

The European Jewish Leaders and Opinion Formers Survey

Analytical report

GALLUP®

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Introduction

The *European Jewish Leaders and Opinion Formers' Survey* was sponsored by the American Joint Distribution Committee's International Centre for Community Development (JDC-ICCD) and conducted by Gallup between September and November 2008.

Survey participants

A total of 465 European Jewish leaders and opinion formers were invited to participate in the survey. More than half of them – 54% (251) – completed the online survey and shared their views on the major challenges and issues concerning European Jewish communities in 2008 and their expectations for how these challenges might evolve over the next five to 10 years.

The targeted participants consisted of two main groups:

- *Leaders*: professionals and lay persons who hold significant roles in Jewish communal organisations
- *Opinion Formers*: those whose views (expressed verbally, in writing, or through various cultural means) shape or inform community-wide discourse.

The initial list of survey respondents to be contacted for the survey was provided by JDC-ICCD.

Report content

This report provides the respondents' views on the current challenges and issues being faced by Jewish communities in Europe and how they might evolve over the next five to 10 years.

Key topics that are covered in the report include:

- a. The most serious threats facing European Jewish communities
- b. The extent of antisemitism today and future predictions
- c. Policies on intermarriage and non-Orthodox conversions
- d. Internal denominational tensions
- e. European Jewish communities' relationships with Israel
- f. Drivers of change in European Jewish communities
- g. Views on the quality of communal leadership
- h. Future priorities for European Jewish communities.

The term "community" is used throughout this report, and it is clearly possible to understand it in multiple ways – a synagogue community, a local community, the national community or the Jewish people as a whole. Respondents were instructed that "your community" should be understood to refer to all the Jews living in their country.

In order to enhance the value of the report, it contains comments and views from a number of the survey respondents. Where these have been attributed, the respondent's organisation is the one supplied by the respondent at the time of the survey's fieldwork.

Survey timing

The survey was completed in the autumn of 2008, prior to the Israel-Gaza conflict and at the time of the heightening global financial crisis. Both these issues could have had a direct impact on views concerning topics such as the financial situation of the Jewish communities, their links with Israel, the greatest threats they faced and the fear of antisemitism.

1. Participants' profiles

A total of 465 European Jewish leaders and opinion formers were invited to participate in the *European Jewish Leaders and Opinion Formers' Survey*. More than half of them – 54% (251) – completed the online questionnaire.

Initially, the report looks at the characteristics of participating Jewish leaders and opinion formers.

Gender, age and educational attainment

Over two-thirds (70%) of the 251 European Jewish leaders and opinion formers who participated in this survey were men. A quarter of respondents were younger than 40, 35% were aged between 40 and 55 and a similar proportion (35%) were older than 55 years-of-age.

Most respondents were highly-educated (74% had at least a master's degree and only 3% lacked a university degree).

Gender, age and educational attainment:				
Gender	Men	70%	(173)	
	Women	30%	(76)	
Age	Younger than 40	24%	(59)	
	Between 40 and 55	35%	(87)	
	Older than 55	35%	(88)	
	No answer	7%	(17)	
Education	Master's degree or doctorate	74%	(186)	
	Bachelor's degree	22%	(55)	
	No university degree	3%	(8)	
	No answer	1%	(2)	

Denominational affiliation

Almost three out of 10 participants identified themselves with Orthodoxy (5% Orthodox and 22% Modern Orthodox)¹. One respondent was a Charedi Jew.

Slightly more than one in 10 (12%) identified themselves with the Reform, Liberal or Progressive movements and approximately one-sixth with the Masorti/Conservative movement in Judaism. As well as members of the official Masorti/Conservative movement, the latter group includes those identifying themselves with "traditional" beliefs².

Almost four out of 10 participants described themselves as "just Jewish" (23%) or secular (15%).

¹ Participants who identified themselves with the Orthodox or Modern Orthodox movements were grouped together for analysis purposes.

² E.g. Sephardic Jews in western and southern Europe and Neolog Jews in Hungary.

Only a few respondents could not identify themselves with any of the denominational streams listed in the survey, and only five respondents did not answer or refused to answer this question.

Denominational affiliation:		
Orthodox	5%	(13)
Modern Orthodox	22%	(55)
Masorti/Conservative	18%	(44)
Reform/Liberal/Progressive	12%	(29)
Just Jewish	23%	(57)
Secular	15%	(38)
Other	4%	(9)
Don't know/Refused/No answer	2%	(5)

Position in the Jewish community

Four out of 10 European Jewish leaders and opinion formers participating in this survey described themselves as community professionals or “professional leaders”, working either full-time (31%) or part-time (8%) in the community. A slightly higher number of participants (45%) were elected or appointed lay leaders in the Jewish community in their country.

A smaller group of participants (14%) answered that they did not have a formal position in their community – these respondents were mostly journalists, scientists, academics and lawyers³.

Position in the community:		
Community professional (full-time)	31%	(78)
Community professional (part-time)	8%	(20)
Elected/appointed lay leader	45%	(112)
No formal position in the community	14%	(36)
No answer	2%	(5)

- Equal numbers of female respondents were lay leaders or community professionals (38% and 41%, respectively), while the men were more likely to be an elected or appointed lay leader (48% vs. 39% professional leaders).
- Younger respondents were more likely to be professional leaders: 54% of those younger than 40 years-of-age were community professionals, while only a third were elected or appointed lay leaders. Older respondents, on the other hand, were more likely to be elected/appointed lay leaders (56% vs. 28% community professionals in the over-55 age category).
- Those respondents without a formal position in the community tended not to identify with a religious denomination: 53% of the participants in this category said they were secular or “just Jewish” compared to a third of the community professionals and 39% of the elected or appointed lay leaders.

³ For brevity, the respondents without a formal position in the community have been referred to as “opinion formers” throughout the report.

Country of residence

Two-thirds of the European Jewish leaders and opinion formers participating in the survey were living in “western Europe” (incl. Turkey)⁴: 118 respondents in the northern European countries, 17 respondents in the Nordic countries and 31 respondents in the Mediterranean region. The countries with the highest numbers of participants were: France (33), the UK (25) and Germany (23).

One-third of the European Jewish leaders and opinion formers participating in the survey were from “eastern Europe”⁵: 28 respondents in the Baltic countries and Poland, and 57 participants in central-east Europe and the Balkans.

Percentage and number of participants in western Europe (incl. Turkey)			Percentage and number of participants in eastern Europe		
Northern European countries	47%	(118)	Baltic countries and Poland	11%	(28)
France	33		Poland	8	
United Kingdom	25		Lithuania	8	
Germany	23		Latvia	7	
Belgium	17		Estonia	5	
Netherlands	10		Central-East Europe and the Balkans	23%	(57)
Switzerland	7		Hungary	18	
Austria	2		Czech Republic	10	
Luxembourg	1		Romania	7	
Nordic countries	7%	(17)	Bulgaria	6	
Sweden	11		Slovakia	4	
Denmark	3		Croatia	3	
Finland	2		Serbia	3	
Norway	1		Bosnia-Herzegovina	3	
Mediterranean	12%	(31)	Former Yugoslav Republic of Macedonia	2	
Italy	11		Slovenia	1	
Turkey	9				
Spain	7				
Greece	3				

⁴ Turkey was classified in the group of Mediterranean countries based on expected similarities between the respondents in Turkey (mostly in Istanbul) and other countries in this group.

⁵ Here, eastern Europe refers to those countries that were under Soviet or Communist control in the period after the Second World War.

Portugal

1

- In eastern Europe, slightly more women participated in the survey: 35% compared to 29% in western Europe.
- Respondents in eastern Europe tended to be younger than those interviewed in western Europe (38% were younger than 40 compared to just 19% in western Europe). In western Europe, four out of 10 respondents were older than 55 years-of-age (40% vs. 33% in eastern Europe).
- Respondents in eastern Europe were more likely to be professional leaders: 46% vs. 36% in western Europe. Furthermore, 64% of the community professionals interviewed in eastern Europe were younger than 45 compared to only 29% in western Europe.
- Jewish leaders and opinion formers in eastern Europe were more likely to describe themselves as secular or “just Jewish”: more than three-quarters (78%) of respondents in the Baltic countries and Poland and more than half (55%) in Central-East Europe and the Balkans tended not to identify with a religious denomination (compared to only 26% in western Europe).
- In western Europe, the largest group of participants were Orthodox and Modern Orthodox Jews (34%), followed by Masorti or Conservative Jews, a group that includes those who identify with “traditional”⁶ beliefs (22%), and Reform, Liberal or Progressive Jews (15%).
- Respondents who identified with “traditional” beliefs, and were therefore included with the Masorti/Conservative movement, were mostly from France (9 respondents), Germany (7), Hungary (6) and Belgium (5). Almost half of the Reform, Liberal or Progressive Jews were from Germany (7) and the UK (6).

⁶ E.g. Sephardic Jews in western and southern Europe and Neolog Jews in Hungary.

2. Current challenges facing Jewish communities in Europe

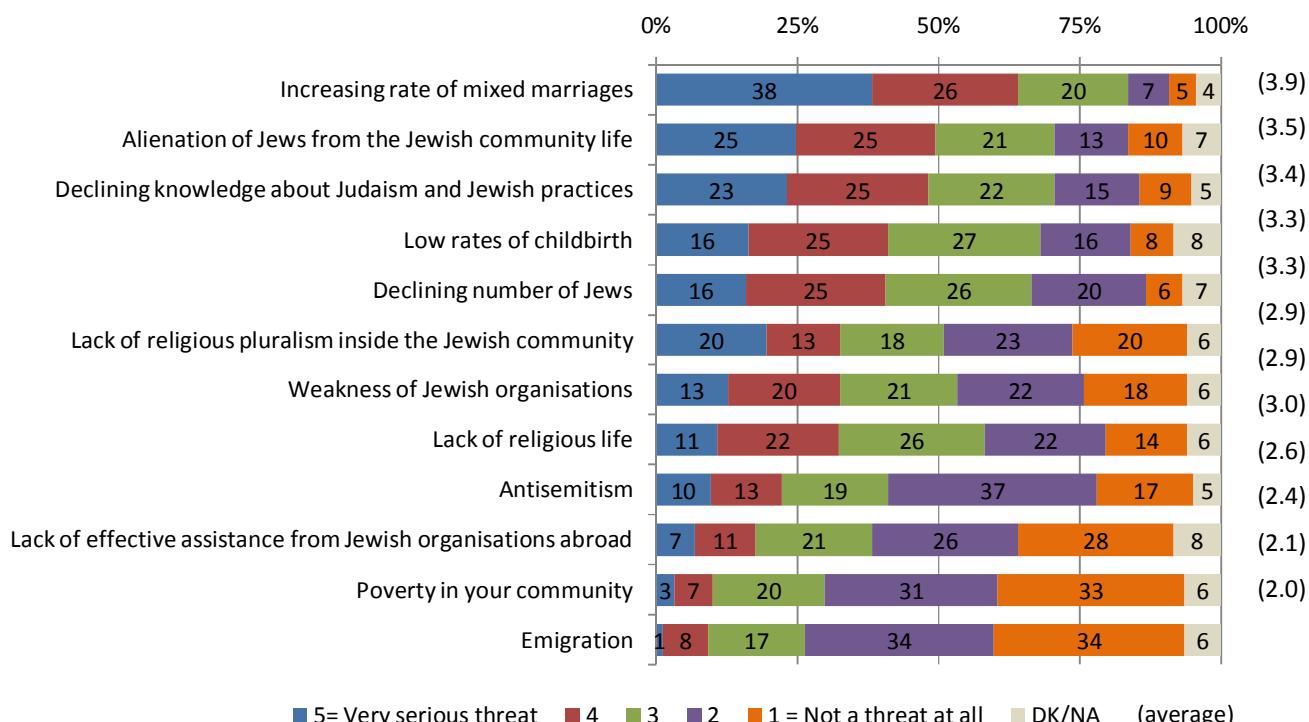
One of the goals of the *European Jewish Leaders and Opinion Formers' Survey* was to identify major priorities and challenges facing European Jewish communities. This section reveals European Jewish leaders' and opinion formers' perceptions about the most serious threats to the future of Jewish life in their respective countries. Respondents were asked to rate a number of potential threats on a scale of 1 to 5, where 1 means "not a threat at all" and 5 means "a very serious threat".

The most serious threats to the future of Jewish life in Europe

The following chart shows that an increasing rate of mixed marriages was perceived as the most serious threat to Jewish life: 38% of the respondents felt that this was a very serious threat (score 5) and just slightly more than a tenth thought the opposite (scores of 1 or 2). The average score for this potential threat to the future of Jewish life was 3.9 (with the maximum score being 5).

European Jewish leaders and opinion formers were also highly concerned about the alienation of Jews from Jewish community life: a quarter said this was a very serious threat, with the average score being 3.5. A similar proportion of participants (23%) thought that a related issue, the declining knowledge about Judaism and Jewish practices in their community, was a very serious threat (average score 3.4).

Q7. Which of the following are the most serious threats to the future of Jewish life in your country?



Concerns about intermarriage, the decreasing significance of Jewish community life and Jewish practices were followed in importance by those about the demographic decline of the Jewish population in the respondents' countries: slightly less than one in six (16%) respondents said that the falling birth rate was a very serious threat and the same proportion felt the same about the decline in the number of Jews. The average scores for these threats were, respectively, 3.4 and 3.3.

[Our community should be] more open and welcoming to potential newcomers, especially when the majority of Jews are not affiliated but nevertheless interested. It is ok that some members are ultra-orthodox, but this shouldn't become the norm.

Henny van het Hoofd,
Director of Education – Nederlands-
Israelitisch Kerkgenootschap (NIK)

The participating European Jewish leaders and opinion formers saw the least significant threats as emigration, poverty in their community, antisemitism and the lack of effective assistance from Jewish organisations abroad. Between a half and two-thirds of the respondents saw no threat (scores of 1 or 2) to the future of Jewish life in their country from any of these four issues.

Other threats mentioned

One-sixth of the respondents identified some threat to the future of Jewish life “other” than the 12 listed in the survey. Most of these responses related to issues that were already listed in the survey; for example, some respondents cited the threat of a lack of religious pluralism in their community or the weakness of Jewish organisations. A few respondents mentioned anti-Zionism or “anti-Israel” feelings and Israel’s political situation as a threat and two respondents referred to the threat of an increasing number of Muslims in their country.

Opinions differ about the most serious threats to Jewish life

The younger European Jewish leaders and opinion formers were more pessimistic in their evaluation of the challenges facing European Jewish communities: compared to their older counterparts, the younger respondents were more concerned about the seriousness of most of the threats listed in the survey. For example:

- One in six of the over 55 year-olds reasoned that the declining knowledge of Judaism and Jewish practices was a very serious threat to Jewish life, compared to almost 30% of the younger respondents (27% of those under 40 and 29% of the 40-55 year-olds). The average score was 3.2 for the over 55 year-olds vs. 3.6 for the younger respondents.
- While three out of 10 respondents under the age of 40 thought that alienation of Jews from Jewish community life was a very serious threat (average score of 3.7), this proportion decreased to 23% for the over 55 year-olds (average score of 3.3).
- Slightly more than one-fifth of the youngest respondents (aged below 40) said the declining number of Jews was a very serious threat in their country, compared to one in seven or less of those respondents over the age of 40 (12% of the 40-55 year-olds and 15% of the over 55 year-olds). The average scores were 3.2 for the 40-55 year-olds, 3.1 for the oldest respondents and 3.6 for the youngest respondents.
- Just over a fifth (22%) of the youngest respondents and 23% of the 40-55 year-olds thought that the lack of religious pluralism inside the Jewish community was a very serious threat to the future of Jewish life in their country, compared to only 14% of the over 55 year-olds. The average scores were 3.2 for the youngest respondents, 3.0 for the 40-55 year-olds and 2.5 for the oldest respondents.
- One-tenth of the over 55 year-olds thought that the weakness of Jewish organisations was a very serious threat to Jewish life (average score of 2.7); this proportion increased to one-fifth for the respondents below 40 (19%; average score of 3.1).

Q7. Which of the following are the most serious threats to the future of Jewish life in your country?		Younger than 40	Between 40 and 55	Older than 55
Increasing rate of mixed marriages	"Very serious threat"	41%	40%	38%
	Average score	4.1	3.9	3.9
Alienation of Jews from the Jewish community life	"Very serious threat"	31%	25%	23%
	Average score	3.7	3.5	3.3
Declining knowledge of Judaism and Jewish practise	"Very serious threat"	27%	29%	17%
	Average score	3.6	3.6	3.2
Low rates of childbirth	"Very serious" threat	17%	13%	19%
	Average score	3.6	3.2	3.2
Declining number of Jews	"Very serious threat"	22%	12%	15%
	Average score	3.6	3.2	3.1
Lack of religious pluralism inside the Jewish community	"Very serious threat"	22%	23%	14%
	Average score	3.2	3.0	2.5
Weakness of Jewish organisations	"Very serious threat"	19%	13%	10%
	Average score	3.1	2.9	2.7
Lack of religious life	"Very serious threat"	14%	15%	7%
	Average score	3.1	3.1	2.8
Antisemitism	"Very serious threat"	7%	10%	8%
	Average score	2.6	2.7	2.4
Lack of effective assistance from Jewish organisations	"Very serious threat"	7%	8%	7%
	Average score	2.5	2.5	2.2
Poverty in your community	"Very serious threat"	3%	3%	3%
	Average score	2.3	2.0	2.1
Emigration	"Very serious threat"	0%	2%	1%
	Average score	2.2	2.0	2.0

The table above shows that Jewish leaders and opinion formers in all age groups saw the increasing rate of mixed marriages as the most serious threat to Jewish life in their respective countries: four out of 10 respondents across all age groups identified interfaith marriages as a very serious threat to the future of Jewish life (the average scores were between 3.9 and 4.1).

A similar observation can be made for Jewish leaders and opinion formers in both western and eastern Europe: approximately four out of 10 respondents in both regions (38% in western Europe and 39% in eastern Europe) thought that the increasing rate of mixed marriages was a very serious threat to the future of Jewish life in their country.

In western Europe, however, this threat was followed in importance by the declining knowledge of Judaism and Jewish practices and by an increasing alienation from Jewish community life. In eastern Europe, on the other hand, respondents worried more about the demographic decline of the Jewish population. For example:

- In western Europe, 34% of the 40-55 year-olds, 30% of those younger than 30 and 19% of the over 55 year-olds thought that the declining knowledge of Judaism and Jewish practices was a very serious threat to the future of Jewish life in their country (average scores between 3.4 and 3.8). The corresponding proportion of eastern European respondents – in each of these age groups – was almost 10 percentage points lower: 24% of those younger than 30, 13% of the 40-55 year-olds and 12% of the over 55 year-olds (average scores between 2.7 and 3.5).

- Approximately one in 10 western European respondents – in each age group (between 8% and 13%) – identified low birth rates as a very serious threat to Jewish life. Respondents in eastern Europe were two to three times more likely to identify low rates of childbirth as a serious threat: 21% of those younger than 30, 26% of the 40-55 year-olds and 36% of the over 55 year-olds (average scores between 3.5 and 3.6).

There were, however, some differences in the participants' perceptions about the most serious threats to the future of Jewish life in their respective countries within the two regions. For example:

- Leaders and opinion formers in France and the Mediterranean countries worried less about the declining knowledge of Judaism and Jewish practices, but were more likely to identify antisemitism as a very serious threat (i.e. 21% in France and 16% in the Mediterranean countries vs. 4% in the other western European countries).
- While only one-tenth (11%) of respondents in the Baltic countries and Poland thought that the declining number of Jews was a very serious threat, a quarter of the respondents in Central-East Europe and the Balkans worried about such a decline. The average scores were, respectively, 3.0 and 3.5.

The results by denominational affiliation showed that Orthodox and Modern Orthodox Jews were the most concerned about the increasing rate of mixed marriages – six in 10 felt that this was a very serious threat (average score of 4.4). By comparison, only half as many of the respondents who identified themselves as Masorti or Conservative Jews, and non-affiliated Jews (i.e. those describing themselves as secular or "just Jewish") thought that mixed marriages were a very serious threat (32% and 30%, respectively). It was, however, those identifying themselves as Reform, Liberal and Progressive Jews who were the least likely to answer that this increasing rate was a threat to the future of Jewish life in their country (24% – average score 3.3).

The role of a progressive community in today's Judaism is essential to cope with intermarriage and conversions in the best and most rationale way.

Pierre-Antoine Ullmo, Reform community of Barcelona (ATID) - WUPJ Spain

The Orthodox and Modern Orthodox Jewish respondents were considerably less concerned about the lack of religious pluralism in the Jewish community: while only 9% of these respondents thought this was a very serious threat (average score of 2.4), approximately a quarter of the respondents with other denominational affiliations and non-affiliated respondents thought this was the case (e.g. 23% of the non-affiliated respondents – average score of 2.9).

The Reform, Liberal or Progressive Jewish leaders and opinion formers – together with the non-affiliated respondents – were less likely to think that the alienation of Jews from community life and the declining knowledge of Judaism and Jewish practices would be very serious threats to the future of Jewish life in their country. For example, just one in six (17%) of the above-mentioned respondents thought that the declining knowledge of Judaism and Jewish practices was a very serious threat, whereas over a third (36%) of those respondents who identified themselves as Masorti or Conservative Jews held that opinion.

The problem is the size of the membership. I don't see a solution due to assimilation and emigration. We will only be capable of keeping Jewish life in our community for another twenty years.

Dr. Pavol Sitar,
Jewish Community of Kosice (SK)

Q7. Which of the following are the most serious threats to the future of Jewish life in your country?					
		Orthodox/ Modern Orthodox	Masorti/Co nservative	Reform/ Liberal/ Progressive	Secular/ just Jewish
Increasing rate of mixed marriages	"Very serious threat"	61%	32%	24%	30%
	Average score	4.4	3.9	3.3	3.7
Alienation of Jews from the Jewish community life	"Very serious threat"	28%	32%	17%	20%
	Average score	3.6	3.6	3.3	3.3
Declining knowledge of Judaism and Jewish practise	"Very serious threat"	28%	36%	17%	17%
	Average score	3.5	3.7	3.5	3.1
Low rates of childbirth	"Very serious" threat	17%	9%	28%	17%
	Average score	3.5	3.0	3.1	3.4
Declining number of Jews	"Very serious threat"	16%	16%	10%	18%
	Average score	3.3	3.1	2.8	3.4
Lack of religious pluralism inside the Jewish community	"Very serious threat"	9%	23%	28%	23%
	Average score	2.4	2.1	3.3	2.9
Weakness of Jewish organisations	"Very serious threat"	10%	21%	7%	15%
	Average score	2.6	3.1	2.7	2.9
Lack of religious life	"Very serious threat"	16%	9%	7%	7%
	Average score	3.3	2.9	3.2	2.5
Antisemitism	"Very serious threat"	10%	7%	10%	8%
	Average score	2.6	2.6	2.6	2.5
Lack of effective assistance from Jewish organisations	"Very serious threat"	4%	7%	14%	6%
	Average score	2.2	2.4	2.6	2.4
Poverty in your community	"Very serious threat"	1%	2%	0%	6%
	Average score	2.0	2.0	1.6	2.4
Emigration	"Very serious threat"	0%	0%	3%	2%
	Average score	2.0	2.1	1.8	2.1

3. Demographic decline of the Jewish population

The overall Jewish population numbers in Europe are at a historic low⁷. The number of Jews in Europe has been steadily declining in the past decades owing to low birth rates, population ageing⁸ and emigration. However, the number of Jews in Europe is also declining due to intermarriage and/or assimilation because many children of “out-married couples” are raised outside of the Jewish faith.

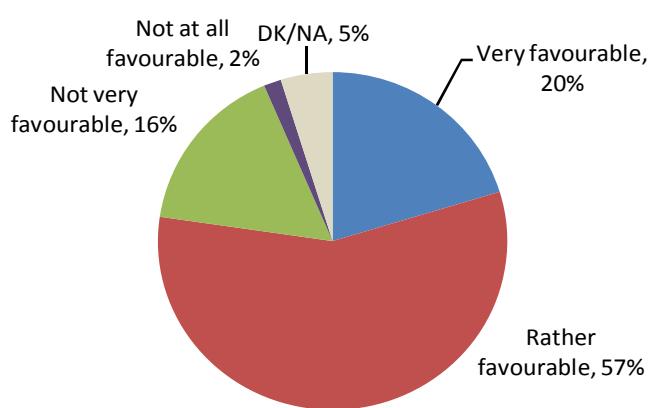
It was noted in the previous chapter that several of the participating European Jewish leaders and opinion formers were indeed worried about the demographic decline of the Jewish population in their country: four out of 10 respondents thought that the increasing rate of intermarriage was a “very serious threat” to the future of Jewish life and a quarter mentioned either low birth rates and/or the declining number of Jews as a very serious threat.

This chapter examines Jewish leaders’ and opinion formers’ perceptions about the demographic changes in the Jewish population in their country, the conditions for Jewish life in European countries and the possible increase of Jewish emigration and/or immigration.

Conditions of Jewish life

The conditions for Jewish life in European countries were considered to be favourable: 20% of the European Jewish leaders and opinion formers who completed the survey selected the “very favourable” response and 57% the “rather favourable” response. Only one-sixth of the participants thought that the conditions for Jewish life were unfavourable (16% “not very favourable” and 2% “not at all favourable”).

Q2. The conditions for Jewish life in your country are:



- Male respondents were more optimistic than their female counterparts about the conditions for Jewish life in their country: a quarter of the women described the living conditions as unfavourable compared to 15% of the men.

⁷ Reference: The Jewish People Policy Planning Institute (JPPI), 2007 Annual Assessment – Societal Aspects; section 6.

⁸ It should be noted that low birth rates and population ageing are common across Europe and should not be seen as a trend that is particular to European Jewry.

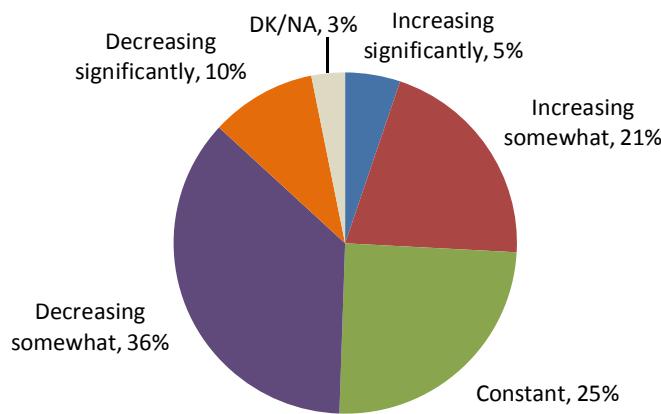
- The youngest respondents had a less optimistic view about the conditions for Jewish life in their country: while only 8% of the over 55 year-olds described the living conditions in their country as unfavourable, this proportion increased to 29% for those younger than 40 (25% for the 30-39 year-olds and 35% for those younger than 30).
- Professional and lay leaders were more optimistic about the conditions for Jewish life than the opinion formers; while a quarter of the latter thought the living conditions were unfavourable in their country only 17% and 15%, respectively, of the former said the same.
- Respondents in eastern Europe were more negative about the conditions for Jewish life in their countries – for example, more than a quarter (28%) of the respondents in Central-East Europe and the Balkans answered that the living conditions were unfavourable compared to virtually none of the respondents in the UK or France. However, not all respondents in western Europe were so positive about the conditions for Jewish life in their country; for example, 29% of the respondents in the Mediterranean region gave an “unfavourable” rating.

Population change over the next five to 10 years

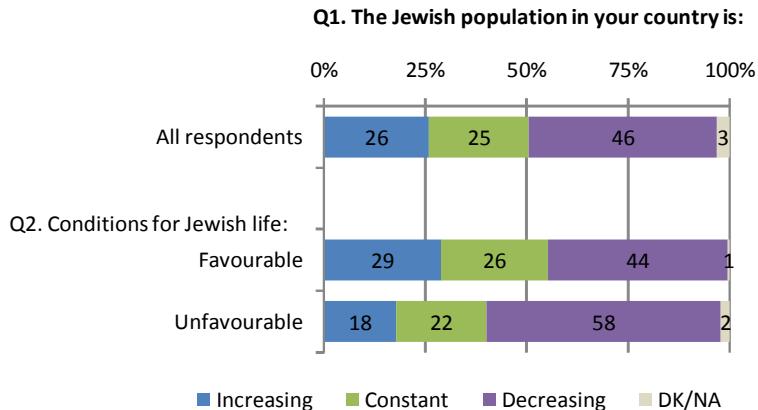
Although the conditions for Jewish life were considered to be favourable, almost half of the respondents answered that the Jewish population was decreasing in their countries: one-tenth thought that there was a significant decrease and over a third (36%) felt the population was somewhat decreasing.

A quarter of respondents reported that the Jewish population in their country was at a constant level and a similar number said the population was increasing (5% “significantly” and 21% “somewhat”).

Q1. The Jewish population in your country is:



Unsurprisingly, respondents who described the conditions for Jewish life in their country as unfavourable were more likely to answer that the Jewish population was decreasing (58% vs. 44% of the respondents who described living conditions as favourable).



The biggest challenge in the UK's Jewish Community is its decline in size brought on by a combination of an increase in the proportion of intermarriage, not enough conversions and later marriages leading to fewer children per family.

Stephen Moss, Chairman of the Movement for Reform Judaism

The Jewish population was particularly thought to be decreasing in the southern European and Nordic countries and the UK, in the opinion of the respondents based in those countries. Respondents in Germany were the least likely to answer that their Jewish population was decreasing⁹ – 78% of the German respondents reported a population increase.

Opinions about people flows: emigration and immigration

Although not many respondents thought that emigration was a serious threat to the future of Jewish life in their country (see Chapter 2), respondents were more likely to expect an increase in Jewish emigration from their country as opposed to Jewish immigration – this was especially the case in western Europe.

Slightly more than half (52%) of the respondents in western Europe thought that there would be an increase in Jewish emigration from their country and only one-fifth of them expected an increase in Jewish immigration to their country. The exception was Germany – a majority of the German Jewish leaders and opinion formers expected an increase in Jewish immigration to Germany.

⁹ "Germany was the only country whose Jewish community experienced massive growth during the 1990s due to large scale immigration from the former Soviet Union." Reference: JPPI Annual Assessment 2007: section 6.

Jewish immigration and emigration**Western Europe**

Q3./Q5. Do you expect...

an increase of Jewish immigration to your country?

an increase of Jewish emigration from your country?

**Eastern Europe**

Q3./Q5. Do you expect...

an increase of Jewish immigration to your country?

an increase of Jewish emigration from your country?



■ Yes, significant ■ Yes, limited ■ No ■ DK/NA

Respondents who expected an increase in Jewish immigration or, alternatively, Jewish emigration were also asked to specify the countries where they expected the largest influx of immigrants to come from or where they expected most emigrants to go to.

Equal numbers of respondents in western Europe thought that Jewish immigrants to their country would come from Russia and the former Soviet Union (47%), and from Israel (44%). Almost three out of 10 western European participants (27%) expected that Jewish immigrants would come from eastern Europe.

In eastern Europe, on the other hand, eight out of 10 (79%) respondents selected Israel and only a third (32%) opted for Russia and the former Soviet Union. One-sixth of the respondents in eastern Europe thought that the largest influx of immigrants would come from western or central Europe.

Q4. Where do you expect the largest influx of immigrants to come from? (% of participants who said there would be an increase of Jewish immigration)		
	Western Europe	Eastern Europe
Israel	44%	79%
Russia and the Former Soviet Union	47%	32%
Eastern Europe	27%	7%
Western/central Europe	12%	18%
US	6%	7%
Other countries	6%	11%
Don't know/No opinion/No answer	3%	0%

Jewish leaders and opinion formers in western and eastern Europe thought that most emigrants would leave for Israel (85% and 66%, respectively) and one-third answered that most emigrants would move to the US. A majority of the eastern European respondents (56%) expected emigration to other European countries – compared to only 20% of the western European participants.

Q6. Where do you expect most emigrants will go to? (% of participants who said there would be an increase of Jewish emigration)		
	Western Europe	Eastern Europe
Israel	85%	66%
US	35%	31%
Other European countries	20%	56%
Elsewhere	6%	3%
Don't know/No opinion/No answer	2%	0%

4. Security and antisemitism

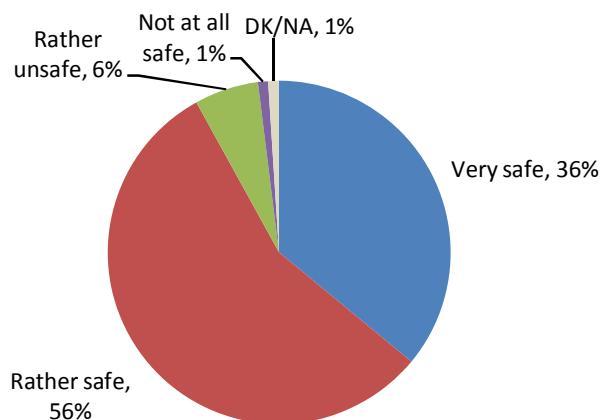
Although antisemitism was not seen as one of the most serious threats to the future of Jewish life, only a minority of Jewish leaders and opinion formers felt that it was no threat at all to their community (see Chapter 2).

In this chapter, we look at respondents' opinions about how safe it was to live and practise as a Jew in their country and how the problem of antisemitism might evolve in the future.

Feeling safe to practise as a Jew in European countries

Almost all participants answered that it was safe to live and practise as a Jew in their community: 36% felt it was very safe and 56% selected the "rather safe" response. Only 7% thought it was rather unsafe or not safe at all to live and practise as a Jew in their community.

Q38. To what extent do you feel it is safe to live and practise as a Jew in your community today?



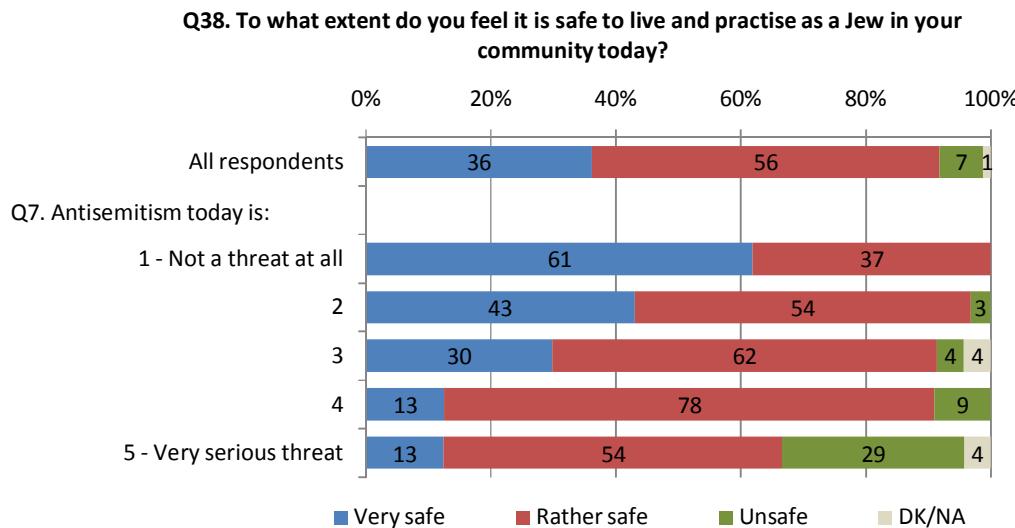
Respondents from eastern and western Europe did not differ much in terms of feeling unsafe; however, respondents from the former thought it was rather safe to live and practise as a Jew in their country (62% vs. 52% in western Europe), while the latter were more likely to answer that it was very safe (40% vs. 28% in eastern Europe).

Certain demographic groups of Jewish leaders and opinion formers were slightly more likely to answer that it was not safe to live and practise as a Jew in their country:

- While approximately one in 20 respondents aged over 40 in both eastern and western Europe thought it was unsafe to live and practise as a Jew in their country, this proportion was almost five times greater for those under 40 in western Europe (23%). The corresponding number in eastern Europe was 14%.
- Slightly more than one-tenth of the opinion formers selected the "rather unsafe" or "not at all safe" responses compared to only 6% of the elected or appointed lay leaders and community professionals.

The association between antisemitism and feeling safe to live as a Jew

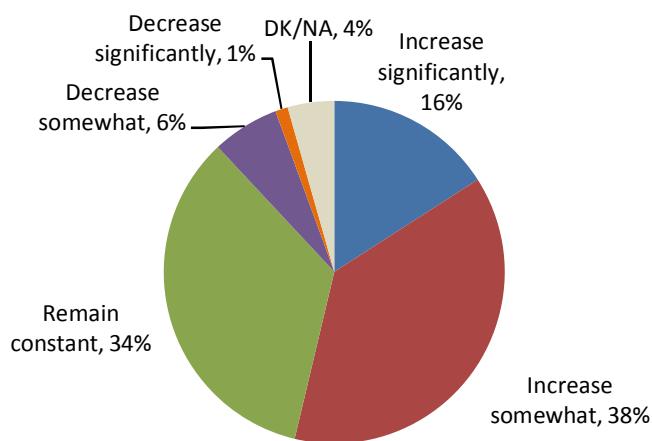
The following chart shows that six out of 10 (61%) of the participants who said that antisemitism was not a threat at all to the future of Jewish life, also reported that it was very safe to live and practise as a Jew in their country; for those who thought that antisemitism constituted a very serious threat, only 13% felt it was safe to live and practise as a Jew. Furthermore, 29% of the latter answered that it was not safe in their country for Jews to live and practise their faith. This group of Jewish leaders and opinion formers (who saw antisemitism as a very serious threat AND felt unsafe) represent only about 3% of all respondents.



The evolution of antisemitism over the next five to 10 years

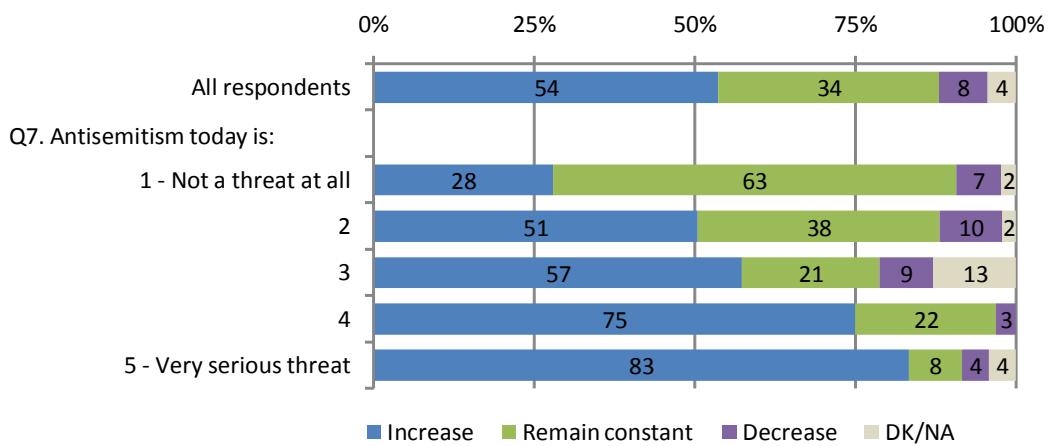
As was seen in Chapter 2, respondents were split in their opinions as to whether antisemitism was a serious threat or not. They were also divided as to whether problems with antisemitism would increase or not over the course of the next five to 10 years: 54% expected these problems to become more serious and 41% answered there would be no change or a decrease in antisemitism.

Q39. Over the course of the next five to 10 years, do you expect problems with antisemitism will:



Unsurprisingly, respondents who had described antisemitism as a serious threat to the future of Jewish life in their country were also the most likely to think that problems with antisemitism would increase over the next five to 10 years (83%). In comparison, only 28% of the respondents who did not think that antisemitism was a threat expected that it would become a more serious problem in the future and 62% of them thought that nothing would change.

Q39. Over the course of the next five to 10 years, do you expect problems with antisemitism will:



Certain demographic groups were again more likely to expect that problems with antisemitism would increase over the next five to 10 years, while others were more optimistic by expecting the problem to become less serious:

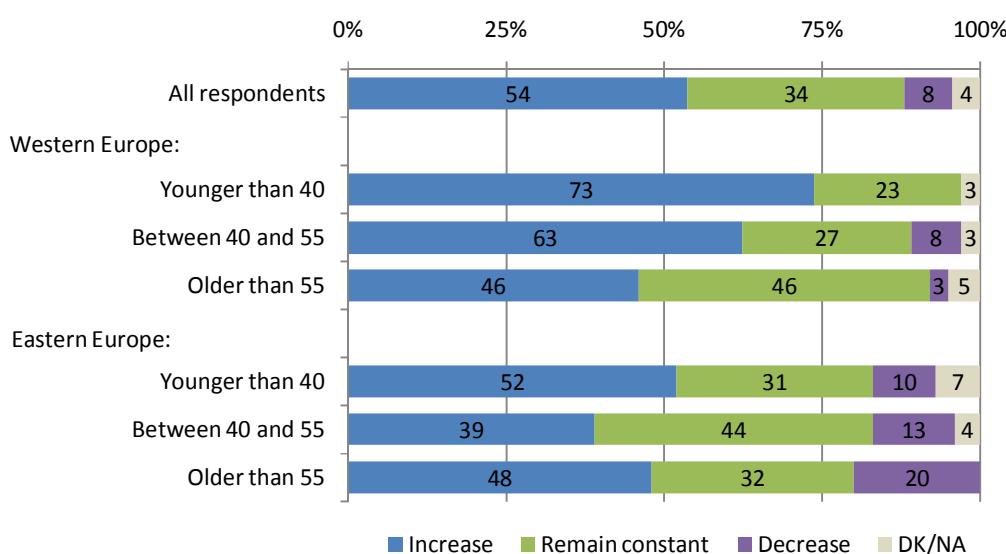
- Half of the community professionals and opinion formers expected an increase in antisemitism compared to six out of 10 elected or appointed lay leaders. However, while 10% of the community professionals expected a decrease in this problem, only 3% of the opinion formers shared this view.
- Respondents who identified themselves as Masorti or Conservative Jews were the most likely to expect that problems with antisemitism would increase over the next five to 10 years (75% vs. 54% average); those describing themselves as "just Jewish" or secular most frequently selected the "remain constant" response (42% vs. 34% average) and Reform/Liberal/Progressive Jewish respondents were the most likely to expect that the problems would become less important (17% vs. 7% average).
- Respondents from eastern Europe were less likely to think that the problems with antisemitism would increase over the next five to 10 years (46% vs. 58% in western Europe) and more likely to feel that such problems would decrease or disappear (14% vs. 4%).
- The difference between respondents in eastern and western Europe was especially noticeable among the youngest respondents: while half (52%) of those under 40 in eastern Europe thought that problems with antisemitism would increase in their country, this proportion increased to almost three-quarters (73%) for those in western Europe. Furthermore, virtually none of the latter thought that such problems would decrease or disappear, compared to 10% of the former.
- In both western and eastern Europe, older Jewish leaders and opinion formers were more optimistic than their younger counterparts about how the problem of antisemitism might evolve – the difference across age groups was, however, more pronounced in western Europe.

If antisemitism and its threatening danger are prevailing, all other topics become much less important.

Ruvin Ferber, University of Latvia

- While less than half (46%) of the over 55 year-olds in western Europe thought that problems with antisemitism would increase in their country, this proportion increased to almost three-quarters (73%) for those younger than 40.
- A similar proportion of the youngest and oldest respondents in eastern Europe thought problems with antisemitism would become more problematic over the next five to 10 years (52% and 48%, respectively). However, only one-tenth of those under 40 in eastern Europe thought that such problems would decrease or disappear, compared to 20% of the oldest participants.

Q39. Over the course of the next five to 10 years, do you expect problems with antisemitism will:



- Among the Jewish leaders and opinion formers in western Europe, the Germans and those in the Mediterranean region were the most pessimistic; e.g. three-quarters of the respondents in Germany expected that antisemitism would increase over the next five to 10 years.
- Although respondents from France were among the most likely to describe antisemitism as a serious threat to the future of Jewish life in their country, they were less likely than respondents in Germany and the Mediterranean region to think that problems with antisemitism would increase over the next five to 10 years (42% in France vs. 74% in Germany).

Allies and threats in the struggle against antisemitism

Supportive groups

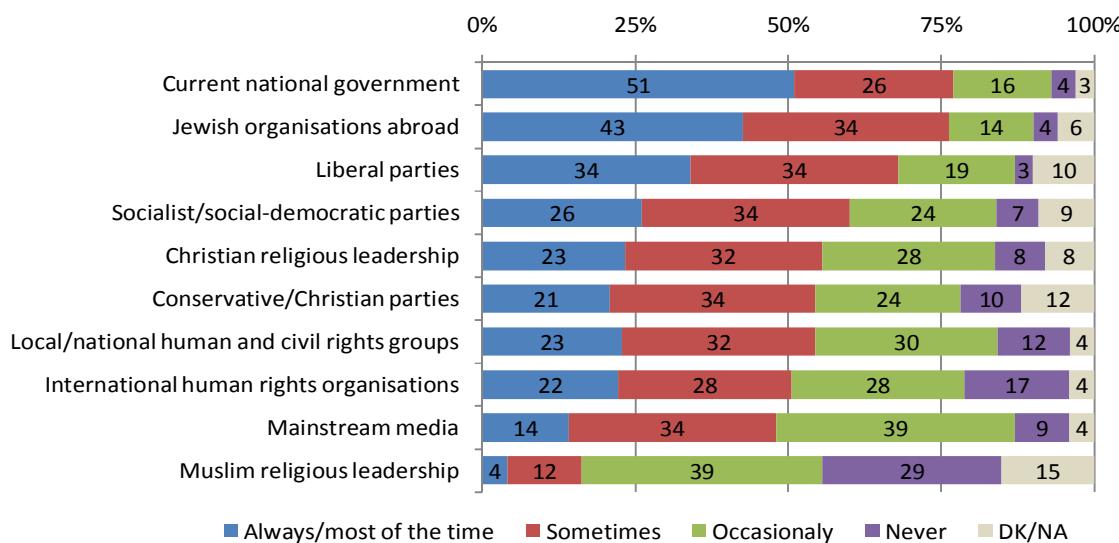
Half of the respondents answered that their current national government was always (or at least most of the time) an ally in the struggle against antisemitism. Jewish organisations abroad were also seen as being supportive with 43% of respondents holding this view. A fifth or less of participants thought that the government and Jewish organisations abroad never or hardly ever helped them in the fight against antisemitism.

Between one-fifth and one-third of Jewish leaders and opinion formers answered that the various political parties were always an ally in the struggle against antisemitism, and approximately one-third said they would help occasionally. Among the political parties, the liberals were considered to be the most supportive, while the conservative and Christian parties were ranked at the bottom.

Slightly more than one-fifth of participants thought that local or national human and civil rights groups and international human rights organisations would always help them in the fight against antisemitism. The proportions of respondents who thought that these organisations were never or only occasionally allies in the struggle against antisemitism were, however, almost twice as high: 42% for local organisations and 45% for international ones. Similarly, half of the Jewish leaders and opinion formers thought that the mainstream media were never, or only occasionally, an ally in the fight against antisemitism.

Finally, three out of 10 Jewish leaders and opinion formers who completed the survey answered that Muslim religious leaders never supported them in the fight against antisemitism and four out of 10 thought this only happened occasionally. Only one in six (16%) of the participants thought that Muslim religious leaders were always or sometimes allies in their fight; in comparison, 55% said the same about the Christian religious leadership. It should, however, also be noted that 15% of the respondents did not answer this question.

Q40. To what extent do you consider the following to be allies in the struggle against antisemitism?



Threats to the struggle against antisemitism

Respondents were also asked to identify threats in the struggle against antisemitism. Not surprisingly, the organisations and institutions that ranked highest for the previous question – e.g. the current national government and Christian religious leadership – ranked lowest in terms of being a threat in the struggle.

The right-wing nationalist parties were considered to be the most important threat in the struggle against antisemitism:

The main issue today is the rise of antisemitism, not as a resurgence of pre WWII right-wing antisemitism but rather as a by-product of mass immigration from deeply antisemitic and anti-Israeli third world countries and cultures (Arab countries, Black African Muslim countries, Turkey, the West Indies).

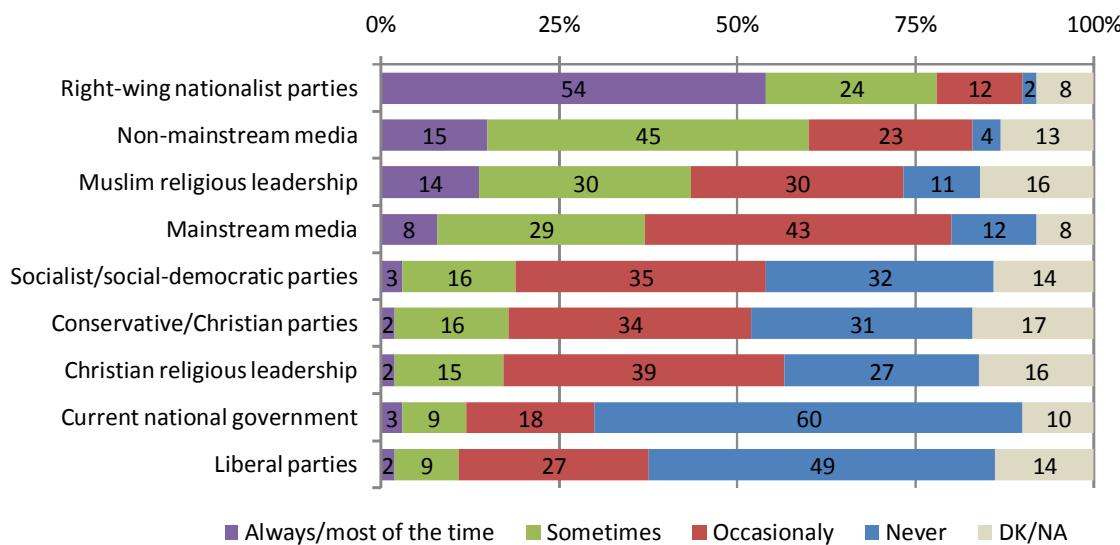
Michel Gurfinkel

just over half (54%) answered that these parties were always, or most of the time, a threat. By comparison, less than one in 20 respondents said that the socialist parties (3%), the Conservative/Christian parties (2%) or Liberal parties (2%) were always a threat.

As compared to mainstream media, non-mainstream media were more frequently considered as a threat in the struggle again antisemitism. One in seven (15%) participants thought that the latter were always a threat and 45% said they were sometimes a threat; the corresponding proportions for mainstream media were, respectively, 8% and 29%.

The previous chart shows that seven out of 10 respondents felt that Muslim religious leaders never or only occasionally supported them in the fight against antisemitism. The following chart shows that 44% thought that Muslim religious leaders were always, or at least sometimes, a threat in this fight. Almost one-sixth (16%) of the respondents did not answer this question.

Q41. To what extent do you consider the following to be threats in the struggle against antisemitism?



5. Status issues, intermarriage and non-Orthodox conversions

As noted earlier, the number of Jews in Europe has been steadily declining not only because of low birth rates and emigration, but also due to an increasing rate of mixed marriages. This chapter examines Jewish leaders' and opinion formers' ideas about:

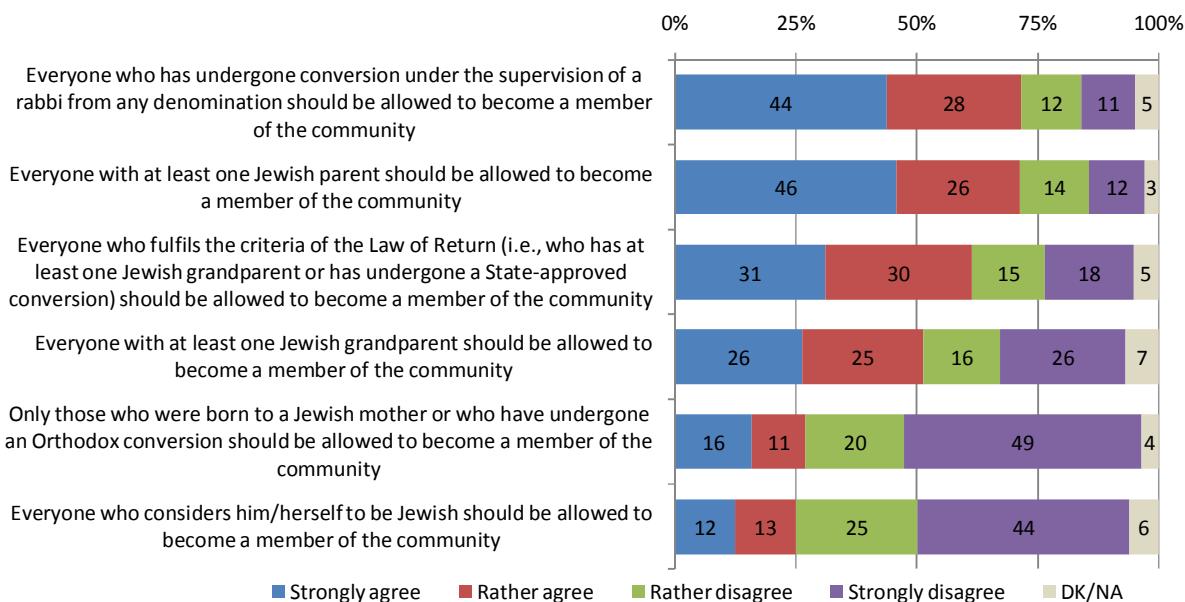
- criteria for membership of the Jewish community
- future expectations concerning issues about Jewish status in the community
- ultimate authority on issues of intermarriage and Jewish status
- ideal communal policy on intermarriage and non-Orthodox conversions.

Criteria for membership of Jewish communities

Less than three out of 10 (27%) Jewish leaders and opinion formers agreed that only those who were born to a Jewish mother or who had undergone an Orthodox conversion should be allowed to become a member of the community. Note: This is the strictest position concerning membership of the Jewish community and is held by the Chief Rabbinate across Europe. In contrast, half (49%) of the survey respondents *disagreed strongly* with such criteria for membership.

Although respondents were also very unlikely to agree that everyone who considered him/herself to be Jewish should be allowed to become a member of the community (25% agreed), a large majority did agree that everyone (a) who had undergone conversion under supervision of a rabbi from any denomination or (b) with at least one Jewish parent should be allowed to become a member of the community (for each statement, 72% agreed).

Q17. Please indicate to what extent you agree or disagree with the following statements about status issues:



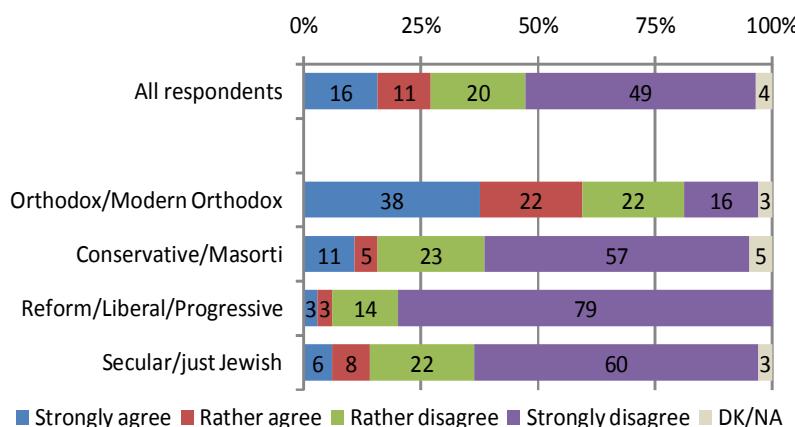
More than half of the respondents who identified themselves with Orthodoxy agreed that only those who were born to a Jewish mother or who had undergone an Orthodox conversion should be allowed to become a member of the community. A fifth of those respondents who identified themselves as Orthodox Jews and four out of 10 of the Modern Orthodox Jews, nevertheless, held a contrary view which deviated from the official policy of all Orthodox institutions across Europe – they thought that there should be less strict rules to define who could be a member of the community.

Orthodox and Modern Orthodox Jews were the least likely to agree that everyone (a) who had undergone conversion under the supervision of a rabbi from any denomination or (b) with at least one Jewish parent should be allowed to become a member of the community.

Although I believe that various groups, whether religious or cultural, and irrespective of denomination, should be free to determine their own rules regarding status, there are lines which, when crossed, mean we move from speaking of Jewish life to speaking of the remembrance of Jewish life.

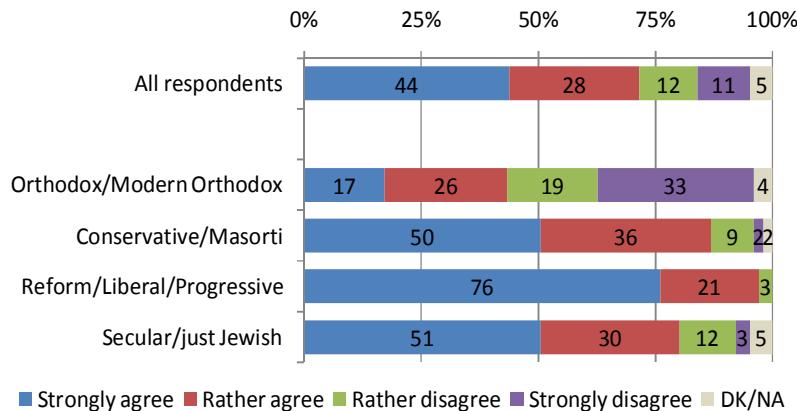
Josh Spinner, The Ronald S. Lauder Foundation

Q17. "Only those who were born to a Jewish mother or who have undergone an Orthodox conversion should be allowed to become a member of the community"



In sharp contrast, virtually none of the Reform, Liberal and Progressive Jews had any doubts whether someone who had undergone conversion under the supervision of a rabbi from any denomination should be allowed to become a member of the community; three-quarters of the respondents in this group *strongly* agreed that these Jews should be allowed membership.

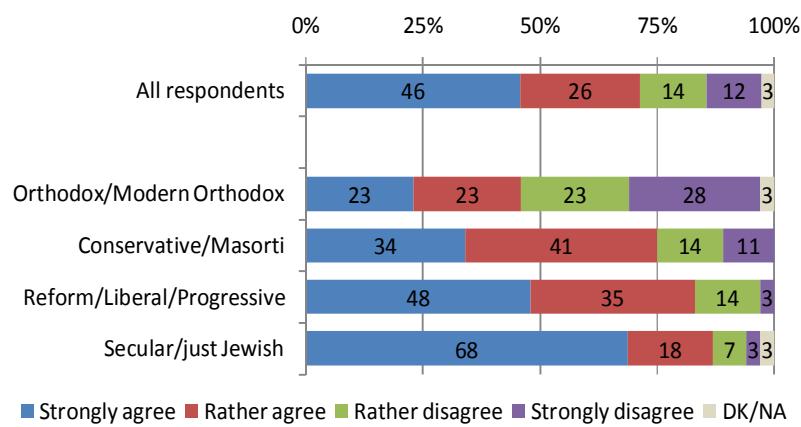
Q17. "Everyone who has undergone conversion under the supervision of a rabbi from any denomination should be allowed to become a member of the community"



Furthermore, at least three-quarters of those identifying themselves with the Masorti/Conservative movement, or with the Reform, Liberal and Progressive movements agreed that everyone who had at least one Jewish parent should be allowed to become a member of the community (75% and 83%, respectively). The latter were, however, again more likely to *strongly* agree with this proposition (48% vs. 34%).

It was, nevertheless, those describing themselves as secular or “just Jewish” who were the most likely to agree that everyone with at least one Jewish parent should be allowed to become a member of the community: 68% strongly agreed and 18% rather agreed.

Q17. "Everyone with at least one Jewish parent should be allowed to become a member of the community"



Ultimate authority on issues of intermarriage and Jewish status

Four out of 10 respondents answered that the ultimate authority on issues relating to intermarriage and Jewish status should be the different organisations and synagogues – they should be free to make their own policies. Three out of 10 respondents thought that the decision on these issues should rest with the community’s highest religious authority.

Q18. Who should have the ultimate authority on issues related to intermarriage and Jewish status?

Different organisations and synagogues should be free to make their own policies	41%
The decision should rest with the community's highest religious authority	31%
The decision should be taken by elected/appointed communal leadership	13%
The decision should rest with the State	1%
Other	6%
Don't know/No opinion/No answer	7%

- One in 20 respondents said that some other organisation or institution should have the ultimate authority on issues relating to intermarriage and Jewish status. Among these respondents, one-third said that the ultimate authority should be the people themselves, making their own decisions on membership of the community.
- Six out of 10 Orthodox and Modern Orthodox Jews answered that the ultimate authority on issues relating to intermarriages and Jewish status should be the community's highest religious authority (vs. 31% on average).
- Opinion formers had a higher preference for the communities' elected or appointed lay leadership as the ultimate authority in issues related to intermarriage and Jewish status (28% vs. 13% average).

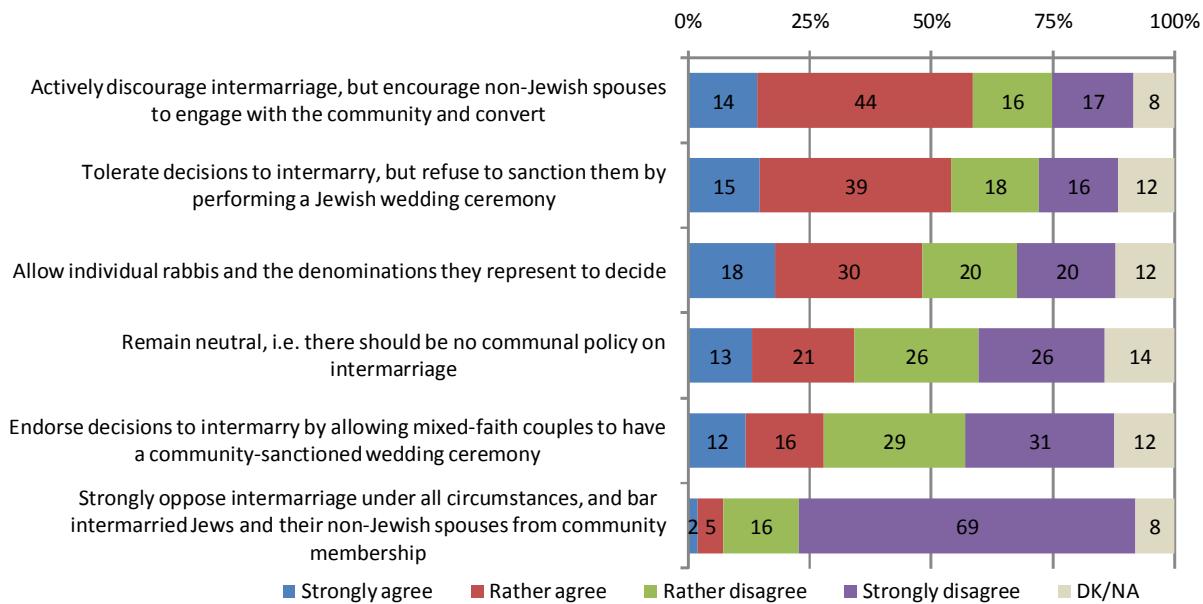
Ideal communal policy on intermarriage

A large majority (85%) of leaders and opinion formers surveyed felt that it was not a good idea to strongly oppose intermarriage and bar intermarried Jews and their non-Jewish spouses from community membership. However, only 28% agreed that decisions to intermarry should be endorsed by allowing mixed-faith couples to have a community-sanctioned wedding ceremony.

Furthermore, almost six out of 10 (58%) respondents agreed that a communal policy on intermarriage should actively discourage it, but encourage non-Jewish spouses to engage with the community and convert. A slim majority (54%) thought such a policy should tolerate intermarriage, but refuse to sanction it by allowing a Jewish wedding ceremony. Almost half (48%) of the respondents agreed that individual rabbis and the denominations they represent should be allowed to decide.

Only one-third of the Jewish leaders and opinion formers completing this survey thought that a communal policy on intermarriage was not required.

Q19. Communal policy on intermarriage should be to:



While only a quarter of those identifying themselves with the Orthodox movement(s) and one-third of those identifying themselves as Masorti or Conservative Jews thought that there was no need for a communal policy on intermarriage, approximately four out of 10 (38%) respondents identifying themselves with the Reform, Liberal or Progressive movements, or describing themselves as secular or "just Jewish", agreed with this statement.

Die Frage, wer Jude ist wird letztendlich über die Zukunft des europäischen Judentums entscheiden. Dabei ist es wichtig, einen gangbaren Weg zu finden, damit sich alle Juden in einer Gemeinde zu Hause fühlen, ohne das Judentum zu verwässern.

Marcel Yair Ebel, Gemeinderabbiner der Israelitischen Kultusgemeinde Zürich

Furthermore, virtually all Reform, Liberal and Progressive Jews disagreed that a communal policy on intermarriage should consist of strongly opposing intermarriage under all circumstances. Orthodox and Modern Orthodox Jews were the most likely to agree with this approach to intermarriage; however, even among this group, three-quarters (73%) shared the Liberal Jews' opinion that opposing intermarriage under all circumstances was not a good idea.

There was agreement amongst the Orthodox, Modern Orthodox and Masorti/Conservative Jews to actively discourage intermarriage, but encourage non-Jewish spouses to engage with the community and convert (71% and 75%, respectively, agreed). An equal number of Reform, Progressive and Liberal Jews agreed with the above-mentioned approach and with a policy that tolerates decisions to intermarry, but refuses to sanction them through a Jewish wedding ceremony (both 60% agreed).

Ideal communal policy on non-Orthodox conversions

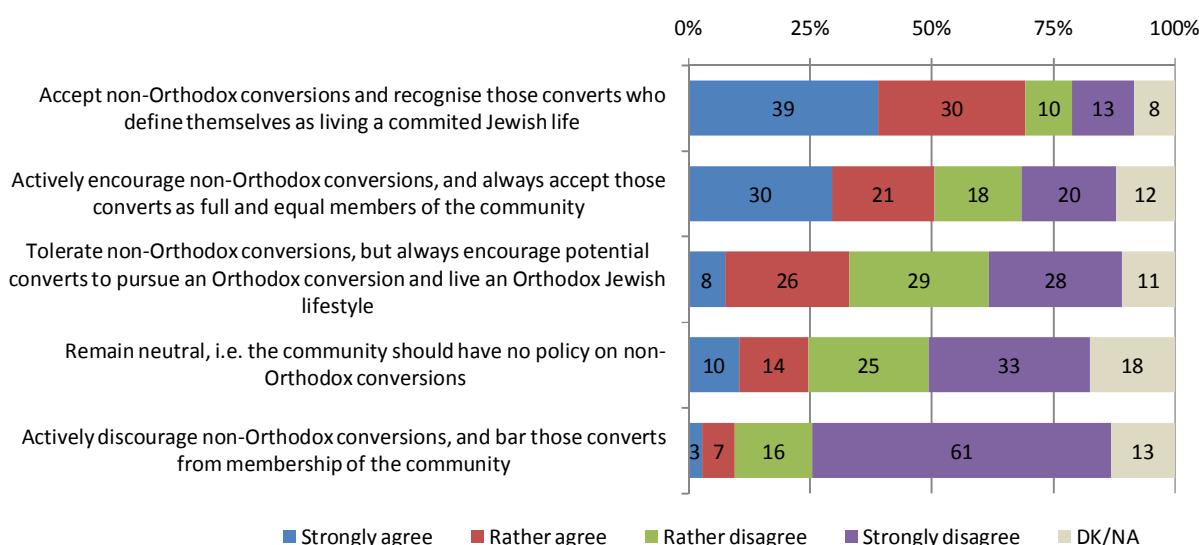
As with the results for a communal policy on intermarriage, only a quarter of the participants thought that there should not be a policy on non-Orthodox conversions. Slightly more than three-quarters (77%) of the respondents disagreed that a communal policy should mean that non-

Orthodox conversions were to be actively discouraged and that those converts were to be barred from membership of the community.

By far the largest group of respondents (69%) agreed that non-Orthodox conversions should be accepted and converts who defined themselves as living a committed Jewish life should be recognised. Half of the respondents took an even more liberal view, i.e. non-Orthodox conversions should be actively encouraged and converts should always be accepted as full and equal members of the community. Finally, one-third of the respondents preferred a more restrictive approach, i.e. to tolerate non-Orthodox conversions, but always to encourage potential converts to pursue an Orthodox conversion and live an Orthodox Jewish lifestyle.

It should, however, be noted that – similar to the previous question – a number of respondents preferred not to answer this question, did not have an opinion on the topic or did not know how to answer this question.

Q20. Communal policy on non-Orthodox conversions should be to:



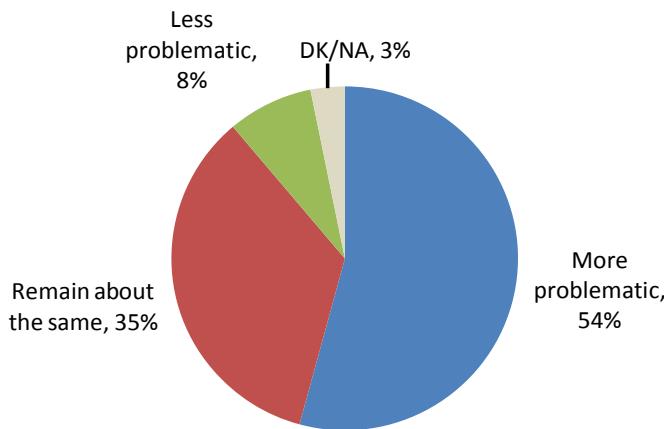
Across all denominational streams, a quarter of respondents (24%) thought that there should not be a communal policy on non-Orthodox conversions. Furthermore, among all denominational streams – except for the Orthodox and Modern Orthodox Jews – at least eight out of 10 participants disagreed that a communal policy should mean that non-Orthodox conversions were to be actively discouraged and that those converts were to be barred from membership of the community. Among the Orthodox and Modern Orthodox Jews, however, 28% agreed that barring non-Orthodox converts from membership of the community was a good approach for a communal policy.

More than eight out of 10 respondents who identified themselves as Masorti or Conservative Jews and those describing themselves as secular or “just Jewish” agreed that non-Orthodox conversions should be accepted and that converts who defined themselves as living a committed Jewish life should be recognised (84% and 82%, respectively, compared to only 39% of the Orthodox and non-Orthodox Jews). A similar number of Reform, Progressive and Liberal Jews agreed with the above-mentioned approach and with a policy that actively encourages non-Orthodox conversions and always accepts converts as full and equal members of the community (82% and 86%, respectively).

The future evolution of Jewish status issues

Opinions were divided as to whether issues concerning Jewish status in the community would become more problematic or not over the course of the next five to 10 years: 54% expected these issues to become more problematic and 43% answered that everything would remain the same or that these issues would become less problematic (35% and 8%, respectively).

Q21. Over the course of the next five to 10 years, do you expect issues concerning Jewish status in your community to become:



Men, younger respondents, Orthodox, Modern Orthodox and Masorti or Conservative Jews, opinion formers and respondents in western Europe were more likely to answer that they expected issues concerning Jewish status in their community to become more problematic. For example:

- Almost six out of 10 (57%) men participating in the survey thought issues concerning Jewish status would become more problematic over the next five to 10 years compared to 49% of women.
- Two-thirds of the youngest respondents (aged below 40) thought issues concerning Jewish status would become more problematic over the next five to 10 years compared to 54% of the 40-55 year-olds and 46% of the over 55 year-olds.
- In the youngest age group (aged below 40), respondents younger than 30 were the most pessimistic: seven out of 10 expected Jewish status issues to become more problematic over the next five to 10 years (compared to 64% of the 30-39 year-olds).
- Six out of 10 Orthodox, Modern Orthodox and those identifying themselves as Masorti or Conservative Jews expected an intensification of Jewish status issues in their community compared to 48% of the Reform, Liberal and Progressive Jews.
- Two-thirds of the opinion formers said that issues concerning Jewish status would increase compared to half of the elected or appointed lay leaders and community professionals over 45

Certains milieux consistoriaux et orthodoxes sont de plus en plus fermés aux différentes sensibilités qui forment cette communauté, que ce soit dans le rejet des juifs qui ne sont pas nés d'une mère juive que dans celui des courants plus modernes ou ouverts. Notre communauté est occupée à se replier sur elle-même et je trouve cela dangereux.

Michèle Szwarcburt,
President of the Centre
Communautaire Laïc Juif de
Belgique.

years of age. Younger community professionals shared the opinion formers' expectations that these issues would become more important in the future (68%).

- Only half (48%) of the respondents in eastern Europe predicted that Jewish status issues would become more problematic over the next five to 10 years compared to 57% of the participants in western Europe.

6. Denominational tensions

The previous chapter showed that lay or professional leaders and opinion formers who identified themselves with different movements in Judaism, differed in their opinions about several topics: status issues, the ultimate authority to make decisions about those issues and ideal communal policy in such matters. For example, Reform, Liberal and Progressive Jews disagreed with a communal policy that strongly opposes intermarriage, while Orthodox and Modern Orthodox Jews were more likely to agree with this approach to mixed marriages. Such differences in opinions can cause tensions between denominational streams within a community.

Denominational tensions relate to essential questions regarding "who is a Jew", how to treat intermarried couples, how to view female religious leaders (rabbis, cantors). But deal with them we must, if (say, as in Germany) we want to maintain the "Einheitsgemeinde" – the united umbrella under which we all sit.

Toby Axelrod, Journalist

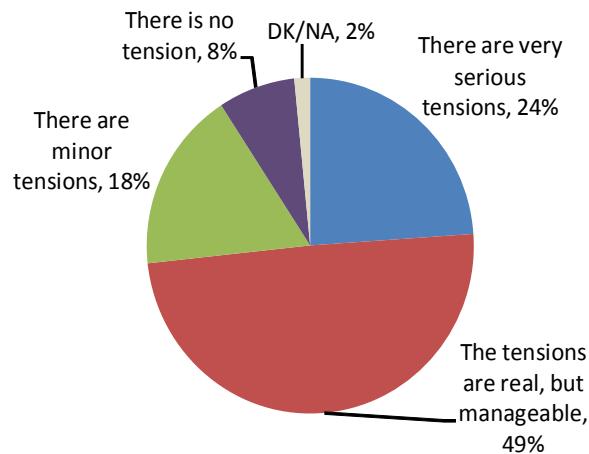
This chapter examines respondents' answers to questions about the extent of tensions between denominational streams in their community, whether they expected such tensions to decrease or increase and over which issues such tensions had arisen.

The extent of tensions between denominational streams

Less than one in 10 of the participating European Jewish leaders and opinion formers felt there were no tensions between the different denominational streams in their community and just under one in five (18%) described the tensions as minor.

Half of the respondents described the denominational tensions in their community as real but manageable; a quarter said there were very serious tensions between the different denominational streams.

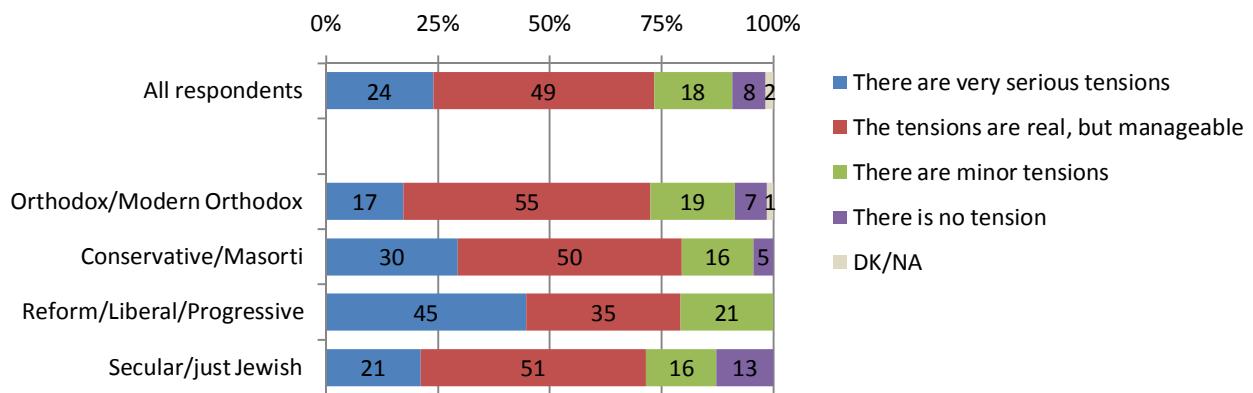
Q34. To what extent do you feel there are tensions between different denominational streams within your community?



The relative majority of respondents who identified themselves with the Reform, Liberal and Progressive movements answered that there were very serious tensions between the different denominational streams within their community (45% vs. 24% average). The respondents in the other groups were more likely to describe the tensions as "real, but manageable".

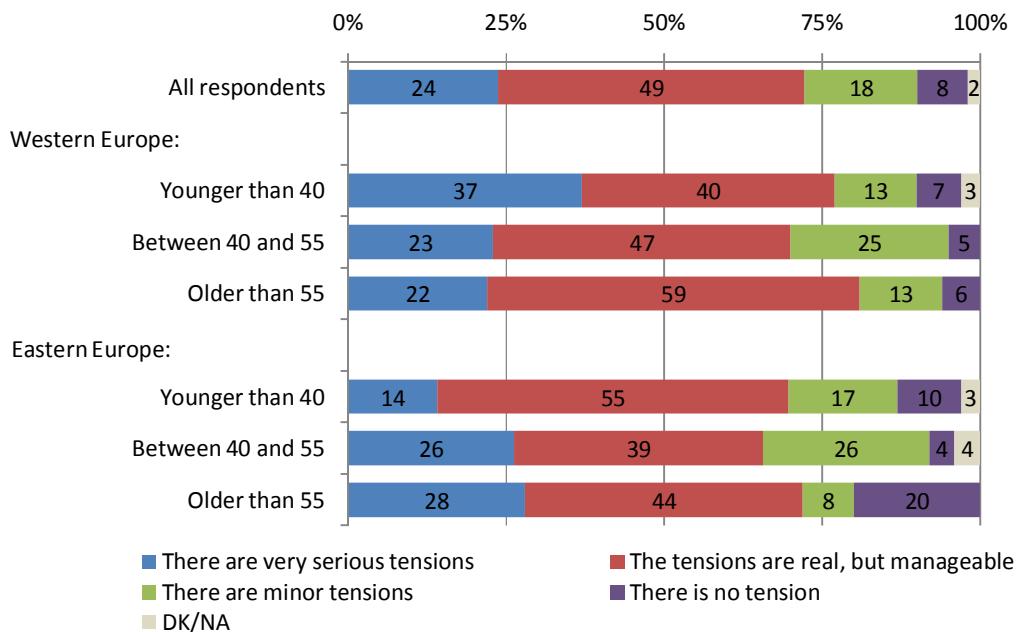
Orthodox and Modern Orthodox Jews – together with the non-affiliated respondents – were the least likely to answer that there were very serious tensions (17% and 21%, respectively).

Q34. To what extent do you feel there are tensions between different denominational streams within your community?



- Respondents younger than 40 years-of-age in western Europe most frequently answered that there were very serious tensions between the different denominational streams in their community, while their counterparts in eastern Europe were the least likely to say so (37% vs. 14%).
- On the other hand, Jewish leaders and opinion formers aged over 40 in western and eastern Europe, did not differ much in their opinions about the extent of the tensions between denominational streams in their community: between 22% and 28% said that there were very serious tensions.
- Between 19% and 30% of respondents across all age groups and regions answered that there were no tensions, or only minor tensions. The youngest (aged below 40) and oldest (aged over 55) western European respondents were the least apt to describe the tensions as minor or non-existent (20% and 19%, respectively).

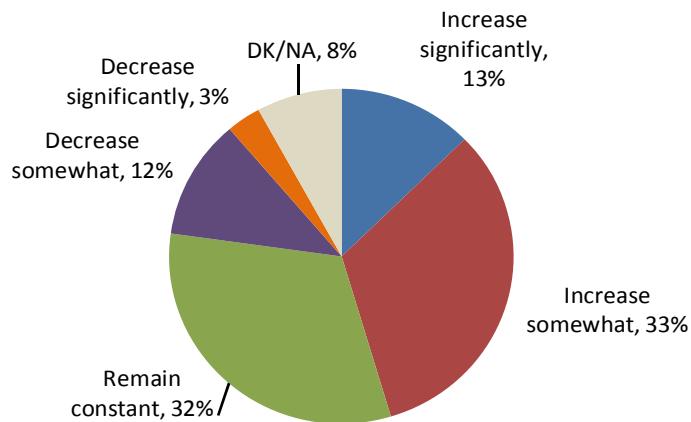
Q34. To what extent do you feel there are tensions between different denominational streams within your community?



The evolution of denominational tensions

Participants were again split in their opinions as to whether the tensions between the different denominational streams within their community would increase or not over the next five to 10 years: slightly less than half of the respondents expected these tensions to increase (13% "significantly" and 33% "somewhat"), while the other half answered that nothing would change (32%) or that the tensions would decrease (3% "significantly" and 12% "somewhat").

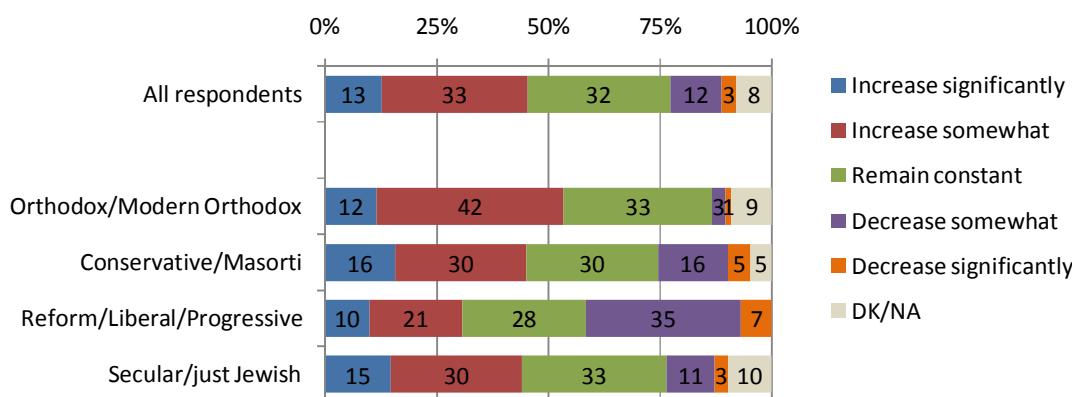
Q36. Over the course of the next five to 10 years, do you expect that tensions between different denominational streams within your community will:



Although the Reform, Liberal and Progressive Jews were the most prone to answer that there were very serious tensions between the different denominational streams within their community, they were the least likely to expect that these tensions would intensify over the next five to 10 years (31%) – four out of 10 respondents in this group even expected that the tensions would decrease (42% vs. 15% average).

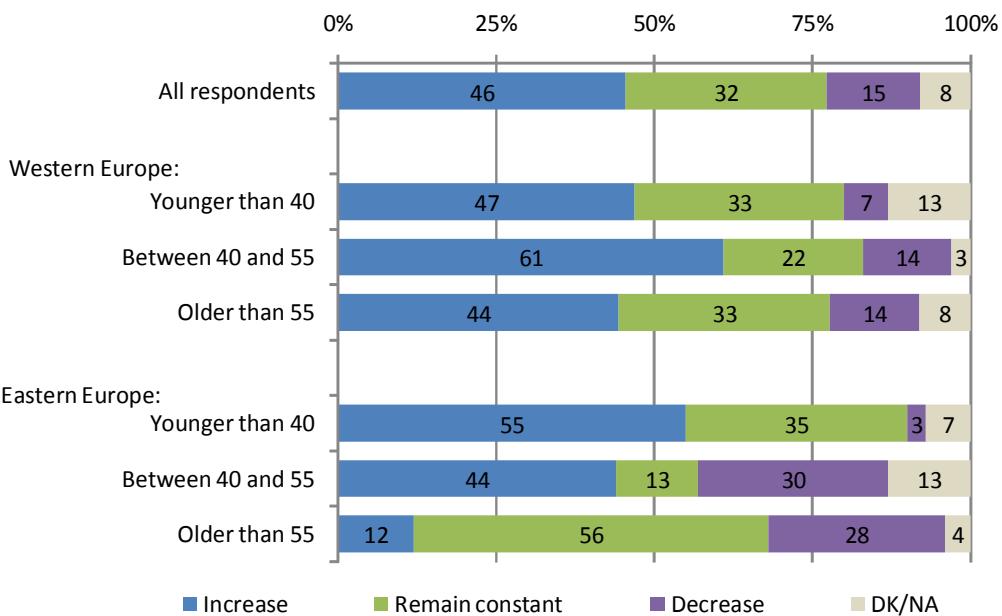
Orthodox and Modern Orthodox Jews, on the other hand, were the ones most frequently expecting denominational tensions in their community to increase over the next five to 10 years (54%). Almost none of the respondents in this group expected such tensions to decrease (4%).

Q36. Over the course of the next five to 10 years, do you expect that tensions between different denominational streams within your community will:



- Female respondents were more likely than male respondents to describe the denominational tensions in their community as very serious (32% vs. 21%). However, it was the male respondents who were more likely to expect that these tensions would intensify in the future (50% vs. 36%).
- Opinion formers were twice as likely as lay and professional leaders to describe the denominational tensions in their community as very serious (42% vs. 21%); they were also more likely to expect that these tensions would intensify (58% vs. 44% of lay and professional leaders).
- Although older respondents, in western and eastern Europe, did not differ much in their opinions about the extent of denominational tensions in their community, their expectations for the future evolution of such tensions differed. The over 40 year-olds in western Europe were more prone to expect that tensions would intensify over the next five to 10 years (61% of the 40-55 year-olds and 44% of the over 55s) and less frequently answered that the tensions would decrease (14% for both groups). In comparison, three out of 10 respondents aged over 40 in eastern Europe thought that the tensions would decrease (30% and 28%, respectively).
- Among the younger respondents (aged below 40), approximately half thought that the denominational tensions in their community would intensify over the next five to 10 years (47% in western Europe and 55% in eastern Europe) – less than one-tenth of the youngest respondents expected that the tensions would decrease (7% and 3%, respectively).

Q36. Over the course of the next five to 10 years, do you expect that tensions between different denominational streams within your community will:



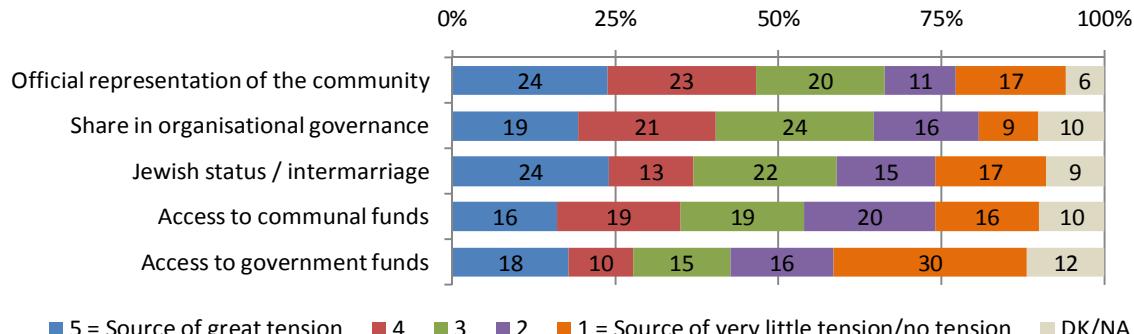
Sources of tensions between denominational streams in Jewish communities

The official representation of the community and the various denominations' share in organisational governance were considered to be more important as sources of denominational tensions in the respondents' communities than the access to communal and government funds. For example, almost half (47%) of the respondents identified the official representation of the community as a source of great tension between denominational streams (scores 4 or 5) compared to only 28% who identified access to government funds in that way.

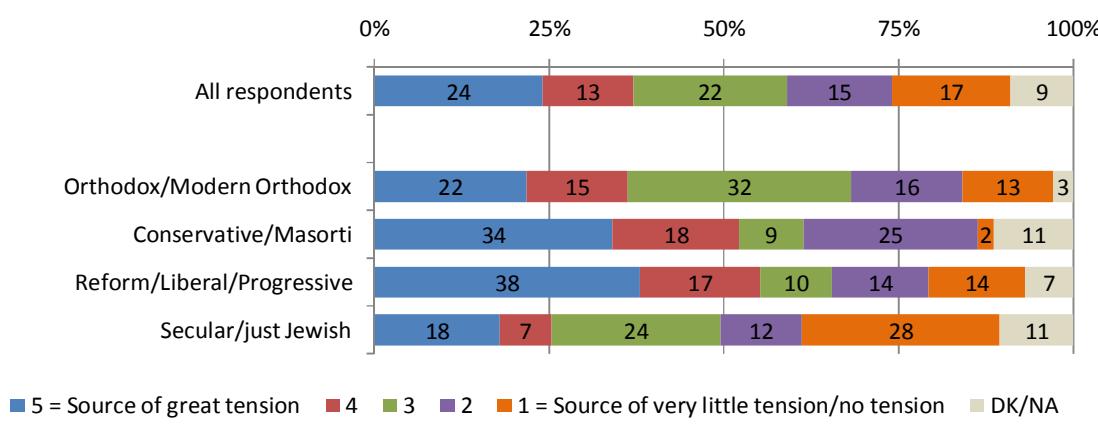
The issue of Jewish status and intermarriage was also seen as a cause of tensions between the denominational streams in the respondents' communities: 37% of the respondents answered that the issue was a source of great tension (scores 4 or 5) and only one-sixth (17%) thought that only minor, or no, tensions had arisen over the issue of Jewish status and intermarriage.

There has to be an end to denominational tensions. The most dividing factor is denomination. Chabad is a BIG PROBLEM in Europe today.

Lena Posner-Korosi, President of the Stockholm Jewish Community

Q35. Over what issue(s) have tensions between denominational streams arisen?

More than half of the Reform, Liberal and Progressive Jews (55%) and those identifying themselves as Masorti or Conservative Jews (52%) answered that the issue of Jewish status and intermarriage was an important source of tension (scores 4 or 5) between the denominational streams in their community compared to only 37% of the Orthodox and Modern Orthodox Jews. However, respondents who regarded themselves as “just Jewish” or secular were the least likely to see the issue as a source of tension – 28% answered that only minor or no tensions had arisen over the issue of Jewish status and intermarriage.

Q35. Over what issue(s) have tensions arisen?**Jewish status/interramrriage**

7. Financial situation and funding of Jewish communities

In the previous chapter, we saw that access to communal and government funds could be a source of tension in a community – one-sixth of the Jewish leaders and opinion formers who completed the survey answered that access to such funds had caused tensions between the denominational streams in their own community.

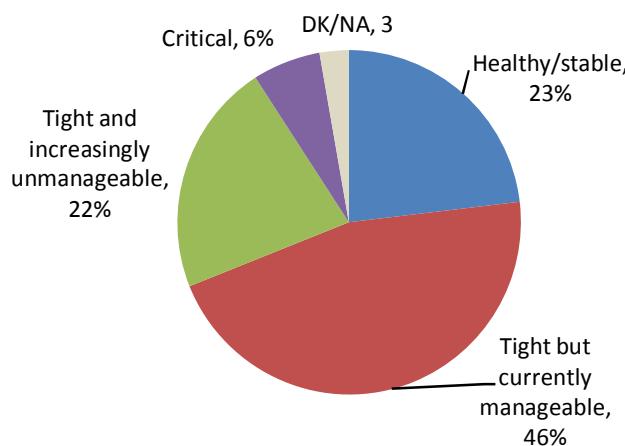
In this chapter, we look in more detail at Jewish leaders' and opinion formers' views about their community's current and future financial situation, and the status regarding charitable donations in their community.

Overall financial situation of Jewish communities

Almost a quarter of the European Jewish leaders and opinion formers participating in this survey (23%) characterised their community's current financial situation as stable and healthy.

The largest number of respondents (46%), however, answered that their community's financial situation was tight but currently manageable, and 22% said the situation was tight and increasingly unmanageable. A minority (6%) described their community's financial situation as critical.

Q28. How would you characterise your community's overall financial situation at present?



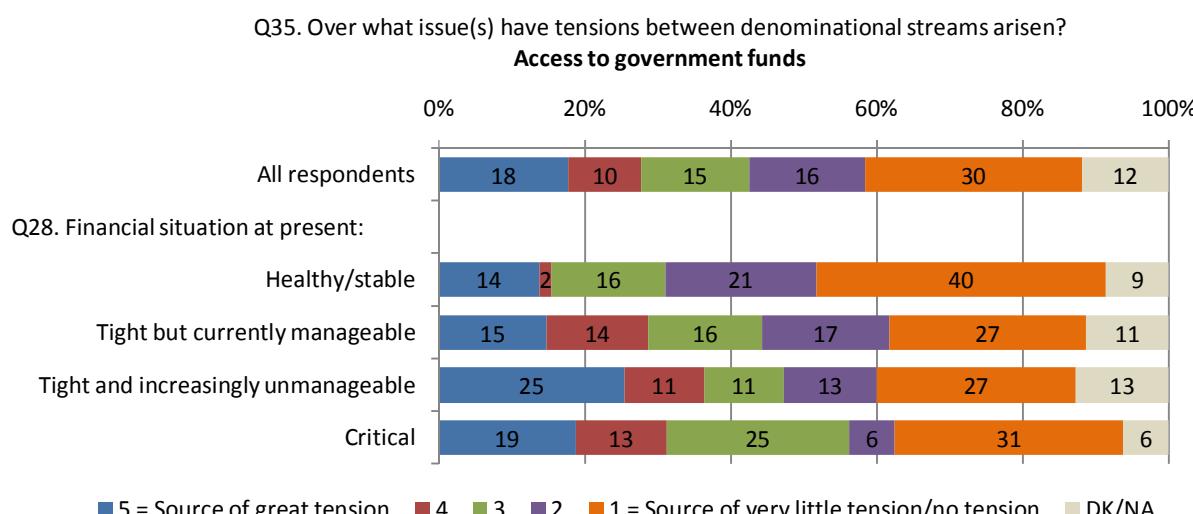
- Men were slightly more optimistic in their description of their community's financial situation. A quarter answered that the situation was healthy and stable and an additional 48% described the situation as tight but nevertheless manageable. In comparison, the corresponding proportions for women were, respectively, 22% and 42%. Furthermore, 11% of women described their community's financial situation as critical compared to only 5% of men.
- Older respondents more frequently described their community's financial situation as tight but currently manageable (50% of the over 55s vs. 39% of those under 40), while younger respondents more often answered that things were tight and, in addition, increasingly unmanageable (30% of those younger than 30 and 25% of the 30-39 year-olds vs. 19% of the over 55s).

- Similarly, Jewish leaders and opinion formers in western Europe more frequently described their community's financial situation as tight and increasingly unmanageable (26% vs. 14% in eastern Europe), while respondents from eastern European countries were slightly more likely to answer that the situation was difficult but nevertheless manageable (48% vs. 45% in western Europe).
- A majority of the Reform, Liberal or Progressive Jews (59%), and of the respondents who answered they were secular or "just Jewish" (53%), characterised their community's financial situation as tight but manageable. Those identifying themselves with the Masorti/Conservative movement, on the other hand, were slightly more likely to describe it as healthy and stable (34% vs. 23% average).
- Elected or appointed lay leaders were more optimistic than the community professionals in their description of the community's financial situation. A quarter of the lay leaders answered that their community's financial situation was healthy and stable and an additional 50% described the situation as tight but nevertheless manageable. In comparison, the corresponding proportions for community professionals were, respectively, 18% and 45%. Furthermore, among the professional leaders, the youngest ones (aged below 45) were the least optimistic – a relative majority answered that their community's financial situation was tight and increasingly unmanageable.

The link between a healthy financial situation and tensions over communal funds

The following chart shows that Jewish leaders and opinion formers who described their community's financial situation as critical, or as tight and increasingly unmanageable, were more likely to say that access to government funds had been a source of tension in their community.

For example, a quarter of the respondents who said that their community's financial situation was tight and increasingly unmanageable also reported that access to government funds had been a source of great tension in their community compared to just one in seven (14%) of the participants who answered that their community's current financial situation was stable and healthy.



Jewish communities' financial situation over the next five to 10 years

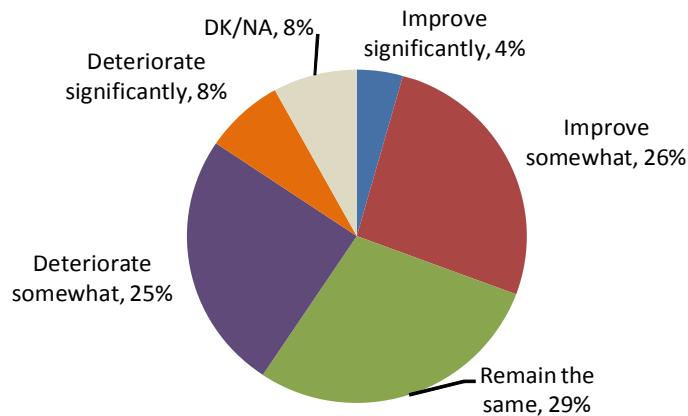
Three out of 10 respondents expected that their community's financial situation would improve (4% "significantly" and 26% "somewhat") over the next five to 10 years.

However, an equally large number of respondents thought that things would get worse: a quarter of them expected that their community's financial situation would deteriorate somewhat and one in 12 (8%) thought there would be a significant deterioration. Finally, three out of 10 participants (29%) expected that the financial situation would remain the same.

Funding the needs of the Jewish community in Turkey will become more difficult. Priority should be to ensure future funding needs by instigating change to increase ownership of, and participation in, the community.

Metin Bonfil

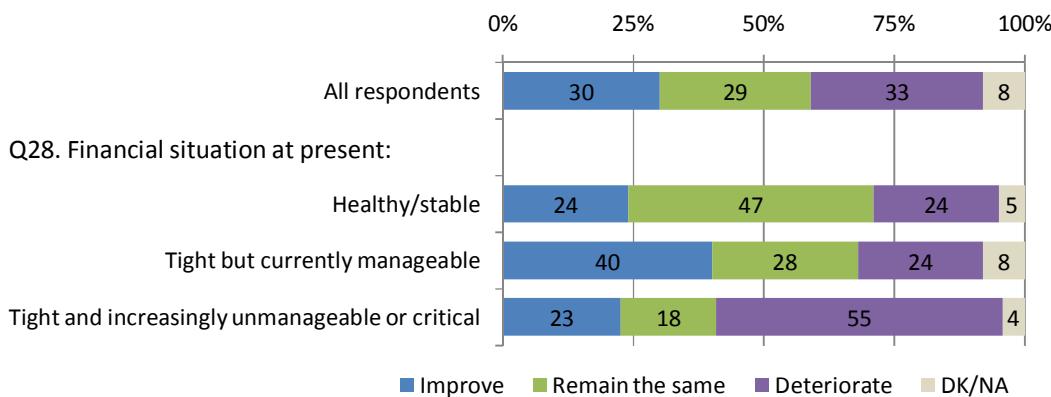
Q29. Over the course of the next five to 10 years, do you expect that your community's general financial situation will:



Combining the answers about the current financial situation and how finances might change over the next five to 10 years shows that:

- Respondents who described their community's financial situation as stable and healthy were most likely to expect that this would remain so over the course of the next five to 10 years (47% vs. 29% average).
- Jewish leaders and opinion formers who described the financial situation of their community as tight but currently manageable were the most likely to expect a financial improvement in the coming years (40% vs. 30% average).
- Finally – and not unexpectedly – respondents from communities in a tight and increasingly unmanageable financial situation or in a critical situation were the most likely to expect that the situation would become even worse in the coming years (55% vs. 33% average).

Q29. Over the course of the next five to 10 years, do you expect that your community's general financial situation will :



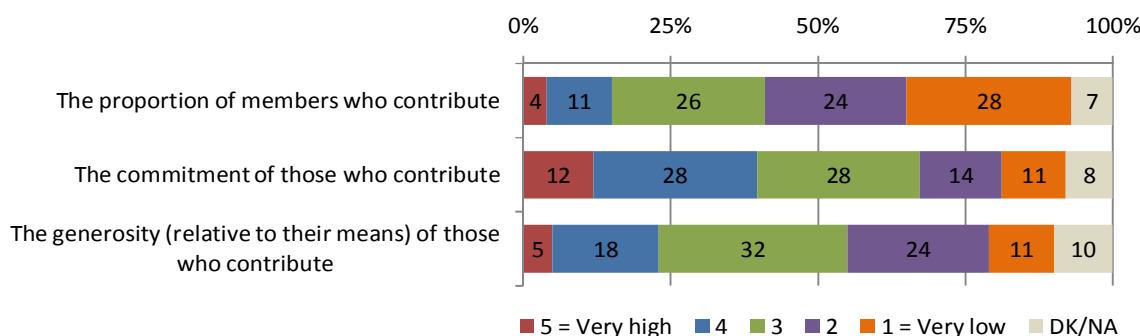
Respondents aged over 55, those from eastern Europe, the Reform, Liberal or Progressive Jews, those describing themselves as secular or “just Jewish” and the appointed or elected lay leaders were not only the most optimistic about their communities’ financial situation, they were also the most likely to expect that their communities’ financial situation would improve over the course of the next five to 10 years. For example:

- While 35% of the over 55s thought that their communities’ financial situation would improve, only three out of 10 of the youngest respondents shared this opinion (35% of those younger than 30 and 25% of the 30-39 year-olds).
- Similarly, leaders and opinion formers in eastern Europe were more than twice as likely as respondents in western Europe to expect that there would be a financial improvement for their community in the coming five to 10 years (51% vs. 21%).

Charitable donations in Jewish communities

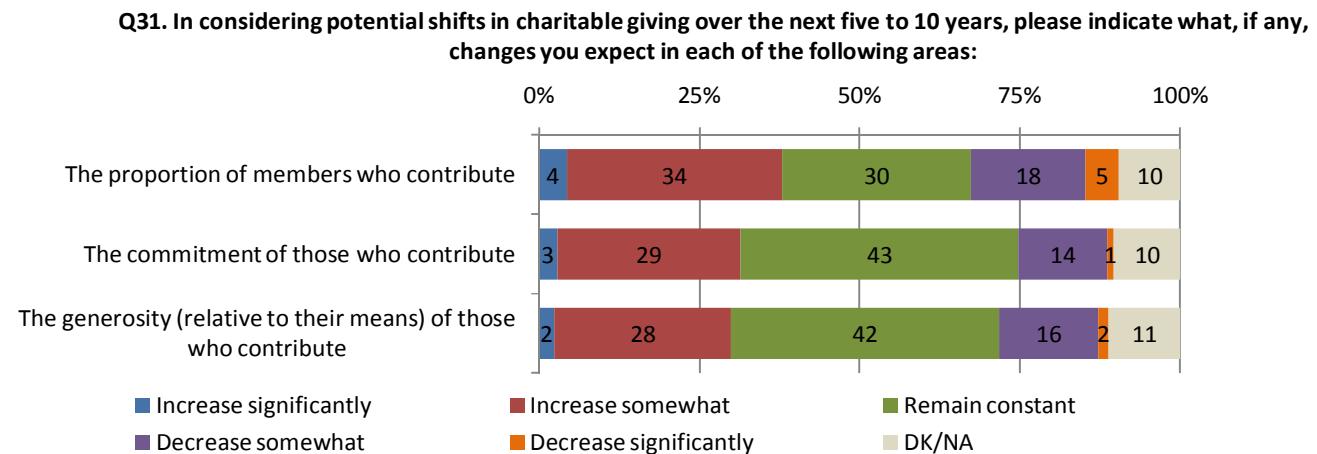
When asked about the patterns of charitable giving in their community, only one in seven participants were satisfied with the proportion of members who contributed (scores 4 or 5 – 15%). A higher proportion of respondents, nevertheless, answered that the commitment or generosity – relative to their means – of those who did contribute was high (scores 4 or 5 – 40% and 22%, respectively).

Q30. Please describe patterns of charitable giving in your community, in the following areas:



Furthermore, almost four out of 10 (38%) of the participants thought that the proportion of members who donated to charity would increase over the next five to 10 years. Three out of 10 participants said that this proportion would remain stable, while just under a quarter (23%) expected a decrease in charitable giving.

Approximately three out of 10 respondents expected that the commitment of charitable donors would increase or that their generosity would increase. For both aspects of charitable giving, slightly more than 40% thought there would be no change and approximately 15% expected to see a decrease over the next five to 10 years.



8. European Jewish communities and Israel

This chapter focuses on Israel, in terms of respondents' assessments of the strength of their community's relationship with Israel, e.g. in terms of family ties, cultural activities and educational programmes. It also looks at how this relationship might change in the future and at respondents' perceptions about the links between Israel, media coverage and antisemitism.

Finally, it examines respondents' personal ideas and attitudes towards the State of Israel, Israel's political situation and the importance of Israel to Jewish life in Europe.

The strength of Jewish communities' relationship with Israel

Jewish leaders and opinion formers were asked to assess the current strength of their community's relationship with Israel in terms of six aspects: family ties, youth travel programmes, cultural events, educational programmes, organising public/political support and fundraising.

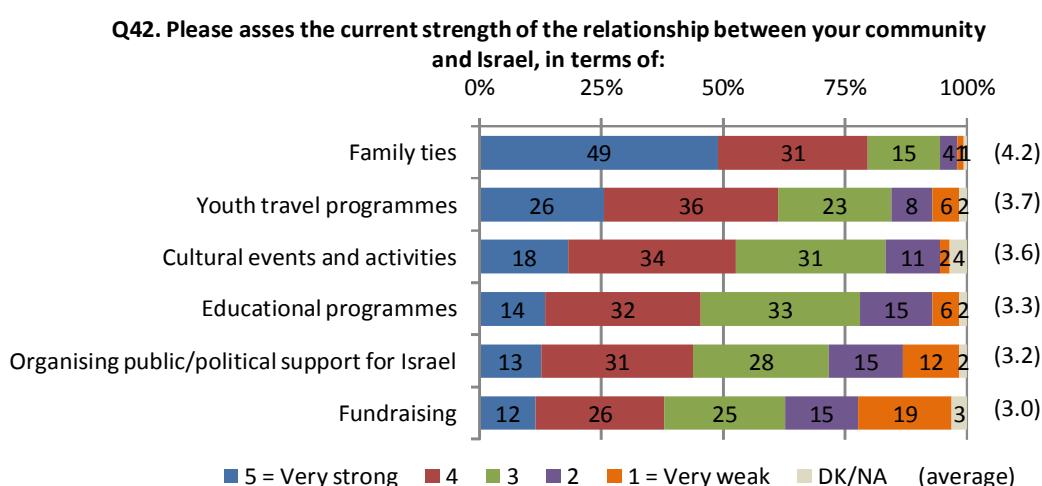
The relationship with Israel was perceived as the strongest in terms of "family ties" – half (49%) of the respondents selected the "very strong" response – and the weakest in terms of the organisation of public or political support for Israel and in terms of fundraising (27% and 34%, respectively, selected scores of 1 or 2 – where 1 meant "very weak").

In regard to their community's relationship with Israel in terms of youth travel programmes, cultural events and activities and educational programmes, approximately half of the respondents selected scores of 4 or 5 – where 5 meant "very strong" (62%, 52% and 46%, respectively).

Not more than one in 20 respondents said the relationship between their community and Israel was very weak (score 1) in these areas.

Israel is what is keeping world Jewry alive, proud and safe.

Jean Cohen, Journalist



- Younger respondents described the relationship between their community and Israel as weaker than the older respondents did – the largest difference was found in the strength of the relationship in terms of "family ties".

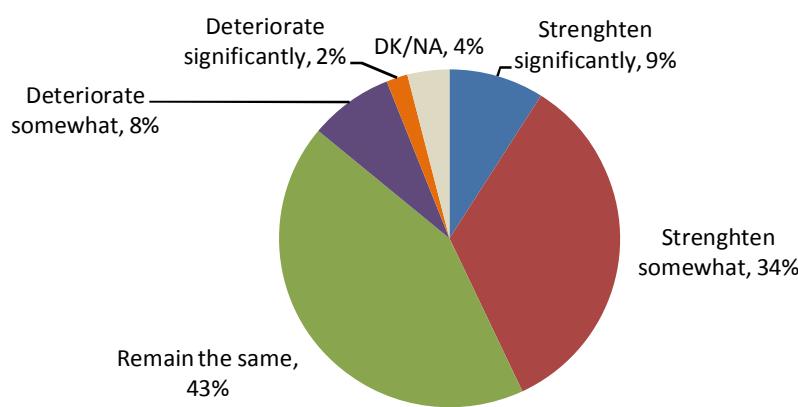
- The western European communities' relationship with Israel appeared to be stronger than that of the eastern European communities: the greatest difference was found in the strength of the relationship in terms of fundraising (average score of 3.5 in western Europe vs. 1.8 in eastern Europe).
- Male and female leaders and opinion formers also differed somewhat in their assessment of the strength of the relationship with Israel. Women, for example, were more likely to describe their community's relationship with Israel as very strong in terms of educational and youth travel programmes.
- Finally, some differences were found when comparing respondents' assessment of the strength of the relationship with Israel across denominational streams. Non-affiliated respondents, for example, were as likely to describe their communities' relationship with Israel as very strong in terms of family ties (average score of 4.2 vs. 4.3 for affiliated Jews), but they were less likely to give high ratings for this relationship in terms of fundraising (average score of 2.9 vs. 3.4 for Orthodox and Modern Orthodox Jews) or organising public or political support for Israel (average score of 2.5 vs. 3.2 for Orthodox and Modern Orthodox Jews).

Jewish communities' relationship with Israel over the next five to 10 years

When asked about future expectations, slightly more than four out of 10 respondents answered that they had positive expectations for the relationship between their community and Israel: one in 10 (9%) expected a significant strengthening of the relationship and a third (34%) expected the relationship to strengthen somewhat over the next five to 10 years.

Only one-tenth of the respondents thought the relationship with Israel would deteriorate and 43% expected that nothing would change.

Q43. Over the course of the next five to 10 years, do you expect that the relationship between your community and Israel will:



- Although the respondents in eastern Europe were less likely than those in western Europe to see the relationship between their community and Israel as strong, they were almost twice as likely to expect that this relationship would strengthen over the next five to 10 years (61% vs. 34% in western Europe). Respondents in the Mediterranean countries, however, differed from those in other western European countries – 61% expected that the relationship with Israel would strengthen over the next five to 10 years.

- Respondents describing themselves as “just Jewish” or secular most frequently answered that they expected the relationship between their community and Israel to strengthen over the next five to 10 years (55% vs. 35%-39% for affiliated Jews).
- Half of the youngest and the oldest respondents thought that there would be an improvement in the relationship between their community and Israel, but respondents between 40 and 55 years-of-age were less likely to agree (36%).
- Community professionals under 45 years-of-age were the most optimistic about the relationship with Israel actually strengthening (52% expected this to happen over the next five to 10 years), followed by the older community professionals and lay leaders (45%-46%). Opinion formers, on the other hand, were considerably less likely to expect such an outcome (28%).

The link between antisemitism and anti-Israel feelings

[We need to] end our morally intolerable silence in the face of Israel's shameful path, it compromises our position in our societies.

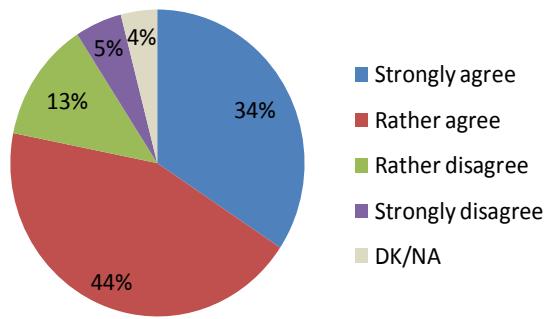
Antony Lerman, Executive Director,
Institute for Jewish Policy Research
(JPR)

Three-quarters of the participating Jewish leaders and opinion formers agreed that events in Israel sometimes led to an increase in antisemitism in their country (34% *strongly agreed* and 44% *rather agreed*).

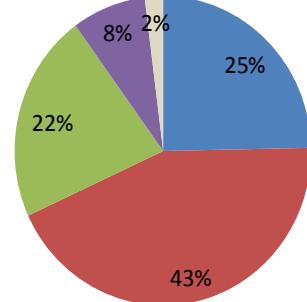
A large majority of respondents also thought that the media in their country regularly portrayed Israel in a bad light (25% *strongly agreed* and 43% *rather agreed*). Note: the media’s representation of Israel and the Middle East could be a factor in the increase of antisemitism.

Q44. To what extent do you personally agree or disagree with the following statements about Israel?

Events in Israel sometimes lead to an increase of antisemitism in my country



The media in my country regularly portrays Israel in a bad light



- Jewish leaders and opinion formers in western Europe were more likely to think that some events in Israel led to an increase of antisemitism in their country (86% agreed vs. only 64% in eastern Europe).
- Jewish leaders and opinion formers in post-communist countries evaluated their media as being more pro-Israel. Less than half (47%) of the respondents in eastern Europe agreed that the media in their country regularly portrayed Israel in a bad light, while more than three-quarters of the respondents in western Europe agreed with this proposition (e.g. 85% in France, 80% in the UK and 81% in the other northern European countries).

Respondents' opinions on various statements about Israel

The following chart shows there was a wide variation in the proportion of respondents who agreed with each of the different statements about Israel, the State of Israel, Israel's political situation and the importance of Israel for Jewish life in Europe.

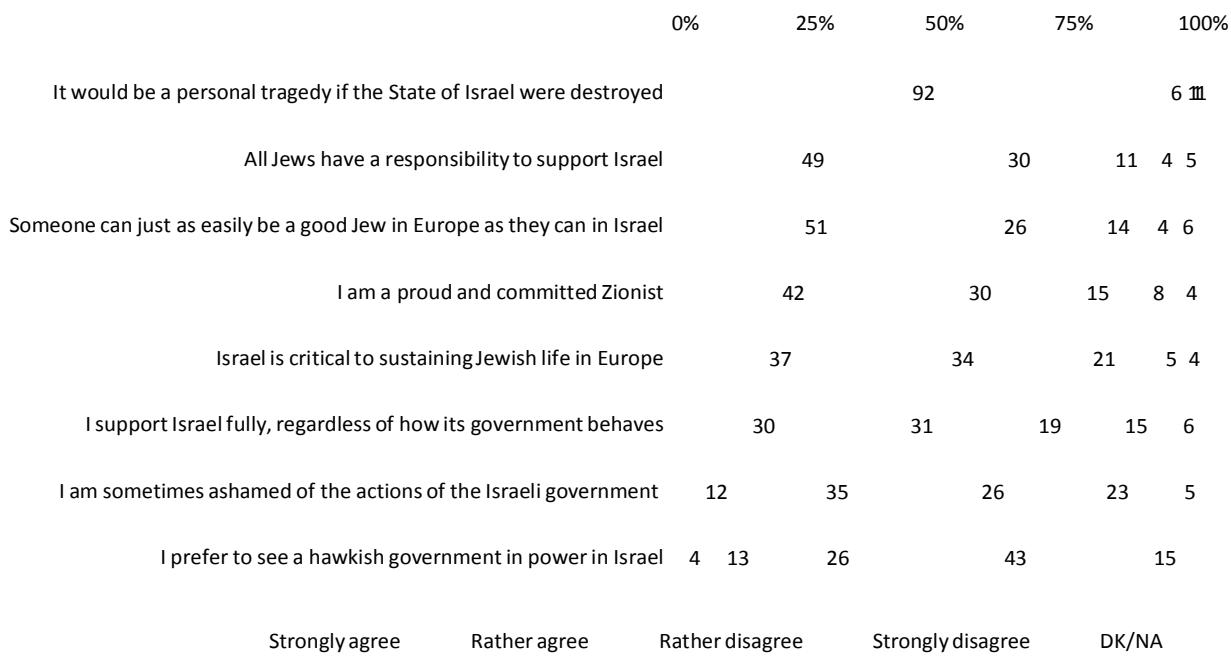
For example, while virtually all respondents agreed that "it would be a personal tragedy if the State of Israel were destroyed", only one-sixth agreed that "they would prefer to see a hawkish government in power in Israel".

The Jewish leaders and opinion formers completing this survey were evenly divided on whether they were "sometimes ashamed of the actions of the Israeli government". There was overwhelming agreement on the question that "someone can just as easily be a good Jew in Europe, as they can in Israel".

We can live out of Israel, but we can't live without Israel.

Aleksandar Sasha Necak, Federation of Jewish communities in Serbia

Q44. To what extent do you personally agree or disagree with the following statements about Israel?



- Younger respondents were less likely to agree that "Israel is critical to sustaining Jewish life in Europe" (64% of those younger than 40 vs. 74% of the over 55s) or that "all Jews have a responsibility to support Israel" (76% vs. 84%, respectively).
- Similarly, opinion formers were less liable than lay and professional leaders to agree that "Israel is critical to sustaining Jewish life in Europe" (53% vs. 71% of community professionals and 77% of elected or appointed lay leaders) and that "all Jews have a responsibility to support Israel" (61% vs. 80% and 88%, respectively).
- Respondents describing themselves as "just Jewish" or secular were not so inclined to agree that "Israel is critical to sustaining Jewish life in Europe" (64% vs. 72%-78% for affiliated Jews).

-
- The Orthodox and Modern Orthodox Jews were the most likely to agree that “all Jews have a responsibility to support Israel” (86% vs. 76%-80% for all other groups).
 - Three-quarters of the respondents in western Europe agreed that “Israel is critical to sustaining Jewish life in Europe”. This opinion was, however, not shared by the respondents in the Nordic countries (47% agreed). In eastern Europe, six out of 10 respondents agreed with this statement. Respondents in the Nordic countries were also the least liable to agree that “all Jews have a responsibility to support Israel” (59% vs. 79% average).

9. European Jewry

The previous chapters looked at Jewish leaders and opinion formers' perceptions and views about the current state of their community and about the outlook for the future. This chapter adopts a more European focus:

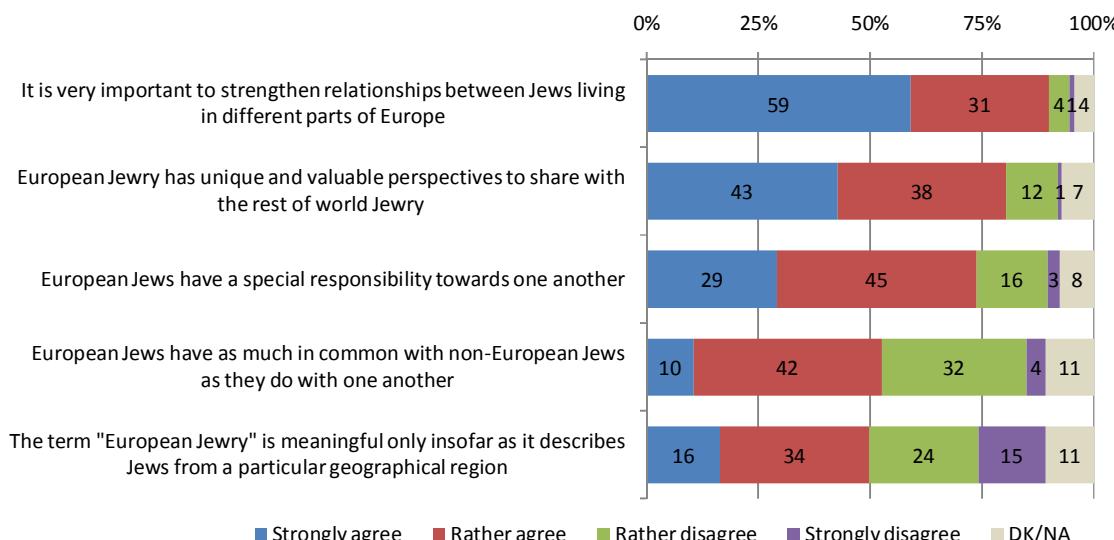
- To what extent do leaders and opinion formers in Jewish communities in different European countries identify with or feel a part of "European Jewry"?
- What are the prospects for European Jewry?

Attitudes towards "European Jewry"

Most Jewish leaders and opinion formers who completed the survey had strong views on the specificity of the European Jewish community:

- Nine out of 10 agreed that it was very important to strengthen relationships between Jews living in different parts of Europe – 59% agreed *strongly* with this statement.
- Eight out of 10 (81%) agreed that European Jewry had a unique and valuable perspective to share with the rest of the world's Jewry – only 13% disagreed with this statement.
- Although respondents were slightly less likely to *strongly* agree that European Jews had a special responsibility towards one another (29% strongly agreed and 45% rather agreed), only one-fifth doubted if this was indeed the case (16% rather disagreed and 3% strongly disagreed).

Q8. Please indicate to what extent you agree or disagree with the following statements about European Jewry:



Nevertheless, some doubts were raised about the meaning of the term “European Jewry”:

- Respondents were split in their opinions as to whether Europeans had as much in common with non-European Jews as they did with one another: approximately half (52%) of the participants agreed compared to slightly more than a third (36%) who disagreed and 11% who were undecided.
- Similarly, half of the respondents agreed that the term “European Jewry” was meaningful only insofar as it described Jews from a particular geographical region, compared to 39% who disagreed with this statement and 11% who did not answer the question.

How Jewish communities feel about European Jewry and its future

L'évolution de la communauté juive de France devrait aller vers le renforcement de sa responsabilité et de ses moyens d'action à l'égard des juifs d'Europe en partenariat avec la communauté de Grande-Bretagne, pour un soutien permanent à Israël et en dialogue d'égal à égal avec les juifs d'Amérique du Nord.

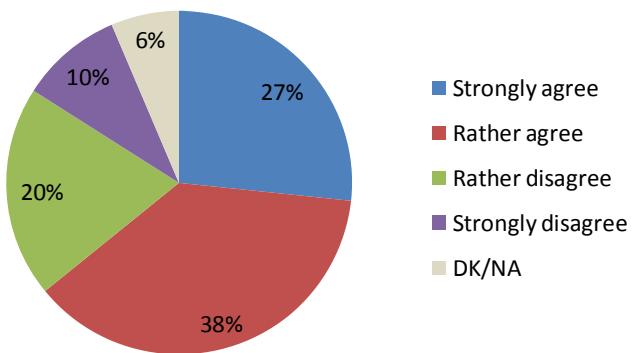
Jo Toledano, Directeur général de l'Alliance israélite universelle

Two-thirds of the respondents answered that their community was very much part of European Jewry, while three out of 10 doubted whether this was true (20% rather disagreed and 10% strongly disagreed).

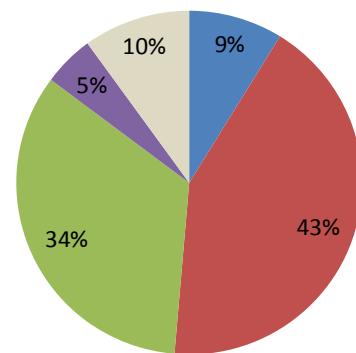
Regarding the future, half of the respondents (52%) agreed that the future of European Jewry was vibrant and positive and one-tenth (9%) *strongly* agreed that this was the outlook for the future. Four out of 10 respondents disagreed with this proposition (34% rather disagreed and 5% strongly disagreed).

Q8. Please indicate to what extent you agree or disagree with the following statements:

My community is very much a part of European Jewry



The future of European Jewry is vibrant and positive



- The secular respondents or those describing themselves as “just Jewish”, the older ones and those from eastern Europe were more likely to agree that their community was very much a part of European Jewry. For example, three-quarters of the respondents in eastern European countries agreed with this proposition compared to six out of 10 of those in western Europe.
- Approximately half of the respondents who identified themselves with the Orthodox movement(s) (45%) and the Masorti/Conservative movement (50%) agreed that the future of European Jewry was vibrant and positive. Secular respondents or those describing themselves as “just Jewish” were more likely to agree with this proposition (54%); however, it was the

Reform, Liberal and Progressive Jews who were the most likely to agree that the future was vibrant and positive (66%).

- A slim majority (53%) of the respondents in western Europe agreed that the future of European Jewry was vibrant and positive, compared to two-thirds of the respondents in eastern Europe. The UK was an exception among the western European countries: there, Jewish leaders and opinion formers shared the more optimistic view of their counterparts in eastern Europe, with 75% agreeing with the statement.
- Although Jewish leaders and opinion formers in the UK were very likely to describe the future of European Jewry as vibrant and positive, they were the least inclined to concur with the view that their community was very much a part of European Jewry (38%). In East-Central Europe and in the Mediterranean countries approximately half of the respondents agreed with this proposition; in all other countries, at least seven out of 10 respondents agreed.

10. Jewish communities' capacity to advocate for their interests

This tenth chapter looks at Jewish leaders' and opinion formers' views about the capability of Jewish communities to advocate for their interests in core areas. Participants were asked to rate their community's capacity to advocate for its interests in the areas of: (a) Jewish schooling, (b) brit milah (ritual circumcision), (c) shechita (ritual slaughter) and (d) restitution.

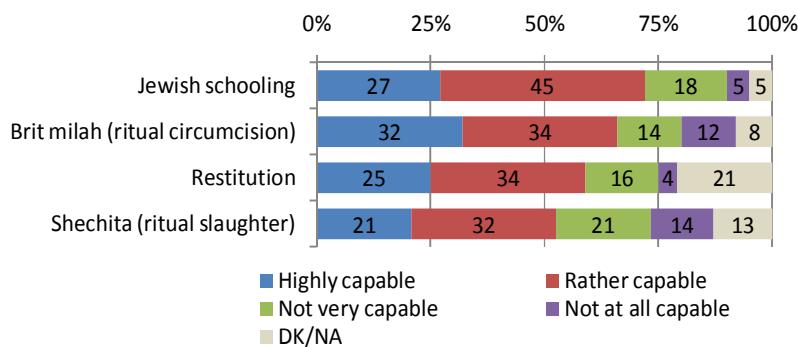
Jewish communities' capacity in the fields of schooling, brit milah, shechita and restitution

Between 21% and 32% of the participating Jewish leaders and opinion formers thought that their community was highly capable of advocating for its interests in the areas of: (a) Jewish schooling, (b) brit milah (ritual circumcision), (c) shechita (ritual slaughter) and (d) restitution.

In general, respondents were more likely to rate their community's capacity to advocate for its interests as "not being very capable" or "not being at all capable" in the areas of shechita than in the other areas (35% vs. 20%-26%).

Furthermore, respondents were more likely not to rate, or not to know how to rate, their community's capacity to advocate for its interests in the areas of restitution (21% gave a "don't know" response)¹⁰.

Q37. How would you rate your community's capacity to advocate for its interests in the areas of:

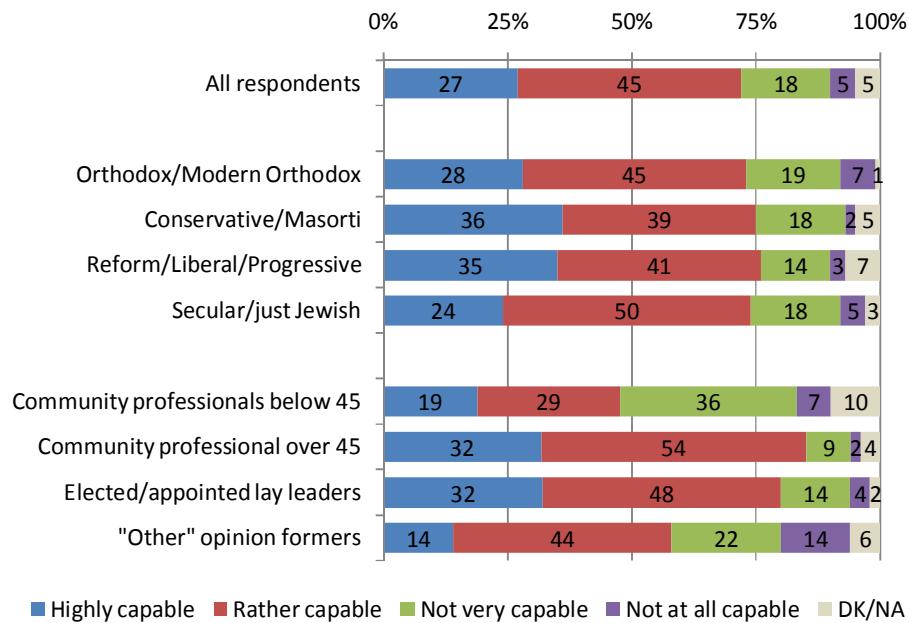


Differential capacity to advocate for interests in the area of Jewish schooling

A similar proportion of Jewish leaders and opinion formers from the different denominational streams reasoned that their community was capable of advocating for its interests in the area of Jewish schooling (between 73% and 76%). Those identifying themselves as Masorti or Conservative Jews, and the Reform, Liberal and Progressive Jews were, however, more likely to describe their communities as highly capable of advocating for their interests in this area (35%-36% vs. 24%-28% for the other communities).

¹⁰ The issue of communal restitution is mainly relevant in some of the ex-Communist countries.

Q37. How would you rate your community's capacity to advocate for its interests in the area of **Jewish schooling**?



More than eight out of 10 respondents over 55 years-of-age (83%) thought that their community was capable of advocating for its interests in the area of Jewish schooling, followed by 72% of the 40-55 year-olds. The youngest respondents, however, did not share this optimistic view: only 56% thought that their community was capable of advocating for its interests in this area.

Similarly, community professionals younger than 45 were almost half as likely as their older counterparts to feel that their community was capable of advocating for its interests in the area of Jewish schooling (48% vs. 86%).

Finally, while 80% of the respondents from western Europe said their community was capable of advocating for its interests in the area of Jewish schooling, the figure was only 58% in eastern Europe. Respondents in the UK were twice as likely as respondents in Central-East Europe to say that their community was capable of advocating for its interests in the area of Jewish schooling (100% and 49%, respectively).

11. Decision-making and control

Jewish leaders and opinion formers participating in this survey were also asked to what extent they would describe the decision-making processes in their community as well-informed, democratic, consultative, efficient and transparent. They were also asked to what extent they expected the decision-making processes to change in these dimensions over the next five to 10 years.

Decision-making processes in European Jewish communities

Approximately half of the respondents agreed that the decision-making processes in their community were well-informed (52%) or democratic (48%). However, only about one-sixth *strongly agreed* that the decision-making processes were well-informed (14%) or democratic (18%).

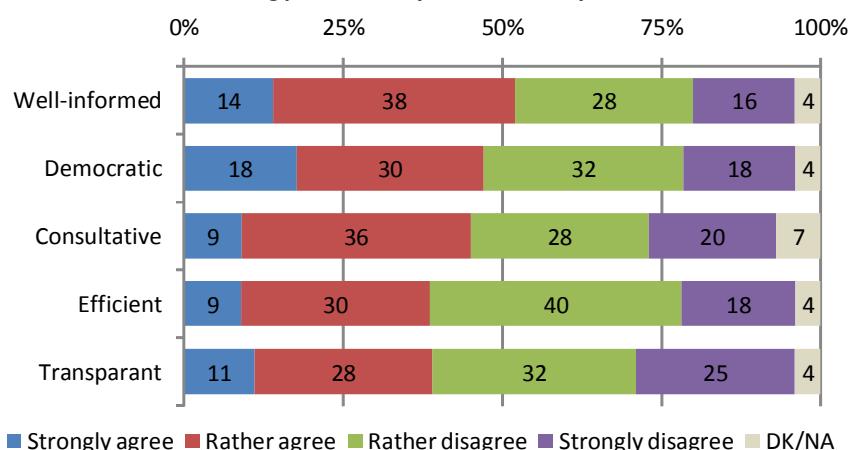
Between 39% and 45% of the participating Jewish leaders and opinion formers agreed that the decision-making processes in their community were consultative (9% *strongly agreed*), efficient (9%) and transparent (11%). Between 48% and 58% of the respondents disagreed that decision-making in their community was consultative, efficient or transparent.

Furthermore, the proportions of respondents who strongly disagreed that decision-making processes in their community were consultative, efficient or transparent were twice as large as the proportions of respondents who strongly agreed: 20% vs. 9% for consultative processes, 18% vs. 9% for efficiency and 25% vs. 11% for transparency.

The method of decision-making in the community is a very important question. For me, the democratic and pluralistic principles are most important,

Shmuul (Simas) Levin, Director of the social centre (Khesed), Lithuania

Q9. To what extent do you agree or disagree that the decision-making processes in your community are:



Men, younger respondents, those identifying themselves with the Masorti/Conservative movement and with the Reform, Liberal or Progressive movements, the opinion formers and respondents in western European countries were less likely than their counterparts to agree that the decision-making processes in their community were well-informed, democratic, consultative, efficient and transparent. For example:

- While more than half of the professional and lay leaders (55%-56%) agreed that their community was characterised by well-informed decision-making, only four out of 10 respondents without a formal position in the community shared this opinion.
- Four out of 10 (41%) secular and “just Jewish” participants and half (48%) of the Orthodox and Modern Orthodox Jews agreed that the decision-making processes in their community were efficient, compared to a third (32%) of those identifying themselves as Masorti or Conservative Jews and a quarter (23%) of the Reform, Liberal and Progressive Jews.
- While almost half (48%) of the participants in eastern Europe agreed that their community was characterised by transparent decision-making, only a third (34%) of the respondents in western Europe shared this opinion.

I would like to see my community become a self-sustained, transparent, democratic one that has a significant role in strengthening the civil life in Bulgaria. This community will be led by strong visionaries and committed professionals.

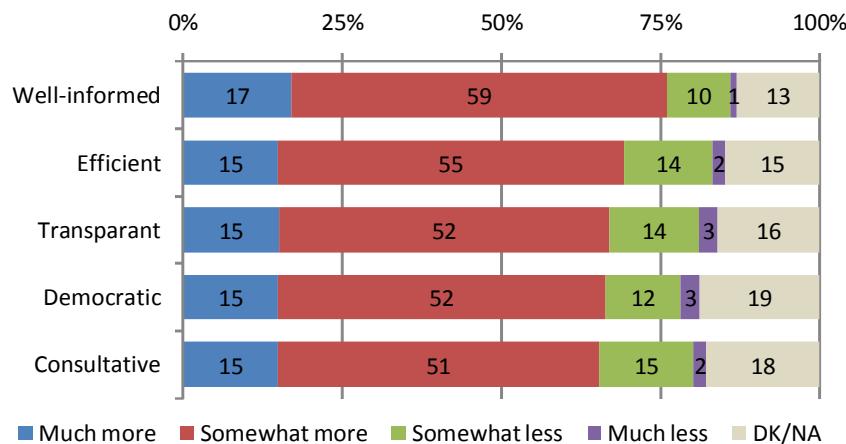
Alexander Oscar, President of the Organization of the Jews in Sofia

Likely improvements in decision-making processes over the next five to 10 years

Between two-thirds and three-quarters of the respondents thought that decision-making processes would become more well-informed (76%), efficient (70%), transparent (67%), democratic (67%) or consultative (66%) over the next five to 10 years. However, only a sixth or less of the respondents thought that the change in the decision-making in any of these directions would be really significant.

Furthermore, similar to earlier questions in the survey asking respondents to share their opinions on the outlook for the future, a significant number of respondents found it difficult to answer this question about decision-making processes in five to 10 years time.

Q10. Over the course of the next five to 10 years, do you expect that decision-making in your community will become:



A majority of respondents across all demographic groups of Jewish leaders and opinion formers agreed that the decision-making in their community would become more well-informed, efficient, transparent, democratic or consultative. Nevertheless, certain demographic groups were more, or rather less, likely to agree than their counterparts:

- The 40-55 year-olds tended to agree less often that the decision-making processes in the community would change in a certain direction. For example, only 64% of the 40-55 year-olds agreed that decision-making would become more transparent compared to 69% of the youngest respondents and 72% of the oldest.
- Reform, Liberal and Progressive Jews were more likely to believe that the decision-making in their community would become more well-informed (86% vs. 76% average), transparent (79% vs. 67%) and democratic (72% vs. 67%). The non-affiliated respondents, on the other hand, were most likely to agree that decision-making would become more efficient (74% vs. 70% average) and consultative (74% vs. 66%).
- Opinion formers not only described the processes in their community as less well-informed, consultative, democratic, transparent or efficient, they were also less likely to agree that decision-making would improve in these aspects. For example, 58% of the opinion formers agreed that decision-making would become more consultative compared to seven out of 10 elected or appointed lay leaders and 65% of the community professionals.
- Finally, the respondents in eastern Europe were more optimistic than those in western Europe about communal decision-making at present and in the future; they more frequently agreed that decision-making would become more well-informed (84% vs. 72%), efficient (82% vs. 63%), consultative (82% vs. 57%), transparent (80% vs. 61%) and democratic (79% vs. 60%).

12. Vision and change

This chapter examines Jewish leaders' and opinion formers' assessments of a number of components of Jewish life (e.g. Jewish religious practice and observance, Judaic knowledge and attachment to Jews around the world) as they were followed in their community at the time of the survey and as they would ideally like them to be. By comparing the participants' views about how they see the current and ideal levels of the various components of Jewish life, we are able to develop a picture of their visions and expectations for the future.

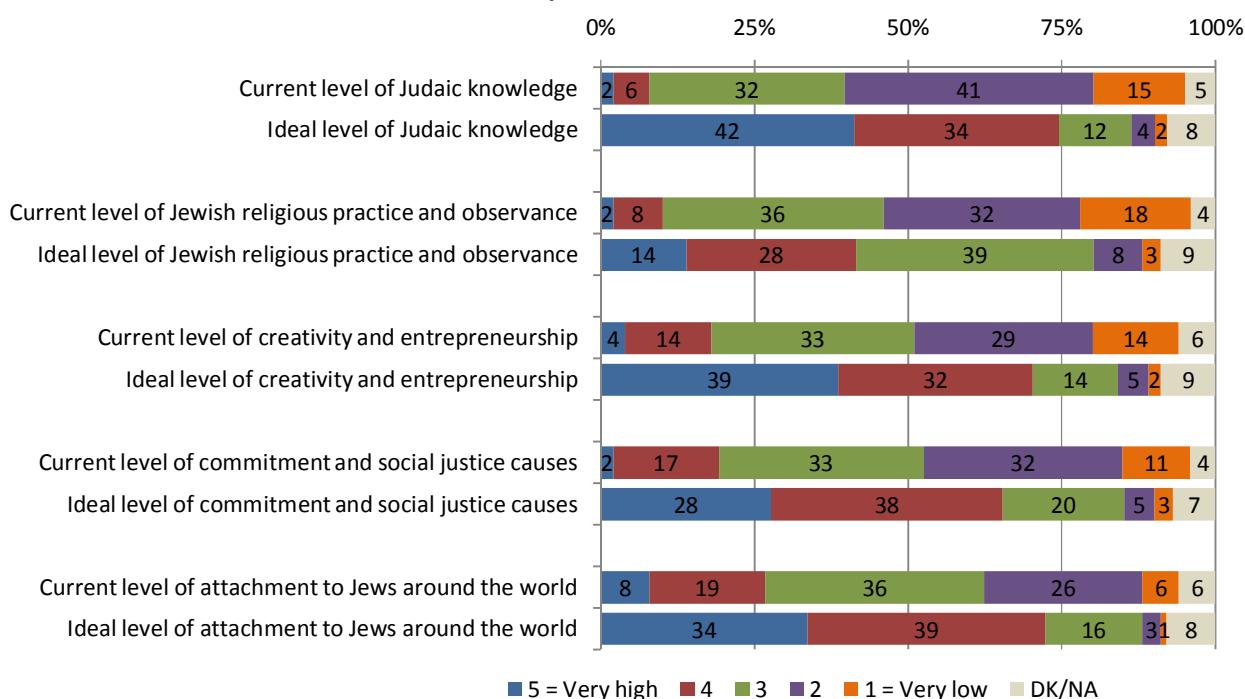
The second part of the chapter lists the most likely drivers of change in the respondents' communities, as identified by the participating Jewish leaders and opinion formers.

Current and ideal levels of different components of Jewish life

Of the various components of Jewish life, the current levels of Judaic knowledge and of Jewish religious practices and observance received the lowest scores – not more than a tenth of the participating Jewish leaders and opinion formers gave a score of 4 or 5 (where 5 meant "very high"). This corresponds to the finding that half of the respondents thought that a declining knowledge about Judaism and Jewish practices in their community was a serious threat (see Chapter 2).

In addition, for the other components of Jewish life less than three out of 10 respondents selected a high score (4 or 5) and at least six out of 10 respondents gave a score of 2 or 3 (where 1 meant "very low").

Q32. Assess the following components of Jewish life in your community as they are now and as you would ideally like them to be:



When asked to assess the same components of Jewish life as respondents would ideally like them to be, more than two-thirds of the respondents selected scores of 4 or 5 – the only exception being for

There is an absolute need to invest in Jewish education. Study, and specifically traditional study, must be a key commitment for the future.

Shmuel Riccardo Di Segni, Chief Rabbi of the Jewish community of Rome

the ideal level of Jewish religious practices and observance (score of 5 – 14%; 4 – 28%; 3 – 39%). In other words, respondents saw room for improvement in all aspects of Jewish life in their community.

When the oldest respondents (aged over 55) assessed the components of Jewish life as they ideally would like them to be, they gave the highest ratings to the level of Judaic knowledge (scores 4 or 5 – 72%) and the level of attachment to Jews around the world (70%). Although the younger respondents (aged below 40) had a similar

vision for the future in terms of these components of Jewish life (73% and 75%, respectively), they had even higher expectations for the ideal level of creativity and entrepreneurship (scores of 4 or 5 – 81%).

Most likely drivers of change in European Jewish communities

The community's lay leadership was considered to be one of the most likely drivers of change by 47% of the respondents. A lower proportion of respondents – 34% – selected the community's professional leaders and 36% mentioned individuals creating non-institutional programmes or initiatives as drivers of change in their community.

Twenty-eight percent of the participants selected young people as one of the most likely drivers of change and 24% thought that change would come from the rabbis. Finally, 15% of the respondents believed that the community's educators and teachers would be the most likely drivers of change and one in 10 (9%) mentioned some other driver of change than the ones listed in the survey.

Q33. Who are the most likely drivers of change in your community?	
Select a first and second choice.	
(% of respondents)	
Lay leadership	47%
Individuals creating non-institutional programmes or initiatives	36%
Professional leadership	34%
Young people	28%
Rabbis	24%
Educators/teachers	15%
Other	9%
Don't know/No opinion/No answer	2%

- Almost three out of 10 respondents (28%) in western Europe identified rabbis as the most likely drivers of change in their community, compared to only one in six (17%) in eastern Europe. The latter, on the other hand, were more likely to think that young people would be the drivers of change (42% vs. 21% in western Europe).
- Younger respondents were as likely to select professional leaders and lay leaders as the drivers of change in their community (41% vs. 39%), while the older respondents placed more trust in the communal lay leadership (30% of the over 55s mentioned professional leadership vs. 52% who selected lay leadership).

- Furthermore, younger respondents were more prone to select young people as the drivers of change (39% of those younger than 30 and 36% of the 30-39 year-olds vs. 23% of the 40-55 year-olds), while the older participants were more likely to expect change to come from the rabbis (30% of the 40-55 year-olds vs. 17% of those younger than 40).
- Respondents who did not identify with a religious denomination were the least likely to identify rabbis as the most likely drivers of change in their community (13% vs. 24% average), but they were the most prone to select young people as drivers of change (36% vs. 28% average). Respondents who identified themselves with Orthodoxy, on the other hand, were more apt to select educators and teachers as the most likely drivers of change (22% vs. 15% average).

13. Lay and professional leadership in European Jewish communities

The previous chapters gave an overview of the current and future challenges faced by Jewish communities in Europe – as identified by the participating Jewish leaders and opinion formers. At the end of the previous chapter, the respondents – many of whom were communal lay and professional leaders – identified themselves as the likely drivers of change. They would probably need to address many of the challenges that were discussed, and hence quality of leadership becomes an issue.

This chapter reveals European Jewish leaders' and opinion formers' views about:

- the quality of their community's leadership
- how this quality of leadership will evolve in the coming years
- the best approach to leadership development.

Overall quality of lay and professional leadership in European Jewish communities

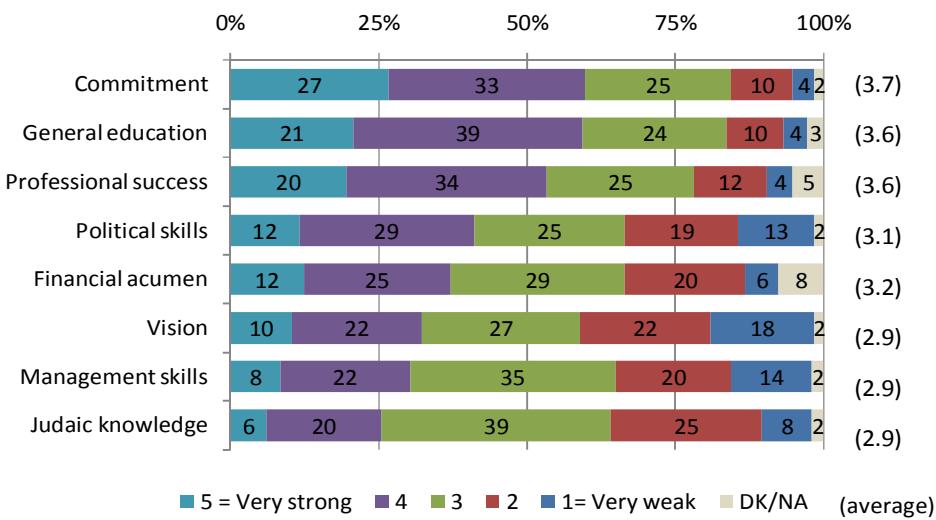
Lay leadership

When asked to rate the overall quality of their community's lay leadership, respondents gave the highest ratings in terms of commitment, general education and professional success:

- Six out of 10 respondents gave their community's lay leadership a "strong" (4 or 5) score in terms of commitment – an average score of 3.7 (with the maximum score being 5).
- Participants were equally positive about their community's lay leadership in terms of their general education: 60% gave one of the highest scores (4 or 5) and the average score was 3.6.
- A slim majority (54%) gave a "strong" (4 or 5) score for their lay leaders' professional success – an average score of 3.6.

The survey participants were the least positive about their community's lay leaders in terms of their vision, their Judaic knowledge and their management skills – at least a third of the respondents gave a "weak" (1 or 2) score in these domains. The average score for these three domains was only 2.9 (compared to, for example, 3.7 for "commitment").

Q11. Please assess the overall quality of your community's lay leadership by evaluating the following characteristics:



Professional leadership

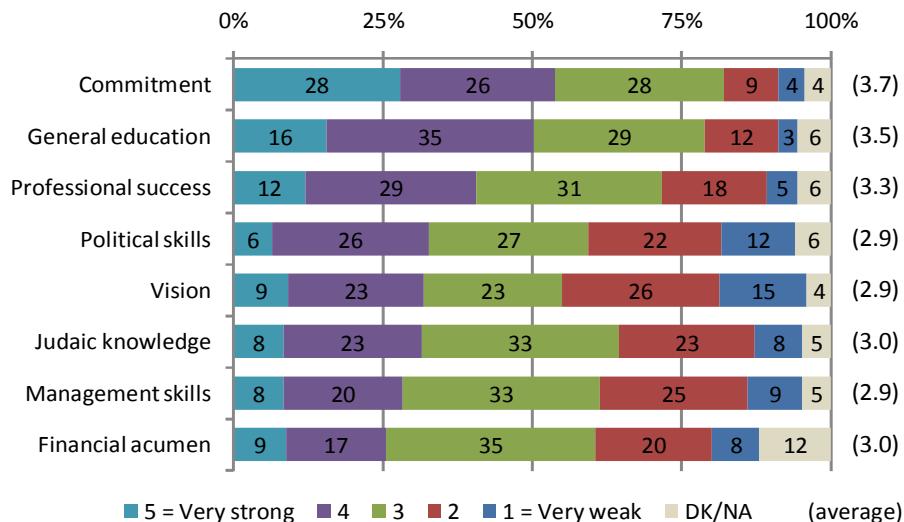
Respondents tended to rate the overall quality of their community's professional leadership slightly lower than their lay leadership: e.g. 54% rated their lay leaders' professional success as strong or very strong, compared to 41% for the professional leaders. The average score for lay leaders' professional success was 3.6, compared to 3.3 for professional leaders.

As in the ratings for the quality of lay leadership, the respondents gave the highest scores in terms of their community's professional leaders' commitment, general education and professional success:

- A slim majority (54%) gave their community's professional leadership a "strong" (4 or 5) score in terms of commitment – an average score of 3.7.
- Half of the participants (51%) selected one of the highest scores (4 or 5) when rating their professional leaders' general education – an average score of 3.5.
- Finally, four out of 10 respondents (41%) gave a similarly positive rating to their community's professional leaders in terms of their professional success – an average score was 3.3.

More than one-third of the respondents gave a "weak" (1 or 2) score when evaluating their community's professional leaders in terms of their vision (41%), political and management skills (both 34%) – the average score was 2.9 for each of the aforementioned domains.

Q14. Please assess the overall quality of your community's professional leadership by evaluating the following characteristics:



Opinions differ about the quality of lay and professional leadership

Orthodox Jews and Reform, Liberal or Progressive Jews seemed to be more satisfied with the quality of their community's lay and professional leadership than those identifying themselves as Masorti or Conservative Jews. For example, only one-fifth of the latter gave their community's lay leadership a "strong" (4 or 5) score in the domain of Judaic knowledge, compared to 31% of the Reform, Liberal or Progressive Jews (the corresponding proportions for professional leadership were 32% vs. 38%). It should be noted that those respondents identifying themselves as Masorti or Conservative Jews were more likely to see the declining knowledge of Judaism and Jewish practices as a very serious threat to the future of Jewish life in their country (see Chapter 2).

"On ne peut plus se satisfaire d'initiatives individuelles où le président fait tout. Il faut une vision des besoins généraux de la communauté avec une structure de dirigeants bénévoles et de véritables professionnels."

Simon Cohn, CBG-Radio Judaïca-Habonim Dror (BE)

Opinion formers tended to be most critical, and gave the lowest ratings to the overall quality of their community's leadership (lay and professional). For example, only one-sixth of the latter gave their community's lay leadership a "strong" (4 or 5) score in terms of their vision for the future – the corresponding proportions for community professionals and elected or appointed lay leaders were twice as large (33% and 38%, respectively).

Similarly, the youngest respondents – both in western and eastern Europe – tended to be more critical and gave lower ratings to the overall quality of their community's lay and professional leadership across most domains. For example:

- Slightly less than half of the respondents below 40 – in western (47%) and eastern Europe (48%) – gave their community's lay leadership a "strong" (4 or 5) score in terms of their commitment, compared to six out of 10 of the 40-55 year-olds and two-thirds of the over 55 year-olds.
- One-sixth of the youngest respondents in western Europe and a slightly higher proportion in eastern Europe (21%) gave their community's professional leadership a "strong" (4 or 5) score

in the area of management skills. The corresponding proportions for older respondents ranged from 25% among western Europeans aged over 55 to 40% for the same category in eastern Europe.

Looking at the differences between respondents in eastern and western Europe, no clear pattern emerged in terms of their evaluation of the quality of communal lay leadership. Looking at the results for communal professional leadership, eastern European respondents – across all age groups – seemed to be more satisfied than those in western Europe. For example:

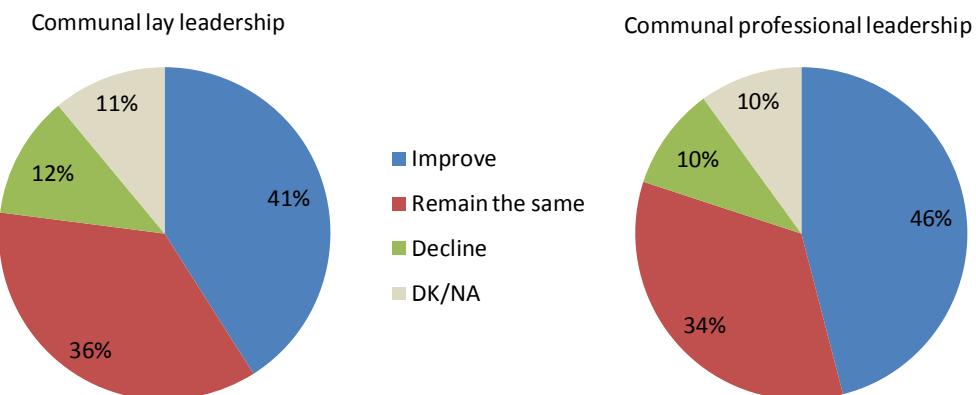
- Almost three out of 10 (28%) eastern European respondents below 40 gave their community's professional leadership a "strong" (4 or 5) score in terms of their financial acumen, compared to only 13% of the youngest respondents in western Europe. The proportions of 40-55 year-olds who gave a similar positive rating were 25% in western Europe compared to 44% in eastern Europe. The corresponding proportion for the over 55 year-olds was 21% and 32%, respectively.
- There was one important exception: respondents in eastern Europe – across all age groups – were half as likely than the respondents in western Europe to give their community's professional leadership a "strong" (4 or 5) score in terms of their Judaic knowledge. For example, only 16% of the over 55 year-olds in eastern Europe selected one of the highest scores compared to 33% in western Europe.

Evolution of the quality of communal leadership

Four out of 10 participants expected that the overall quality of communal lay leadership would improve over the next five to 10 years. A slightly lower proportion – 36% – thought that there would be no change in the overall quality and 12% expected lower quality over the next five to 10 years. One-tenth (11%) of the respondents did not answer this question.

Similarly, 46% of participants expected that the overall quality of professional lay leadership would improve, a third (34%) expected that the level of quality would be constant, 10% expected a decline in quality and 10% did not answer.

**Q12./Q15. Over the course of the next five to 10 years, do you expect
that the general quality of communal leadership will:**



- Opinion formers were not only the most negative when rating their community's lay and professional leaders, they were also the least likely to think that the overall quality of their leadership would improve in the coming years. While 48% of the community professionals and 41% of the appointed or elected lay leaders thought that the overall quality of communal lay leadership would improve, this proportion was only 22% for the opinion formers. The corresponding proportions for the quality of professional leadership were 50%, 48% and 28%, respectively.
- The Orthodox and Modern Orthodox Jews and those identifying themselves with the Masorti/Conservative movement were the least likely to expect an improvement in the overall quality of communal lay leadership (38% and 34%, respectively) and professional leadership (39% and 41%, respectively). Jewish leaders and opinion formers identifying themselves with the Reform, Progressive or Liberal movements, on the other hand, were the most likely to expect an improvement (52% and 59%, respectively).
- The respondents in eastern Europe – across all age groups – were more likely to expect that the overall quality of communal lay leadership would improve (52% on average across all age groups in eastern Europe vs. 35% in western Europe) and that the overall quality of communal professional leadership would improve (58% vs. 40%, respectively).
- Furthermore, the effect of the respondents' age on their expectations for improvement in the future quality of communal leadership was opposite in western and eastern Europe. In western Europe, the respondents aged under 40 were less likely than their older counterparts to expect that the overall quality of their community's lay leadership would improve over the next five to 10 years (30% vs. 34% of the 40-55 year-olds and 37% of the over 55s). The corresponding proportions for expectations for improvement in the quality of professional leadership were 27%, 39% and 44%, respectively.
- In eastern Europe, on the other hand, the youngest respondents were the most optimistic. Slightly more than six out of 10 (62%) eastern European respondents aged under 40 thought that the general quality of their communal lay leadership would improve over the next five to 10 years, compared to approximately half of the respondents older than 40 (48% of the 40-55 year-olds and 52% of those aged over 55). The corresponding proportions of those expecting improvement in the quality of professional leadership were, respectively, 66%, 48% and 60%.

Quels que soient les thèmes à défendre et le travail à faire, il est important d'assurer le renouveau du leadership communautaire, qu'il soit bénévole ou rémunéré. Ce sont ces personnes qui pourront porter les projets de demain, et il est important de faire émerger des vocations au sein de la Communauté.

Ruth Ouazana, Limoud France

Approaches to leadership development

A professional leadership development programme came first as the preferred approach to lay leadership development: three-quarters (77%) of the respondents selected this as one of the two most effective approaches. A formalised mentoring scheme was selected by 37% of respondents and one-third thought that a Jewish literacy programme would be an effective approach to lay leadership development.

Three out of 10 participants preferred a "behind-the-scenes", and thus quiet, cultivation of leadership. One in 10 (9%) respondents thought that an approach other than the ones listed in the survey would be the most effective.

Q13. In your opinion, which of the following approaches to lay leadership development would be most effective? Select a first and second choice.

(% of respondents)

A professional leadership development/skills programme	77%
A formalised mentoring scheme	37%
A Jewish literacy programme	34%
Behind-the-scenes, quiet cultivation	31%
Other	9%
Don't know/No answer	2%

The most popular approaches to professional leadership development were a seminar programme for Jewish communal professionals (selected by 49% of the respondents) and subsidies and scholarship for selected professionals to pursue relevant professional training or qualifications (46%).

Three out of 10 (29%) respondents preferred a formalised mentoring scheme and 21% mentioned a Jewish literacy programme – both approaches received slightly more support as an effective way of developing better lay leadership.

One-third of respondents selected on-the-job training as one of the two most effective approaches to professional leadership development. One in 12 (8%) respondents listed another approach to professional leadership development (e.g. to attract qualified people or to develop better selection procedures for hiring community professionals).

Q16. In your opinion, which of the following approaches to strengthen professional leadership would be most effective? Select a first and second choice.

(% of respondents)

A seminar programme for Jewish communal professionals	49%
Subsidies and scholarships for selected professionals to pursue relevant professional training/qualifications	46%
On-the-job training	34%
A formalised mentoring scheme	29%
Jewish literacy training	21%
Other	8%
Don't know/No answer	2%

14. Community causes

The goal of the *European Jewish Leaders and Opinion Formers Survey* was to identify major challenges and priorities for European Jewish communities. This chapter and the next chapter give a detailed overview of participants' views about European Jewish communities' priorities over the next five to 10 years.

To measure European Jewish communities' current priorities, the participants were asked to select the top five communal causes, the top five communal population groups and the top five organisational frameworks (each time from a list of 13 or 14 topics). To assess whether these priorities should change in the future, participants were asked to score each of the causes, population groups and organisational frameworks in terms of the attention they should receive in the respondents' communities over the next five to 10 years.

The priority causes of today and tomorrow

Strengthening Jewish education was selected by three-quarters of the Jewish leaders and opinion formers as one of the top communal priorities at the time of the survey. Furthermore, more than half of the respondents selected supporting Jews in need in their community (63%), supporting the State of Israel (54%) and combating antisemitism (52%).

My priority is that the new Jewish generation (third generation) which is now, on average, 20-55 years old has the possibility of a good professional and Jewish education and that the community is involved in this process and finds a way to assure them of a job so that they stay in the community and don't migrate

Melita Švob, Association of Holocaust survivors (HR)

Respondents were also asked to score each of the above-mentioned causes in terms of their preferred priority level over the next five to 10 years. Strengthening Jewish education and supporting Jews in need in the community remained the top priorities (average scores of, respectively, 8.9 and 8.4 – with the maximum score being 10), followed by investing in leadership development and fighting community tensions and divisiveness (average scores of, respectively, 8.3 and 7.7). The latter causes were seen to be priorities for the future rather than today.

Although an increasing rate of mixed marriages was perceived as the most serious threat to Jewish life (see Chapter 2), the need to develop an effective policy on intermarriage was only selected by slightly more than one in 10 (12%) respondents as a top communal priority at the time of the survey. This cause was also ranked lowest in terms of being a future communal priority (average score of 6.2). It appears that, according to the participating Jewish leaders and opinion formers, the response to the increasing rate of intermarriages should not be to develop more policies, but rather to expand Jewish education – such that Jewish identity is strengthened – and develop more effective leadership.

Q26. Which five of the following causes would you say are the top communal priorities today?

Q27. For each cause, please indicate the extent to which you think it should be prioritised over the next five to 10 years.

	Top communal priorities today (% of respondents)	Average priority score for the future (max. score 10)
Strengthening Jewish education	73%	8.9
Supporting Jews in need in your community	63%	8.4
Supporting the State of Israel	54%	7.5
Combating antisemitism	52%	7.6
Strengthening Jewish religious life	48%	7.2
Investing in leadership development	40%	8.3
Fighting community tensions and divisiveness	30%	7.7
Developing Jewish arts and culture	30%	7.2
Strengthening interfaith relations	23%	6.5
Supporting Jews in distress around the world	16%	7.0
Supporting general social justice causes	16%	7.0
Functioning as a pressure group in national politics	14%	6.3
Developing an effective policy on intermarriage	12%	6.2

The following table shows that strengthening Jewish education scored highest as a top communal priority across all age groups, both in western and eastern Europe; this communal cause was identified as a top priority both today (between 70% and 76% across all groups) and over the next five to 10 years (average scores between 8.7 and 9.4).

Approximately six out of 10 respondents in western Europe selected supporting Jews in need in their community (between 59% and 63%) and supporting the State of Israel (between 57% and 65%) as top communal priorities at the time of the survey. Although supporting Jews in need in the community remained a top priority for the future (average scores between 7.8 and 8.4), supporting the State of Israel received a lower score especially among the youngest respondents (average score of 7.4 for respondents aged under 55 and 7.8 for those older than 55).

Similarly, more than six out of 10 respondents in eastern Europe selected supporting Jews in need in their community as one of the top communal priorities at the time of the survey (62% of those younger than 40, 64% of those older than 55 and 87% of the 40-55 year-olds). This cause was also ranked high in terms of being a future communal priority (average scores of 8.9 or 9.0).

Supporting the State of Israel, however, was only selected by 28% of the respondents under 40 and 17% of the 40-55 year-olds in eastern Europe (compared to 57%-59% in western Europe). Those aged over 55 in eastern Europe were, nevertheless, as likely as their counterparts in the west to select this communal cause (68% vs. 65%). In terms of being a future communal priority, those younger than 40 gave supporting the State of Israel an average score of 7.3, the 40-55 year-olds gave it a score of 6.4 and those aged over 55 gave it a score of 8.8.

The high ranking of investing in leadership development as a future communal priority, as opposed to its ranking as a current priority, was most noticeable among the younger age groups in both western and eastern Europe. For example, while investing in leadership development was selected as one of the current priorities by only one-sixth of the western European respondents under 40, this communal cause received the second highest priority score of 8.3 for the future (only strengthening Jewish education scored higher: 8.7).

Other differences that could be seen in the following table were, for example:

- Although a similar proportion of western European respondents, across all age groups, selected fighting community tensions and divisiveness as one of the top communal priorities at the time of the survey (between 27% and 30%), the youngest respondents were more likely than their older counterparts to state that this should also be a priority for the future (an average score of 8.3 compared to 7.4 and 7.5 in the other age groups).
- Almost seven out of 10 of those aged over 55 in eastern Europe identified combating antisemitism as one of the current communal priorities compared to only 38% of the respondents younger than 40 and 57% of the 40-55 year-olds. In terms of being a future communal priority, the over 55 year-olds gave combating antisemitism a score of 8.5, while the average scores in the younger age groups were both below 8.0.

Top priority communal causes (Q26./Q27.)		Western Europe			Eastern Europe		
		<40	40-55	>55	<40	40-55	>55
Strengthening Jewish education	Today (%)	70%	70%	75%	72%	74%	76%
	Future (av.)	8.7	8.7	8.7	9.4	9.4	9.0
Supporting Jews in need in your community	Today (%)	60%	59%	63%	62%	87%	64%
	Future (av.)	8.2	7.8	8.4	8.9	8.9	9.0
Supporting the State of Israel	Today (%)	57%	59%	65%	28%	17%	68%
	Future (av.)	7.4	7.4	7.8	7.3	6.4	8.8
Combating antisemitism	Today (%)	63%	44%	51%	38%	57%	68%
	Future (av.)	7.5	7.3	7.2	7.7	7.5	8.5
Strengthening Jewish religious life	Today (%)	53%	47%	46%	41%	74%	44%
	Future (av.)	6.9	7.1	7.1	7.7	7.9	7.2
Investing in leadership development	Today (%)	17%	50%	30%	62%	52%	36%
	Future (av.)	8.3	8.5	7.7	9.1	8.3	7.6
Fighting community tensions and divisiveness	Today (%)	30%	28%	27%	34%	17%	36%
	Future (av.)	8.3	7.4	7.5	7.9	7.4	7.9
Developing Jewish arts and culture	Today (%)	27%	27%	27%	45%	22%	40%
	Future (av.)	7.1	6.6	6.9	8.2	7.1	8.2
Strengthening interfaith relations	Today (%)	30%	22%	30%	10%	17%	24%
	Future (av.)	6.5	6.2	6.6	6.8	6.7	7.4
Supporting Jews in distress around the world	Today (%)	10%	16%	22%	17%	4%	20%
	Future (av.)	6.6	6.6	7.3	7.6	6.8	7.3
Supporting general social justice causes	Today (%)	20%	17%	17%	21%	9%	4%
	Future (av.)	7.1	6.7	6.9	7.8	6.8	7.3
Functioning as a pressure group in national politics	Today (%)	10%	19%	14%	3%	22%	0%
	Future (av.)	6.4	6.6	5.6	6.1	6.0	6.6
Developing an effective policy on intermarriage	Today (%)	7%	17%	13%	10%	9%	16%
	Future (av.)	6.4	6.5	6.3	6.6	6.2	6.4

Population groups – the top communal priorities

In view of the high priority given to strengthening Jewish education, Jewish leaders and opinion formers completing the survey selected “school children and university students” – i.e. children aged 11 to 14 (51%), high school students (53%) and university students (49%) – as the current top priority population groups. Elderly people in declining health, however, were almost as frequently mentioned as a priority group (47%).

School children and university students – together with young single adults, young families and families with school-age children – were also named as top priority population groups for the future (average priority scores between 8.4 and 8.6). Elderly people in declining health, on the other hand, were less often mentioned as a group to be given priority over the next five to 10 years (average priority score of 7.7).

Q22. Which five of the following population groups would you say are the top communal priorities today?

Q23. For each population group, please indicate the extent to which you think it should be prioritised over the next five to 10 years.

	Top communal priorities today (% of respondents)	Average priority score for the future (max. score 10)
High school students (14-18 years-of-age)	53%	8.6
Children aged 11-14	51%	8.4
University students (18-22 years-of-age)	49%	8.6
Elderly people in declining health	47%	7.9
Young single adults (22-35 years-of-age)	42%	8.5
Children aged 5-11	41%	7.7
Families with school-age children	38%	8.4
New parents/young families	37%	8.5
Young couples (22-35 years-of-age)	30%	8.1
Adults in general	24%	7.3
Elderly people in good health	20%	7.0
Children aged 0-5	15%	6.5

“School children and university students” were selected as the population groups to be given priority today by all three age categories in western Europe. This was also true for the older eastern European participants – although they mentioned elderly people in declining health almost as frequently as a priority group (e.g. 61% of the 40-55 year-olds in eastern Europe selected university students as a priority and the same proportion mentioned elderly people in declining health).

The results in terms of communal priorities over the next five to 10 years brought no surprises: school children and university students – together with young single adults, young families and families with school-age children – were the top priority population groups for the future across all age categories, both in western and eastern Europe (average priority scores higher than 8.0), while elderly people in good health, adults in general and children aged under five were less often mentioned as a priority group (average priority scores below 8.0).

The most notable differences in terms of communal priorities over the next five to 10 years between respondents in western and eastern Europe were that:

- Although young families were a top priority population group for the future in western and eastern Europe, the average priority scores were higher in eastern Europe (between 8.5 and 9.3) than in western Europe (between 8.1 – 8.3).
- In western Europe, elderly people in declining health were less frequently mentioned as a priority population group over the next five to 10 years (average priority scores between 7.3 and 7.7), but they remained a priority in eastern Europe (average scores between 8.2 and 8.9).

Top priority population groups (Q22./Q23.)		Western Europe			Eastern Europe		
		<40	40-55	>55	<40	40-55	>55
High school students (14-18 years-of-age)	Today (%)	53%	61%	56%	34%	39%	64%
	Future (av.)	8.7	8.4	8.8	8.6	8.4	8.5
Children aged 11-14	Today (%)	53%	45%	57%	38%	57%	64%
	Future (av.)	8.3	8.1	8.8	8.7	7.8	8.6
University students (18-22 years-of-age)	Today (%)	53%	56%	49%	31%	61%	32%
	Future (av.)	8.8	8.4	8.9	8.9	8.3	8.0
Elderly people in declining health	Today (%)	50%	48%	33%	52%	61%	64%
	Future (av.)	7.3	7.7	7.7	8.2	8.3	8.9
Young single adults (22-35 years-of-age)	Today (%)	43%	42%	44%	55%	30%	28%
	Future (av.)	8.8	8.4	8.8	8.8	8.1	8.0
Children aged 5-11	Today (%)	43%	41%	46%	41%	26%	52%
	Future (av.)	7.6	7.1	8.1	8.6	7.6	8.0
Families with school-age children	Today (%)	30%	44%	46%	21%	30%	36%
	Future (av.)	8.2	8.4	8.2	8.7	9.1	8.4
New parents/young families	Today (%)	27%	36%	40%	45%	43%	28%
	Future (av.)	8.1	8.3	8.3	9.3	9.2	8.5
Young couples (22-35 years-of-age)	Today (%)	23%	30%	30%	31%	35%	36%
	Future (av.)	8.1	8.1	8.0	8.8	8.0	7.9
Adults in general	Today (%)	33%	28%	22%	21%	13%	20%
	Future (av.)	7.2	7.6	6.7	7.8	8.1	6.6
Elderly people in good health	Today (%)	27%	20%	8%	24%	35%	28%
	Future (av.)	6.3	7.3	6.4	7.4	7.5	7.8
Children aged 0-5	Today (%)	10%	11%	14%	34%	17%	16%
	Future (av.)	7.0	6.1	6.4	8.2	5.7	6.3

Organisational frameworks that should have a priority in Jewish communities

European Jewish leaders and opinion formers identified Jewish youth clubs and movements and Jewish day schools as their communities' priority organisational frameworks at the time of the survey (selected by, respectively, 70% and 67%). A slim majority (55%) selected synagogues as one of the priority organisational frameworks.

Much more effort should be aimed to Jewish youth and educational activities.

Zdenek Kalvach, Jewish Community of Prague

In terms of priority levels over the next five to 10 years, Jewish youth clubs and Jewish day schools were still awarded high priority scores (8.4 and 8.0, respectively). Furthermore, although Jewish informal schooling – provided by, for example, Jewish educational organisations – appeared to be less important in terms of current communal priorities (Jewish educational organisations were selected by 43% of the respondents vs. 67% who selected Jewish day schools), the Jewish educational organisations

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received a higher priority score in terms of communal organisational frameworks over the next five to 10 years (average priority score of 8.4).

In view of the high priority given to “school children and university students” compared to children under five (see above), Jewish day schools received a higher priority score in terms of communal organisational frameworks over the next five to 10 years than Jewish nurseries (8.0 vs. 6.6).

Synagogues received an average score of 7.5 as a future communal priority – one of the lowest scores. In comparison, the average priority score for Jewish cultural organisations was 7.8 and the score for Jewish media and websites was 7.7.

Q24. Which five of the following types of organisational frameworks would you say are the top communal priorities today?

Q25. For each organisational framework, please indicate the extent to which you think it should be prioritised over the next five to 10 years. Use a scale from 1 to 10, where 1 means “not a priority at all” and 10 means “a top priority”.

	Top communal priorities today (% of respondents)	Average priority score for the future (max. score 10)
Jewish youth clubs and movements	70%	8.4
Jewish day schools (primary and secondary)	67%	8.0
Synagogues	55%	7.5
Jewish cultural organisations	46%	7.8
Jewish educational organisations	43%	8.4
Jewish old people's homes	43%	7.9
Jewish community centres	41%	8.0
Jewish camps	41%	7.7
Jewish nurseries	30%	6.6
Jewish media/websites	22%	7.7
Jewish sports organisations	12%	6.1
Non-institutional/entrepreneurial initiatives	7%	6.6

Respondents in eastern Europe were less likely to identify Jewish youth clubs and movements and Jewish day schools as important organisational frameworks at the time of the survey. For example, half (48%) of the 40-55 year-olds in eastern Europe selected Jewish day schools as one of their community's priority organisational frameworks, compared to seven out of 10 (69%) of the 40-55 year-olds in western Europe. These differences, however, vanished when looking at the results in terms of priority levels over the next five to 10 years: e.g. Jewish day schools received a priority score of 7.9 among the 40-55 year-olds in eastern Europe and 7.7 in western Europe.

However, when looking at the next five to 10 years, respondents in eastern Europe – compared to those in the west - gave higher priority scores to most other organisational frameworks. For example:

- Synagogues received average priority scores between 8.0 and 8.3 in eastern Europe, but only between 6.9 and 7.6 in western Europe.
- Similarly, Jewish community centres were awarded priority scores above 8.0 in eastern Europe (between 8.3 and 8.7), while the corresponding scores were between 7.5 and 7.9 in western Europe.

Finally, some of the differences between younger and older respondents in terms of priority organisational frameworks for the next five to 10 years were:

- Respondents aged over 55 in western Europe more often mentioned Jewish cultural organisations as a priority organisational framework over the next five to 10 years (average priority score of 8.1 vs. 7.0 for those younger than 40).
- The youngest eastern European respondents gave non-institutional and entrepreneurial initiatives the same future priority score as Jewish day schools (8.2 and 8.1, respectively). Entrepreneurial initiatives received an average priority score of 6.6 among respondents aged over 55 in eastern Europe.

Top priority organisational frameworks (Q24./Q25.)	Western Europe			Eastern Europe		
	<40	40-55	>55	<40	40-55	>55
Jewish youth clubs and movements	Today (%)	87%	70%	71%	59%	57%
	Future (av.)	8.8	8.0	8.6	8.8	8.3
Jewish day schools (primary and secondary)	Today (%)	77%	69%	67%	62%	48%
	Future (av.)	8.2	7.7	8.1	8.1	7.9
Synagogues	Today (%)	47%	59%	51%	59%	57%
	Future (av.)	6.9	7.6	7.4	8.0	8.2
Jewish cultural organisations	Today (%)	33%	47%	52%	38%	52%
	Future (av.)	7.0	7.6	8.1	8.4	7.9
Jewish educational organisations	Today (%)	43%	41%	44%	38%	52%
	Future (av.)	8.0	8.7	8.3	8.4	8.7
Jewish old people's homes	Today (%)	53%	42%	35%	34%	57%
	Future (av.)	7.6	7.5	7.5	8.0	8.3
Jewish community centres	Today (%)	37%	39%	48%	52%	26%
	Future (av.)	7.9	7.5	7.9	8.5	8.3
Jewish camps	Today (%)	37%	39%	43%	45%	43%
	Future (av.)	7.8	7.8	7.7	8.2	7.7
Jewish nurseries	Today (%)	23%	33%	22%	31%	30%
	Future (av.)	6.6	6.2	6.5	6.9	6.5
Jewish media/websites	Today (%)	13%	22%	29%	10%	30%
	Future (av.)	7.1	7.4	7.6	8.6	8.6
Jewish sports organisations	Today (%)	27%	13%	10%	14%	4%
	Future (av.)	6.5	6.0	5.7	6.4	6.1
Non-institutional/entrepreneurial initiatives	Today (%)	3%	11%	2%	10%	13%
	Future (av.)	6.5	6.3	6.0	8.2	7.5

15. Main priorities for European Jewish communities

The *European Jewish Leaders and Opinion Formers Survey* looked at a wide range of topics. At the end of the survey, respondents were asked to choose two that were of particular importance to them and to their community.

Issues of particular importance to Jewish communities in Europe

All of the survey's topics were selected by at least some respondents. The following table, however, shows that some topics were clearly of greater importance than others: a third (34%) of respondents selected lay and professional leadership as an issue of particular significance. One-fifth selected funding and just less than that figure (18%) selected community causes and antisemitism/security.

Q45. This survey has looked at a wide range of topics. Which topics are of particular importance to you and your community? Select a first and second choice. <i>(% of respondents)</i>	
Lay and professional leadership	34%
Funding	20%
Community causes	18%
Antisemitism/security	18%
Israel	16%
Decision-making and control	16%
Denominational tensions	15%
Organisational frameworks	13%
Vision and change	12%
Status issues	11%
Mobility and future prospects	11%
Influence in the wider society	7%
Population groups	6%

There were 78 "pairs" of two priorities – on average one could expect slightly more than three

One of the major preconditions to ensure the community's future is to properly manage it.

Maros Borsky, Executive Director,
Slovak Jewish Heritage Center

respondents selecting each pair of priorities. The pair "lay/ professional leadership" and "funding" was the most common combination (selected by 21 respondents). This was expected, as these two priority issues were selected the most frequently. The pair "antisemitism/security" and "Israel" was selected by 14 respondents.

Opinions differ about the issues of particular importance

Older respondents were more likely to mention antisemitism/security (20% of those aged over 55 vs. 14% of those under 40) and denominational tensions (14% of the over 55s and 20% of the 40-55 year-olds vs. 10% of those under 40) as priority issues. Furthermore, while three out of 10 of those aged over 55 selected Israel as an issue of particular importance to themselves and their community, this proportion fell to one in 10 for those under 55.

Respondents below 55, on the other hand, were more prone to prioritise lay and professional leadership (38% of those under 40 vs. 26% of the over 55s) and decision-making and control (21% vs. 9%, respectively).

While one in six (16%) respondents in eastern Europe selected status issues and a fifth (21%) mentioned decision-making and control as issues of high interest, only one in 10 (9%) and 14%, respectively, of the respondents in western Europe mentioned these topics. The latter were, nevertheless, more likely to mention denominational tensions (18% vs. 8% in eastern Europe).

The opinions about topics of particular interest to Jewish communities also differed across the denominational groups, for example:

- Thirty-eight percent of the respondents who identified themselves with the Reform, Liberal or Progressive movements selected denominational tensions as one of the two topics that were of particular importance to them and their community vs. 7% of those describing themselves as "just Jewish" or secular.
- The topic of "status issues" was selected by a fifth (19%) of Orthodox and Modern Orthodox Jews compared to only one in 12 (8%) of those who described themselves as "just Jewish" or secular and one in 10 (9%) of those identifying themselves as Masorti or Conservative Jews.
- Four out of 10 of those identifying themselves as Masorti or Conservative Jews selected lay and professional leadership as an issue of particular importance – compared to approximately three out of 10 respondents in the other categories.

When comparing community professionals, elected or appointed lay leaders and opinion formers, some of the largest differences observed were, for example:

- More than a quarter (28%) of the community professionals identified funding as a priority topic, compared to only one in six (16%) elected or appointed lay leaders and a similar number (17%) of the opinion formers. These community professionals were, however, less likely to mention Israel (12% vs. 17%-18%).
- Decision-making and control was a topic most frequently selected by the opinion formers (23%) and least often by the appointed or elected lay leaders (13%). The latter, on the other hand, were more likely to prioritise antisemitism/security (21% vs. 14%-15%).

Funding is necessary to implement visions. It is important that funds are used in a way which is known and approved.

Eleonora Bergman, Jewish Historical Institute, Poland

**Q45. This survey has looked at a wide range of topics. Which topics are of particular importance to you and your community? Select a first and second choice.
(% of respondents)**

	Lay and professional leadership	Funding	Community causes	Anti-semitism/security	Israel	Decision-making and control	Denominational tensions	Organisational frameworks	Vision and change	Status issues	Mobility and future prospects	Influence in the wider society	Population groups
All respondents	34%	20%	18%	18%	16%	16%	15%	13%	12%	11%	11%	7%	6%
Younger than 40	38%	22%	21%	14%	9%	21%	10%	22%	14%	12%	10%	2%	5%
Between 40 and 55	42%	21%	14%	16%	6%	19%	20%	12%	11%	8%	12%	9%	7%
Older than 55	26%	19%	21%	20%	30%	9%	14%	7%	14%	15%	12%	6%	6%
Orthodox/Modern Orthodox	32%	18%	19%	18%	19%	15%	15%	9%	7%	19%	9%	12%	9%
Masorti/Conservative	41%	21%	14%	18%	9%	16%	16%	21%	18%	9%	7%	5%	2%
Reform/Liberal/Progressive	31%	21%	10%	14%	14%	10%	38%	14%	10%	10%	10%	7%	3%
Secular/just Jewish	30%	24%	22%	20%	18%	17%	7%	14%	12%	8%	14%	5%	7%
Community professionals	35%	28%	13%	15%	12%	17%	16%	13%	15%	12%	8%	8%	3%
Elected/appointed lay leaders	33%	16%	21%	21%	18%	13%	14%	16%	8%	11%	15%	7%	7%
Other opinion formers	37%	17%	20%	14%	17%	23%	11%	9%	14%	11%	9%	3%	11%
Western Europe (incl. Turkey)	35%	19%	17%	18%	16%	14%	18%	14%	13%	9%	11%	9%	4%
Eastern Europe	33%	23%	19%	16%	16%	21%	8%	12%	11%	16%	11%	2%	11%

16. Jewish voices / verbatim quotes of the respondents

The *Survey of European Jewish Leaders and Opinion Formers* included two open-ended questions positioned towards the end of the questionnaire:

Q46. "Please explain [your first and second choice of topics of particular importance to you and your community]"

Q47. "Please take a few minutes to describe your personal vision for your community's future, including some of the values and goals which you would like to see fulfilled."

Among the 251 respondents who completed the survey, 185 took the time to answer these two open-ended questions. This provided the survey with a wealth of data on how participants felt about the major priorities and challenges facing their communities today.

This chapter is a compilation of the most meaningful and relevant quotes from contributors across all denominations, countries and positions in the community. For ease of use, they have been sorted by themes similar to those along which the survey was structured. Some themes were merged under just one heading such as "leadership and governance" and some issues that were addressed in the first part of the survey became a theme in their own right such as "pluralism and inclusiveness".

The 12 core themes were identified as:

- | | |
|--|---|
| 1. leadership and governance | 7. antisemitism |
| 2. pluralism and inclusiveness | 8. funding |
| 3. Jewish education, culture and tradition | 9. status issues |
| 4. demographic decline and continuity | 10. community building |
| 5. Israel | 11. influence of Judaism in wider society |
| 6. links with the wider community | 12. change |

In this chapter, themes appear by order of prominence in the answers to the open-ended questions. It is noteworthy that the first three themes - leadership and governance, pluralism and inclusiveness, and Jewish education, culture and tradition - were by far the most common in the answers to the open-ended questions of European Jewish leaders and opinion formers who participated in the survey.

Each thematic selection of quotes is preceded by a description of what that particular theme encompasses. This gives a flavour of the opinions spontaneously expressed by participants on that one topic. This description does not claim to be exhaustive and aims rather to present a wide range of the insights that respondents were willing to share.

For the sake of authenticity, quotes were left in the original language with the exception of Russian. It was decided to translate quotes in Russian to English as it was felt that relatively few people would be able to understand such quotes and that, therefore, their message would not receive the attention it deserves.

Respondents who agreed to be quoted are identified as they requested. When they did not give permission for their name to be included in the final report, only their position in the community has been shown together with (part of) their verbatim answer.

Leadership and governance

Of all the issues, “leadership and governance” was the one that elicited the greatest number of comments and reflections. Many respondents saw strong leadership and efficient governance structures and mechanisms as prerequisite actions if the other issues were to be successfully addressed.

Collectively, respondents took a comprehensive look at leadership and governance issues: while some insisted on the need to manage the community in a more professional way, others stressed the importance of a better-educated and better-trained leadership; while some emphasised that commitment and vision were indispensable assets in community leaders, others felt particularly strongly about transparency and democracy in the administration of community affairs and in decision-making processes. A group of respondents also deplored the harm caused by internal power struggles and some welcomed the dawn of a new generation of leaders.

- “One of the major preconditions to ensure the community’s future is to properly manage it.”
- Maros Borsky, Executive Director, Slovak Jewish Heritage Center
- “I would like to see my community become a self-sustained, transparent, democratic community that has a significant role in strengthening the civil life in Bulgaria. This community will be led by strong visionaries and committed professionals.” - Alexander Oscar, President of the Organization of the Jews in Sofia
- “Quels que soient les thèmes à défendre et le travail à faire, il est important d’assurer le renouveau du leadership communautaire, qu'il soit bénévole ou rémunéré. Ce sont ces personnes qui pourront porter les projets de demain, et il est important de faire émerger des vocations au sein de la Communauté.” - Ruth Ouazana, Limoud France
- “The political infighting must be stopped before any major change can be attained in any other field. These political infightings are mostly based on personal issues and on questions of different denominations.” - Shaul Friberg, Hochschule für Jüdische Studien, Heidelberg
- “On ne peut plus se satisfaire d’initiatives individuelles où le président fait tout. Il faut une vision des besoins généraux de la communauté avec une structure de dirigeants bénévoles et de véritables professionnels.” Simon Cohn, CBG-Radio Judaïca- Habonim Dror (BE)
- “The method of decision making in the community is a very important question. For me, democratic and pluralist principles are most important.” - Shmuul (Simas) Levin, Director of the social centre (Khesed) (LT)
- “Our Community is governed by a non transparent anti democratic leadership. [...] We need change in the leadership and we have to strengthen a new capable leadership for the future.”
- Ádám Schönberger, Marom Budapest
- “Leadership in our community lacks democratic habits, as many of them were raised and educated in the communist system.” - Artur Hofman, Chairman of Social-Cultural Association of Jews in Poland
- “If decision-making and control issues are solved through a leadership who understands its role, is committed and trained, has the proper motivations and can show a good example to the community and to the generations to come, all other issues will be much easier to handle and solve.” - Zsuzsa Fritz, Director JCC (HU)
- “If you have an efficient and professional leadership, most of the above-mentioned topics are handled well. If the leadership is malfunctioning, the community will neither solve the

internal problems nor the external ones. The leadership is crucial for the very existence of a community." - Community professional

- "The key to the flourishing of the Swedish community is to develop a cadre of people who will be able to sustain and deepen the way in which most Scandinavian Jews define themselves: as cultural Jews." - Community professional
- "I would like to see in the near future new leadership, more interested in our community needs from children to elderly." - Community professional
- "L'unité autour d'hommes de haut niveau de compétences et de connaissances est indispensable pour préparer un avenir de qualité. Il faut en finir avec le bricolage et les envies de pouvoir d'hommes sans réelles compétences." - Community professional
- "All problems are solved by professionals. How effective a solution is, depends on their competence. First and foremost this applies to the right distribution of resources." - Community professional
- "Cooperation of lay leaders & professionals is totally dependent on who the community president is - therefore not institutionalized. That is a major problem because leaders are not willing to work with high level professionals, rather seeing them as a mafia that has to be fully controlled [...] Religious leaders of the community should be much better educated and able to address issues as modern respectable rabbis. Professionalism & institutional structures have to be in place." - Community professional
- "The decision making process and the funds are in the hand of few people. [We need to] establish a democratic, transparent Jewish parliament who must be ready to support existing movements and independent projects with an efficient way." - Elected/appointed lay leader
- "Wir benötigen dringend qualifizierte Rabbiner, Religionslehrer und ehrenamtliche Laien." - Elected/appointed lay leader
- "Le manque de transparence des organisations représentatives juives, de formation des dirigeants, et du professionnalisme de nombre d'associations juives me paraissent importants. Il faut un leadership plus ouvert et plus responsable." - Opinion former

Pluralism and inclusiveness

"Pluralism and inclusiveness" was another theme that permeated the responses to the open-ended questions. A large number of participants called for more openness, pluralism and inclusiveness, irrespective of their denomination. Those terms, along with "tolerance", "dialogue", "diversity" and "unity", were seen frequently throughout their contributions. A fair number of participants coupled their plea for more openness and interdenominational dialogue with comments on tensions and polarisation within their community. Some also stressed the need to reach out to the non-affiliated and the importance of humanist values such as love, generosity and altruism.

- "Je souhaite que les responsables s'ouvrent aux différents courants du judaïsme et abandonnent une prétention à tout régenter, qu'il donnent davantage d'importance aux femmes, qu'ils libéralisent la communauté sans s'éloigner des valeurs et de la culture juive." - Pierre Birnbaum, Professeur à l'Université Paris I
- "More open and welcoming to potential newcomers, especially when the majority of Jews is not affiliated but nevertheless interested. It is ok that some members are ultra-Orthodox, but this shouldn't become the norm." - Henny van het Hoofd, Director of Education NIK

- “Une communauté pluraliste, vivant en harmonie avec la société nationale et y apportant sa contribution.” - Jean-Jacques Wahl (FR)
- “My vision is of diversity, pluralism, tolerance; being at the forefront of democracy, social justice and human rights; demonstrating that fundamentalism both secular and religious is the antithesis of what is needed in a healthy European society.” - Tony Bayfield, Rabbi Dr, Head, Movement for Reform Judaism (UK)
- “Gerade für das Judentum in der Diaspora ist es von höchster Bedeutung, die Tradition aufrecht zu halten, die Bindung zum Staat Israel zu stärken und eine pluralistische jüdische Gesellschaft zu entwickeln.” - Juan M. Strauss, Vorstandsvorsitzender der Jüdischen Gemeinde Düsseldorf
- “There has to be an end to denominational tensions. The most dividing factor is denomination. Chabad is a BIG PROBLEM in Europe today.” - Lena Posner-Korosi, President of the Stockholm Jewish Community
- “The Rome Jewish community is an Orthodox one. This characteristic has been accepted during the last decades in relation with an acceptable compromise between religious and not religious. This compromise recently has been “broken” and the religious approaches became stronger. This development can create more divisions and encourage people to leave the community.” - Saul Meghnagi, Director of the Instituto Superiore per la Formazione
- “The biggest problem of our community is the fact that the majority of the members are actually estranged from the community itself, with little or no connection to it at all. Community leaders must find a way to bring people back to the community and closer to one another.” - Eva Mezei, Center for informal Jewish education (RS)
- “L'avenir de la communauté juive de Belgique dans ma vision ne peut se faire que dans le pluralisme et l'ouverture. Notre communauté est occupée à se replier sur elle-même et je trouve cela dangereux. Si l'on veut que la communauté juive continue à se développer et qu'il y ait moins d'assimilation il faut pratiquer l'ouverture à tous niveaux, il faut dialoguer, rencontrer, expliquer et détricoter les préjugés de part et d'autre.” - Michèle Szwarcburt, Présidente du C.C.L.J.
- “Judaism should go back to some of the old basics linked to its humanist twinning. I would emphasize modernity and not backwardness, get rid of the fear of not being 'Orthodox' enough. Resume tolerance of Jews who think differently and set up a more open and inclusive community.” - Opinion former
- “It's key to end the grip a fundamentalist fringe has on the Orthodox community at the expense of a moderate silent majority. This drives Jews away from the religious part of Judaism, delegitimizing non-Orthodoxy.” - Elected/appointed leader
- “La communauté doit être la plus ouverte possible sans cependant perdre son identité et c'est là tout le challenge. Garder la diversité du peuple juif tout en garantissant sa survie en tant que peuple est notre défi majeur.” - Elected/appointed leader
- “Our society is slowly rediscovering Jewishness and Jews after decades of Communist rule. So we should carefully avoid any narrow-minded and sectarian approach to Jewish life and to a definition of "who is a Jew".” - Opinion former
- “I would like to see a more pluralistic, accepting environment, and less divisiveness within the Jewish community at large.” - Community professional
- “L'incapacité à accepter le pluralisme religieux à l'intérieur même du judaïsme français est à mes yeux tout à fait préjudiciable pour le présent comme pour l'avenir. Je crains également cet intégrisme religieux juif présent au sein des communautés à l'encontre pour moi de

valeurs de démocratie, parité, tolérance et partage qui me tiennent à cœur." - Opinion former

- "There is a struggle between the different strains of membership in our community and there is no understanding and consensus on how to adapt the religious education and practice to a diversified membership." - Elected/appointed leader

Jewish education, culture and values

Together with "leadership and governance" and "pluralism and inclusiveness", "Jewish education, culture and values" was a clearly prominent theme in the respondents' answers to the open-ended questions. For many, upholding Jewish traditions and reflecting upon and strengthening the Jewish heritage were themes at the top of the agenda. A fair number of the participating Jewish leaders and opinion formers also stressed the importance of the community's social responsibility, while some insisted that it had to have more than a purely religious and/or social role. Relatively few respondents specified which population groups the educational and social action of the community should focus on. Those who did tended to favour the youth or a cross-generational focus instead of young adults/parents, the middle-aged or the elderly.

- "In my opinion another variant could be: "Jewish education, Jewish traditions". This would be the priority choice for me." - Dr. Stanislav Skibinski, Board Jewish Community Munich
- "I miss one topic, that is: Jewish education and Jewish observance. Those would have been my first choice. Lay and Professional Leadership is the way by which the community can improve and affect the level of Jewish identification, education and observance." - Jens Lapidus, Board member of the community council (SE)
- "A big effort should be made on Jewish education, taking into consideration our link to Israel and our fight against antisemitism and racism" - Isaac Querub Caro, Former President of the Jewish Community of Madrid
- "Eine jüdische Gemeinschaft soll kulturelle Initiativen unterstützen und dafür sogen, dass Kinder, Jugendliche, aber auch Erwachsene lernen, was es historisch bedeutete Jude zu sein, und wie sich jüdisches Leben der Gegenwart und der Zukunft entwickeln kann." - Cilla Kugelmann, Jüdisches Museum Berlin
- "I would like the work in my community to focus in the closer future on intensive education of the community membership (religion, tradition, Jewish values)" - Prim. Dr. Miodrag L. Todorovic-Kozma, President of the Jewish Community in R. Macedonia
- "I hope that there will continue to be an interest in exploring, challenging and understanding the Jewish heritage and the Jewish future among audiences, young and old alike." - Josephine Burton, YaD Arts (UK)
- "I would like to see our community cultivating, preserving and increasing the presence of Yiddish literature, language, music, theater." - Artur Hofman, Chairman of the Social-Cultural Association of Jews in Poland
- "Sweden cannot build on religious observance within the Jewish group, nor on identification with the cause of Israel, and also not on Shoah as a trauma and memory with the power to fulfill the need for a Jewish identity among the group members. Hence something else must step in, vis. Jewish culture in a broad sense, Jewish social life and access to Jewish knowledge, thought, and cultural manifestations." - Lars Dencik, Professor of Social Psychology

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- "Ich wünsche mir eine religiöse Gemeinde - mit Toleranz für unterschiedliche Vorstellungen, die Veranstaltungen (jüdische Feste und jüdische Kultur und Tradition) durchführt, Traditionen pflegt und auch nach aussen offen ist." - David Seldner, Vorsitzender, Jüdische Kultusgemeinde Karlsruhe
 - "The social dimension of community life with a strong focus on youth will condition our community's future." - Pierre-Antoine Ullmo, ATID community - WUPJ Spain
 - "My priority is that the new Jewish generation (third generation) which is now on average 20-55 years old has the possibility of a good professional and Jewish education and that the community is involved in this process and finds a way to assure them a job so that they stay in the community and don't migrate." - Melita Švob, Association of Holocaust survivors
 - "[We need to] provide all favourable conditions for the versatile and wide-ranged development of the youth and its education" - A. Gandz, Head doctor
 - "The strength of our community is fundamentally based on the strength of its identity, education and knowledge." - Opinion former
 - "[We need] an increased number of active and Jewishly literate thinkers who have the ability and courage to tackle the burning issues." - Community professional
 - "Without real Jewish knowledge, we will just be reduced to a neat cultural club, and that will only last for not even a whole generation." - Elected/appointed leader
 - "My first choice (which seems to be missing from this list) is serious, intensive, Jewish education that would enable the Jewish community of Lithuania, no matter how small it gets, to remain a vibrant, creative and meaningful community rather than a "caretaker community" (the direction it is heading now)." - Opinion former
 - "The community's activity is grounded upon traditional Jewish values, but is not limited to religious and social aspects." - Community professional
 - "It's important that the community reaches out to its young people. For this reason, questions on education should continue to be dealt with, formally as well as informally." - Elected/appointed leader

Demographic decline and continuity

Concerns about the demographic decline and the continuity of the community were next in line. A large number of participants obviously had those issues at heart and, in some contributions, the distress was palpable. The French community seemed to be an exception, as most of those respondents mentioned a strong growth in numbers since the end of WWII.

- “The biggest challenge in Great Britain for the Jewish Community is its decline in size brought on by a combination of an increase in the proportion of intermarriage, not enough conversions and later marriages leading to fewer children per family.” - Stephen Moss, Chairman, Movement for Reform Judaism (UK)
- “There is a demographic emergency, less births, less marriages, growing intermarriages.” - Shmuel Riccardo Di Segni, Chief Rabbi/Jewish community of Rome
- “Wir müssen erreichen 100.000 Juden in Ungarn mit besserer Kommunikation und mit deutlichen Botschaften. Wenn wir, die religiösen Juden, mit diesen grossen Zielgruppen sprechen können, und etwas zusammen tun, dann wird es besser.” - Dr. György Gádor, President of the Synagogue (HU)
- “The problem is the number of the membership. I see there is no solution because of assimilation and emigration. We will be capable to keep the Jewish life in our community no more than 20 years.” - Dr. Pavol Sitar, Jewish Community Kosice (SK)
- “Over the past 60 years, the French Jewish community experienced both a dramatic demographic growth (+100 % if not more) and a dramatic religious-cultural renaissance - whereas most other European communities have been facing a drastic decline.” - Michel Gurfinkel
- “We need a controlled but steady Jewish immigration from other European countries in order to achieve a critical number to be able to survive as Jewish Community.” - Elected/appointed leader
- “Small communities in Slovakia are not going to survive. The Jewish life will remain in Bratislava and Kosice.” - Elected/appointed leader
- “I see a decrease of the number of Jews and a further trend of demographic situation into the direction of the inverted triangle.” - Elected/appointed leader
- “The Jewish Community of Lithuania is small, weak and demographically declining.” - Opinion former
- “Our community is getting smaller. The birth rate is decreasing, emigration and intermarriage rates are significantly increasing.” - Elected/appointed leader
- “La communauté doit aussi trouver le moyen d'intéresser et de motiver les jeunes pour leur permettre de reprendre le flambeau et maintenir nos traditions et culture.” - Elected/appointed leader
- “Because we are shrinking in numbers we need to aim to build a much stronger Jewish community with its members aware of their identity and proud.” – Community professional

Israel

Israel was another issue that generated a fair number of spontaneous comments. Quite a few respondents articulated or suggested how important Israel was to them and to Jewry at large while just as many stressed the need for closer support/connection between their country and the Jewish homeland. A handful also expressed their perception of Israel as a source of pride/hope/security. Some participants were, however, more critical of Israel and/or insisted that their community should keep their distance.

- “Israel is what is keeping world Jewry alive, proud and safe.” - Jean Cohen, Journalist
- “Israel will continue to be an important cornerstone for all Jewish communities - but not regarded merely as an escape hatch, but as a place of which all Jews can be proud.” - Toby Axelrod, Journalist
- “The safe existence of the State of Israel is a problem of all Jews. At present and at least for the mid-term, the Jewish Diaspora can't be conceived without Israel, nor can Israel be conceived without the Jewish Diaspora.” - Ionel Schlezinger, President, Jewish Community of Arad (RO)
- “We can live out of Israel, but we can't live without Israel.” - Aleksandar Sasha Necak, Federation of Jewish communities in Serbia
- “Many families have children in Israel. It is a new phenomenon in Denmark and it plays a role.” - Bent Lexner, Chief Rabbi
- “[We need to] end our morally intolerable silence in the face of Israel's shameful path, it compromises our position in our societies.” - Antony Lerman, Executive Director, JPR (UK)
- “Israël dont l'insertion et intégration dans la région ne s'améliore pas, où les extrêmes se radicalisent, l'identité juive s'affaiblit et où le fondamentalisme, la promiscuité avec le pouvoir et la corruption ont produit un leadership religieux qui est un désastre pour Israël et le monde juif.” - Esther Mucznik, Vice-présidente Communauté Israélite de Lisbonne
- “Je souhaite que le soutien à l'Etat d'Israël passe par le soutien à une paix juste et durable avec le peuple palestinien et soit combiné à la paix avec toute la région. Que les options militaires ne fassent plus partie du répertoire politique en Israël.” - Simone Susskind, Ancienne Présidente du Centre Communautaire Laïc Juif
- “Israel and its success are critically linked to the safety, security and well being of all communities in the Diaspora.” – Opinion former
- “We need an organized political representation in Europe, acting as a lobby for the Jewish people and Israel.” - Elected/appointed leader
- “Israel is very often a mental security haven.” - Elected/appointed leader
- “On Israel: it directly defines our identity as Diaspora Jews. Should Jews in the Diaspora be able to affect the decision-making process in Israel? If yes, how?”

Links with the wider community

Interestingly enough, a fairly large number of respondents felt the need to stress the importance of maintaining and developing links between their Jewish community and its environment, be it local, national, European and/or international. This was not a stand-alone theme in the first part of the survey but it was prominent enough in the participants' answers to the open-ended questions to deserve a separate mention here. In suggesting that their community should think of itself as part of a wider environment, respondents focused equally on the local/national context and on the European/international sphere.

- "The goal is a balanced and harmonized Jewish life, religious and secular, combining the pride of being Jewish with the pride of living in this country, this land, in Europe after all." - Ruvin Ferber, University of Latvia
- "L'évolution de la communauté juive de France devrait aller vers le renforcement de sa responsabilité et de ses moyens d'action à l'égard des juifs d'Europe en partenariat avec la communauté de Grande-Bretagne, pour un soutien permanent à Israël et en dialogue d'égal à égal avec les juifs d'Amérique du Nord." - Jo Toledano, Directeur général de l'Alliance israélite universelle
- "I would like to see international organisations, particularly from the USA, understanding our community which they know little." - Brian Kerner, President UJIA (UK)
- "Many problems within communities stem from the basic issues arising from communal structure and governance. International discussion on these issues is something which would be most helpful." - Stuart Taylor, Interim CEO, United Synagogue UK
- "The lack of legal status of the community is a major hindrance for development and I would like to see that solved by the country authorities." - Community professional
- "[My vision for my community's future involves] strengthening the position of our organization by official authorities and other Jewish European organizations." - Community professional
- "We have to think further in the sake of maintaining the Jewish future and that is through growing and working in an international community." - Community professional
- "Je souhaiterais que les Juifs en France pensent leur situation en France, et non comme s'ils constituaient un ghetto." - Opinion former
- "The community should have a more positive leadership that is engaged in wider national debates, speaking from confidence rather than fear." - Opinion former
- "Je constate une absence de lien entre les communautés juives et des causes nationales." - Opinion former
- "We must respect each other and work together within and outside our community by getting more involved in the city in which we live." - Elected/appointed leader
- "[Il faut] développer la culture du débat, de la réflexion, de la jonction et du dialogue entre la culture juive et son environnement." - Community professional
- "We need lay leaders who can, based on solid Jewish knowledge, be both internal and external bridge builders. Interreligious, multicultural expertise is crucial." - Elected/appointed leader

Antisemitism

Antisemitism prompted slightly fewer comments than the subject of Israel. Unsurprisingly, the majority of the respondents who mentioned antisemitism described it as a priority and/or a unifying threat. A handful of participants talked about the current or expected rise in antisemitism and a few more made a link between antisemitism and the increasing dominance of the Muslim world. A small group of respondents were more lukewarm in their reactions and held alternative views on antisemitism.

- “If antisemitism and its threatening danger are prevailing, all other topics become much less important.” - Ruvin Ferber, University of Latvia
- “The main issue today is the rise of antisemitism, not as a resurgence of pre WWII rightwing antisemitism but rather as a byproduct of mass immigration from deeply antisemitic and anti-Israeli third world countries and cultures (Arab countries, Black African Muslim countries, Turkey, the West Indies).” - Michel Gurfinkel
- “La perception de l'antisémitisme (autant, sinon plus, que sa réalité mesurable) joue un rôle central dans le vécu actuel des Juifs français.” - Meir Waintrater, L'Arche
- “Israel is in our mind and heart when we are in danger, otherwise who cares really for what is happening in Israel. Unfortunately, after a long active Jewish life, I must come to a very pessimistic and sad conclusion: only antisemitism makes us Jews to be equal in our diversity.” - Dalia Levinsohn, Secretary General of FCJE (ES)
- “[We need to] shift focus from fighting antisemitism (now accepted as a societal task) to intercultural dialogue and make commonality with Muslims a bulwark against Middle-East tensions.” - Ian Leveson, Chair, Gesher - Forum für Diasporakultur e.V., Berlin
- “Here in France, security is a top priority and sometimes scares Jews from practicing their religion.” - Yossef Y.Gorodetsky, Director of the European and North African Bureau of Lubavitch
- “Fighting antisemitism and blending with local people must be the priority” - Leon Mizrahi, Jewish Community of Turkey
- “Les questions de sécurité et de lutte contre l'antisémitisme sont fondamentales pour la survie de la communauté mais cela ne passe pas que par des questions de politique, il faut ajouter à l'action l'étude pour lutter contre le risque de perte d'identité du fait de l'antisémitisme.” - Community professional
- “The rise of fundamentalism in the country may provoke antisemitism, which may also be a serious threat for the continuity of our community.” - Elected/appointed leader
- “Antisemitism always makes us unite against the possible threat.” - Elected/appointed leader
- “The community should move beyond the obsession with 'antisemitism'.” - Opinion former
- “No Jewish community in Germany will ever be safe from antisemitism.” - Community professional
- “L'antisémitisme est, depuis 2000, une préoccupation prioritaire pour notre communauté, et source d'inquiétude quant au futur.” - Elected/appointed leader
- “Anglo-Jewry's core strategy too often rests on a sense of united threat, around the issue of antisemitism.” - Opinion former

Funding

While funding was the second most cited priority of the respondents in the first part of the survey, it attracted comparatively little attention in the answers to the open-ended questions. Among those who did raise this issue, some stressed the crucial importance of funding and some also insisted on a lack of funding within their community. A few respondents argued in favour of increasing the financial independence of their community and a handful mentioned the importance of the proper allocation of funds.

- “Funding is necessary to implement visions. It is important that funds are used in a way which is known and approved.” - Eleonora Bergman, Jewish Historical Institute, Warsaw
- “Le financement est bien le nerf de la guerre. Que ce soit pour payer correctement les personnes qui choisissent de travailler au sein de la Communauté Juive comme pour soutenir des projets d'éducation, d'ouverture culturelle ou communautaire.” - Ruth Ouazana, Limoud France
- “Funding the needs of the Jewish community in Turkey will become more difficult. Priority should be to ensure future funding needs by instigating change to increase ownership of, and participation in, the community.” - Metin Bonfil
- “Representation and distribution of financial resources from the state should be changed so that community priorities could be supported.” - Ferenc Olti (HU)
- “Funding is my second priority because without funding very few things can be done.” - Benjamin Albalas, President AJC (GR)
- “The needs of communities are growing and there are very few Jewish funding bodies committed to Jewish life, institutions and structures on the continent.” - Community professional
- “We have no central community endowment fund and a very low constant income percentage. The future looks bleak vis-à-vis income. The leaders have not acted yet to create a fund and we are losing time & funds because of this.” - Community professional
- “The community is currently spending Restitution funds like there's no tomorrow, on projects that are non-viable without subsidies. Instead, investments should be made in infrastructure, with maintenance funds. The current boom is a prelude to a bust.” - Elected/appointed leader
- “Die Gemeinde in Berlin wird seit Jahren schlecht gewirtschaftet. Es fehlt an Geld, obwohl vom Staat jedes Jahr 27 Mio. Euro überwiesen werden.” - Community professional
- “For the rapidly growing structure of the Estonian Jewish community, because of the lack of property and other means of income, finding ways of self-financing and structural development are key issues.” - Community professional

Status issues

Although status issues received some attention in the respondents' answers to the open-ended questions, it was much less than the wider problems of pluralism and inclusiveness. While some respondents reflected on Jewish identity and pointed to the core issue of “Who is a Jew?”, a larger number expressed their position on status issues. The majority of them were in favour of a constructive and progressive approach to intermarriage and conversions.

- "Die Frage, wer Jude ist wird letztendlich über die Zukunft des europäischen Judentums entscheiden. Dabei ist es wichtig einen gangbaren Weg zu finden, damit sich alle Juden in einer Gemeinde zu Hause fühlen, ohne das Judentum zu verwässern." - Ebel Marcel Yair, Gemeinderabbiner der Israelitischen Kultusgemeinde Zürich
- "Denominational tensions relate to essential questions regarding "who is a Jew," how to treat intermarried couples, how to view female religious leaders (rabbis, cantors). But deal with them we must, if (say, as in Germany) we want to maintain the "Einheitsgemeinde" - the united umbrella under which we all sit." - Toby Axelrod, Journalist
- "I want children of Jewish fathers and non-Jewish mothers to join the community as members. I believe they should be accepted as community members with full rights - except for certain religious functions." - Stefan Isaak, President, Jewish Community in Denmark
- "We must use any modern devices, all the elasticity, all the enthusiasm we are capable of in order to make the Jewish life of our communities vibrant and open. For that purpose, we should accept every denomination, every kind of association or religious practice inside the area of Jewish recognized community." - Ugo Volli, Sinagoga Lev Chadash - Milano
- "Although I believe that various groups, whether religious or cultural, and irrespective of denomination, should be free to determine their own rules regarding status, there are lines which, when crossed, means we move from speaking of Jewish life to speaking of remembrance of Jewish life." - Josh Spinner, The Ronald S. Lauder Foundation
- "Personally, I feel it important to open the community for those who have the "right of return". Most of these people are already key persons in the community, but without official status and the right to elect and be elected. This is excluding them from forming the community life where they already are pillars of activities and community development." - Zdenek Kalvach, Jewish Community Prague
- "Status issues concern the decline in the number of Halachic Jews, which influences marriage issues etc. This in consequence leads to denominational differences because people want to be included in some way into the community, and depending on the status definition there, they may be forced to quit all Jewish community attachment." - Community professional
- "The community is developing rather well, but faces problems, because of the intolerance of the Orthodox. The intermarriage problem could be partly solved if *giur* (convert) acknowledgement by the Orthodox were less strict and more realistic." - Elected/appointed leader
- "Just 19 percent of the Jews in the Netherlands are members of a congregation. It is of the utmost importance to find new ways to commit unaffiliated Jews (i.e. people with a Jewish mother and/or a Jewish father) to a pluriform Jewish community." - Community professional
- "Les questions relatives aux mariages mixtes sont aujourd'hui l'enjeu principal de la communauté juive, et doivent susciter une réflexion tant en amont : éducation juive, prise en charge des étudiants, des célibataires qu'en aval: quelle place pour ces familles, leurs enfants?" - Elected/appointed leader
- "Je ne crois pas que la lutte contre les mariages mixtes soit du ressort de la "communauté"." - Opinion former

Community building

Community building was another theme that was not given specific attention in the first part of the survey but that emerged quite clearly from the participating Jewish leaders' and opinion formers' answers to the open-ended questions. A significant number of respondents said that the *raison d'être* of the community should first and foremost be to answer the practical and spiritual needs of its members and to represent their interests, which in their opinion was not the case at present. Some also stressed the importance of creating a sense of community where people felt they belonged.

- "The community should be seen as a combination of NGO and a small business, where members are customers." - Peter Gyori, Bejt Praha (CZ)
- "The Jewish Community should first become a Community. Then it should become Jewish." - Martin Smok (CH)
- "It's important for me that that the Jews have their own place where they can share their joys and sorrows." - Masha Grodnickiene, Vice president of the Jewish Community Lithuania
- "I would like to see a community which increases every step in an individual's life from childhood school to the older ages." Jojo Illel, President of the Jewish Hospital (Or-ahayim), Istanbul
- "Eine jüdische Gemeinschaft ist stark, je mehr sie auf die Bedürfnisse Ihrer Mitglieder eingehen kann. Als sogenannte Einheitsgemeinde erhoffe ich in der Zukunft gegenseitig mehr Verständnis der einzelnen Bedürfnisgruppen unserer Gemeinschaft und manchmal ein Zurücknehmen der persönlichen Wünsche zu Gunsten von Lösungen, die mehr die Allgemeinheit als nur den einzelnen befriedigen können." - Elected/appointed leader
- "We would give such services in different areas that Jews really want to be a member and think the membership fee gives value for money." - Community professional
- "I think the community is not "for all" and that the source of the problems is in the administration." - Community professional
- "The goals have to be to unify and strengthen the relations inside the community members, to provide them all kind of services according to their needs." - Community professional
- "The main goals of the community are to build up a network from the Jewish kindergarten to the social centres, draw people into the work and activities [of the community], and to provide a range of projects and services for all social and age groups." - Community professional
- "Members of the community should feel that it is their community and they should decide and participate in future plans." - Community professional
- "Je voudrais que les membres s'accrochent les uns aux autres pour se tirer vers l'avant, que la communauté soit un soutien pour chacun dans son identité juive toujours en construction [...] et que la synagogue soit un vivier pour des initiatives personnelles des membres." - Community professional

Influence of Judaism in the wider society

Here, “influence of Judaism in the wider society” is understood in a wider sense than the four areas of influence that were listed in the first part of the survey: Jewish schooling, brit milah (ritual circumcision), shechita (ritual slaughter) and restitution. While very few respondents referred to the influence of their community in relation to those specific areas, a larger number felt that it was important for Judaism to be heard and to have an impact in the wider world.

- “I would like to see a Jewishly educated and literate population which creates an inclusive and welcoming community and genuinely believes that every Jew (regardless of their level of practice or percentage of Jewish pedigree) counts and ought to be included in the hope that the values of Judaism will have an impact on the society in which Jews live and on the world at large.” - Rabbi Danny Rich, Liberal Judaism (UK)
- “Que le judaïsme dans toute sa diversité apparaisse aux juifs comme aux non-juifs comme une source de réflexion voire d'inspiration.” - Jean-Jacques Wahl (FR)
- “Jews are uniquely placed to set an example of the way in which citizens of a distinctive religious and ethnic background can contribute to the development of a flourishing and open Europe.” - Tony Bayfield, Rabbi Dr, Head, Movement for Reform Judaism (UK)
- “Jewish life, especially religious, is growing in several countries But despite this the Jewish influence in the society declines in several countries.” - Yossi Lempkowicz, Managing Director, European Jewish Press (BE)
- “L'influence des juifs dans l'ensemble de la société revêt une importance cruciale du fait de leur faiblesse numérique, du sentiment d'insécurité au regard du pouvoir croissant de la communauté musulmane.” - Elected/appointed leader
- “I would like Judaism and its values to be better known in the wider community.” - Community professional
- “[My vision of my community's future is of] a more confident and knowledgeable community which is proud to be a strong minority with a voice within the wider society.” - Community professional
- “A proud European Jewish identity has to be established and Jewish life has to regain its position as a dynamic part of European life and culture.” - Elected/appointed leader
- “Wenn das Anliegen der Gemeinschaft in der Öffentlichkeit verstanden wird, kann damit auch Einfluss auf die Gesellschaft genommen werden.” - Elected/appointed leader
- “C'est par le statut et l'influence que nous avons que nous pouvons agir sur notre devenir.” - Elected/appointed leader
- “If the community will be strong from within, it will be able to set an example for the whole society, and will have influence on society.” - Elected/appointed leader
- “I hope that the community will have a strong political and economic power in the country.” - Elected/appointed leader

Change

Of all the themes that were addressed in the answers to the open-ended questions, change received the least amount of coverage. However, while change received the least amount of *explicit* mention, the need for change was implied throughout the respondents' answers to the open-ended questions, and particularly as part of the three themes that seemed to resonate most in the Jewish leaders and opinion formers who took part in the survey: "leadership and governance", "pluralism and inclusiveness" and "Jewish education, culture and values".

- "La capacité d'adaptation aux changements politiques, sociologiques, sociaux est déterminante tout comme la créativité dans les domaines culturels, éthiques." - Jean-Jacques Wahl (FR)
- "Of many issues over which the community has had no direct control, the key is change management, for which clear leadership and vision is required." - Ian Leveson, Chair, Gesher - Forum für Diasporakultur e.V., Berlin
- "L'avenir de la communauté dépend de sa capacité à affronter les changements généraux et assurer que les dirigeants mettent en œuvre ces changements." - François Moyse, Vice-Président, Consistoire Israélite (LU)
- "Change would enable us to rethink many of the issues that are discussed in this survey. If the community embraces change, then we can start thinking out of the box on a whole range of issues."
- "Il est devenu absolument nécessaire d'adapter notre communauté et son organisation aux nouveaux défis. Il faut également redéfinir les objectifs de l'existence communautaire et travailler l'image de la communauté tant à l'égard de ses membres qu'à l'égard des tiers." - Elected/appointed leader
- "The community has suffered under Nazi and Communist rule. It needs to restructure for modern open society. It needs to attract assimilated Jews. For that purpose it needs to change." - Elected/appointed leader
- "To my mind, the greatest way to greet future is to empower personalities who have the knowledge, confidence, and versatility to initiate and respond to changes." - Community professional

Annex 1: Methodological note

The *European Jewish Leaders and Opinion Formers Survey* was sponsored by the American Joint Distribution Committee's International Centre for Community Development (JDC-ICCD) and conducted by Gallup between September and November 2008.

In total, 465 European Jewish leaders and opinion formers, as suggested by the JDC-ICCD, were invited to participate in the survey. More than half of them – 54% (251) – completed the online survey. These leaders shared their views on the issues and major challenges faced by European Jewish communities in 2008 and their expectations as to how these might evolve over the next five to 10 years.

Who was invited to participate in the survey?

The intended subjects were composed of two main groups:

- a) *leaders*: professionals and lay persons holding significant roles in Jewish communal organisations,
- b) *opinion formers*: those whose views (expressed verbally, in writing or through various cultural means) shape or inform community-wide discourse.

Over a nine-month period, JDC-ICCD utilised publicly-available information, local lay and professional leadership and its own network of field staff in order to build a participant list reflecting the scope and diversity of European Jewish communal leadership. This selection process was guided by the following criteria:

- *position*: the individual holds key leadership position in key communal organisation
- *platform*: the individual has opinions that are important and are widely discussed
- *philanthropy*: the individual is a major donor to Jewish causes
- *practitioner*: the individual holds an influential – full or part-time – position in a key communal organisation
- *potential*: the individual has been identified as a significant up-and-coming lay or professional leader.

In each country (or region, in the case of countries with an extremely small Jewish population), JDC-ICCD adjusted the sampling list, taking into account the need for diversity in the areas of age, gender, denominational identity and, where appropriate, ethnic background.

Survey methods and fieldwork strategy

Instrument design

The survey questionnaire was developed jointly by JDC-ICCD and a team of Gallup's experts. The final questionnaire consisted of 45 closed and two open-ended questions, followed by a number of socio-demographic ones (e.g. concerning age, education and denominational affiliation).

The survey covered a number of themes:

- i. mobility and future prospects
- j. decision-making and control
- k. lay and professional leadership
- l. status issues
- m. population groups, organisational frameworks and community causes
- n. funding
- o. vision and change
- p. influence in wider society
- q. antisemitism/security
- r. Israel
- s. priorities

The English version of the questionnaire was translated into French, German and Russian. The translation process was based on current *best practices* in the multilingual translation of international survey questionnaires. The questionnaire (in English) is provided in Annex 2.

Survey implementation

Fieldwork strategy and plan for non-response reduction

It has been widely accepted that fielding multiple modes of a survey and attempting multiple rounds of follow-up contact serve to increase survey response rates. The *European Jewish Leaders and Opinion Formers Survey* was fielded initially as a Web-based survey, followed by an option to complete the survey manually¹¹.

The survey was executed as follows:

1. *Early September 2008*: phone calls or Internet searches were made to find and update email addresses
2. *11 September 2008*: the survey was launched with several aspects:
 - a. an initial invitation packet was distributed with a personalised letter from the representatives from JDC-ICCD and Gallup
 - b. an Internet URL was created with a personalised access codes
 - c. a project email address was set-up to deal with respondents' inquiries.
3. *23 September 2008*: a first reminder email was sent.
4. *End September/October*: in the following weeks, up to four additional reminder emails were sent to the non-respondents' sample.
5. *End October/early November*: follow-up phone calls were made to 181 invitees who had not responded, in order to call their attention to the survey and ask for their participation¹².
6. *8 November 2008*: end date of the fieldwork period.

The invitation letter and reminder emails were sent out in English and in the assumed first language of the respondent, according to his or her country of residence.

¹¹ Only two respondents used the option to complete the survey in this way, i.e. in paper-and-pencil format.

¹² Of the 181 who received a follow-up call, 51 eventually participated in the survey.

When potential respondents were directed to the survey's website, they first saw a welcome screen with a short introductory message. Before accessing the survey, respondents could choose their preferred language: English, French, German or Russian.

The average time taken to complete the survey was 40 minutes. The times varied as some respondents presented detailed answers to the open-ended questions.

Data processing and record management

Gallup used WebSurvent, a module integrated into CfMC's Web-based CATI system, which allows fully interactive interviews to be conducted over the Internet. Once a study has been built with all questions, routings and conditions, the questionnaire can be presented on a web browser either for the interviewers, who will call the respondents, or for respondents who were invited by e-mail to take part in the survey.

Gallup has built a special record-management system to trigger the appropriate follow-up tasks (e.g. reminder mailings, follow-up calls). The system can track the current status of each case in the sample and document the receipt of completed, partially completed or blank questionnaires. The system has a secure authentication system to ensure that only assigned administrators can access the content of the database.

Fieldwork outcome and response rate summary

Of the 465 European Jewish leaders and opinion formers who were invited to participate in the survey, 381 were contacted by telephone and/or accessed the survey online: 251 completed the survey and 130 did not respond (for various reasons).

This response rate of 54% (251 completed surveys) was achieved after eight weeks of follow-up efforts. Focusing solely on those who were contacted by telephone and/or accessed the survey online, a very high proportion – 66% – actually shared their views on the major challenges and issues concerning European Jewish communities.

The non-response analysis has been limited by the lack of information on non-respondents, which was restricted to the basic sampling frame data – i.e. country of residence and respondent group (professional leaders, lay leaders, opinion formers). Response rates were slightly higher among professional leaders than among lay leaders or opinion formers. The following table presents a detailed summary of the response rates for each country.

	<i>Sampled</i>	<i>Responded</i>	<i>% Response (total)</i>
Total	465	251	54%
<i>France</i>	66	33	50%
<i>United Kingdom</i>	64	25	39%
<i>Germany</i>	44	23	52%
<i>Hungary</i>	32	18	56%
<i>Belgium</i>	29	17	59%
<i>Italy</i>	21	11	52%
<i>Netherlands</i>	21	10	48%
<i>Sweden</i>	15	11	73%
<i>Turkey</i>	15	9	60%
<i>Czech Republic</i>	14	10	71%
<i>Switzerland</i>	13	7	54%
<i>Latvia</i>	12	7	58%
<i>Lithuania</i>	12	8	67%
<i>Poland</i>	12	8	67%
<i>Romania</i>	12	7	58%
<i>Spain</i>	12	7	58%
<i>Bulgaria</i>	10	6	60%
<i>Austria</i>	9	2	22%
<i>Estonia</i>	9	5	56%
<i>Slovakia</i>	6	4	67%
<i>Greece</i>	5	3	60%
<i>Denmark</i>	4	3	75%
<i>Serbia</i>	4	3	75%
<i>Bosnia-Herzegovina</i>	3	3	100%
<i>Croatia</i>	3	3	100%
<i>Ireland</i>	3	0	0%
<i>Portugal</i>	3	1	33%
<i>Slovenia</i>	3	1	33%
<i>Finland</i>	2	2	100%
<i>Luxembourg</i>	2	1	50%
<i>Macedonia</i>	2	2	100%
<i>Norway</i>	2	1	50%
<i>Russia</i>	1	0	0%

Annex 2: Questionnaire

The European Jewish Leaders and Opinion Formers Survey

Thank you for participating in this survey sponsored by the American Joint Distribution Committee's International Centre for Community Development and carried out by Gallup. The survey's goal is to identify major priorities and challenges facing European Jewish communities today.

Please complete this survey as soon as possible. Our testing suggests that it will require 30 minutes to complete. The survey does not need to be completed in one sitting. You can save your responses and return to the site at times that are convenient to you. If at any point you wish to exit the survey before submitting your final answers, click the Save button and follow the directions.

We are interested in your perceptions as well as your knowledge. Even in cases where you don't have particular expertise, we would encourage you to share your opinions.

Your responses will be kept absolutely confidential. We hope that this will allow you to share personal opinions with full confidence. However, if you are willing to be identified in the final report, please check the appropriate box at the end of the questionnaire.

If you have any questions or concerns, please e-mail JDC-Survey@Gallup-Europe.be

Click the Next button to begin the survey. Once again, thank you for your participation and insights!

The term "community" is used throughout this questionnaire, and it is clearly possible to understand it in multiple ways – synagogue community, local community, national community, or the Jewish people as a whole. Unless otherwise stated, please note that "your community" should be understood as referring to all the Jews living in your country. If you are a foreign national living in Europe, "your country" should be understood as the European state in which you are a resident.

Mobility and Future Prospects

1. The Jewish population in your country is:

- Increasing significantly
- Increasing somewhat
- Constant
- Decreasing somewhat
- Decreasing significantly
- Don't know/No opinion

2. The conditions for Jewish life in your country are:

- Very favourable
- Rather favourable
- Not very favourable
- Not at all favourable
- Don't know/No opinion

3. Do you expect an increase of Jewish **immigration** to your country?

- Yes, significant
- Yes, limited
- No
- Don't know/No opinion

4. IF YES Where do you expect the largest influx of immigrants to come from?
 [Check up to 2 options]

- Israel
- USA
- Eastern Europe
- Western/Central Europe
- Russia and the countries of the Former Soviet Union
- Other
- Don't know/No opinion

5. Do you expect an increase of Jewish **emigration** from your country?

- Yes, significant
- Yes, limited
- No
- Don't know/No opinion

6. IF YES Where do you expect **most** emigrants will go to?
 [Check up to 2 options]

- Israel
- USA
- Other European countries
- Elsewhere
- Don't know/No opinion

7. Which of the following are the most serious threats to the future of Jewish life in your country? Use a scale from 1 to 5, where 1 means "not a threat at all" and 5 means "a very serious threat".

	Not a threat at all	2	3	4	Very serious threat	Don't know/No opinion
Low rates of childbirth	1	2	3	4	5	
Poverty in your community	1	2	3	4	5	
Declining number of Jews	1	2	3	4	5	
Declining knowledge about Judaism and Jewish practices	1	2	3	4	5	
Increasing rate of mixed marriages	1	2	3	4	5	
Lack of religious life	1	2	3	4	5	
Alienation of Jews from the Jewish community life	1	2	3	4	5	
Emigration	1	2	3	4	5	
Antisemitism	1	2	3	4	5	
Weakness of Jewish organisations	1	2	3	4	5	
Lack of effective assistance from Jewish organisations abroad	1	2	3	4	5	
Lack of religious pluralism inside the Jewish community	1	2	3	4	5	
Other: [SPECIFY]	1	2	3	4	5	

8. Please indicate to what extent you agree or disagree with the following statements.

	Strongly agree	Rather agree	Rather disagree	Strongly disagree	Don't know/No opinion
European Jews have as much in common with non-European Jews as they do with one another.					
European Jews have a special responsibility towards one another.					
It is very important to strengthen relationships between Jews living in different parts of Europe.					
The term "European Jewry" is meaningful only insofar as it describes Jews from a particular geographical region.					
The future of European Jewry is vibrant and positive.					
My community is very much a part of European Jewry.					
European Jewry has unique and valuable perspectives to share with the rest of world Jewry.					

Decision-Making and Control

9. To what extent do you agree or disagree that the decision-making processes in your community are:

	Strongly agree	Rather agree	Rather disagree	Strongly disagree	Don't know/No opinion
Well-informed					
Efficient					
Consultative					
Transparent					
Democratic					

10. Over the course of the next five to 10 years, do you expect that decision-making in your community will become:

	Much more	Somewhat more	Somewhat less	Much less	Don't know/No opinion
Well-informed					
Efficient					
Consultative					
Transparent					
Democratic					

Lay Leadership

11. Please assess the overall quality of your community's lay leadership by evaluating these characteristics on a scale of 1 to 5, where 1 means "very weak" and 5 means "very strong".

	Very weak		Very strong	Don't know/No

	1	2	3	4	5	opinion
Vision	1	2	3	4	5	
Judaic knowledge	1	2	3	4	5	
Commitment	1	2	3	4	5	
Professional success	1	2	3	4	5	
General education	1	2	3	4	5	
Political skills	1	2	3	4	5	
Management skills	1	2	3	4	5	
Financial acumen	1	2	3	4	5	

12. Over the course of the next five to 10 years, do you expect that the overall quality of communal lay leadership will:
- Improve
 - Remain the same
 - Decline
 - Don't know/No opinion
13. In your opinion, which of the following approaches to lay leadership development would be most effective? Select a first and second choice.

	First Choice	Second choice
Behind-the-scenes, quiet cultivation		
A formalised mentoring scheme		
A Jewish literacy programme		
A professional leadership development/skills programme		
Other: [SPECIFY]		

Professional Leadership

14. Please assess the overall quality of your community's professional leadership by evaluating these characteristics on a scale of 1 to 5, where 1 means "very weak" and 5 means "very strong".

	Very weak	2	3	4	5	Very strong Don't know/No opinion
Vision	1	2	3	4	5	
Judaic knowledge	1	2	3	4	5	
Commitment	1	2	3	4	5	
Professional success	1	2	3	4	5	
General education	1	2	3	4	5	
Political skills	1	2	3	4	5	
Management skills	1	2	3	4	5	

Financial acumen	1	2	3	4	5	
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15. Over the course of the next five to 10 years, do you expect that the general quality of communal professional leadership will:

- Improve
- Remain the same
- Decline
- Don't know/No opinion

16. In your opinion, which of the following approaches to strengthen professional leadership would be most effective?
Select a first and second choice.

	First Choice	Second choice
On-the job training		
A formalised mentoring scheme		
Subsidies and scholarships for selected professionals to pursue relevant professional training/qualifications		
Jewish literacy training		
A seminar programme for Jewish communal professionals		
Other: [SPECIFY]		

Status Issues

17. Please indicate to what extent you agree or disagree with the following statements.

	Strongly agree	Rather agree	Rather disagree	Strongly disagree	Don't know/No opinion
Only those who were born to a Jewish mother or who have undergone an Orthodox conversion should be allowed to become a member of the community					
Everyone with at least one Jewish parent should be allowed to become a member of the community.					
Everyone with at least one Jewish grandparent should be allowed to become a member of the community					
Everyone who fulfils the criteria of the Law of Return (i.e., who has at least one Jewish grandparent or has undergone a State-approved conversion) should be allowed to become a member of the community					
Everyone who has undergone conversion under the supervision of a rabbi from any denomination should be allowed to become a member of the community					
Everyone who considers him/herself to be Jewish should be allowed to become a member of the community					

18. Who should have the ultimate authority on issues related to intermarriage and Jewish status? [Check one box]

- The decision should rest with the community's highest religious authority.
- The decision should be taken by elected/appointed communal leadership.
- The decision should rest with the State.
- Different organisations and synagogues should be free to make their own policies.
- Other: [SPECIFY]
- Don't know/No opinion

19. Please indicate the extent to which you agree or disagree with the following statements. Communal policy on intermarriage should be to:

	Strongly agree	Rather agree	Rather disagree	Strongly disagree	Don't know/No opinion
Endorse decisions to intermarry by allowing mixed-faith couples to have a community-sanctioned wedding ceremony					
Tolerate decisions to intermarry, but refuse to sanction them by performing a Jewish wedding ceremony					
Actively discourage intermarriage, but encourage non-Jewish spouses to engage with the community and convert					
Strongly oppose intermarriage under all circumstances, and bar intermarried Jews and their non-Jewish spouses from community membership					
Allow individual rabbis and the denominations they represent to decide					
Remain neutral, i.e. there should be no communal policy on intermarriage					

20. Please indicate the extent to which you agree or disagree with the following statements. Communal policy on **non-Orthodox** conversions should be to:

	Strongly agree	Rather agree	Rather disagree	Strongly disagree	Don't know/No opinion
Actively encourage non-Orthodox conversions, and always accept those converts as full and equal members of the community					
Accept non-Orthodox conversions and recognise those converts who define themselves as living a committed Jewish life					
Tolerate non-Orthodox conversions, but always encourage potential converts to pursue an Orthodox conversion and live an Orthodox Jewish lifestyle					
Actively discourage non-Orthodox conversions, and bar those converts from membership of the community					
Remain neutral, i.e. the community should have no policy on non-Orthodox conversions					

21. Over the course of the next five to 10 years, do you expect issues concerning Jewish status in your community to become:

- More problematic
- Remain about the same
- Less problematic
- Don't know/No opinion

Populations Groups

22. Which **five** of the following population groups would you say are the top communal priorities today?

- Children aged 0-5
- Children aged 5-11
- Children aged 11-14
- High school students (14-18 years-of-age)
- University students (18-22 years-of-age)
- Young single adults (22-35 years-of-age)
- Young couples (22-35 years-of-age)
- New parents/young families
- Families with school-age children
- Adults in general
- Elderly people in good health
- Elderly people in declining health
- Other: [SPECIFY]

23. For each population group, please indicate the extent to which you think it should be prioritised in the next five to 10 years. Use a scale from 1 to 10, where 1 means "not a priority at all" and 10 means "a top priority".

	Not a priority at all	2 3 4 5 6 7 8 9	Top Priority	Don't know/No opinion
Children aged 0-5	1	2 3 4 5 6 7 8 9	10	
Children aged 5-11	1	2 3 4 5 6 7 8 9	10	
Children aged 11-14	1	2 3 4 5 6 7 8 9	10	
High school students (14-18 years-of-age)	1	2 3 4 5 6 7 8 9	10	
University students (18-22 years-of-age)	1	2 3 4 5 6 7 8 9	10	
Young single adults (22-35 years-of-age)	1	2 3 4 5 6 7 8 9	10	
Young couples (22-35 years-of-age)	1	2 3 4 5 6 7 8 9	10	
New parents/young families	1	2 3 4 5 6 7 8 9	10	
Families with school-age children	1	2 3 4 5 6 7 8 9	10	
Adults in general	1	2 3 4 5 6 7 8 9	10	
Elderly people in good health	1	2 3 4 5 6 7 8 9	10	
Elderly people in declining health	1	2 3 4 5 6 7 8 9	10	
Other: [SPECIFY]	1	2 3 4 5 6 7 8 9	10	

Organisational Frameworks

24. Which **five** of the following types of organisational frameworks would you say are the top communal priorities today?

- Jewish nurseries
- Jewish day schools (primary and secondary)
- Jewish youth clubs and movements
- Jewish camps
- Jewish sports organisations
- Synagogues
- Jewish cultural organisations
- Jewish educational organisations
- Jewish community centres
- Jewish old people's homes
- Jewish media/websites
- Non-institutional/entrepreneurial initiatives
- Other: [SPECIFY]

25. For each organisational framework, please indicate the extent to which you think it should be prioritised in the next five to 10 years. Use a scale from 1 to 10, where 1 means "not a priority at all" and 10 means "a top priority".

	Not a priority at all	2 3 4 5 6 7 8 9	Top Priority	Don't know/No opinion
Jewish nurseries	1	2 3 4 5 6 7 8 9	10	
Jewish day schools (primary and secondary)	1	2 3 4 5 6 7 8 9	10	
Jewish youth clubs and movements	1	2 3 4 5 6 7 8 9	10	
Jewish camps	1	2 3 4 5 6 7 8 9	10	
Jewish sports organisations	1	2 3 4 5 6 7 8 9	10	
Synagogues	1	2 3 4 5 6 7 8 9	10	
Jewish cultural organisations	1	2 3 4 5 6 7 8 9	10	
Jewish educational organisations	1	2 3 4 5 6 7 8 9	10	
Jewish community centres	1	2 3 4 5 6 7 8 9	10	
Jewish old people's homes	1	2 3 4 5 6 7 8 9	10	
Jewish media/websites	1	2 3 4 5 6 7 8 9	10	
Non-institutional/entrepreneurial initiatives	1	2 3 4 5 6 7 8 9	10	
Other: [SPECIFY]	1	2 3 4 5 6 7 8 9	10	

Community Causes

26. Which **five** of the following causes would you say are the top communal priorities today?

- Strengthening Jewish religious life
- Supporting the State of Israel
- Combating antisemitism
- Strengthening interfaith relations
- Supporting Jews in distress around the world
- Supporting Jews in need in your community
- Strengthening Jewish education
- Supporting general social justice causes
- Developing Jewish arts and culture
- Fighting community tensions and divisiveness
- Investing in leadership development
- Functioning as a pressure group in national politics
- Developing an effective policy on intermarriage
- Other: [SPECIFY]

27. For each cause, please indicate the extent to which you think it should be prioritised in the next five to 10 years. Use a scale from 1 to 10, where 1 means "not a priority at all" and 10 means "a top priority".

	Not a priority at all	2 3 4 5 6 7 8 9	Top Priority	Don't know/No opinion
Strengthening Jewish religious life	1	2 3 4 5 6 7 8 9	10	

Supporting the State of Israel	1	2 3 4 5 6 7 8 9	10	
Combating antisemitism	1	2 3 4 5 6 7 8 9	10	
Strengthening interfaith relations	1	2 3 4 5 6 7 8 9	10	
Supporting Jews in distress around the world	1	2 3 4 5 6 7 8 9	10	
Supporting Jews in need in your community	1	2 3 4 5 6 7 8 9	10	
Strengthening Jewish education	1	2 3 4 5 6 7 8 9	10	
Supporting general social justice causes	1	2 3 4 5 6 7 8 9	10	
Developing Jewish arts and culture	1	2 3 4 5 6 7 8 9	10	
Fighting community tensions and divisiveness	1	2 3 4 5 6 7 8 9	10	
Investing in leadership development	1	2 3 4 5 6 7 8 9	10	
Functioning as a pressure group in national politics	1	2 3 4 5 6 7 8 9	10	
Developing an effective policy on intermarriage	1	2 3 4 5 6 7 8 9	10	
Other: [SPECIFY]	1	2 3 4 5 6 7 8 9	10	

Funding

28. How would you characterise your community's overall financial situation at present?

- Healthy/stable
- Tight but currently manageable
- Tight and increasingly unmanageable
- Critical
- Don't know/No opinion

29. Over the course of the next five to 10 years, do you expect that your community's general financial situation will:

- Improve significantly
- Improve somewhat
- Remain the same
- Deteriorate somewhat
- Deteriorate significantly
- Don't know/No opinion

30. Please describe patterns of charitable giving in your community. Use a scale from 1 to 5, where 1 means "very low" and 5 means "very high", in order to assess:

	Very low		Very high	Don't know/No opinion
The proportion of members who contribute	1	2 3 4	5	
The commitment of those who contribute	1	2 3 4	5	
The generosity (relative to their means) of those who contribute	1	2 3 4	5	

31. In considering potential shifts in charitable giving over the next 5 to 10 years, please indicate what, if any, changes you expect in each of the following areas:

	Increase significantly	Increase somewhat	Remain constant	Decrease somewhat	Decrease significantly	Don't know/No opinion
The proportion of members who contribute						
The commitment of those who contribute						
The generosity (relative to their means) of those who contribute						

Vision and Change

32. Assess the following components of Jewish life in your community as they are now and as you would ideally like them to be. Use a scale from 1 to 5, where 1 means "very low" and 5 means "very high."

	Very low	2	3	4	Very high	Don't know/No opinion
Current level of Jewish religious practice and observance	1	2	3	4	5	
Ideal level of Jewish religious practice and observance	1	2	3	4	5	
Current levels of creativity and entrepreneurship in the community	1	2	3	4	5	
Ideal levels of creativity and entrepreneurship in the community	1	2	3	4	5	
Current levels of commitment to social justice causes	1	2	3	4	5	
Ideal levels of commitment to social justice causes	1	2	3	4	5	
Current levels of Judaic knowledge	1	2	3	4	5	
Ideal levels of Judaic knowledge	1	2	3	4	5	
Current levels of attachment to Jews around the world	1	2	3	4	5	
Ideal levels of attachment to Jews around the world	1	2	3	4	5	

33. Who are the most likely drivers of change in your community? Select a first and second choice.

	First Choice	Second choice
Lay leadership		
Professional leadership		
Rabbis		
Educators/teachers		
Young people		
Individuals creating non-institutional programs or initiatives		
Other: [SPECIFY]		
Don't know/No opinion		

Denominational Tensions

34. To what extent do you feel there are tensions between different denominational streams within your community?

- There are very serious tensions
- The tensions are real, but manageable
- There are minor tensions
- There is no tension
- [Don't know/No opinion]

35. In your opinion, over what issue(s) have tensions arisen? Please rate each of the following on a scale from 1 to 5, where 1 means "a source of very little/no tension" and 5 means "a source of great tension".

	Source of very little/ no tension	2 3 4	Source of great tension	Don't know/No opinion
Official representation of the community	1	2 3 4	5	
Access to government funds	1	2 3 4	5	
Access to communal funds	1	2 3 4	5	
Share in organisational governance	1	2 3 4	5	
Jewish status / intermarriage	1	2 3 4	5	

36. Over the course of the next five to 10 years, do you expect that tensions between different denominational streams within your community will:

- Increase significantly
- Increase somewhat
- Remain constant
- Decrease somewhat
- Decrease significantly
- Don't know/No opinion

Influence in Wider Society

37. How would you rate your community's capacity to advocate for its interests in the areas of:

	Highly capable	Rather capable	Not very capable	Not at all capable	Don't know/ No opinion/ Not applicable
Jewish schooling					
Shechita (ritual slaughter)					
Brit milah (ritual circumcision)					
Restitution					

Antisemitism/Security

38. To what extent do you feel it is safe to live and practise as a Jew in your community today?

- Very safe
- Rather safe
- Rather unsafe
- Not safe at all
- Don't know/No opinion

39. Over the course of the next five to 10 years, do you expect problems with antisemitism will:

- Increase significantly
- Increase somewhat
- Remain constant
- Decrease somewhat
- Decrease significantly
- Don't know/No opinion

40. To what extent do you consider the following to be allies in the struggle against antisemitism?

	Always/most of the time	Sometimes	Occasionally	Never	Don't know/ No opinion
The current national government					
Socialist/social-democratic parties					
Conservative/Christian parties					
Liberal parties					
Christian religious leadership					
Muslim religious leadership					
The mainstream media					
Local /national human and civil rights groups					
International human rights organisations					
Jewish organisations abroad					
Other: [SPECIFY]					

41. To what extent do you consider the following to be threats in the struggle against antisemitism?

	Always/most of the time	Sometimes	Occasionally	Never	Don't know/ No opinion
The current national government					
Right wing nationalist parties					
Socialist/social-democratic parties					
Conservative/Christian parties					

Liberal parties					
Christian religious leadership					
Muslim religious leadership					
The mainstream media					
Non-mainstream media					
Other: [SPECIFY]					

Israel

42. Please assess the current strength of the relationship between your community and Israel. Use a scale from 1 to 5 where 1 means "very weak" and 5 means "very strong".

	Very weak	2	3	4	Very strong	Don't know/No opinion
Family ties	1	2	3	4	5	
Fundraising	1	2	3	4	5	
Youth travel programmes	1	2	3	4	5	
Organising public/political support for Israel	1	2	3	4	5	
Educational programmes	1	2	3	4	5	
Cultural events and activities	1	2	3	4	5	

43. Over the course of the next five to 10 years, do you expect that the relationship between your community and Israel will:

- Strengthen significantly
- Strengthen somewhat
- Remain the same
- Deteriorate somewhat
- Deteriorate significantly
- Don't know/No opinion

44. To what extent do you **personally** agree or disagree with the following statements about Israel?

	Strongly agree	Rather agree	Rather disagree	Strongly disagree	Don't know/No opinion
Israel is critical to sustaining Jewish life in Europe					
I prefer to see a hawkish government in power in Israel					
I am sometimes ashamed of the actions of the Israeli government					
The media in my country regularly portrays Israel in a bad light					
It would be a personal tragedy if the State of Israel were destroyed					
I am a proud and committed Zionist					
I support Israel fully, regardless of how its government behaves					
Someone can just as easily be a good Jew in Europe as they can in Israel					
All Jews have a responsibility to support Israel					
Events in Israel sometimes lead to an increase of antisemitism in my country					

Priorities

45. This survey has looked at a wide range of topics. Which topics are of particular importance to you and your community? Select a first and second choice.

	First Choice	Second choice
Status Issues		
Decision-Making and Control		
Lay and Professional Leadership		
Population Groups		
Organisational Frameworks		
Community Causes		
Mobility and Future Prospects		
Funding		
Change		
Denominational Tensions		
Influence in Wider Society		
Antisemitism/Security		
Israel		

46. Please explain your answer: _____
47. Please take a few minutes to describe your personal vision for your community's future, including some of the values and goals which you would like to see fulfilled.

Personal

48. Gender: _____ Male _____ Female

49. Age: _____ years

50. Education – please indicate which of the following most closely describes your highest level of educational achievement:

- Doctorate
- Master's degree
- Bachelor's degree
- High school diploma or equivalent
- No diploma
- Don't know/Refused

51. Country of birth: _____

52. Profession: _____

53. Denominational affiliation:

- Charedi
- Orthodox
- Modern Orthodox

-
- Masorti/Conservative
 - Reform/Liberal/Progressive
 - Post/Multi-Denominational
 - Secular
 - Just Jewish
 - Other
 - Don't know/Refused

54. Would you define yourself as a:

- Community professional (full-time or majority time)
- Community professional (part-time)
- Elected/appointed lay leader
- Other: [SPECIFY]

55. What position do you hold? _____

56. Please let us know how you would like to be identified:

Name: _____

Title/Organisation: _____

I give permission for my name and verbatim responses to be included in the analyses and reports.