings (including the kippah), tzitzit (fringes on garments), or jewellery which manifest religio-cultural imagery like the Star of David (such as necklaces).

Many other faith communities have similar dress requirements. The right to freedom of religious expression was underscored by the January 2013 ruling of the European Court of Human Rights in *Eweida v the United Kingdom*. Ms Eweida was placed on unpaid leave by British Airways when she refused to remove or cover a crucifix-necklace marking her Christian faith. The Court ruled against the UK on the basis that its laws had not provided sufficient domestic law to protect the rights of Nadia Eweida.

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**Policy Ask: Promote a culture of respect for diversity, including reasonable accommodation of individuals' rights to wear religious symbols.**

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## FLEXIBLE WORKING AROUND SHABBAT AND HOLY DAYS

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A key element of the Jewish religion is the observance of religious Holy Days and Shabbat. The Jewish calendar runs according to the lunar cycle, and Shabbat and Holy Days begin at sundown on the evening before the dates specified for them. During Shabbat and Holy Days, observant Jews refrain from work, and will not use money, electricity or transport.

Traditionally observant Jews will often seek to take a number of Holy Days as annual leave and may ask to leave work early on Fridays, particularly in the winter months when Shabbat can begin as early as 3.25pm on a Friday afternoon. Employers should seek to be as flexible as possible, making reasonable accommodation for these religious requirements. The same principles should apply to those who are legitimately claiming state benefits when their signing-on arrangements may coincide with Holy Days. The relevant agencies should understand that traditionally observant Jews are not generally available to work or to sign-on for benefits on Shabbat or Holy Days.

In many professions, observant Jewish employees will come to an arrangement with their employer to make up during the rest of the week the time that they wish to take off on a Friday afternoon, and will take the Holy Days as part of their annual leave. However, this is sometimes harder in the education sector, where holiday dates are much more prescriptive for both teachers and students. Schools and higher education bodies should be aware of the needs of those who require time off for religious observance, and seek to be as flexible as possible. The Board of Deputies will sometimes intervene where it feels a school or university is not making reasonable accommodation of requests for leave. The Board of Deputies has produced 'The Employers Guide to Judaism', a pamphlet which outlines basic Jewish practice, and provides advice for employers on how to accommodate and support their Jewish employees.

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**POLICY ASK: Establish better understanding and accommodation for employees, benefits claimants, teachers and students who wish to take time off or make alternative arrangements to observe Holy Days, including Shabbat.**

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**PolicyAsk: Endorse the Board of Deputies' 'Employers Guide to Judaism' so that employers have greater awareness of issues Jews may face in the workplace.**

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## CIRCUMCISION

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Brit Milah is the Hebrew term used to describe neonatal male circumcision in accordance with Jewish law. It is regarded as a physical sign of male Jewish identity and is probably one of the most important and widely observed of all Jewish practices.

It is traditionally performed by a trained specialist when a baby boy is eight days old, based upon the Biblical commandment (Gen. 17:10-14 and Lev. 12:3.). It is a minor procedure that has no negative impact on the child or on the rest of his life. It is against Jewish law to perform Brit Milah if the procedure could pose a danger to the child, and is always postponed if indicated on medical grounds.

The Jewish community strongly opposes Female Genital Mutilation (FGM), regarding it as humiliating and abusive to women, and an assault which is often performed under unsafe and unhygienic conditions, causing serious long-term damage. FGM and Brit Milah should not be conflated.

In the UK, Brit Milah is performed by a highly-trained 'Mohel' (plural: 'Mohalim') who has undertaken both religious and practical instruction. The regulatory bodies for UK Mohalim are the Initiation Society (Orthodox communities) and the Association of Reform and Liberal Mohalim (Progressive communities). These organisations are responsible for training, audit and appraisal, and for ensuring that Brit Milah is carried out under the safest possible conditions. Milah UK provides information about the Jewish practice of circumcision. Article 8 and Article 9 of the European Convention on Human Rights are of particular relevance. Article 8 focuses on the protection of private and family life: for a Jewish male, circumcision is a fundamental aspect of being part of the Jewish community. Article 9 provides a right to freedom of thought, conscience or religion: the right to perform Brit Milah according to Jewish tradition is a key part of this religious freedom that must be safeguarded.

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**POLICY ASK: Defend the right of Jews to practise circumcision according to their tradition.**

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**COMMITMENT 3:  
DEFEND THE RIGHT  
TO A JEWISH WAY  
OF LIFE, INCLUDING  
KOSHER MEAT,  
RELIGIOUS CLOTHING,  
CIRCUMCISION, AND  
FLEXIBLE WORKING  
TO ACCOMMODATE  
SHABBAT AND HOLY  
DAY OBSERVANCE.**

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## KOSHER MEAT

Shechita is the Jewish religious method of slaughtering animals for food. Traditionally observant Jews can only eat meat slaughtered by the Shechita method, and the practice is a fundamental aspect of daily life. Shechita is a process that is based on Biblical commandments which forbid cruelty to animals. For example, Jewish law prohibits the killing of animals for sport.

Jewish law does permit the slaughter of animals for food but makes this subject to stringent regulations. The premise of the religious laws is to ensure that the animal has a swift death with as little pain as possible, and should not be injured before the moment of slaughter. Any individual act of slaughter that does not meet the high standards demanded will render the animal non-Kosher, and prohibited to Jews. The Shechita method is conducted by a specially trained professional known as a 'Shochet' (plural: 'Shochetim') who is experienced and learned in laws of Shechita, pathology and animal anatomy. In the UK, a Shochet must hold two licences: one issued by the Food Standards Agency (FSA) and the other by the Rabbinical Commission for the Licensing of Shochetim. This Rabbinical Commission is a statutory body established by Parliament and governed by Schedule 12 to The Welfare of Animals [Slaughter or Killing] Regulations 1995. To satisfy the Rabbinical Commission, Shochetim must reapply and undertake examinations on an annual basis.

There are occasionally moves in some European countries to limit or ban religious slaughter. The Jewish community seeks to work with Government, MPs and other relevant authorities to foster understanding about this key facet of Jewish life in the UK and across Europe. Shechita UK leads the Jewish communal response on this issue, offering information on this central Jewish practice.

The Jewish community has long labelled its food products to inform consumers that food is Kosher. There has been alarm at recent moves by some groups to introduce pejorative labelling on Kosher and Halal meat. Instead of genuinely informing consumers, this campaign tends to stigmatise religious forms of slaughter over common practices in the wider meat industry that are prohibited to Jews. Equally, while the moment of slaughter is important, labelling could helpfully inform consumers about other aspects of animal welfare, including how they are fed, housed and transported. The Jewish community would support comprehensive labelling that would allow consumers to know more about the lives of animals from which their meat had been sourced, and labelling which would inform consumers as to whether their meat had been killed via the Shechita method, or methods prohibited to Jews including captive-bolt, shooting, gassing, electrocution, drowning, trapping or clubbing.

**POLICY ASK: Defend the right of Jews to practice Shechita (religious slaughter of animals for food).**

**POLICY ASK: Legislate to ensure that that Shechita is maintained post-Brexit, and that the Jewish community has easy access to imported kosher food.**

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**POLICY ASK:** Oppose the stigmatisation of religious minorities through pejorative labelling, and support instead non-pejorative labelling that lists all methods of stunning and slaughter, offering real consumer choice.

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# HOLOCAUST ISSUES

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## HOLOCAUST COMMEMORATION AND EDUCATION

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Since 2005, the UK has officially marked Holocaust Memorial Day on 27 January every year. The Day does not just commemorate the Nazi Holocaust of the Jews, but also the genocides in Cambodia, Rwanda, Bosnia, Darfur and others. Like other Holocaust-related activities, the aim is not just to remember the past, but to create a consciousness that will prevent any other genocides happening in the future.

We support the campaign to build the National Holocaust Memorial and Learning Centre in Westminster. The decision to build the new centre will be considered nationally, and it is our hope that it will go ahead. Placing the memorial at the heart of our democracy next to Parliament will send a key message about the importance of Holocaust commemoration to our nation and collective consciousness.

With each passing year there are fewer Holocaust survivors able to tell their stories. Therefore, it is important for schools across Europe to teach students about the Holocaust. Support should be given to bodies such as the International Holocaust Remembrance Alliance, the Holocaust Memorial Day Trust, the Holocaust Educational Trust, the Wiener Library, Yad Vashem, the Anne Frank Trust, Yom HaShoah UK, the Centre for Holocaust Education and the Beth Shalom Holocaust Centre.

The Board of Deputies' response to the 2014 Holocaust Commission made recommendations, including the following:

- Strengthen and broaden existing Holocaust modules within the National Curriculum.
- Educate children to become activists for human rights and social justice, and against prejudice.
- Formally designate Holocaust Memorial Day as a recognised day in mainstream schools.
- Increase the number of Holocaust Educational Trust trips to concentration camps.
- Support/fund a central Forum for Holocaust Education and Commemoration to offer a joined-up approach.

- Provide all schoolchildren in the UK with a copy of Anne Frank's Diary.
- Promote initiatives to enable young people to shadow survivors of the Holocaust.

Just as it is our hope that victims of the Holocaust will have a permanent memorial via the National Holocaust Memorial, we call on government to provide funding for a slave trade memorial in Hyde Park.

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**POLICY ASK: Commit to building the planned National Holocaust Memorial and Learning Centre in Westminster.**

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**POLICY ASK: Implement the Board of Deputies' recommendations to the 2014 Holocaust Commission**

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**POLICY ASK: Support Holocaust education, research, remembrance, and commemoration and survivor testimony.**

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**POLICY ASK: Show solidarity with all the victims of Nazi persecution, including Jews, Gypsies, gay and bisexual people, disabled people and political opponents of Nazism, as well as the victims of other genocides in Cambodia, Rwanda, Bosnia and Darfur.**

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**POLICY ASK: Include and expand Holocaust education in schools to prevent ignorance which can in some cases lead to revisionism or denial.**

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**POLICY ASK: Encourage other countries to introduce and expand existing programmes of Holocaust education, particularly those with high levels of antisemitism.**

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**POLICY ASK: Provide funding for a permanent memorial to the victims of the transatlantic slave trade.**

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## RESTITUTION

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During the Holocaust, the Nazis and their allies and collaborators used state apparatus to confiscate Jewish property: including both private property, such as homes, businesses, art and jewellery, and communal infrastructure including synagogue buildings, hospitals, schools and graveyards. To date, much has not been returned, and the property remains in the hands of modern states. Sadly, many Holocaust survivors now live in dire poverty. The return of their property could give them a better quality of life in their final years, and provide a legacy for their descendants.

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**COMMITMENT 4:  
SUPPORT EFFORTS  
TO REMEMBER AND  
UNDERSTAND THE  
HOLOCAUST AND  
STRIVE TO PREVENT  
ANY FUTURE  
GENOCIDE.**

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In 2009, 47 countries (including all 28 EU-member states) came together to support the Terezin Declaration, to accelerate the restitution of private and communal property to Holocaust survivors and their heirs. The following year, 43 countries endorsed a set of guidelines and best practices for the return of, or compensation for, confiscated property. It has become clear, however, that many countries are not on track, and in some cases the situation has even decelerated.

While some countries, such as Serbia, have taken steps to implement solutions through the introduction of legislation, in Croatia, Latvia and Lithuania the relevant legislation to address outstanding issues has been delayed. In Romania, the processing of claims and payments for private and communal property has been extremely slow. In Hungary, discussions continue about restitution for heirless and hitherto unclaimed property formerly owned by Jews. Poland is the only country in the European Union that has not passed comprehensive legislation on private property. Legislation proposed by the government in 2017 would have excluded the vast majority of Holocaust survivors and their families. The great injustice about the delays in restitution payments mean that each day more Holocaust victims pass away without ever seeing their property returned.

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**POLICY ASK: Call for a just and speedy conclusion to the issue of restitution across Europe.**

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## HOLOCAUST REVISIONISM

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Holocaust denial and revisionism is widely abhorred, but it continues – particularly in the context of opposition to Israel. The current Iranian Supreme Leader, Ayatollah Khamenei, previously sought to question the veracity or extent of the Holocaust. In Greece and Cyprus, neo-Nazi parties have entered parliaments. In 2013, Golden Dawn MP Ilias Kasidiaris denied that the Holocaust happened. Former Mayor of London Ken Livingston has repeatedly promulgated abhorrent distortions of history.

In Europe, the 2008 Prague Declaration caused alarm among many Jewish communities by conflating crimes under Soviet Communism with Nazi crimes. The concern is that some countries have attempted to deflect attention from the complicity of their wartime governments in the Holocaust, cynically attempting to avoid liability for compensation to Jewish victims. The crimes that communist governments committed against their people should be explored and the perpetrators prosecuted, but it is important that countries acknowledge their role in the Holocaust and do not attempt to gloss over a very troubled period in their history.

At times, a related trope is that many leading Communists were Jews and so – it is claimed – the Jews as a whole are complicit in the crimes of Communism. The rationale continues that, as such, Jews in general do not deserve sympathy or compensation for their suffering in the Holocaust. This argument is unacceptable. The actions of some Jewish Communists do not make all Jews complicit. The 'Jewish people' does not hold property confiscated by the Communists, but various states do hold Jewish property confiscated by the Nazis and must fulfil their obligation to return it.

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**POLICY ASK: Refute and confront individuals and political movements who seek to minimise or downplay the Holocaust.**

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## UNMARKED GRAVES

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One of the most urgent initiatives currently underway is the search for the unmarked graves of Holocaust victims. Across Europe, the Nazis and their accomplices murdered more than 2.5 million of their victims in mass executions, burying many of them in mass graves, many of them unmarked. Finding these graves to give the victims an appropriate memorial is a 'race against time' to get the testimony of local, older people, who might have information about the sites and the murders, before the generation that knows first-hand what has happened passes away entirely. Organizations such as Yahad-In Unum do tremendous work in locating these grave-sites.

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**POLICY ASK:** Support initiatives to find unmarked graves, including providing funding and working with other national governments to overcome some of the bureaucratic and political obstacles to this work.

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# ISRAEL AND THE MIDDLE EAST

The UK Jewish community is committed to peace, security, prosperity and equality for Israel, the Palestinians and the wider Middle East. The UK Jewish community has a very strong attachment to the State of Israel. Recent surveys by the Institute of Jewish Policy Research (JPR) showed that 95% of UK Jews have visited Israel and that 90% view Israel as the "ancestral homeland of the Jewish people".

The Middle East is a region beset by conflict, characterised in recent years by civil war, uprisings against autocratic regimes, Islamist insurgencies, sectarian violence and the persecution of Muslim, Christian and other minorities.

In the short-term, it is incumbent on countries like the UK to seek to end the wanton slaughter of civilians, and deliver humanitarian relief for suffering populations. In the longer-term, the UK should be a leading player in helping to build a better future for all the countries in the Middle East.

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**POLICY ASK:** Promote peace, security, prosperity and equality for Israel and its neighbours.

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## PEACE

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According to the above-mentioned JPR survey, the UK Jewish community overwhelmingly supports a two-state solution, with 78% favouring this as the just solution to the Israeli-Palestinian conflict.

The UK undoubtedly has a role in assisting the peace process. In addition to facilitating high level diplomatic meetings, the UK could offer a variety of incentives that encourage both sides to make strides towards peace, including financial investment packages in both Israel and the Palestinian Territories, and the promotion of trade between the two sides, building trust and links between them. In addition, the UK should promote dialogue and reconciliation at the grassroots through both political and financial support. Through its conflict resolution pool and coexistence fund, the UK can invest in a number of positive projects that seek to bring together Israelis and Palestinians. This should be continued and enhanced.

Furthermore, the UK could support exchanges of students between the UK, Israel and the Palestinian Territories, to build bridges and to offer the UK as a space where future leaders can develop constructive relationships. Such projects support a political climate that assists the peace talks and enables a sustainable agreement where cross-border partnerships can flourish.

In this spirit, we urge resistance of boycotts of Israel. By their very nature, boycotts attribute blame to only one side of the conflict, and through this stigmatisation they perpetuate a one-sided narrative. This in turn prompts intransigence from both sides. Moreover, the UK should be seen as a place to unite and not further divide: boycotts have a chilling effect on Jewish communities' sense of well-being and are harmful to community cohesion. Instead, projects like Invest in Peace should be supported. It is a joint initiative between the Board of Deputies and Churches Together in Britain and Ireland which brings together Christians and Jews to support Israeli-Palestinian peacebuilding.

Alongside other issues that need to be resolved as part of a comprehensive agreement, one that does not get enough attention is that of Jewish refugees from Arab countries. In the decades following the establishment of the State of Israel – and as a direct result of the conflict – over 800,000 Jews were displaced or forced to flee, many without their possessions, from lands they had inhabited for thousands of years.

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**POLICY ASK: Advocate for a permanent, comprehensive solution to the Israeli-Palestinian conflict, resulting in a secure Israel alongside a viable Palestinian state.**

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**POLICY ASK: Promote peace projects that unite communities, such as Invest in Peace, and resist boycotts that divide communities.**

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**POLICY ASK: Raise awareness of the plight of Jewish refugees from the Middle East.**

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**COMMITMENT 5:  
PROMOTE PEACE  
PROJECTS THAT UNITE  
COMMUNITIES AND  
RESIST BOYCOTTS  
THAT DIVIDE  
COMMUNITIES,  
ADVOCATING FOR  
A PERMANENT AND  
COMPREHENSIVE  
SOLUTION TO THE  
ISRAELI-PALESTINIAN  
CONFLICT THAT  
RESULTS IN, A SECURE  
ISRAEL ALONGSIDE A  
VIABLE PALESTINIAN  
STATE.**

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Israel often receives disproportionate attention at organisations such as the United Nations Human Rights Council in regard to its everyday actions. Israel is often singled out multiple times in one session, whilst there is silence in the chamber concerning human rights violations committed by regimes such as North Korea, Iran and Syria.

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**POLICY ASK: Hold all countries to the same standard internationally, and encourage bodies like the UN to be a forum of fair discussion, working towards the UN's mandate to help parties in conflict make peace and create the conditions to allow peace to hold and flourish.**

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## SECURITY

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Israel is of great strategic importance to the UK. As an ally, Israel offers stability in a region characterised by growing political uncertainty. With jihadist groups active across the region, Israeli military and intelligence cooperation with Western states and regional partners is of great mutual benefit.

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**POLICY ASK: Promote awareness of the acute threats to Israeli and international security, and encourage further security cooperation between the UK and Israel.**

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## IRAN

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The world must watch carefully to ensure that there is no backsliding towards an Iranian military nuclear capability. Years of obfuscation from the Iranian authorities should not be naively forgotten. It is also vital that Iran knows that there is a credible military option to end its pursuit of nuclear weapons if the deal should fully unravel.

The deal that was signed was deficient in a number of crucial respects. The expiry date meant that the deal was to act as a delay, rather than a cessation, of Iran's nuclear activities, and it did not proscribe the development of ballistic missile technology, which Iran has continued to pursue. Furthermore, it remains crucial that positive steps on the nuclear issue do not distract from other pressing topics. Iran continues to arm, fund and empower state and non-state actors, such as Syria and Hizballah, to commit acts of violence against civilians. The UK and other world powers should take decisive steps to prevent Iran's financing of global terrorism.

The human rights situation in Iran continues to be a matter of serious concern. It has one of the most prolific rates of execution in the world. According to Amnesty International, Iran officially executed 273 people in 2018. In addition, Bahá'í people have been reporting increasing levels of persecution for many years, while Christian, LGBT people and other minorities continue to suffer oppression and persecution.

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**POLICY ASK: Prevent the weaponisation of Iran's nuclear programme; counter Iran's financing of international terror; and urge improvement to its human rights record.**

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## HIZBALLAH

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UK led the proscription of Iranian-backed Hizballah's military wing as a terrorist organisation in July 2013, and following repeated calls from the Board of Deputies and others, proscribed the organisation in full in February 2019. This was an important step in restricting the fundraising scope of the organisation, and preventing public displays of support for it on our streets. Hizballah has launched attacks against European and Jewish civilians worldwide and is an organisation that is of deep concern to the Jewish community.

In 1994, Hizballah attacked a Jewish centre in Buenos Aires, killing 85 people. The organisation has launched multiple attacks against Israeli civilians and has expanded its activities to European soil, killing six civilians in a bus bombing in Bulgaria in 2012. There is a growing concern that Hizballah is using European dual-nationals to plot attacks against Jews and Israelis in Europe. In 2013 where a dual Swedish-Lebanese national, Hossam Taleb Yaacoub, was convicted in a European Court for looking for Israelis and Jews to attack in Cyprus. During the court case he stated "I was only collecting information on the Jews. That's what the organisation [Hizballah] does everywhere."

We welcome the UK Government's decision to ban Hizballah in its entirety. This decision must be upheld.

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**POLICY ASK: Ensure that Hizballah is unable to operate on British soil and that firm action is taken against public expressions of support, including the brandishing of flags.**

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## HAMAS AND TERRORISM

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The UK classifies Hamas as a terrorist organisation. Hamas is responsible for suicide bombings against civilian targets and the indiscriminate shelling of Israeli civilian populations, often while using Palestinian civilians as human shields. Hamas should not be given the legitimacy of engagement with Government or parliamentarians until it accepts the Middle East Quartet's three conditions, namely recognising Israel, abiding by previous diplomatic agreements and desisting from terrorist attacks.



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**POLICY ASK:** Refuse to engage with Hamas politicians, officials or supporters until the movement agrees to recognise Israel, abide by previous diplomatic agreements and desists from terrorist attacks.

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**POLICY ASK:** Post-Brexit, legislate to ensure terrorist organisations are subject to at least the same sanctions as operated by the EU.

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## PROSPERITY

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Israel is a key trading partner for the UK. We welcome the trade and partnership agreement Israel has signed with the UK, replicating the existing EU agreements, which will take effect after Brexit. The total amount of bilateral trade between the UK and Israel was estimated at £4 billion in 2018, and it continues to grow. Israel has positioned itself as a leader in technological advancements, placing a particular emphasis on the hi-tech industry and medical research. The UK-Israel Tech Hub is a great example of cooperation helping to promote economic growth in both countries by partnering British companies with the best of Israeli innovation. Israel also has a vibrant cultural and creative sector, with theatre groups, artists and musicians regularly visiting the UK and vice versa. As with all cultural exchanges, both societies gain from the interaction. Further cooperation in these fields and a greater trade network between the UK and Israel will be of great benefit to both societies.

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**POLICY ASK:** Support, nurture and promote the growing trade and cultural links between Israel and the UK and ensure that this is unaffected by Brexit.

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## EQUALITY

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Israel is a diverse and pluralistic society that seeks to guarantee equality to all its citizens. In a broadly undemocratic Middle East, Israel is a democracy where there is freedom of religious practice and where women's rights, trades' union rights and LGBT rights are respected. However, like many advanced countries, there are challenges about integration between different sectors of the population that need to be addressed.

One particular example is Israel's Arab minority, which makes up around 20% of the country's population. According to a report published by the Organisation for Economic Co-operation and Development in January 2010, 50% of the Arab population lives in poverty compared to 20% of Israelis overall, with widening socio-economic gaps. The complex issue of securing a successful resolution to the challenges facing the Bedouin requires particular and sensitive attention. The 2003 Or Commission report

into inter-ethnic tensions emphasised the urgent need to take both immediate and long-term corrective measures to tackle socio-economic gaps and improve the situation of Arab citizens of Israel. It described these as the “most sensitive and important domestic issue facing Israel today.” The report led to the establishment of a special authority for the economic development of the minority sectors in the Prime Minister’s Office in 2007; and an investment of over NIS 3 billion by the Israeli Government in various initiatives to advance equal opportunities for Arab citizens of Israel to date. In 2015, the Israeli Government passed Law 922, which mandates disproportionately large allocations in annual budgets in areas such as transportation for Arab areas, as well as minimum allocations in fields such as education and housing as well as recruitment targets for the civil service.

The UK Jewish community is cognisant of these challenges, and has for some years supported a number of initiatives that promote equality between Israel’s Jewish and Arab citizens, including philanthropy and education. We would call on our parliamentary friends to support this work in constructive ways. The Board of Deputies would be happy to advise on effective charities to support in this sector.

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**POLICY ASK: Be constructive partners in the pursuit of greater integration and equality in Israel, including offering financial and political support to initiatives aimed at Arab-Jewish coexistence, and supporting projects that empower and advance the position of Arab citizens within Israeli society.**

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# BREXIT

While Brexit excites lively debate in our community, there is no clear-cut ‘Jewish’ case on either side of the argument, and the Board of Deputies does not take an official view on Brexit. We see it as our role to ensure the smoothest possible outcomes for the community, once the overarching decisions have been taken. This has involved education and advocacy, including working with our colleagues at the Jewish Leadership Council to produce “Brexit and the Jewish Community”, a guide to the main issues that Brexit would entail for British Jews. There are six main issues that could affect the Jewish community:

Trade with Israel, which is presently covered by EU-Israel agreements, will be affected by Brexit. However, Israel was one of the first countries to sign a comprehensive trade and partnership agreement with the UK, replicating the existing EU agreements, which will take effect after Brexit. Post election, we would like to see the Government put into force any agreements and work towards maintaining the flourishing trade between the two countries.

A number of terrorist organisations, such as the Al Aqsa Martyrs’ Brigades, the Popular Front for the Liberation of Palestine and the political wing of Hamas are technically only subject to UK sanctions by virtue of being under a wider EU sanctions regime. The UK Government has responded to this issue by laying before parliament a statutory instrument called The Counter-Terrorism (International Sanctions) (EU Exit) Regulations 2019, which will give the UK the powers to carry over the EU sanctions regime. The regulations do not list the organisations covered, but we have received assurances from ministers that the UK intends to sanction the above terrorist groups, and we will be working to ensure that this happens after Brexit.

All agriculture legislation currently sits with the EU, and UK regulation will need to be adapted to ensure that it is viable post-Brexit; deal or no-deal. This will include all legislation governing the slaughter of animals for food, which includes Shechita. Similarly, the UK would no longer be under the European Court of Justice, which arguably offers more protection from a human rights perspective. Our colleagues at Shechita UK have been leading on this set of issues. Regarding possible tariffs, the majority of shechita for the UK market takes place within Britain. Any food stuffs imported into the UK could become more expensive in a no deal scenario. Imported kosher food from the EU would be in line with other products, with any possible knock-on effects for the wider market.

Many of the security guards and care workers that the Jewish community employs are EU migrants. While those who are already in the UK can apply for settled status, it might be harder to attract new workers, particularly if migration is to be significantly cut. The result could be rising labour costs, meaning, for example, that the Government's grant to the Community Security Trust covers less, or that the budgets of Jewish social care organisations are stretched even further. We will be working to ensure that the new Government is aware of these problems.

Where there is political chaos or economic disruption, people often seek a 'scapegoat' to blame. Jews and other minorities have often borne the brunt of this. We must continue to insist on a society which respects and celebrates different groups, whether Jews, Muslims, European citizens or other minorities.

At the Board of Deputies, we will continue to ensure that the Government makes the necessary preparation to support our community. There is a sense of willingness, but we want to see things over the line.

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**POLICY ASK:** Ensure that the flourishing trade with Israel is unaffected by Brexit and continues to grow and prosper.

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**POLICY ASK:** Legislate to ensure terrorist organisations are subject to at least the same sanctions as operated by the EU.

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**POLICY ASK:** Legislate to ensure that that Shechitah is maintained and that the Jewish community has easy access to imported kosher food.

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**POLICY ASK:** Act to mitigate the effects of any rising labour costs on Jewish social care and security.

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**POLICY ASK:** Ensure that Jews and other minorities are protected and respected in the aftermath of Brexit.

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**COMMITMENT 6:**  
**TAKE ACCOUNT  
 OF THE POSSIBLE  
 IMPLICATIONS OF  
 BREXIT FOR THE  
 JEWISH COMMUNITY  
 AND OTHER MINORITY  
 GROUPS, INCLUDING  
 COMMUNITY  
 COHESION, SECURITY  
 AND RELIGIOUS  
 FREEDOMS.**

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**JEWISH**

**LIFE**

**CYCLE**

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**COMMITMENT 7:  
AFFIRM THE  
IMPORTANCE  
OF SCHOOLS  
OF RELIGIOUS  
CHARACTER WITHIN  
THE EDUCATION  
SYSTEM.**

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# EDUCATION

## SCHOOLS OF A RELIGIOUS CHARACTER

The popularity of Jewish schools and indeed all schools of a religious character with parents reflects their academic results, their ethos, their behavioural standards and the contribution that their pupils go on to make in wider society. Currently, one in every three schools in Britain has a religious character. Around two thirds of Jewish children in the UK attend Jewish schools, according to research the Board of Deputies commissioned from the Institute for Jewish Policy Research. While some operate in the private sector, there is a significant benefit to the relationship between public authorities and those schools of a religious character that are part of the state sector. Many of them are models of best practice. As such, they should remain an integral part of the state sector offer.

The success of these schools is partly due to the sense of shared values and a shared purpose. Quotas or other interventions in schools' admissions criteria risk losing this benefit. Successful schools should be allowed to succeed as models for other schools.

Successful Jewish schools teach to the national curriculum (in England and Wales) which includes a core focus on British Values and actively promoting community cohesion. Many Jewish schools create formal linking programmes with other schools. This activity should be better supported and funded to ensure that good schools enhance community relations, so that children continue to be familiar with others who have different backgrounds to their own.

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**POLICY ASK: Champion the success of schools of a religious character within the state sector.**

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**POLICY ASK: Support the right of schools to continue to set their own admissions' criteria.**

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**POLICY ASK: Support formal linking programmes between schools of different faith and belief backgrounds.**

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## CHILDREN WITH SPECIAL EDUCATIONAL NEEDS

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Schools that make particular provision for children with Special Educational Needs should continue to enjoy sufficient Government funding, without undue bureaucratic burden. Severe cuts in this field could leave the most vulnerable pupils in school without the support that they need to progress.

Where parents want to access a specialist Jewish school, but do not have one in their local area, their local authority should support the child in going to a school under a different authority which can provide adequately for their needs. Moving a child out of their local authority can cause significant issues for families as local authorities are sometimes reluctant to provide financial support. However, in practice, there is little difference from sending children to other specialist schools.

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**POLICY ASK: Provide adequate financial resources for pupils with Special Educational Needs, without an undue bureaucratic burden.**

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**POLICY ASK: Support the needs of local children and families to attend specialist Jewish schools, should they so wish.**

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## MODERN AND BIBLICAL HEBREW AS FOREIGN LANGUAGES

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For the Jewish community, Modern Hebrew (Ivrit) and Biblical Hebrew are heritage languages. The community has invested much time and money into creating resources for the high-quality teaching of Hebrew. The Hebrew language has a wider value. Biblical Hebrew was one of the first languages taught at British universities as a gateway to the Hebrew Bible in its original language. Modern Hebrew is the language of one of the UK's most important trading partners in the Middle East.

The Jewish community welcomes the inclusion of Modern Hebrew in the list of modern foreign languages to be taught in primary schools. We also welcome the Government's support for the retention of Modern and Biblical Hebrew at GCSE and A level in England and Wales.

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**POLICY ASK: Support the continued provision of Modern and Biblical Hebrew, both at primary school and as an option at GCSE and A-Level.**

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## EXAMINATION QUESTIONS AND SPECIFICATIONS

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The Jewish community and its schools are grateful to the Examination Boards for trying to avoid scheduling exams on Jewish Holy Days. The Examination Boards have also provided a good framework for making alternative arrangements when exams are on Holy Days. The Department for Education supports this through various policies and procedures.

This sensitivity to cultural and religious diversity is welcome, but must also extend to the content of examination questions. There have been incidents in which questions make problematic default assumptions – for example, a recent examination question assumed knowledge of ‘The X Factor’. This kind of question ignores the fact that not all children have televisions in their home, not all children are allowed to watch all programmes, and orthodox Jewish children do not watch television on Shabbat. We note that this is not an issue unique to Judaism, but applies also to other cultural and religious groups.

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**POLICY ASK: Work with the Jewish community and Examination Boards to ensure that examinations are devised with appropriate religious and cultural sensitivity.**

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**POLICY ASK: Encourage examination bodies to take a flexible approach when religious observance prevents candidates from taking exams on particular dates.**

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## RELIGIOUS EDUCATION

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Religious Education (RE) develops pupils’ knowledge and understanding of the principal religions, values and cultures. The Jewish community believes that the teaching of RE helps foster greater understanding and sensitivity between communities where there is considerable diversity and difference. RE can ultimately help to combat misunderstanding, discrimination and prejudice, including antisemitism and anti-Muslim hatred. By incorporating RE fully into the school syllabus, schools will be better placed to satisfy Ofsted’s requirement to address students’ spiritual, moral, social and cultural development, and to promote community cohesion.

The Jewish community is very concerned by the erosion of the status of RE. It is not listed as a core subject in the English Baccalaureate, consequently resulting in a reduction of teacher training places, and placing the future recruitment of high-quality teachers into doubt.

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**POLICY ASK:** Pledge support for the continued teaching and existence of RE as a statutory subject, including the allocation of appropriate resources, and the continuation of bursaries for RE teachers.

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**POLICY ASK:** Ensure that due time and attention is given to the teaching of Judaism in schools, and that resources developed with the purpose of teaching about Judaism are created in consultation with the Jewish community.

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**POLICY ASK:** Train Ofsted inspectors to have sensitivity to the 'designated character' of each Jewish faith school.

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## RELATIONSHIPS AND SEX EDUCATION

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Jewish schools in the UK hold diverse perspectives on teaching about relationships and sex education, from strictly Orthodox schools that feel parents should take a primary role in providing sex education, to progressive schools that fully support the 2019 reforms. The Board of Deputies takes the view that schools should be given the flexibility to teach relationships and sex education according to their own religious ethos, and that schools should be allowed to introduce elements to the curriculum when parents believe them to be age appropriate. We welcome initiatives such as the Chief Rabbi's Guide on the Wellbeing of LGBT+ Jews and would encourage Jewish schools to be welcoming and warm spaces to all.

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**POLICY ASK:** Support the parental opt-out for relationships and sex education, and give schools the flexibility to teach relationships and sex education according to their ethos.

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# YOUTH AND CAMPUS

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**COMMITMENT 8:  
SUPPORT THE  
PROVISION OF  
RELIGIOUSLY AND  
CULTURALLY SENSITIVE  
YOUTH AND SOCIAL  
CARE SERVICES.**

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## FAITH AND CULTURALLY SENSITIVE YOUTH PROVISION

The Jewish community's provision for young people is highly developed and reaches at least 20,000 young people annually. This includes twelve youth groups, both denominational and cross-communal, which receive vital financial and strategic support from Jewish organisations such as the United Jewish Israel Appeal (UJIA). There is also a large network of youth groups operating within the strictly Orthodox community.

These organisations are fundamental to our community's investment in young people by helping them to develop skills, confidence and leadership for the future. Over 2,000 Jewish young people sign up for national volunteering awards each year – a number that continues to grow. However, 65% of these young people say they struggle to find suitable volunteering placements, especially for the Duke of Edinburgh Awards, owing to the lack of options permitting participants to observe Jewish dietary laws, Shabbat, or Holy Days. This highlights the need to review such schemes to ensure they can embrace the diverse cultures within today's society.

The Jewish community welcomes the moves by the previous and current government to empower more young people to participate in social action, for example through its support for programmes such as the #iwill campaign and the National Citizens Service. We are proud that Jewish organisations such as the Jewish Lads' and Girls' Brigade and Mitzvah Day 365 have engaged with these programmes. Similarly, the Interlink Foundation leads a consortium of eight youth organisations to deliver youth activities commissioned by public and voluntary sector institutions for young people in the strictly Orthodox community. These activities ensure that religiously observant young people have access to high quality opportunities for personal development.

The need for religious and culturally sensitive services is especially acute for vulnerable young people, including those facing domestic abuse, drug and gambling addiction, debt and unplanned pregnancy. While these problems are common across society, interventions in the Jewish context may require sensitivity to the religious and cultural context of the young people concerned. Charities like Norwood, the Boys Clubhouse and Noa have expertise in working with vulnerable young people, while sensitive to their religious and cultural needs. Such religious and cultural sensitivity is particularly important for foster care. Foster agencies should seek to place Jewish children with families that can understand, respect and accommodate their individual levels of religious observance.

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**POLICY ASK:** Support access to religious and culturally sensitive services where appropriate, especially for vulnerable young people.

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**POLICY ASK:** Offer financial assistance to faith charities whose interventions reach individuals whom public bodies and secular charities cannot.

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**POLICY ASK:** Maintain support for youth social action programmes including the #iwill campaign and the National Citizens Service.

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**POLICY ASK:** Advocate for good quality youth provision for all in society.

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## HIGHER EDUCATION

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There are 8,500 Jewish students studying at institutions across the UK and, as with the general Jewish population at large, they are highly diverse and represent all aspects of Jewish life. The Union of Jewish Students (UJS) is the cross-communal, peer-led democratic body which represents them, providing support to over 60 Jewish Societies across the country. University Jewish Chaplaincy provides religious and pastoral care to Jewish students, and there is a plethora of organisations and movements which provide stimulating and exciting programmes to enhance the Jewish experience at university.

UK universities and colleges are, in the main, welcoming and inspiring places for Jewish students. However, there are several issues which are of concern to the Jewish student community. There are sometimes antisemitic incidents - often, but not exclusively - related to anti-Zionist activism. These can also have a negative impact on Jewish academics and staff.

The Boycott, Divestment and Sanctions (BDS) movement has gained traction on university campuses, and can create a divisive and uncomfortable atmosphere for Jewish students, many of whom have family in Israel and whose Jewish identity is intrinsically linked with Zionism. The language used in these political debates often spills into antisemitism.

The tactics used by BDS activists are often aggressive and intimidating. While UK law rightly protects the right to peaceful protest, this does not grant a license to infringe the right to free speech. There have been regular incidences of student events being targeted by protesters, resulting in them being cancelled or severely restricted. These protests often occur simply because the speaker is an Israeli national, whatever their political views.

Hate speakers, however, operate outside the right to free speech, due to the offence of incitement to hatred. They provide a particular challenge for Jewish students due to their antisemitic views. Speakers such as Azzam Tamimi, Aaidh al-Qarni, Haitham al-Haddad and Abdullah Hakim Quick have spoken at university campuses, despite having previously articulated views which are considered to be antisemitic and homophobic. We recognise and appreciate previous work of the Home Office in refusing entry to some known hate speakers. From time to time, UK citizens are implicated in preaching hatred on university campuses and at community venues. Under The Education (No.2) Act 1986, Section 43, British universities have a duty to ensure freedom of speech on campus within the law for its members and visitors. This means that there is no duty to allow known hate speakers onto campus in the name of academic freedom or free speech. Government must ensure that higher education institutions do not allow hate speakers a public platform. The guidance into freedom of expression published by the Equality and Human Rights Commission in February 2019 is a useful framework for higher education providers to use to evaluate questions around freedom of speech and expression.

Universities will find it easier to support Jewish students and staff by adopting the IHRA Definition of Antisemitism. It has already been adopted by the Office for Students, the National Union of Students and several universities, including Essex University and King's College London. In May 2019, the Universities Minister wrote to universities to encourage them adopt it to demonstrate they are serious about challenging antisemitism.

The Board of Deputies, together with University Jewish Chaplaincy and UJS, seeks to help students in higher education navigate issues around the times Shabbat and Jewish Holy Days coincide with exams and classes. This is often mitigated by the sensitivity of examination boards, schools and universities which create procedures to accommodate various religious and cultural needs.

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**POLICY ASK:** Be aware of the unique challenges faced by Jewish students, including antisemitism, the BDS campaign and issues about religious freedoms.

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**POLICY ASK:** Universities should take a flexible approach when religious observance prevents candidates from sitting exams and taking classes that fall on Jewish festivals and ensure that examinations are devised with appropriate religious and cultural sensitivity.

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**POLICY ASK:** Strike the right balance on free speech, ensuring that universities do not give hate speakers a public platform, while also not letting protests forcefully shut down legitimate events.

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**POLICY ASK:** Encourage universities to adopt the IHRA Definition of Antisemitism.

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# WOMEN

The Jewish community is focused on ensuring that the needs of women within our community and wider society are examined and supported. Organisations such as the League of Jewish Women, the Jewish Orthodox Feminist Alliance and United Synagogue Women all support and further women's advancement and safety, both in the Jewish community and wider society.

All-male panels are one example demonstrating gender imbalance in leadership. In the Jewish community, the Board of Deputies has led the opposition to this challenge, and senior leaders from across the community have pledged to try to avoid convening, speaking on, chairing or moderating all-male panels at communal events, with the aim of ensuring that equally qualified women are included whenever possible. The community urges society at large to adopt this approach, particularly in the political sphere.

Women remain under-represented in public political life. We urge Government and political parties to do more to recruit and promote women at both national and local levels. Only a third of MPs are women, and this is the highest proportion in history. The way democracy is organised in the UK presents barriers to women standing for election, including a lack of family-friendly working policies.

As in all sectors of society, some Jewish women suffer from domestic violence and abuse. Jewish Women's Aid is a charity that caters for the specific needs of Jewish women who have suffered, or are suffering, domestic abuse. The Jewish community commends all efforts to tackle domestic violence and other forms of violence against women.

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**POLICY ASK: Work with UK civil society, including faith groups, to advance opportunities for women – including in politics – voicing support for initiatives that take this forward.**

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**POLICY ASK: Avoid convening all-male panels, particularly in the political sphere.**

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**POLICY ASK: Support efforts to tackle abuse and violence against women and girls.**

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# WELFARE

In some areas, particularly – but not exclusively – among the strictly Orthodox, the Jewish community is characterised by large families. This forms an integral part of their Jewish identity. When one or more principal earners in such a household becomes unemployed or incapacitated, the need and dependency on housing and welfare benefits can become acute.

Caps on benefits, including the Two Child Policy and housing benefit, disproportionately affect families on low incomes and large families. A majority of Jewish children (52%) grow up in households of more than two children, therefore caps on benefits disproportionately affect Jewish families, and can cause extreme hardship.

The policy intention might be that welfare-dependent families living in areas of high housing costs might relocate to cheaper areas. This is not practical or realistic for Jewish families in London and other areas who have longstanding ties to their communities and families, and whose way of life necessitates close proximity to community infrastructure such as Orthodox synagogues, schools and kosher food.

Organisations like the Child Poverty Action Group and the Church of England have highlighted this issue, and the unfairness of breaking the link between what a child needs and the support it is given, placing innocent children at a gross disadvantage. The policy punishes those who suffer a sudden change in circumstances through no fault of their own – a death, redundancy, or onset of a disability. This has affected many Jewish children, and it is clear that welfare reforms need to take better account of larger families, whose religious or cultural needs make them less adaptable to certain kinds of change.

In November 2019, the Work and Pensions Select Committee's called for the Government to end the two-child cap on welfare payments. The Board of Deputies supports this recommendation and it is hoped the cap will be scrapped.

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**POLICY ASK: Review the Two Child Policy in its entirety.**

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## HOUSING

In common with the wider UK population, there is a comprehensive spectrum of housing needs in Jewish communities. There are larger families seeking sufficient space within walking distance of the community infrastructure upon which they depend, especially when other forms of travel are not permitted on Shabbat or Holy Days. There are also young people looking to get on the property ladder, but struggling to find anything within their price range. For those who cannot yet hope to get on to the property ladder, there is the struggle and uncertainty of the unregulated rental market. Government intervention is necessary to help people with different housing needs to improve their circumstances.

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**POLICY ASK: Initiate an ambitious programme of house-building, including affordable and social housing. This should include provision for larger families within reach of Jewish communal infrastructure.**

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**POLICY ASK: Impose greater regulation on the rental market to give protection to people in the private rented sector.**

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# HEALTH AND SOCIAL CARE

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## SOCIAL CARE

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Many Jews value the option of culturally sensitive care when choosing a provider. For example, many Jews would prefer carers to offer meaningful experiences for Shabbat and other Holy Days, and the preparation of kosher food requires both sensitivity and understanding. The Jewish community has developed a market leading care sector which embraces some of the best practices in social care. Examples are Jewish Care, Norwood, Agudas Yisroel, Nightingale Hammerson, Bikur Cholim, THE FED (Manchester), Langdon, Jewish Blind and Disabled, Birmingham Jewish Community Care, the Jewish Deaf Association, Merseyside Jewish Community Care, Kisharon, Jami and the Leeds Jewish Welfare Board.

The costs of these organisations can be higher than non-faith specific care organisations because of the increased costs of providing for Jewish observance, including kosher food. These organisations and their facilities are primarily funded by the Jewish community itself. However, local authorities often pay a significant share of the cost, because these providers offer a service that no public body could supply.

Local authorities are sometimes reluctant to contribute to the care of a resident when the resident chooses to leave the local authority in order to obtain specialist, religious and culturally sensitive care in a different local authority. Likewise, the 'destination' local authority is frequently unwilling to assist funding a resident who has come from elsewhere. This problem could potentially be resolved through the creation of a centrally held funding source for citizens seeking to obtain specialist, religiously and culturally sensitive care under the auspices of a different local authority.

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**POLICY ASK: Offer financial support to specialist care providers that cater for the religious and cultural needs of their clients.**

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**POLICY ASK: Work with local authorities to ensure that people who need to obtain care from a specialist provider in a different local authority are able to do so, perhaps through the creation of a centrally held funding source.**

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**POLICY ASK: Act to mitigate the effects of any rising Labour costs on Jewish social care and security in the aftermath of Brexit.**

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## GENETIC SCREENING

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Amongst the diseases known to be rare, and identified as genetic, there are several that are more common amongst Jews. The Jewish community welcomes the increased awareness of such diseases, and the emphasis given to the wide range of services needing to be taken into account when supporting the carriers of these diseases and their families.

Genetics and genetic testing are playing an increasingly prominent role in healthcare. From the Jewish perspective this has considerable impact – ranging from the increased incidence in the community of infrequent lethal conditions, such as Tay Sachs disease, through to more common situations, such as cancer screening, where Ashkenazi Jews are known to have a high frequency of mutations in the genes associated with breast and ovarian cancer. The community believes that in addition to the support for long term care and treatment of those affected, preventive screening and research should be supported by the Government and the NHS.

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**POLICY ASK: Support the provision of appropriate care facilities for people with rare debilitating diseases, and advocate for more extensive provision of appropriate genetic screening, in particular for screening and support for populations at risk.**

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## IMMUNISATION

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Since the earliest days of vaccination in the UK, Jews have supported immunisation to prevent infectious diseases, particularly in children. There have, however, been some recent avoidable outbreaks in Jewish schools. These have been tackled swiftly and successfully as a result of collaborative initiatives between public health, local authority and Jewish community bodies. A key element was the social and cultural sensitivity with which this was handled. This sensitivity is crucial when working with Jews and other minorities.

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**Policy Ask: Ensure that immunisation strategies are widely accessible, robust, and engaged with all religious and cultural groups.**

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## AGEING

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Judaism interprets the core Biblical commandment to “honour and respect one’s parents” (Exodus 20:12), and the instruction to “stand up for an older person and show honour to the elderly” (Leviticus 19:32) as general standards for the treatment of older people. This has particular bearing now as the Jewish community is noticeably older on average than the wider population. Only 12% of the total population of England and Wales is over 70 years old, compared with 15% of Jews, who also have a longer average lifespan.

However, there is a concern that society increasingly sees older people as a ‘burden’ rather than as an asset. Particularly with the challenges facing the National Health Service, there is concern that older people might be declined treatment or neglected, including their religious and cultural needs. The Jewish community wants to see a concern for ensuring the inclusion of older people in terms of access to services, and also in terms of the social, cultural and spiritual life of our society, in partnership with the relevant agencies, organisations and community groups.

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**POLICY ASK: Ensure an affirmative attitude towards older people.**

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**POLICY ASK: Ensure that elderly people receive the treatment and care that they need in a religiously and culturally sensitive way.**

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**POLICY ASK: Seek the inclusion of older people in terms of both access to services, and to the social, cultural and spiritual life of our society.**

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## QUALITY OF LIFE AND END OF LIFE

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Judaism upholds the principle of sanctity of life. When confronted with a seriously ill patient, the default Jewish option is a presumption in favour of saving life. At the same time, Judaism is also sensitive to the very real issues of suffering, and endorses palliative care, as defined by the World Health Organisation. Jewish teaching does not support futile treatment; but does regard a failure to provide for basic needs, including hydration, as unacceptably cruel. This combination of values can directly influence patient care. They are of particular concern for people who do not have anyone to advocate for them; who have not signed advanced directives; or who do not have the capacity to give instructions. In these cases, healthcare professionals may make decisions based on their subjective evaluation of “quality of life” without due consideration for patients’ religious and cultural beliefs.

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**POLICY ASK: Support the premise that religious, cultural and personal beliefs should be taken into account when making decisions in the final stages of life.**

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According to Jewish tradition, burial should take place as soon as is reasonably possible after death, ideally within 24 hours. Funerals do not take place on Shabbat or on Holy Days, but should occur as soon as possible afterwards. Therefore, any bureaucratic or other delays to these fundamental traditions cause considerable distress to bereaved families. This was put into focus when the Senior Coroner for Inner North London put in place a 'cab rank' rule where she refused to consider requests for prioritisation, thus potentially delaying funerals by up to two weeks. She also did not provide an out of hours service. In addition to the simple issue of delay, the traditional Jewish post-funeral family grieving process (known as 'shiva') cannot start until after burial, placing families in agonising limbo. The 'cab rank' rule was struck down by the High Court as discriminatory, and the Inner North London policy has been reformed subsequently. However, the case highlighted the problems that can be caused by public authorities failing to support legitimate Jewish concerns and practices.

The Government's roll out of Medical Examiners in hospitals across England and Wales may assist this process by taking the burden off coroners and putting more accountability into the system. However, its implementation has been haphazard, due to there being no statutory underpinning. Furthermore, no code of practice for Medical Examiners has thus far been produced. Some NHS Trusts have decided not to appoint Medical Examiners. This is convoluting rather than improving the system, and must be addressed urgently.

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**POLICY ASK:** Ensure that public authorities, including coroners, medical examiners and death certification and registration services work in the interests of the communities they serve.

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**POLICY ASK:** Implement consistently the roll out of medical examiners, including establishing a code of practice that gives due regard to the needs of local communities.

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## AUTOPSY

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Jewish tradition is that the body of the deceased should be buried without any undue interference. There is a strong preference for avoiding invasive autopsies, and consent is only given when there is clear evidence that the procedure will be of benefit. There is an exception when the requirement for autopsy is legal, i.e. ordered by the coroner. This can occur where there is uncertainty as to cause of death, as well as when there is suspicion of an offence.

Recently there has been considerable public interest in the use of minimal invasive autopsy – where a computerised tomography (CT) scan is used – which has been validated in Government funded studies. This technology is of value not only to Jews but also to the wider population, since the quality of this form of autopsy is as good – if not better than – conventional procedures.

However, minimal invasive autopsy is not available in many parts of the country. The costs are high and must be borne by the Jewish community, and in some jurisdictions, scans have not yet been accepted.

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**POLICY ASK: Support the drive to make minimal invasive autopsies more financially and physically accessible for investigations after death.**

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## ORGAN DONATION

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Judaism supports the principle of life-saving organ donation. Whilst in traditional Judaism interference with the deceased's body and rapid internment are prime concerns, possible organ donation makes matters different. If the possibility of donation by a Jew arises, then it should be considered, and particularly so if this is known to be the wish of the dead person.

When organ donation is discussed with the family of a potential organ donor, they may ask how death has been defined. Some Jewish families will accept donation after "brain stem death" criteria have been satisfied; others will only agree to donation after circulatory death has occurred.

The Organ Donation (Deemed Consent) Act (2019) introduced a so-called 'opt-out' system of organ donation in England. The Welsh Assembly introduced this system in 2013, and recently the Scottish Parliament has voted for a similar change. The act will come into effect in England in April 2020.

Prior to the passage of the 2019 Act the Jewish community (together with other faith and minority ethnic communities) expressed concern about protecting the role of family consent in the decision-making process. We are pleased that it has now been recognised that the family should be consulted before donation takes place, and that there is an option to declare that you would like your family to consider faith issues in the decision-making process. However, in order to retain confidence in this new system, the commitments from Government need to be reflected clearly in codes of practice.

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**POLICY ASK: Respect the religious and cultural rights of Jews (and other faith and minority ethnic communities) when organ donation for transplantation is under consideration.**

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# JEWISH VALUES AND CULTURE

# SOCIAL ACTION AND SOCIAL JUSTICE

The Jewish community has a vibrant social action and social justice sector, committed to making the world a better place for everyone. Whether through international development and relief charities like World Jewish Relief, Tzedek, and World ORT; through human rights charities like René Cassin and the Jewish Council for Racial Equality (JCORE), or through volunteering charities like the Jewish Volunteering Network and Mitzvah Day, the UK Jewish community strives to stand at the forefront of the global movement for change.

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**COMMITMENT 9:**  
**PROMOTE A MORE JUST AND SUSTAINABLE FUTURE IN THE UK AND ABROAD, SUPPORTING EFFORTS TO TACKLE POVERTY, CLIMATE CHANGE AND HUMAN RIGHTS ABUSES.**

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## INTERNATIONAL DEVELOPMENT AND HUMANITARIAN RELIEF

The Jewish community supports the UK's commitment to 0.7% of Gross National Product (GNP) expenditure to go on international development work, as called for by the United Nations Millennium Development Goals. The UK Jewish community is proud of the generosity of our country and its leadership in this field, including its extensive support of international and local NGOs. In this complex field there is a need to continually review where taxpayer money is going, to ensure both value for money and that the funds are targeted at genuinely beneficial causes. We are concerned at regular reports of NGOs in the Palestinian Territories using their budgets to send funds to terrorist organisations, such as Hamas, particularly when these NGOs are funded by the Department for International Development.

**POLICY ASK:** Maintain an expenditure of 0.7% of GNP on overseas development.

**POLICY ASK:** Review development and aid expenditure, to ensure that funds are being targeted at genuinely beneficial causes.

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## THE ENVIRONMENT

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Jewish texts tell us that we are responsible for the Earth, and we are therefore responsible for ensuring that its health is maintained. Humankind should enjoy the world, but take care not to destroy it. More than that, we should nurture it. Individuals must play their part, but only world governments can effectively tackle the threat posed by human-made climate change and other forms of environmental degradation and pollution: by protecting water resources, reducing carbon emissions and encouraging the use of renewable energy.

Eco Synagogue, which promotes environmental sustainability in the Jewish community, has been adopted as a project of the Board of Deputies. The task of combatting climate change and protecting our environment must be a priority for everyone in a position of responsibility, be they lay leaders, religious leaders and politicians. Eco Synagogue provides a framework for all of us to play our roles.

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**POLICY ASK: Advocate and act for individual, nationwide and international efforts to tackle climate change, protect our environment and ensure the habitability of our planet for future generations.**

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## HUMAN RIGHTS

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Numerous Jewish texts speak about the importance of caring for others and upholding their rights. One of the most important lines in Jewish scripture is Genesis 1:27, which tells us that all people are created "in the image of God". It therefore follows that all human beings have an equal, innate dignity which must be respected.

René Cassin, a principal author of the Universal Declaration of Human Rights in 1948, was profoundly influenced by the ethics of his Jewish background and the Jewish experience of the Holocaust. UK Jewish NGOs René Cassin and the Jewish Council for Racial Equality (JCORE) continue to articulate Jewish human rights concerns. The Jewish community applauds the UK for its actions to promote and protect human rights and making them part of its international agenda. It is important for the UK to continue to advocate universal human rights both inside and outside its borders. Examples of human rights issues that particularly concern Jews include:

Jews and Roma were persecuted together during the Second World War, and continue to face abuse from extremists, especially in Hungary, but in other places too. Victimisation of the Roma needs to be tackled urgently.

Every year, Jews across the world commemorate the experience of slavery through the Holy Day of Passover. Slavery is not consigned to the past however. Modern slavery, including human trafficking, continues and must be stopped.

Human rights abuses in conflict situations must be stopped.

The UK's human rights and equalities legislative framework protects the rights of all people, particularly vulnerable people and minorities. The Jewish community urges policymakers to prioritise the protection of the most vulnerable in our society, when seeking to update or amend legislation.

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**POLICY ASK: Advance the cause of human rights in the UK and across the world.**

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**POLICY ASK: Ensure that any change to the UK's human rights and equalities legislative framework advances the protection of the most vulnerable in our society.**

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## IMMIGRATION AND REFUGEES

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The UK's Jewish population is largely an immigrant community, having arrived in the UK as either economic migrants or refugees fleeing persecution. As such, the Jewish community takes a particular interest in the plight of immigrants and asylum seekers, and shares a discomfort in loose, pejorative language that stigmatises new arrivals in this country.

The imperative to identify with the migrant is not new to Jews. In Leviticus 19:33-34 it is written: "If a stranger comes to live in your country, do not mistreat them... You shall love your neighbour as you love yourself, for you too were strangers in the Land of Egypt".

JCORE, René Cassin, the Jewish Museum London and the Scottish Jewish Archives Centre all have further resources and information about the Jewish migrant experience, and communal concerns about the language about, and treatment of, new migrant groups. The New North London Synagogue, the West London Synagogue and Liberal Jewish Synagogue run monthly drop-in centres for asylum seekers; and North Western Reform Synagogue runs a drop-in for people with refugee status.

Jews know what it is like to be treated as the 'other' in societies across the world. Our political leadership must therefore be careful not to promote hatred or baseless suspicion towards migrants and asylum seekers, many of whom are vulnerable in a new and unfamiliar country. Help should be provided to integrate refugees, asylum seekers and migrants into British society, and provide them with the tools to live with dignity.

We commend the proposals of JCORE, which call on the Government to commit to concrete proposals to allow asylum seekers the right to work, reunite refugee families, and create a properly funded programme to resettle unaccompanied refugee children and young people in the UK. The UK is also the only country in the European Union which does not have a time limit on how long people can be detained by the immigration system, depriving people of their liberty for an unlimited number of months or even years. We have joined René Cassin – the Jewish human rights charity – in calling for a 28-day upper limit as the maximum length of time that a person can be held in detention for immigration purposes, as is the practice in most of Europe.

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**POLICY ASK:** Promote fair policies towards migrants, asylum seekers and refugees, taking pains not to encourage hatred or baseless suspicion towards these groups.

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**POLICY ASK:** Allocate resources to help refugees and asylum seekers integrate, including English lessons and employment skills workshops.

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**POLICY ASK:** Introduce policy to help reunite refugee families.

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**POLICY ASK:** Create a properly funded programme to resettle unaccompanied refugee children and young people in the UK.

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**POLICY ASK:** Allow asylum seekers the right to work.

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**POLICY ASK:** Introduce a 28-day upper limit as the maximum length of time that a person can be held in detention for immigration purposes.

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## VOLUNTEERING

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Charities like the Jewish Volunteering Network and Mitzvah Day are leading examples of how to manage and mobilise volunteers. Volunteers are an asset to any charitable endeavour, but it is sometimes assumed that charities can fill budget gaps by using volunteers. However, those who successfully manage volunteers know that, while volunteers may save on costs, they are not 'cost neutral', because the training, managing and equipping of volunteers all require resources. Any public or private sector funding into the field of volunteering is extremely worthwhile, because it has a clear 'multiplier effect'. We urge for there to be greater governmental support given to charities to help them fully utilise their resources.

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**POLICY ASK:** Support charities to improve and develop volunteering to enhance their capacity to achieve their desired results.

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# CULTURE AND HERITAGE

The flourishing UK Jewish cultural scene is testimony to a thriving and integrated community. Flagship cultural centres like JW3, the Jewish Museum London, and the Manchester Jewish Museum, as well as festivals such as Limmud, Jewish Book Week, the UK Jewish Film Festival, Klezmer in the Park, and Chanukah in the Square are a means of both celebrating the UK Jewish experience and opening it to the wider community.

The Jewish Museum London plays a vital role in educating the wider, non-Jewish public and promoting good community relations through education about Judaism and the comparative experiences of the UK's migrant populations. The museum welcomes about 50,000 visitors each year, and reaches 20,000 schoolchildren, 95% of whom are not Jewish.

However, there are often incidences when Jewish culture is threatened. We are concerned in particular about cultural boycotts directed at Jewish events, including the Jewish Film Festival, as well as protests at sporting events, particularly at football matches. The rhetoric and motivations surrounding these protests are often extremely distressing for members of our community, especially when these events are non-political.

The Board of Deputies' Jewish Living Experience is a mobile exhibition which travels the country, providing schoolchildren and the wider public with information about the Jewish way of life, often in places where few Jews live. The Board of Deputies always welcomes the opportunity to bring the exhibition to new places, and MPs should feel free to inquire about bringing it to their own constituencies.

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**POLICY ASK: Support Jewish cultural institutions, raising their profile through prominent visits.**

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**POLICY ASK: Make funds available to faith-based cultural bodies and events which promote knowledge, understanding, good relations and integration between different religious and ethnic groups.**

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**POLICY ASK: Support Jewish cultural life in the UK and defend Jewish cultural events from boycotts and intimidation.**

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**COMMITMENT 10:  
CELEBRATE AND  
SUPPORT JEWISH  
HERITAGE AND  
CULTURAL  
INSTITUTIONS.**

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## JEWISH CEMETERIES

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Jewish law prohibits interference with burial grounds or graves, except in very limited circumstances. Accordingly, there is significant importance placed on the preservation, maintenance and protection of Jewish burial grounds. This is sometimes threatened by developers or geological issues, such as subsidence.

The Board of Deputies of British Jews, through its designated charity BOD Heritage, holds the titles to a number of disused Jewish cemeteries throughout the country. In this role, it protects these cemeteries and ensures they are safeguarded from both desecration and physical dereliction.

The Committee for the Preservation of Jewish Cemeteries in Europe, which campaigns for the protection of cemeteries in the UK and other European countries, continues to have serious concerns regarding the desecration and destruction of Jewish cemeteries and mass graves, especially in jurisdictions which no longer have significant Jewish communities to advocate for communal cemeteries.

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**POLICY ASK: Protect and preserve Jewish cemeteries, both in the UK and in Europe, including through legislation and the safeguarding of funds.**

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**THE BOARD OF DEPUTIES  
OF BRITISH JEWS IS  
THE DEMOCRATIC AND  
REPRESENTATIVE BODY FOR  
THE UK'S JEWISH COMMUNITY.  
WE ARE THE FIRST PORT OF  
CALL FOR GOVERNMENT, THE  
MEDIA AND OTHERS SEEKING  
TO UNDERSTAND THE JEWISH  
COMMUNITY'S INTERESTS AND  
CONCERNS.**

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## **CONTACT**

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 **BOARD OF DEPUTIES OF  
BRITISH JEWS**  
ADVOCACY FOR THE COMMUNITY

