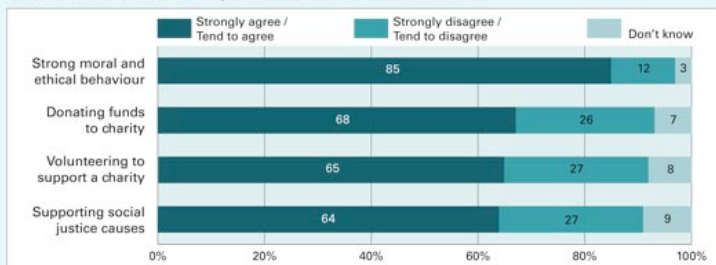


Voices from JPR, 2010-11: A year in review

'Do you personally feel that being Jewish is about...?' (Ethical behaviour)[‡]



[‡] Rows may not add up to 100% due to rounding.

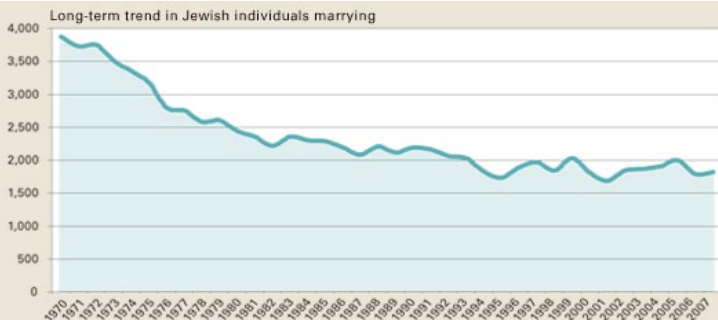
From [Home and away: Jewish journeys towards independence. Key findings from the National Jewish Student Survey](#) by Dr David Graham and Jonathan Boyd, published October 2011. The dissonance between responses to the theoretical proposition "strong moral and ethical behaviour" and its practical manifestations in the three other statements is discussed in the report.

"The big problem is that the schooling system for *haredi* boys is not really preparing them for remunerative employment. You can speak to people within the community – actually very well respected people – who deny this, and claim that it is the benefits trap that is the problem. There isn't a problem around low skills. They point to dozens of small businesses, and lots of successful people as their evidence. They argue that what Torah education does is it prepares the mind – the mind is sharp, the mind is analytical – and when these people come out of *yeshiva* and *kollel* they are ready to go. While there is some of that I agree with, I, and I'm sure plenty of others, don't really accept that people are not going to be disadvantaged if you bring them up without basic English and Maths."

One of the interviewees who participated in our study: [Child poverty and deprivation in the British Jewish community](#), by Jonathan Boyd, published March 2011.

"As Jewish life has become bigger, richer and more prominent, so has antisemitic sentiment. As suppressed Jewish institutions suddenly began to flourish, and as suppressed Jewish thinking started to grow more freely, so suppressed antisemitism also began to thrive and flourish. Just as Hungarian Jewry often imported foreign ideologies which then appeared here on the Hungarian Jewish scene, antisemites similarly imported foreign antisemitic ideologies. These, too, are all booming. Antisemitism keeps up with the spirit of the age. In this sense, Hungary continues its own traditions: just as Jews change, adapt and renew themselves, so does hate change, adapt and renew itself. The two walk hand in hand."

One of the Hungarian Jewish interviewees who participated in our study: [Jewish Life in Hungary: Achievements, challenges and priorities since the collapse of communism](#) by Professor András Kovács and Aletta Forrás-Biró, published September 2011



[Key trends in the British Jewish community](#) by Dr Sarah Abramson, Dr David Graham and Jonathan Boyd, published April 2011

“Because of the importance of Polish Jewish heritage for world Jewry, and because of the remarkably positive reaction of the Polish state and most of civil society to Jewish interests and concerns, programmes conducted in Poland have a very high multiplier effect. They impact directly both on the world community of Jews of Polish origin, and on Jewish and non-Jewish Poles alike.”

[Jewish Life in Poland: Achievements, challenges and priorities since the collapse of communism](#) by Konstanty Gebert and Helena Datner, published September 2011)



“The Pope’s recent visit to the UK affirmed in my mind that we shall not see much progress and, in the words of John Pawlikowski, “perhaps the best we can hope for is no further backward steps”. My aspiration last week was for the Pope to declare that *Nostra Aetate* was not optional, that it represented the true spirit of the Church, from which there was no return. Unfortunately, the only time I heard *Nostra Aetate* mentioned in his presence, it was mentioned by the Chief Rabbi, Lord Jonathan Sacks. It seems that Pope Benedict XVI does not believe it is central either to Catholic self-understanding or to relations with the Jewish People.”

Dr Edward Kessler MBE, speaking at the JPR lecture [“The Pope and the Jewish People”](#), September 2010

“Limmud is offering Jews an opportunity to create and live within Jewish community as they believe Jewish community should be. It is a supremely democratic model of Jewish education: power rests with the community rather than with any singular authority. In a Limmud community, no one is formally defined as “teacher” or “student,” because everyone has something to teach and everyone has something to learn. No one is explicitly categorized as “Orthodox,” “Reform,” “Secular” or “Religious” because people are more complex than that and labels might create barriers that restrict the possibility of dialogue and free engagement. No formal curriculum or linear learning process is set, because adults should be free to determine their own learning, and trusted to seek meaning wherever they might find it. No one determines the singular correct meaning of any text, because everyone is free to interpret every text. And no one is held in particularly high regard because of the size of their financial donation, because everyone who gives something of themselves should be held in equally high regard.”

Jonathan Boyd, writing in [The Jerusalem Report](#), December 2010

Looking ahead

“Using data from both the 2011 UK Census and JPR’s forthcoming National Jewish Community Survey, we aim to generate the most comprehensive social and demographic dataset on British Jews ever created. It will include new data – for example, on emerging patterns of engagement in Jewish life and on individual perceptions of communal needs – and it will track changes over the last two decades in the well-established indicators of Jewish life, values and practices. Our goal is to produce statistics that can feed directly into policy and planning initiatives across the Jewish community, which, in turn, will support a wide range of organizations concerned with the maintenance and development of Jewish life in the UK.”

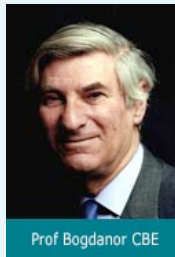
Extract from: [The Community Research Initiative: Data about the community, for the community](#)



"The Institute for Jewish Policy Research is using the recent census and a parallel survey to better understand the nature of the Jewish community. This work is important, not least because the data can be used to both inform dialogue within faiths and inform interfaith work and policy."

JPR's President, Lord Haskel, speaking in a debate in the House of Lords on 8 September 2011. Hansard Vol. 730, No. 192

"The end of the 20th century seemingly witnessed the global triumph of democracy. In 1926, there were just 26 democracies amongst the nations of the world. Then a reverse wave, under the impact of Fascism and National Socialism, pushed the frontiers of democracy back, so that by 1942 only 12 were left. By the millennium, however, 120 out of the 192 members of the United Nations were democracies. Perhaps there are more today. Today, democracy dominates the world's political imagination. Yet how secure is it? Will it spread to the Arab world? Is it under threat in Israel, a nation whose legitimacy is still questioned by its enemies? What challenges does democracy face today, and how can we best preserve a democratic political culture in the globalized world of the 21st century?"



Professor Vernon Bogdanor CBE will deliver JPR's Morris and Manja Leigh Memorial Lecture '[Will the 21st century be the democratic century?](#)' on 22 November 2011 at 6.30 pm. Professor Bogdanor is Research Professor at the Institute of Contemporary History, King's College, London, and formerly served as Professor of Government at Oxford University for many years.

Book your seat by phoning JPR on (0)20 7436 1553 or emailing us at jpr@jpr.org.uk

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