

Consultation Response Form

This is the response form for the consultation on the green paper, *Integrated Communities Strategy*. If you are responding by email or in writing, please reply using this questionnaire pro-forma, which should be read alongside the consultation document. The comment boxes will expand as you type. Required fields are indicated with an asterisk (*).

Full details of the proposals being consulted on can be found at <https://www.gov.uk/government/consultations/integrated-communities-strategy-green-paper>.

The consultation will begin on Wednesday 14th March 2018 and will end on 5th June 2018. All responses should be received by no later than 23:45 on 5th June 2018.

To prevent losing your responses, you may wish to draft your response to the questions in a Microsoft Word document, before copying and pasting into the form.

Navigating the form

There are 14 questions in this form. You **do not** have to answer every question.

Submitting additional information

At the end of the form information is provided on how you can submit additional information or evidence to support your consultation response.

Thank you for taking the time to complete this form. Your responses will inform how we take the proposals forward.

General Overview

The questions in this section relate to the Introduction – Building Integrated Communities.

Question 1

We define integrated communities as communities where people - whatever their background - live, work, learn and socialise together, based on shared rights, responsibilities and opportunities. Do you agree with our definition?

Please select an item from the drop down menu

Yes

Please enter any additional comments below:

The [Jewish Leadership Council](#) (JLC) supports the green paper's assertion that integration is not assimilation. The Jewish community is a successful case study of how you can feel confident and proud of your identity and heritage while recognising and valuing your relationship with, and responsibility to, other groups and to wider society. Integration must not be mistaken for forced liberalisation.

Synagogue services on a Sabbath include a prayer to the Royal Family - Jeremiah: "Seek the peace of the city in which you have been exiled, and pray to God on its behalf, for in its prosperity is your prosperity" (Jeremiah 29:7).

As well as this standard weekly prayer, supplementary prayers to commemorate jubilees and celebrations have been issued by the Chief Rabbi. In 2014, Chief Rabbi Ephraim Mirvis amended the prayer to include a special blessing for Britain's Armed Forces - "May He bless and protect Her Majesty's Armed Forces". He described the prayer as a mark of deep respect and admiration as well as a sign of the Jewish community's loyalty to Her Majesty. The prayer started in the centenary year marking the outbreak of the First World War, in which more than 50, 000 Jewish men and women served their country.

Loyalty to the state is not contradictory to adhering to the Jewish faith – it is in fact a requirement of it. *Dina d'malkhuta dina*, translated as "the law of the land is the law" is a rabbinic dictum based on the halakhic rule that the law of the country is binding, and, in certain cases, is to be preferred to Jewish law.

We broadly agree with the way integration has been described - "communities

where people whatever their background, live, work, learn and socialise together, based on shared rights, responsibilities and opportunities". However, respect and tolerance of the 'other' is not the same as mixing at every level which if forced may result in more hostility. Using 'mixing' as a benchmark for successful integration is limiting and possibly even detrimental to the promotion of genuine integration, which we believe should be predicated upon tolerance, acceptance and respect for those with a different way of life from your own, regardless of how different. Social engineering is unlikely to overcome the issues at hand. Freedom of belief is absolute but the freedom to act on a belief is not.

It is important that people – regardless of faith or no faith – feel proudly British. By celebrating faith and diversity (including those who hold religiously conservative views), individuals will not feel there is a contradiction between their religion and their country. Of course it is vital that cultures and practices that are harmful to individuals or restrict their rights are challenged but this must be looked at carefully and in consultation with the respective communities.

Question 2

We believe that the varied nature and scale of integration challenges means that tailored local plans and interventions are needed to tackle the issues specific to particular places. Do you agree?

Please select an item from the drop down menu

Yes

Please enter any additional comments below:

We are supportive of the green paper's tailored plans and interventions. The Local Authorities which have been invited to be the first Integration Areas have no significant Jewish populations (according to the [2011 Census](#)).

One of our members, the Board of Deputies of British Jews (Board of Deputies) has a programme which addresses the lack of engagement between Muslim and Jewish communities in particular. They travel the country speaking to Muslim communities, visiting mosques, schools, and community groups, delivering sessions to Muslims who have never met a Jew. Crucially, they ensure that the challenging issues are covered.

The Board of Deputies also runs the Jewish Living Programme which is a travelling exhibition. It is aimed at school groups and enables visitors to gain an insight into Judaism.

These are the kinds of projects which could deliver tangible results by reaching more broadly if the resource was made available.

Question 3

Do you have any examples of successful approaches to encourage integration that you wish to highlight, particularly approaches which have been subject to evaluation?

Please select an item from the drop down menu

Yes

Please enter any additional comments below:

Throughout this consultation, we will highlight the work and projects of the JLC's member organisations where we feel we can provide relevant examples. Many of the approaches can be easily replicated by other communities and we will make ourselves available to share that best practice with government and with groups who would benefit. Indeed, we will seek to respond to this as comprehensively as possible but we welcome further follow up on any of the issues we raise and projects we share.

One of our member organisations, the [Community Security Trust](#) (CST) is committed to promoting good relations between British Jews and the rest of British society by working towards the elimination of racism, and antisemitism in particular.

CST is involved in several initiatives which encourage and improve community integration, including:

[Stand Up! Education Against Discrimination](#) aims to empower young people in mainstream schools to learn about and act against discrimination, racism, antisemitism and anti-Muslim hatred, whilst developing their social responsibility in the community. The project is led by [Streetwise](#) - a partnership between [CST](#) and [Maccabi GB](#) (another member organisation) and supported by [Tell MAMA](#), [Kick It Out](#) and [Galop](#).

With a 29% rise in the number of Hate Crimes in 2017 in the UK- including anti-Muslim hate and antisemitism - ([Hate Crime, England and Wales, 2016/17, Home Office](#)), these interactive free of charge workshops aim to educate young people

about tolerance and social responsibility, whilst giving them skills to counter discrimination whilst safeguarding their personal safety. Framed within a broad conversation about the Equality Act (2010) and British Values, Stand Up! currently employs two facilitators from Jewish and Muslim backgrounds, modelling a partnership of interfaith collaboration and demonstrating how groups which are often perceived as oppositional, can work together successfully.

The workshop combines Streetwise and Maccabi GB's experience in delivering informal personal development sessions to tens of thousands of young people in schools nationwide, with expertise in monitoring and recording antisemitic, anti-Muslim, racist, and LGBT+ hate incidents of the other partner organisations, the CST, Tell MAMA, Kick it Out and Galop.

The Stand Up! project launched in January 2017 and has since gone from strength to strength, delivering sessions to over 8,000 young people and booking sessions in 48 schools and settings to date. In 2018, the project aims to increase number of students and schools engaged, broaden the geographical reach and create an ambassadors course for graduates of the programme, amongst other educational developments.

The Alan Senitt Community Leadership Programme (ASCLP) is a community schools linking leadership programme for Year 10 pupils of different faith, cultural and social background. This is a programme by the [Alan Senitt Memorial Trust](#), a charity dedicated to the memory of Alan Charles Senitt, murdered in Washington DC on 9th July 2006 whilst defending a friend. The programme is managed and facilitated by [Streetwise](#).

The ASCLP allows the participants to learn about each other; their different cultures, religions and communities and at the same time reflect on themselves and gain leadership skills that will benefit their local community and serve them throughout their lives.

The ASCLP was first established in 2009. There are currently eight participating schools split into two tracks, each taking part in four day-long seminars hosted by the schools. Jewish schools Immanuel College, Yavneh College and JCoSS are part of the programme alongside Muslim Ayesha Community School in Hendon, Guru Nanak Sikh Academy in Hayes and Watford Grammar School for Boys, Nower Hill High School in Pinner and Cophall Girls school in Mill Hill which are comprehensive multi-faith schools with high cohort of minority groups.

The ASCLP comprises of four seminars between the months of November and May and school-based work. At the seminars the participants are split into mixed school groups where they take part in workshops on community leadership, team building, and event management.

At the end of the academic year and once the community projects have been completed, the Leadership programme hosts a Graduation Ceremony for participants to showcase and present their work to co-leaders, parents and invited guests. The interfaith cross-communal programme allows the participants to learn about each other, their different cultures, religions and communities and at the

same time reflect on themselves and their own responsibility to become 'Upstanders' in society, all whilst gaining leadership skills that will serve them throughout their lives.

Chapter 1: Strengthening Leadership

The questions in this section relate to Chapter 1: Strengthening Leadership.

Question 4

The Green Paper proposes that we need to build the capacity of our leaders to promote and achieve integration outcomes. Do you agree?

Please select an item from the drop down menu

Yes

Please enter any additional comments below:

We are delighted that the green paper has a focus on Strengthening Leadership because we believe that great leadership is at the heart of any successful endeavor. Capacity building is essential to every organisation and would help to achieve integration outcomes.

[Lead](#), a division of the JLC, was created in 2011 to develop leaders within the Jewish community. Lead operates in a cross-communal manner to try to integrate and collaborate within our small community. Integration is not just an issue between communities but also within a community. There is great value in supporting leaders in an environment where their cultural context is understood and their particular needs can be met. Lead embraces diversity within our community and amongst those from all beliefs and backgrounds who work within it.

We agree that increasing diversity in leadership positions in national and local government, and in the voluntary and community sectors, faith groups and the business sector is important. We also agree that some voices are seldom heard, particularly women. To that end, Lead has developed leadership programmes

which whilst targeted at all leaders in the Jewish community, has enabled women to rise to key positions in our community in recent months as shown in this [article](#).

Regarding young people – the Jewish community has always invested in developing the leadership skills and voices of our youth through our youth and student movements and organisations. We agree with the green paper’s assertion that real leaders - “changemakers” - are not always those in positions of authority.

We recognise the need to work with other communities. However, given the limited resources in leadership development in the charity world, we focus on developing leaders in our own community where we have the most expertise. Lead would be happy to be part of a Cohesion and Integration Network where expertise between communities is shared and we work closer together. Indeed, Lead’s Director is currently participating in a leadership programme around diversity and inclusion with people across communities in order to facilitate this process now and in the future.

As mentioned above, through Lead (and others), we would be happy to participate in a forum to discuss ways to eliminate discrimination, advance equality of opportunity and foster good relations between people with different characteristics when designing policies and delivering services.

We support the point made in the green paper stating that key elements for meeting this part of the duty involve tackling prejudice and promoting understanding between groups. It is important to participate in discussions to tackle prejudice and promote understanding, particularly in the light of rising antisemitism.

We welcome the development of a new Cohesion and Integration Network to build the capacity of leaders and practitioners in the public, private and voluntary sectors through access to evidence of what works, training, and sharing learning.

Chapter 2: Supporting New Migrants and Resident Communities

The questions in this section relate to Chapter 2: Supporting New Migrants and Resident Communities.

Question 5

The Green Paper proposes measures to support recent migrants so that they have the information they need to integrate into society and understand British values and their rights and responsibilities. Do you agree with this approach?

Please select an item from the drop down menu

Yes

Please enter any additional comments below:

We agree with the expectation laid out in the green paper that those who come to live in this country must strive to integrate. The strong legislative framework to tackle hate crime as a result of prejudice and discrimination is essential.

The UK Jewish community is largely an immigrant community and many are sympathetic to recent migrants. However, they remain concerned that they are at the sharp end of some of the issues resulting from those who are less integrated. Some immigrants come to the UK with negative opinions of Jews which may have been widespread and accepted in their countries of origin but have no place in a cohesive society.

We agree that proficiency in English is vital for migrants to integrate within their local communities. We believe that it is important to be integrated in at least one area of your life – residentially, through work, or socially. Not speaking English is prohibitive to achieving that.

Providing information to prospective migrants to give them a clear expectation about life in modern Britain is a sensible approach and one which we support. We think any guidance should include specific guidance on British attitudes to hate crime in general. It is important for immigrants to understand that this country expects that everyone is treated fairly and respectfully so they should expect that for themselves but that it must be reciprocated.

The work of some of the JLC's members supports refugees to integrate and is in line with many of the highlighted proposals. Below is a summary of the work our members are doing, including the development of specialist interventions to help refugees overcome the barriers they can encounter when seeking employment.

We seek to work closely with [World Jewish Relief](#) (a member organisation), Local Authorities, national government and other faith groups to look at ways in which our community is able to support the integration of those child refugees who have lawfully arrived in the UK.

World Jewish Relief has launched a unique employment programme, which aims to provide support to 1,000 Syrian refugees arriving in the UK.

Drawing on the expertise gained from World Jewish Relief's back-to-work programmes with Jewish communities in the former Soviet Union, the UK based programme enables refugees to gain confidence and language skills and provides them with essential training to understand the UK workplace better. Less skilled refugees have access to vocational training, work placements and post-placement support.

The World Jewish Relief Specialist Training and Employment Programme (STEP) has worked with 250 refugees and 66 have found work in a range of sectors. The programme is funded by a small number of private donors; money raised by World Jewish Relief for their refugee work in Greece and Turkey and other core projects in the former Soviet Union are not being used to support this programme. STEP is also partially funded by the Home Office.

A number of Jewish communal organisations and religious denominations have also joined together to form a Refugee Taskforce and [website](#) which lists ways for people to help, volunteer and find collection points. The website is maintained by an organisation called the [Jewish Council for Racial Equality](#) (JCORE), who also does a substantial amount of work on the refugee issue. The taskforce comprises of representatives from the JLC, Rene Cassin, JCORE, Mitzvah Day, and several JLC member organisations including the Board of Deputies.

There are also a number of synagogues across religious Jewish denominations such as Orthodox, Reform, and Liberal Judaism which hold regular drop in centres for refugees, providing a range of support for things like food, clothes, money for transport, childcare, and help with paperwork. Synagogues holding regular drop in centres include New North London Synagogue, Alyth Synagogue, West London Synagogue and Liberal Jewish Synagogue.

There are a number of Jewish communities who have taken up the government community sponsorship programme and have either successfully or are currently applying to help house and look after refugees that are part of this scheme.

[JW3](#) (a member organisation), the London Jewish community centre also regularly hosts groups who use things such as cooking classes or sessions to bring communities and faith groups closer together, often around provision for refugees.

Question 6

The Controlling Migration Fund was constructed to deal with the short-term migration pressures and associated costs that local authorities can encounter. Do you think it adequately achieves this objective?

Please select an item from the drop down menu

Not sure / don't know

Please enter any additional comments below:

n/a

Chapter 3: Education and Young People

The questions in this section relate to Chapter 3: Education and Young People.

Question 7

The Green Paper proposes measures to ensure that all children and young people are prepared for life in modern Britain and have the opportunity for meaningful social mixing with those from different backgrounds. Do you agree with this approach?

Please select an item from the drop down menu

Not sure / don't know

Please enter any additional comments below:

It is paramount that the government protects the choice of parents to educate their children in a faith setting and we welcome the government's support for faith schools. We also welcome the recognition that many faith schools are homogenous only on faith but have a diverse intake of pupils from a wide range of ethnic and socio-economic backgrounds. This undoubtedly helps produce students who interact with a wide range of people.

Our schools department – [Partnership for Jewish Schools \(PaJeS\)](#) will be submitting separately but we echo their concerns over the feasibility of a school's ability to create 'meaningful interaction' through meetings with other schools, especially for larger schools.

Spaces for after school homework clubs or chess clubs that pupils can choose to attend could create a space for different religions to interact. Connecting over a shared activity voluntarily rather than forcing interaction would be more manageable and potentially more meaningful.

In order to adequately teach students about other cultures and religions, teachers must be given the tools, materials and experiences to teach their students about difference in modern Britain. We would therefore be supportive of and recommend that programmes be established to enable school teachers from different religious, socio-economic, cultural and ethnic environments to meet and engage with one another. This positive action would enthuse teachers and help break down barriers or any preconceptions that one community may have

towards another.

We support and already put into practice the requirement to promote the fundamental British values of democracy, the rule of law, individual liberty, and mutual respect and tolerance of those of different faiths and beliefs.

On universities we agree that they should be a place where students are exposed to new ideas and given the opportunity to engage in robust debate. We agree that free speech within the law should be protected on campus while also ensuring that hatred and extremism does not go unchallenged.

We support the [oral](#) and [written](#) evidence provided by our member, the Union of Jewish Students (UJS), to Parliament's Joint Committee on Human Rights during their inquiry in to freedom of speech in universities.

Free speech at universities must extend to views which some students may consider to be controversial or offensive. We also believe that students have the right to challenge views with which they disagree and protest such views should they wish to. However, it is crucial that in challenging or protesting another opinion, you do not deny the person with that opinion their right to free speech.

Recent examples where protests have led to the denial of someone else's free speech include events at [King's College London](#) and [University College London](#). In both of these events, a group of protesters actively sought to disrupt an event with which they disagreed with the speaker. This resulted in the speaker being unable to exercise their right to lawful free speech.

Another consequence of disruptive protests is that the measures institutions put in place to prevent them from occurring can also prevent the right for those with views deemed controversial to be heard on campus. It is entirely sensible and indeed necessary for an institution to perform risk assessments on events in advance so that security can be arranged if an event is at risk of a disruptive protest. Unfortunately this process can sometimes lead to these events not going ahead due to a large amount of arduous bureaucracy. In other cases, the event may only go ahead if the organisers cover the cost of security and thus putting those who wish to express views deemed by a university to be controversial at a disadvantage.

We believe that measures to mitigate risk are necessary in cases where a speaker has a history of engaging in speech which is hateful or endorses extremism. This makes it possible for lawful free speech to be respected while also ensuring such views are properly challenged without disruption. Such views going unchallenged could risk students being incited to violent extremism. These efforts can include:

- Independent chairing for events.
- Encouraging hosting events that offer differing opinions.
- Adequate security measures.
- Promoting a safe place to protest.

- Ticketing procedures including limiting attendance to those with student or staff ID.
- Reserved spaces at events for students to counter speakers respectfully through questions and comments.

There are however some occasions where we believe that speakers should not be permitted onto campus. Speakers who have a proven history of endorsing or participating in violence such as terrorism or hate crimes should not be given a platform to encourage such actions on a university campus. This should extend to those who represent organisations with such a history. The intent of such a prohibition is not shield students from unsavoury views but rather to not put their physical security at risk.

Question 8

The Green Paper sets out proposals to support parents with their choice of out-of-school education settings. Do you agree with this approach?

Please select an item from the drop down menu

Choose an item.

Please enter any additional comments below:

We welcome the proposal not to force out-of-school settings to register with Local Authorities as this would impact upon the many youth groups, Hebrew Schools and other schemes organised by the Jewish community.

We do not represent any unregistered schools and do not support them. We have an interest in making sure that all Jewish schools are registered which is why we want to ensure that the more Orthodox registered schools feel they have sufficient scope to teach in a manner they see fit. Going down the route of becoming unregistered would be unhelpful to all parties. This is why we are working closely with the relevant bodies to ensure that some of the more Orthodox schools and their concerns are represented.

Chapter 4: Boosting English Language

The questions in this section relate to Chapter 4: Boosting English Language.

Question 9

(a)

The Green Paper proposes a number of measures to improve the offer for people to learn English. Do you agree with this approach?

Please select an item from the drop down menu

Not sure / don't know

Please enter any additional comments below:

n/a

(b)

Do you have any other suggestions on how we can improve the offer for people to learn English?

Please select an item from the drop down menu

Not sure / don't know

Please enter any additional comments below:

n/a

Chapter 5: Places and Community

The questions in this section relate to Chapter 5: Places and Community.

Question 10

The Green Paper proposes measures to ensure that people, particularly those living in residentially segregated communities, have opportunities to come together with people from different backgrounds and play a part in civic life. Do you agree with this approach?

Please select an item from the drop down menu

Choose an item.

Please enter any additional comments below:

Click here to enter text.

Chapter 6: Increasing Economic Opportunity

The questions in this section relate to Chapter 6: Increasing Economic Opportunity.

Question 11

The Green Paper proposes measures to provide tailored support to people, especially those who may not currently be active in the labour market, to build their confidence and skills to take up employment. Do you agree with this approach?

Please select an item from the drop down menu

Yes

Please enter any additional comments below:

We support the government's Industrial Strategy which includes promoting good jobs and opportunities for people to reach their full potential.

[Work Avenue](#) (a member organisation) helps people earn a living by supporting them into work and building sustainable businesses. Work Avenue is a Jewish charity who works with a diverse range of clients from all walks of life and across all age ranges. It works with clients one to one helping them understand their barriers to work, with a tailored approach towards employment and business development.

Work Avenue has been particularly successful at getting parts of the more Orthodox elements of the Jewish community to interact with less Orthodox as well as those outside the community through the premise of work and economic opportunity.

They run a number of projects all with the premise to provide people with essential lifelong skills to support themselves and their families.

- JTrade: Property and construction expo. Expo created by Work Avenue in partnership with AIM building to create a networking space for all those who work or wish to work in the property of construction sector. 3,500 visitors took part on the expo, leading to many business and job opportunities and reinforce Work Avenue's belief that opportunities are connected to people and if someone is looking for an opportunity they need support to connect with someone new.

- [WE Hub](#), Work Avenue's shared workspace brings people together to collaborate, share and engage in a dynamic shared workspace to help people's businesses develop and thrive. As well as a range of allocated desks, hot desks and dedicated offices which allow entrepreneurs to have a conducive space in a professional and supportive environment, there are regular events to help support business owners. These networking events are a platform for entrepreneurs to learn about and discuss topical issues and for them to be introduced to industry contacts. Mentors often deliver these sessions offering support to budding entrepreneurs and encouraging the growth of their businesses.

Chapter 7: Rights and Freedoms

The questions in this section relate to Chapter 7: Rights and Freedoms.

Question 12

The Green Paper proposes measures to encourage integration and resist divisive views or actions. Do you agree with this approach?

Please select an item from the drop down menu

Not sure / don't know

Please enter any additional comments below:

We agree with the green paper that society should be one based on shared rights, responsibilities and opportunities in which respect and equal rights are promoted.

The government has pledged to respect traditional views and the practice of religion and this is welcomed, especially by the many practicing Jews in the Jewish community. We feel that more needs to be done to untangle the web of traditionalism/religious conservatism/liberalism/extremism/secularism with clearer lines defined. Although perhaps not the intention, there is a perception - not just by the more religious parts of the Jewish community - that in the much needed strategy to deal with extremism, religious practice and traditional views are seen unfavorably. Put differently, Jews feel as if they have been caught between the fight against extremism and the secularisation it has promoted. This is far from ideal and we feel much work is needed to address this.

Additionally, the term 'British Values' needs to be unpicked. Rightly or wrongly, for many, the term has negative connotations. Many instinctively know what is meant by it but for many, it is a hostile term. Promoting why it is something which defends everyone is crucial to detoxifying the term.

On religious marriages;

- Jewish weddings can take place anywhere, under the traditional wedding canopy (*chuppah*). If a wedding takes place in a synagogue, the couple need to arrange their civil marriage with the synagogue's registrar, usually the rabbi, who is licensed to look after the legal aspects of the wedding.
- To get married under the auspices of the [United Synagogue](#) for example, you need to obtain authorisation for your marriage both from your local authority Register Office and from the Office of the Chief Rabbi.
- This means that Jewish marriages are protected civilly.

We support the proposal laid out in the green paper that the government will explore the legal and practical challenges of limited reform relating to the law in marriage and religious weddings.

On attitudes and practices, we are cognisant of the "double discrimination" faced by LGBT+ people who are also from an ethnic minority and faith background. [KeshetUK](#) is an organisation working within the Jewish community to ensure that 'no one should ever have to choose between their LGBT+ and Jewish identity'. They engage with schools, synagogues, university societies, and youth movements to enable these institutions to become fully inclusive.

KeshetUK has developed very positive and engaged relationships with Liberal, Masorti, Orthodox, Reform and Jewish communities, those who are pluralistic and those with no affiliation to a religious denomination. In the most recent programme year KeshetUK spoke directly to over 1,500 students aged 11-18 in their schools programming; ran LGBT+ inclusion training for senior leadership of four youth organisations; delivered 'LGBT+ inclusion basics' seminars to 80 summer camp leaders from three youth organisations; supported LGBT+ inclusion on university campuses through training national Union of Jewish Students (UJS) team and local Jewish Society committee representatives; and coordinated participation of 200 people in the largest ever Jewish presence at Pride in London. They offer LGBT+ inclusion training for any Jewish organisation striving to be more inclusive and then work with them to create a tailored approach.

Indeed, the JLC professional staff will be receiving training in July of this year and we encourage all of our members to do the same.

We think it is vital for individuals in the community to feel safe and included regardless of their LGBT+ identity. We also support the exemption for synagogues to perform same sex marriages as is in line with their religious beliefs – in a liberal society, it is important that religious organisations can continue to act in accordance with their doctrines and beliefs, as is laid out in the green paper. LGBT+ members of the Jewish community are able to marry under the auspices of [Reform](#), [Liberal](#), and some [Masorti synagogues](#).

On hate crime, our member CST has been recording antisemitic incidents in the UK since 1984, and encourages members of the Jewish community and wider public to report antisemitism to the Police and CST. CST has 'Third Party Reporting' status, whereby they can report incidents to the Police on behalf of a victim or witness, and they have a signed national information sharing agreements with the Police whereby they ensure that both Police and CST have a record of antisemitic incidents that were reported to one party and not the other.

There is an apparent normalisation of antisemitic terms and discourse within certain elements of British society. Much of this refers to the Jewish community in conspiratorial terms, evoking classic antisemitic themes, and much of this is tied to the complexities of the Israel-Palestine conflict, where the Jewish community is seen as responsible for the actions of Israel. This is damaging to community cohesion and integration. We think that antisemitism should be seen as an indicator of extremism.

We welcome the green paper's commitment to investigate and understand influences on British communities from overseas and in particular the effect of "continued consumption of media or other messaging incompatible with British values". CST has long been aware of the pervasive effect of some satellite television channels and radio stations that promote antisemitism and/or personalities that peddle hatred of Jews.

The JLC together with the Board of Deputies and CST sit on the Cross Government Working Group on Antisemitism, cited in the green paper. We value its continued and long term contribution to combating antisemitism and facilitating positive dialogue between government departments and the representatives of the Jewish community.

CST has advised the Home Office on the establishment of the Places of Worship scheme to strengthen faith community institutions, on the basis of experience in providing Jewish communal institutions with advice and support on tactical security measures.

[CATCH](#) (The Community Alliance To Combat Hate Crime), funded by MOPAC in London, provides tailored advice and specialist hate crime advocates across several protected characteristics. It is an alliance between CST, Galop, Tell Mama, The Monitoring Group, Mind and Choice.

CST is proud to use its expertise on faith based community security to support other protected characteristics with security advice. Recently, this has been provided across the Muslim community, specifically via publishing security guidelines for Mosques following the Finsbury Park attack in June 2017, and in addressing Muslim audiences on security in advance of Ramadan in 2018.

CST produced a [guide](#) for anyone affected by Hate Crime. Written by CST and supported by Tell Mama, with Government support from MHCLG and CPS, the

guide has a focus on antisemitism and anti-Muslim hatred, but explicitly states that it should be used as a resource by all.

On protecting rights and freedoms, as mentioned in previous answers – we support the ‘quadruple lock’ that ensures that religious organisations and their representatives can continue to act in accordance with their doctrines and beliefs. We believe there is no contradiction between having deeply held religious beliefs, practicing them and being a fully integrated and loyal British citizen.

With respect to fighting hate on the internet, we support the Antisemitism Policy Trust’s [submission](#) to the Home Affairs Select Committee inquiry on hate crime should be considered.

- Industry should become more transparent about its moderation training processes, opening them up to experts and independent scrutiny
- There is a strong case for reviewing and consolidating legislation in the UK
- Social Media companies should be held responsible, to some extent, for content they are ultimately curating, editing and publishing. Measures to strengthen legislation, introduce civil liability for social media platforms and to redefine Communications Service Providers in law would be welcome. In addition, government should be bolder in seeking action under existing laws and trying cases against companies hosting illegal content on ‘edge servers’ in the UK
- Regulation of social media should be updated and harmonised with existing regulation of ‘traditional’ media
- Government should bring forward plans to introduce a social media levy and use it to help fund a range of educational and other work
- Government should work to introduce incentives for platforms to follow the Code of Practice for social media companies required by the Digital Economy Act.
- More effective application of relevant judicial orders in sentencing including Banning and Criminal Behavior Orders would be welcome
- Effective single points of contact for the police and the Crown Prosecution Service with the social media companies are essential
- Police require increased digital capacity, better training specifically on criminal thresholds, better tools and partnerships with relevant expert organisations
- For the industry, investment in artificial intelligence systems should be increased. In the meantime, dual-factor blocking should be utilised. There is also a requirement for greater consistency of approach in moderation and better training
- Where firms contract out services, such as the provision of GIFS for direct messages, there should be strict standards in place. Perhaps a specific requirement for contracted companies to abide by relevant terms of service or community standards could be encouraged industry-wide
- Further consideration should be given to the wider implications of the results of the Society of Editors Online Moderation Guide as regards anonymity of accounts
- Reporting and tracking abuse is still far too cumbersome a process and must be improved

- Government should review laws at home and abroad that confer exemptions from liability upon social media companies for the content they host.

On extremism, we are supportive of the government's new Commission for Countering Extremism and welcome engagement with it.

As a community, we face multiple threats and Islamist extremism is a significant concern given that the Jewish community is often a primary target.

We back plans to support faith communities. [Reshet](#) – the Network for Jewish Youth Provision was established by [UJIA](#) and the JLC and enables organisations and professionals in the field to enrich, inspire and further enhance young people's lives. They work with the Jewish community to strengthen governance structures and promote the necessity for good safeguarding. They produced this paper on [Safeguarding in the Jewish Community](#) which has been supported by the Charity Commission. It addresses barriers to reporting incidents in faith communities including the notion that the reputation of the community must be protected and that abuse 'could not happen in our community'. This is an important recognition and part of an ongoing conversation. It is also a good template for other faith communities.

All synagogues are charities and they are obligated by their charitable status to ensure their spaces are not used to promote extremism. We support the government offering suitable training for religious ministers to ensure they understand the British legal system, including equalities and marriage legislation, British culture and our shared values. All religious institutions should be reminded of their obligations as charities.

Question 13

The Green Paper proposes measures to address practices which can impact on the rights of women. Do you agree with this approach?

Please select an item from the drop down menu

Choose an item.

Please enter any additional comments below:

Click here to enter text.

Chapter 8: Measuring Success

The questions in this section relate to Chapter 8: Measuring Success

Question 14

The Green Paper proposes core integration measures for national and local government to focus on. Do you agree these are the right measures?

Please select an item from the drop down menu

Choose an item.

Please enter any additional comments below:

Click here to enter text.

Submitting additional information

You can submit your additional information to the following email address:

IntegrationStrategy@communities.gsi.gov.uk.

You may wish to compress your document into a zip file before sending, or consider using a file transfer link if it is a large document.

If you send your additional information via email, please make sure the subject says "Consultation response: additional information from [insert your name/organisation]".

Personal data

The data protection legislation is changing and a new Data Protection Act will come into force in May 2018. It will give you greater powers to protect your own privacy, and place greater responsibility on those processing your data for any purpose. The following is to explain your rights and give you the information you will be entitled to under the new Act.

Note that this section only refers to your personal data (your name address and anything that could be used to identify you personally) not the content of your response to the consultation.

1. The identity of the data controller and contact details of our Data Protection Officer

The Ministry of Housing, Communities and Local Government (MHCLG) is the data controller. The Data Protection Officer can be contacted at dataprotection@communities.gsi.gov.uk

2. Why we are collecting your personal data

Your personal data is being collected as an essential part of the consultation process, so that we can contact you regarding your response and for statistical purposes. We may also use it to contact you about related matters.

3. Our legal basis for processing your personal data

Part 2 of the draft Data Protection Bill (subject to change before it becomes an Act) states that, as a government department, MHCLG may process personal data as necessary for the effective performance of a task carried out in the public interest. i.e. a consultation.

4. With whom we will be sharing your personal data

Responses submitted using this template will be stored securely on the Ministry of Housing, Communities and Local Government's secure IT system.

5. For how long we will keep your personal data, or criteria used to determine the retention period.

Please refer to the records retention policy on our website.

<https://www.gov.uk/government/publications/departmental-records-retention-and-disposals-policy>

6. Your rights, e.g. access, rectification, erasure

The data we are collecting is your personal data, and you have considerable say over what happens to it. You have the right:

- a. to see what data we have about you
- b. to ask us to stop using your data, but keep it on record
- c. to have all or some of your data deleted or corrected
- d. to lodge a complaint with the independent Information Commissioner (ICO) if you think we are not handling your data fairly or in accordance with the law. You can contact the ICO at <https://ico.org.uk/>, or telephone 0303 123 1113.

7. Your personal data will not be used for any automated decision making.