

<p>1 Monday, 11 May 2020 2 (10.30 am) 3 Welcome and opening remarks by THE CHAIR 4 THE CHAIR: Good morning. I am Alexis Jay, and I'm the 5 chair of the Independent Inquiry into Child Sexual 6 Abuse. With me are the other members of the inquiry: 7 Professor Sir Malcolm Evans, Ivor Frank and 8 Drusilla Sharpling. 9 On behalf of the inquiry, I welcome you all to the 10 resumed substantive hearing into the investigation into 11 child protection in religious organisations and 12 settings, and the first public hearing to be held 13 remotely by this inquiry. 14 On 16 March 2020, this investigation began its 15 public hearings at Pockock Street in London. We had 16 opening speeches from inquiry counsel and those core 17 participants who wished to make one, as well as the 18 evidence of a complainant witness, PR-A10. That hearing 19 was suspended after one day in order to comply with 20 government guidance on the management of the ongoing 21 COVID-19 pandemic. 22 Following this, the solicitor to the inquiry sought 23 the views of all core participants about the possibility 24 of resuming the hearing remotely and, having considered 25 all responses, I ruled on 16 April of this year that</p> <p style="text-align: center;">Page 1</p>	<p>1 a remote hearing was both desirable and practicable. 2 I would like to thank all core participants, witnesses 3 and representatives for their co-operation in preparing 4 for and conducting this hearing and to thank the inquiry 5 staff for their hard work in making the necessary 6 arrangements. 7 This remote hearing will run for ten days, finishing 8 on Friday, 22 May of this year. A further week is set 9 aside from 10 August 2020 to accommodate those witnesses 10 who are not available in this two-week window. How or 11 where that hearing will be conducted will depend upon 12 the prevailing circumstances in place at that time. 13 This is a thematic investigation which will examine 14 what religious organisations and settings are currently 15 doing to keep children safe. Before we hear from 16 leading counsel to the inquiry, Ms Fiona Scolding QC, 17 some points on timekeeping. 18 We will begin each day at 10.30 am. We will take 19 a 15-minute break every hour and we will take a one-hour 20 break for lunch at approximately 12.45 pm, returning at 21 1.45 pm. We intend to sit no later than 4.00 pm each 22 day. 23 By way of an agenda, we rely on the hearing 24 timetable which sets out the order in which witnesses 25 will be called, save for where unforeseen circumstances</p> <p style="text-align: center;">Page 2</p>
<p>1 require a change to be made. 2 There will be a short five-minute break following 3 each witness's evidence to enable any discussions to 4 take place between core participants both the inquiry's 5 legal team about any questions that arise out of 6 the witness evidence. 7 A simultaneous hearing transcript will be produced 8 and is available to those taking part in this hearing 9 via a web browser. The transcript will be published at 10 the end of each day on the inquiry website, and any 11 directions arising from the hearing will also be 12 published on the website. 13 Participants are asked to mute their microphones and 14 turn off their camera unless they are speaking. If 15 microphones pick up noise, such as typing, they will 16 place the person on screen as if they are speaking. 17 Turning off cameras will keep the screen from becoming 18 distracting by looking too busy for those using the 19 gallery view. 20 I have made a restriction order protecting the 21 identity of complainant core participants and covering 22 the redactions and ciphers applied in this 23 investigation. For technical reasons, it will not be 24 possible to broadcast this hearing with the usual 25 three-minute delay. All witnesses and core participants</p> <p style="text-align: center;">Page 3</p>	<p>1 have been reminded of these restriction orders and of 2 the need to take great care in giving evidence or 3 addressing the inquiry to avoid any inadvertent breach 4 of these orders. 5 If there is an inadvertent breach of a restriction 6 order, I will make an immediate further order over the 7 evidence incorrectly given. Members of the public and 8 the press will be prohibited from publishing that 9 evidence. 10 Now please go ahead, Ms Scolding. 11 Opening statement by MS SCOLDING 12 MS SCOLDING: Thank you, chair. I am Ms Fiona Scolding, 13 leading counsel to this investigation. 14 Ms Nikita McNeill and Mr Olinga Tahzib, junior counsel, 15 are also present this morning. We understand that, as 16 the first substantive remote hearing in a public 17 inquiry, at the very least in England and Wales, and 18 possibly the world, we are all setting off on and new 19 and rather unknown journey in these most extraordinary 20 of times. 21 Chair, I will firstly introduce those core 22 participants who are in attendance today, and then make 23 some brief introductory remarks before we have our first 24 witness this morning. Each representative will only 25 appear on the screen if they speak for more than a few</p> <p style="text-align: center;">Page 4</p>

<p>1 seconds, so as I introduce you, please, please unmute 2 your microphones and cameras and indicate whom you 3 represent. 4 Introductions 5 MS SCOLDING: First, Mr Scorer of Slater & Gordon 6 Solicitors. 7 MR SCORER: Good morning. I am Richard Scorer from 8 Slater & Gordon. My colleague Kim Harrison and 9 I represent seven clients in this investigation. They 10 are Migdal Emunah, Southall Black Sisters, Sadia Hameed, 11 Lloyd Evans, Dr Lisa Oakley, Yasmin Rehman and the 12 Interfaith Alliance. Thank you. 13 MS SCOLDING: Thank you. Second, Mr Collins of Hugh James 14 Solicitors. 15 MR COLLINS: Good morning. I'm Alan Collins of Hugh James 16 Solicitors and I represent, with my colleague 17 Sam Barker, the ex-JW Advocates. Thank you very much. 18 MS SCOLDING: Thank you, Mr Collins. Thirdly, Mr Cervenka 19 of AO Advocates. 20 MR CERVENKA: Good morning. My name is Honza Cervenka. 21 Together with my colleagues Julie Taberer and 22 Shannon Moore, we represent Kol v'Oz. 23 MS SCOLDING: Thank you very much. Fourth, Ms Walker of 24 counsel. 25 MS WALKER: Good morning. My name is Amelia Walker and</p> <p style="text-align: center;">Page 5</p>	<p>1 I appear on behalf of the Home Office, also looking 2 after the interests of the other government departments 3 involved in this strand. 4 MS SCOLDING: Thank you very much, Ms Walker. Fifth, 5 Ms Hannett of counsel. 6 MS HANNETT: Good morning. I am Sarah Hannett. I appear on 7 behalf of Ofsted, together with Alice de Coverley and 8 Beth Forrester. 9 MS SCOLDING: Good morning. Sixth, Ms Idelbi of counsel. 10 MS IDELBI: Good morning. My name is Saara Idelbi and 11 I appear on behalf of the Charity Commission. Thank 12 you. 13 MS SCOLDING: Seventh, Mr Brady of counsel. 14 MR BRADY: Good morning. Shane Brady. I appear on behalf 15 of the Christian Congregation of Jehovah's Witnesses. 16 MS SCOLDING: Thank you very much. Good morning, Mr Brady. 17 Eighth, Mr Payne QC. 18 MR PAYNE: Good morning. I appear on behalf of 19 the United Synagogue. 20 MS SCOLDING: Next, Mr Gersch of counsel. 21 MR GERSCH: Good morning. Adam Gersch and I appear on 22 behalf of Shema Koli and I'm also assisted by a pupil, 23 Toby Roseman. 24 MS SCOLDING: Thank you, good morning. Next, Ms Fetterman. 25 MS FETTERMAN: Good morning. I am Rebecca Fetterman from --</p> <p style="text-align: center;">Page 6</p>
<p>1 I will be representing Liberal Judaism, along with my 2 colleague Shelley Schocolinsky-Dwyer. 3 MS SCOLDING: Sorry, I think somebody may still have 4 something unmuted. If everybody could put everything on 5 mute, I'd be most grateful. Thank you very much. 6 Thank you, Ms Fetterman. Next, Mr Athanasiou. 7 MR ATHANASIOU: I'm Ioannis Athanasiou. I'm here 8 representing the United Reform Church. 9 MS SCOLDING: Thank you. Good morning, Mr Athanasiou. 10 Last, but by no means least, Mr Carter. 11 MR CARTER: Good morning, Tim Carter. I'm the director of 12 safeguarding for the Methodist Church in England, 13 Scotland, Wales and the Islands. 14 MS SCOLDING: There are also six core participants who are 15 not in attendance today but may be following proceedings 16 on the live stream. They are the Evangelical Alliance, 17 Reform Judaism, the Pagan Federation, the Baptist Union 18 of Great Britain, Thirtyone:eight and the Union of 19 Orthodox Hebrew Congregations. 20 I gave a detailed opening statement on 21 16 March 2020, the transcript of which is available to 22 all on the IICSA website. I am, to the relief of all of 23 you this morning, I suspect, not going to repeat this. 24 I am simply going to identify, for the benefit of those 25 watching for the first time, the broad aims and</p> <p style="text-align: center;">Page 7</p>	<p>1 objectives of this investigation. 2 During the course of this inquiry, you, the chair 3 and panel, have examined the institutional responses to 4 child sexual abuse by both the Church of England and the 5 Roman Catholic Church. This inquiry is very conscious 6 that religious organisations provide a vital role in the 7 provision of education, social, community pursuits and 8 activities for millions of families in this country. 9 Religious bodies provide public spaces for people to 10 profess their faiths and beliefs, often in community 11 with others, but they are so much more than that. They 12 are the fulcrum of the lives of many. 13 One only has to see the response of religious bodies 14 to the current COVID-19 pandemic to see the importance 15 of their work, both to those with belief and those 16 without. They provide essential community services for 17 many, including for children and families. 18 Given the centrality of these organisations to the 19 lives of many children, and given their function in 20 communities, often, as places where ties of kinship, 21 friendship, culture, language, business, employment and 22 faith and belief often commingle and meet, this 23 investigation examines how they respond to the need to 24 keep children safe and their behaviour when allegations 25 of child sexual abuse are made to them.</p> <p style="text-align: center;">Page 8</p>

<p>1 This will involve looking at both policies and 2 procedures, but also the culture of these organisations, 3 ie, the meanings which are manifested through a set of 4 norms and beliefs that provide individuals with 5 a behavioural blueprint to live their lives. 6 Those who carry out faith leadership roles within 7 religious organisations have a special status, and often 8 have positions of considerable power and influence in 9 their community, even amongst those who are not 10 observant. They are sometimes even venerated and 11 revered. Their spiritual leadership makes them people 12 who are seen to have power to pass moral judgment over 13 others and they are perceived by many as pillars of both 14 morality and ethics within their community and within 15 society as a whole. 16 I identified in my opening statement that there is 17 much we do not know about the size and extent of 18 religious organisations in England and Wales, and that 19 we have, at times, found it difficult to obtain the 20 evidence we needed for this investigation. There is no 21 map, list or downloadable data relating to which 22 organisations exist where. It has also been challenging 23 at times to find the relevant individuals working within 24 some religious organisations who are carrying out child 25 protection work in these settings and to obtain the</p> <p style="text-align: center;">Page 9</p>	<p>1 relevant information we need from them. 2 This investigation is deliberately using the term 3 "child protection" rather than "safeguarding" during the 4 course of these hearings because we have been told that 5 in some communities the word "safeguarding" is now 6 synonymous with the language of counter-terrorism, which 7 can be extremely unhelpful in order to engage those 8 communities with issues around child sexual abuse. 9 Every religious organisation that has written to us 10 or provided us with evidence or met with us has told us 11 of their abhorrence of such abuse, of the fact that it 12 has no place within any of their theology, and their 13 dedication to stamping it out. 14 We wish to examine if what they do at present is 15 sufficient to meet that laudable aim. To that end, this 16 investigation does not focus on any one institution or 17 one religious organisation. We have a cross-section of 18 organisations who have provided us with written evidence 19 and will be coming to give evidence over the next two 20 weeks and the week in August. They are a cross-section 21 of organisations and umbrella groups. Some are large, 22 some are small, and they represent a wide spectrum of 23 religious beliefs and practices. 24 We wish to examine the following in the next two 25 weeks:</p> <p style="text-align: center;">Page 10</p>
<p>1 What is the awareness of child sexual abuse within 2 these organisations? Are there barriers to 3 understanding the risks that can be posed within such 4 organisations by sexual abusers? Is there any training 5 of any staff or volunteers around child protection? Is 6 that training adequate? Who receives it? Is there 7 a mechanism for someone to report suspicions of child 8 sexual abuse? If so, to whom? Do they have adequate 9 training and experience and what do they then do about 10 it? Are there barriers to the reporting of sexual abuse 11 in religious organisations, and, if so, what are they 12 and how can they be overcome? 13 Next, is there any pastoral or psychological support 14 available to those who have been the subject of child 15 sexual abuse, whether within the religious organisation 16 or more generally? What happens in a religious 17 organisation if someone reports sexual abuse? Are they 18 subject to ostracism or criticism from within that 19 community, whether from the religious leadership or from 20 others who are aware of what has happened? Do 21 organisations have policies in place? If so, are they 22 followed? Does anyone outside the organisation look at 23 their policies and see if they are adequate or have any 24 oversight? If so, should they? 25 When people work with children, are they subject to</p> <p style="text-align: center;">Page 11</p>	<p>1 safer recruitment practices and do they have relevant 2 DBS checks? Are there processes in place to manage the 3 risks of those who may be sexual offenders in their 4 place of worship? 5 Again, I pause briefly here just to identify that 6 someone, I think, has their microphone on who possibly 7 shouldn't. If they wouldn't mind turning their device 8 off, we would be most grateful. 9 We know that there is no requirement for any 10 external oversight of child protection practices within 11 religious organisations. We know that there are no 12 minimum standards for the protection of children which 13 must be met by that organisation unless it also runs 14 a nursery or a school. There is no system of licensing 15 or registration; there are no legally enforceable 16 standards. 17 Whilst those which are charities should have child 18 protection policies and there is an expectation that 19 they follow the guidance set out by the Department of 20 Education in the statutory guidance that it publishes, 21 the Charity Commission's responsibility is limited in 22 this sector to ensuring that safeguarding is taken 23 seriously and that those who govern it, ie, their 24 trustees, are aware and act appropriately. 25 We do know that some religious organisations go</p> <p style="text-align: center;">Page 12</p>

<p>1 above and beyond in their approach to child protection 2 and show good examples for us, some of which we will 3 hear about during the course of this investigation, but 4 we are also aware that there are significant omissions 5 and failures in some organisations in the approaches 6 they have taken to date.</p> <p>7 It is also the case that many public bodies will 8 only approach or become involved with religious 9 organisations on very rare occasions, and therefore it 10 is simply not clear and we do not know whether and if 11 any statistics that we have been given are accurate or 12 reflect the picture.</p> <p>13 We therefore wish to use this hearing to examine if 14 some kind of voluntary or compulsory oversight of all 15 religious organisations alongside other voluntary bodies 16 which provide activities for children should meet 17 certain minimum standards to ensure that children are 18 kept as safe as possible. Is that necessary? Is it 19 desirable? If so, what should it look like?</p> <p>20 Most, if not all, religious organisations who have 21 provided us with evidence would welcome the development 22 of common training, minimum standards, template policies 23 and practices and learning development. Most would like 24 standard answers to frequently asked questions, things 25 such as, "Can I hug a child if they are upset after</p> <p style="text-align: center;">Page 13</p>	<p>1 a church service?" All would welcome guidance as to 2 what good child protection in this context looks like. 3 Many would welcome some form of auditing or oversight 4 from some kind of external body, providing that that 5 body does not seek to interfere with their religious and 6 cultural distinctiveness and does not prevent them from 7 observing the core tenets of their beliefs.</p> <p>8 Some organisations consider that there should be 9 mandatory reporting, some do not. Some consider that 10 there should be a compulsory Code of Practice if 11 education or social groups are provided out of school, 12 to which all voluntary bodies should adhere. However, 13 some think that it should not be mandatory, that that 14 would be positively unhelpful, but that some kind of 15 voluntary Kitemarking scheme should operate.</p> <p>16 I wish to thank each and every core participant and 17 witness to this investigation for their patience and 18 co-operation during the past six weeks. We have asked 19 much of you, learning new technology and ways of working 20 at relatively short notice, and at a time when many of 21 you are dealing with great personal and professional 22 burdens. Being a witness to this investigation, we 23 recognise, is a very onerous obligation, and we also 24 recognise that the impact of this, along with dealing 25 with the consequences of the COVID-19 pandemic, will</p> <p style="text-align: center;">Page 14</p>
<p>1 have put additional pressure upon you.</p> <p>2 We recognise as well that giving evidence remotely 3 has stresses and strains and is not the same as giving 4 evidence in the same room as everyone else. For some, 5 that may bring a sense of relief; for others, it may 6 not. Thank you for still being willing to share your 7 experience and expertise with us.</p> <p>8 I wish to ask that each of you shows a considerable 9 degree of patience and latitude during the next two 10 weeks. The technology is new and our timetable is 11 complicated. We will try as hard as we can to make sure 12 that everything goes smoothly, but please forgive us if 13 this is not the case.</p> <p>14 I will spend a few minutes reminding everyone of 15 some housekeeping matters and some important points to 16 remember. First, and above all, it is not possible to 17 operate a Zoom hearing and also have our usual 18 three-minute delay to the stream uploaded to YouTube. 19 This hearing is therefore going live on the internet. 20 This makes it absolutely essential that we -- and 21 I include myself primarily amongst that number -- do not 22 inadvertently identify anyone in evidence whose identity 23 has been protected by the inquiry, whether that is by 24 name or other detail or material which could lead to 25 their identification.</p> <p style="text-align: center;">Page 15</p>	<p>1 We have taken reasonable steps to try to avoid this 2 happening. If this does occur during the course of this 3 next two weeks, whoever is examining the witness will 4 ask that the feed is cut, will discuss the issue with 5 the witness/the relevant core participant, if that is 6 necessary, and will then ask the chair for a further 7 restriction order to be made so that this information is 8 removed from any future recording and cannot be 9 published further.</p> <p>10 Second, we know that giving evidence by video is 11 more tiring than giving evidence in a courtroom. We 12 have therefore incorporated breaks on an hourly basis. 13 Any witness can obviously have further breaks if they 14 need them.</p> <p>15 The primary mechanism for all questioning is by 16 a member of the investigation team on behalf of 17 the chair and panel. We will have our first break this 18 morning at 11.30 am, with a lunch break at 12.45 pm, and 19 a mid-afternoon break at around 2.45 pm. We aim to 20 finish every day at 4.00 pm.</p> <p>21 Third, the inquiry has the assistance of a very 22 capable technical support team and a great deal of work 23 has gone in to try and test the virtual systems. In the 24 event that there is a problem, please wait for RTS, our 25 audio-visual provider, to work their magic. If</p> <p style="text-align: center;">Page 16</p>

<p>1 necessary, we will simply take a short break until it is 2 resolved. 3 Fourth, at the end of every witness being examined 4 by counsel to the inquiry, we will take a brief break in 5 case any core participant has material they wish to 6 raise. This will be done by emailing the inquiry's 7 legal team. We hope, given the advance notice we have 8 given of documents and topics to be raised by each 9 witness, that this will be the exception rather than the 10 rule. We will then resume the hearing after a brief 11 break and ask any further questions. The chair and 12 panel may at that time also wish to ask any questions. 13 We will then have a brief pause whilst the next 14 witness makes their way into our virtual hearing room. 15 Today, we will be hearing first from 16 Ms Yehudis Goldsobel, who is the founder of an 17 organisation called Migdal Emunah, providing advice and 18 support to survivors of abuse within the Jewish 19 community. We will then hear from Ms Shelley Marsh of 20 Reshet, a Jewish training organisation. 21 Tomorrow, we will hear from Ms Fetterman, who we 22 have seen this morning, of Liberal Judaism; Mr Adatia 23 from the Shree Hindu Temple in Leicester, and 24 Rabbi Natan Levy who provides training and a course on 25 behalf of organisations called Strengthening Faith</p> <p style="text-align: center;">Page 17</p>	<p>1 Institutions. 2 On Wednesday, we will hear from a representative of 3 the Mosques and Imams National Advisory Board and from 4 Faith Associates, a consultancy operating training and 5 other advice predominantly within the Muslim community. 6 In the afternoon, we will hear from representatives 7 of the Central London Mosque, the East London Mosque and 8 the Green Lane Masjid, or mosque, in Birmingham. 9 On Thursday, we will hear from three local 10 authorities who have a wide variety of different 11 religious organisations operating within their 12 boundaries: the London Borough of Tower Hamlets, Leeds 13 City Council and Birmingham City Council. In the 14 afternoon, we will hear from a representative of 15 the Department for Digital, Culture, Media and Sport, 16 who are the statutory body with financial responsibility 17 and departmental oversight of the Charity Commission. 18 On Friday, we will hear from representatives from 19 Southall Black Sisters, Karma Nirvana and 20 Gloucestershire Sisters, all organisations who deal with 21 survivors of sexual violence against women and girls. 22 In the afternoon, we will hear from representatives 23 of two gurdwaras in Southall and Smethwick. Chair, 24 unless anything arises from this, may I call the first 25 witness, Ms Yehudis Goldsobel?</p> <p style="text-align: center;">Page 18</p>
<p>1 THE CHAIR: Please go ahead. 2 MS YEHUDIS GOLDSOBEL (affirmed) 3 Examination by MS SCOLDING 4 MS SCOLDING: Good morning, Ms Goldsobel. Thank you very 5 much for coming. I am assuming you can both see me and 6 hear me; is that right? 7 A. I can, yes. 8 Q. If there are any technical problems at any time, please 9 bear with us and we will try and resolve them. If you 10 have problems with anything, we have found during 11 practice that the easiest thing for you to do -- it is 12 a bit like being back at school -- is raise your hand, 13 and then we can try and sort it out. 14 Before we start with your evidence, a few 15 preliminary matters. Firstly, this is not a test of 16 memory. By all means, please feel free to refer to your 17 witness statement and other documents in a bundle which 18 I hope you have in front of you. It should contain 19 everything. Some of those documents will also come up 20 on screen, but can take a few moments, so please bear 21 with us. 22 Please remember to keep your head up and your voice 23 up, so that we can hear you clearly, and if you at any 24 time can't hear or see me or anyone else asking you 25 questions, please do let us know.</p> <p style="text-align: center;">Page 19</p>	<p>1 We can stop at any time and for any reason, so 2 please just let me know if you need a break. We are 3 going to be having a break in half an hour, in any 4 event. 5 If you need any other breaks, please just raise your 6 hand. 7 There is some material in your statement which has 8 been redacted. I am going to ask you to take especial 9 care to try not to say the names and details of those 10 individuals. If it does happen, please don't worry. It 11 is nearly always me that does this and not you, but we 12 will need to pause for a few moments and break the live 13 feed. 14 So, Ms Goldsobel, please could you provide your full 15 name and job title? 16 A. Yehudis Goldsobel. I am the chief exec of 17 Migdal Emunah. 18 Q. You have provided a witness statement to the inquiry. 19 Chair and panel, it should be behind tab A1 of your 20 bundle. It is, just for anybody's reference, MIG000001. 21 Could I ask you to turn to the last page of that witness 22 statement, please? 23 A. Yes. 24 Q. Did you sign this witness statement? 25 A. I did.</p> <p style="text-align: center;">Page 20</p>

<p>1 Q. Have you had a chance to read it recently?</p> <p>2 A. I have, yes.</p> <p>3 Q. Thank you, sorry. I'm afraid, as we are all acting</p> <p>4 remotely, we need to say slightly more than we would</p> <p>5 usually do.</p> <p>6 Are the contents true, to the best of your knowledge</p> <p>7 and belief?</p> <p>8 A. They are.</p> <p>9 Q. Thank you very much. You are the chief executive</p> <p>10 officer of Migdal Emunah. When was this organisation</p> <p>11 established?</p> <p>12 A. We had official charity registration in January 2013.</p> <p>13 Q. What are its aims and objectives?</p> <p>14 A. To support any Jew that has experienced, or knows</p> <p>15 someone close to them that has experienced, sexual abuse</p> <p>16 and sexual violence and to promote awareness and</p> <p>17 education within the Jewish community.</p> <p>18 Q. Roughly how many victims and survivors of child sexual</p> <p>19 abuse does Migdal Emunah provide assistance for on, say,</p> <p>20 on annual basis?</p> <p>21 A. That's a tough one. It depends on what's happened in</p> <p>22 the news and media or if there's been any sort of thing</p> <p>23 of relevance. On an average year, maybe about</p> <p>24 50 families, I'd say. We are obviously going through</p> <p>25 difficult times. We might have quite an increase after</p> <p style="text-align: center;">Page 21</p>	<p>1 the pandemic starts -- the restrictions get lifted.</p> <p>2 Q. Is it right -- you have said "any Jew" were the words</p> <p>3 that you used.</p> <p>4 A. Yes.</p> <p>5 Q. Do the individuals you support come from all traditions</p> <p>6 and backgrounds within the Jewish community, because we</p> <p>7 know there are a difference of approaches and views, or</p> <p>8 do you focus upon the provision of support to one</p> <p>9 particular area of the Jewish community?</p> <p>10 A. We help anyone that identifies as Jewish. We don't</p> <p>11 actually even ask them if they are Jewish, but we assume</p> <p>12 that if they are coming to us, they are, and during the</p> <p>13 assessment process it comes out in further detail what</p> <p>14 they might identify as within the Jewish community or</p> <p>15 not.</p> <p>16 Q. What percentage of those individuals who approach you</p> <p>17 for advice or assistance come from the strictly Orthodox</p> <p>18 Jewish community, what is sometimes known as the Haredi</p> <p>19 community. Do you keep any figures about that?</p> <p>20 A. Not to do with the Haredi community. We have split it</p> <p>21 down between Orthodox Judaism and the more progressive</p> <p>22 Judaism. We have a higher number of clients from the</p> <p>23 Orthodox community, but that also includes the Modern</p> <p>24 Orthodox as well as the Haredi part of the community.</p> <p>25 Q. I'm going to ask you in a minute what the difference is</p> <p style="text-align: center;">Page 22</p>
<p>1 between the Modern Orthodox and the Haredi community,</p> <p>2 for those people who are not familiar with the different</p> <p>3 traditions of the Jewish community in this country.</p> <p>4 You say in your witness statement that one of your</p> <p>5 objectives as an organisation is to be a provider of</p> <p>6 support and services for their clients, for families and</p> <p>7 other professionals. What sort of support and services</p> <p>8 do you provide?</p> <p>9 A. So, for our clients, we offer individual therapy, family</p> <p>10 therapy and support groups. We also have two trained</p> <p>11 independent sexual violence advisors, one in London and</p> <p>12 one in Manchester, and they support people in whatever</p> <p>13 it is they might need, whether it is medical help, going</p> <p>14 through the court process, reporting to the police;</p> <p>15 really, anything that someone might need, they can sort</p> <p>16 of have the resources to help them and support them make</p> <p>17 the choices for themselves.</p> <p>18 Q. Okay.</p> <p>19 A. And then professionals, we have -- we have done a lot of</p> <p>20 training sessions for the police, local authority,</p> <p>21 people working from external agencies within the</p> <p>22 community in how better to understand and how to make</p> <p>23 smoother referral pathways for people in the community.</p> <p>24 Q. You mention that you provide research-based education,</p> <p>25 as you have just identified, to a wide spectrum of</p> <p style="text-align: center;">Page 23</p>	<p>1 people, both within the community and outside. What</p> <p>2 kind of research -- do you mean research that you,</p> <p>3 yourself, have undertaken as an organisation or research</p> <p>4 that other people have done about programmes that work?</p> <p>5 A. We have done our own research into programmes that have</p> <p>6 worked, but we have also worked with psychologists in</p> <p>7 other countries that have worked with the Jewish</p> <p>8 community in understanding their research into methods</p> <p>9 of educating children and young people and myths and</p> <p>10 stereotypes that are particular to the Jewish community,</p> <p>11 that -- whether the community is in London, Manchester,</p> <p>12 America or Israel, a lot of the culture and stereotypes,</p> <p>13 so to speak, are much the same.</p> <p>14 Q. So you have worked with people who don't just work in</p> <p>15 the UK. You might work in America or Israel or other</p> <p>16 places where there are significant numbers of Jewish</p> <p>17 people?</p> <p>18 A. Yes. And then, with regards to education, we worked</p> <p>19 with the NSPCC here to develop an educational programme</p> <p>20 for children in schools using their team of experts that</p> <p>21 work in schools already.</p> <p>22 Q. You say that you have undertaken some of your own</p> <p>23 research. If so, has this been published or shared with</p> <p>24 any other organisations?</p> <p>25 A. Not yet. That's the hope. We will get there. It's the</p> <p style="text-align: center;">Page 24</p>

<p>1 sort of thing that we tend to put on the list to do and</p> <p>2 address, but it gets pushed down as we face sort of more</p> <p>3 urgent matters. But it is on our goal to do within the</p> <p>4 next couple of years.</p> <p>5 Q. Again, I'm asked to ask you a question on behalf of</p> <p>6 Shema Koli. They identify that, throughout your</p> <p>7 statement, you describe experiences of individuals</p> <p>8 within the Haredi community. What sort of sample size</p> <p>9 are you basing your descriptions on within your witness</p> <p>10 statement, is something that Shema Koli ask.</p> <p>11 A. We have supported a high number of Haredi clients.</p> <p>12 I don't have exact numbers to hand, but it's quite</p> <p>13 a high number.</p> <p>14 Q. So more than 50?</p> <p>15 A. Of our part of the community that we support from the</p> <p>16 orthodox side, yes.</p> <p>17 Q. Now, as the first witness who deals with the Jewish</p> <p>18 community, as I will call it, it will be very useful for</p> <p>19 those of us who are not members of the Jewish community</p> <p>20 to understand some of the terminology and the ways that</p> <p>21 the Jewish community may behave. You have already</p> <p>22 mentioned the terms Haredi and Modern Orthodox. Could</p> <p>23 you describe to the non-Jewish listener what being</p> <p>24 a member of the Haredi Jewish community means?</p> <p>25 A. I can. I just would like to preface that with, I'm not</p> <p style="text-align: center;">Page 25</p>	<p>1 an expert on the demographics of the community. This is</p> <p>2 just from my experience of working in this organisation.</p> <p>3 The Haredi community is a lot more stricter, in terms of</p> <p>4 their rules and regulation of people. A lot of</p> <p>5 the clients that we support that come from that part of</p> <p>6 the community would not have direct internet access,</p> <p>7 not -- on their mobiles, but not in their homes, some</p> <p>8 might have on their mobiles, some might not. Their</p> <p>9 understanding of the abuse terminology is very minimal.</p> <p>10 The Haredi community is a lot more sheltered in how</p> <p>11 they bring up their children and young people. Their</p> <p>12 education is very tailor-made to them, as opposed to</p> <p>13 necessarily following more mainstream education.</p> <p>14 Q. That's very helpful. How does it differ from what you</p> <p>15 have called the Modern Orthodox community?</p> <p>16 A. Those in a Modern Orthodox community might attend</p> <p>17 a school -- most likely attend a school that would</p> <p>18 follow sort of Ofsted regulations and guidelines and</p> <p>19 sort of the -- I guess the mainstream education, they</p> <p>20 would follow. They are more open-minded, in terms of</p> <p>21 having internet in their home, but maybe regulating it,</p> <p>22 but not, like -- for the children only.</p> <p>23 They might not all necessarily follow strict rulings</p> <p>24 of the rabbi, but might look elsewhere for second</p> <p>25 opinions for different rabbis or look overseas for other</p> <p style="text-align: center;">Page 26</p>
<p>1 rabbis that are more liberal minded.</p> <p>2 Q. Then you have also talked about the progressive elements</p> <p>3 of the community. What's different, in terms of -- in</p> <p>4 respect of child protection in respect of that</p> <p>5 community, in your experience?</p> <p>6 A. In respect of child protection, it's a difficult one to</p> <p>7 answer, because we have, obviously, clients from all</p> <p>8 sides.</p> <p>9 Q. Yes.</p> <p>10 A. They, for example, will promote the Childline phone</p> <p>11 number, whereas some within the Haredi community would</p> <p>12 redact Childline's phone number from educational</p> <p>13 materials.</p> <p>14 The progressive side of the community are a lot more</p> <p>15 liberal in their practices of Judaism, compared so the</p> <p>16 ultra-orthodox Haredi side of the community.</p> <p>17 Q. If we can just identify, there are around, as</p> <p>18 I understand it, between 300,000 and 350,000 Jewish</p> <p>19 people within England and Wales, as I understand it, at</p> <p>20 the moment. Of those, do you know roughly what</p> <p>21 proportion would be considered to be Haredi, what</p> <p>22 proportion would be considered to be Modern Orthodox,</p> <p>23 and what proportion would be progressive? Do you have</p> <p>24 any idea about that?</p> <p>25 A. I don't know, but I would speculate at least half would</p> <p style="text-align: center;">Page 27</p>	<p>1 probably be Haredi, just based on the fact that they are</p> <p>2 an ever-growing community and they do have a lot of</p> <p>3 children, so their rate is probably a lot more younger,</p> <p>4 their average age, as opposed to the rest of</p> <p>5 the community. That is totally my speculation.</p> <p>6 Q. That's absolutely fine. Is the Haredi community</p> <p>7 monolithic? Is it just one organisation, one set of</p> <p>8 rabbis, or is it made up of a number of different</p> <p>9 organisations with slightly differing perspectives?</p> <p>10 A. This is, again, based on my opinion. There tends to be</p> <p>11 a hierarchy and a couple of rabbis at the top and then</p> <p>12 a few underneath in which they might sort of share the</p> <p>13 same values, and those are the messages and the sort of</p> <p>14 teachings that get passed down through the community,</p> <p>15 sort of through the under-rabbis, and then there are</p> <p>16 ones at the top that make the decisions.</p> <p>17 Q. I understand you come from a Haredi background yourself.</p> <p>18 Am I right about that?</p> <p>19 A. Yes.</p> <p>20 Q. And you describe, as you have indicated briefly within</p> <p>21 your opening remarks, that the sex education and</p> <p>22 knowledge of sexual matters in this community of young</p> <p>23 men and women in the Haredi community can often be very</p> <p>24 limited. Can you explain this? What would young people</p> <p>25 within the Haredi community, up to the age of 16 or 17,</p> <p style="text-align: center;">Page 28</p>

<p>1 know about sex or sexual relationships?</p> <p>2 A. Most Haredi children would know nothing.</p> <p>3 Q. Would they not know, you know, that there were penises</p> <p>4 and vaginas and what the difference might be between</p> <p>5 those things, the biology?</p> <p>6 A. Likely not. They most certainly don't know the correct</p> <p>7 terminology. They wouldn't call it a penis and</p> <p>8 a vagina, they would call it private parts or some other</p> <p>9 sort of name that the family have come up with. There's</p> <p>10 no lessons, there's no sex ed, there's no -- biology</p> <p>11 pages in the majority of the Haredi schools were</p> <p>12 superglued or stuck together for those sort of lessons,</p> <p>13 so to speak.</p> <p>14 Q. You say that there's complete ignorance of sex and</p> <p>15 sexual -- there's no sex education. Would families</p> <p>16 undertake any form of sex education or education about</p> <p>17 puberty, so things like menstruation, touching, what's</p> <p>18 consent, what's appropriate, what's inappropriate?</p> <p>19 Would that be the sort of thing that a family would</p> <p>20 undertake within the Haredi community?</p> <p>21 A. Not -- it is not a common thing. As time has gone on,</p> <p>22 we have had lots of sessions that we do in people's</p> <p>23 homes, and it's for parents -- for mothers to come along</p> <p>24 and we do sessions to teach them how to talk to their</p> <p>25 children about these things in a more culturally</p> <p style="text-align: center;">Page 29</p>	<p>1 appropriate way, how to have these discussions with</p> <p>2 them. Over the years, we have definitely seen an</p> <p>3 increase in this, in people feeling that it is okay to</p> <p>4 teach their children a certain -- to a certain extent,</p> <p>5 of how to protect their own selves and sort of empower</p> <p>6 them to know the terminologies and how to say no, but</p> <p>7 obviously this is only very minimal. This doesn't come</p> <p>8 from top down, this is sort of from the bottom up, so to</p> <p>9 speak, it's people -- families on the ground who have</p> <p>10 got concerns about this.</p> <p>11 With regards to teaching about menstruation, it's so</p> <p>12 hit and miss with every family, but there's no set</p> <p>13 method which everyone uses. Some people will have</p> <p>14 discussions with their daughters. A lot of the time,</p> <p>15 the boys are mostly taught about the Jewish laws with</p> <p>16 regards to it, as opposed to the sort of biological side</p> <p>17 of it. And the girls might sometimes be given a book</p> <p>18 that explains the basics, so to speak. So it's not</p> <p>19 really about sex, it's just more about menstruation and</p> <p>20 then, when you're older, a lot of the time it's</p> <p>21 premarriage, so once you're engaged, you will go to</p> <p>22 classes that would inform you of sort of how to have</p> <p>23 sex.</p> <p>24 Q. So within the context of the Haredi community -- and</p> <p>25 I know this will vary -- when would you become engaged</p> <p style="text-align: center;">Page 30</p>
<p>1 and when would you get married?</p> <p>2 A. This varies a lot, but for the majority of, I would say,</p> <p>3 the Haredi community in the UK, it could be sort of</p> <p>4 18 -- 17/18/19. I grew up in a more, like, side of</p> <p>5 Haredi, so, like, Chabad Lubavitch, where you could be</p> <p>6 a bit older, early 20s, but fairly young.</p> <p>7 Q. You have talked about the fact there are men and women</p> <p>8 in the context of the Haredi community. Are they</p> <p>9 educated separately and do they live their lives</p> <p>10 separately? Would they mix in terms of -- would they go</p> <p>11 to Scouts together or Guides or any other kind of social</p> <p>12 events? Would they be mixed or separate?</p> <p>13 A. All separate. And I'm not quite sure any Haredim do</p> <p>14 Scouts or Guides. They have their own equivalent of</p> <p>15 activities of sort of, like, activities for the girls</p> <p>16 and activities for the boys, but it is quite strictly</p> <p>17 separate.</p> <p>18 Q. So strictly separate by gender. How about -- would</p> <p>19 those from the Haredi community mix or become</p> <p>20 involved -- would young people become involved with</p> <p>21 lives outside their communities? So would they go to</p> <p>22 a mainstream school or a private -- a nonreligious</p> <p>23 school?</p> <p>24 A. No, they would only go to schools within the community,</p> <p>25 and, amongst some of the strict Haredi, even some of</p> <p style="text-align: center;">Page 31</p>	<p>1 the Modern Orthodox schools would be considered too</p> <p>2 modern.</p> <p>3 Q. You have already mentioned that most of these children</p> <p>4 and young people don't have access to computers or</p> <p>5 social media and the internet in the way that our</p> <p>6 children -- which may be a good or may not be a good</p> <p>7 thing. So they don't have access to computers or smart</p> <p>8 phones?</p> <p>9 A. That's correct. That's in the strict orthodox, sort of</p> <p>10 Haredi side of the community, and (inaudible) on</p> <p>11 teleconferencing.</p> <p>12 Q. So the internet, they wouldn't have access to the</p> <p>13 internet or wouldn't be able to look things up that way?</p> <p>14 A. No.</p> <p>15 Q. You have talked about the fact that children, certainly</p> <p>16 from the Haredi community, would go to Haredi school, so</p> <p>17 to speak, religious schools. We have heard talk, both</p> <p>18 within your witness statement and in other witness</p> <p>19 statements, about organisations called yeshivas. Would</p> <p>20 you tell us a little bit about what is a yeshiva, what</p> <p>21 does it teach and who would go to them?</p> <p>22 A. The yeshiva is sort of for boys and young men. It</p> <p>23 depends what side of the community, I guess. It</p> <p>24 depends -- if you were extreme -- one side of</p> <p>25 the community, if you were ultra-orthodox Haredi, you</p> <p style="text-align: center;">Page 32</p>

<p>1 would probably most likely be going to yeshiva at the</p> <p>2 age of 13/14.</p> <p>3 Q. Would that be a full-time thing or a part-time thing?</p> <p>4 A. Full time. Full time, and it could also be a dormitory</p> <p>5 style. So it could be all day from 6.00 am to</p> <p>6 7.00/8.00 pm, or it could be a dormitory style, where</p> <p>7 you stay over, like a boarding school. And then the</p> <p>8 more Modern Orthodox, it could go up to sort of, in your</p> <p>9 early 20s, going to yeshiva, and that could be sort of</p> <p>10 abroad to a sort of dormitory-style one. But the focus</p> <p>11 is to learn the Torah in depth and the -- lots of</p> <p>12 explanations and explanatory things about the laws and</p> <p>13 about Judaism.</p> <p>14 Q. So other than -- when you say that there are a number of</p> <p>15 people who go on a full-time basis at the age of 13 or</p> <p>16 14, is that a small number of the Haredi community, or</p> <p>17 is that a considerable number of young men?</p> <p>18 A. In the Haredi community it's at the age of 13 or 14</p> <p>19 where you do go to yeshiva.</p> <p>20 Q. So they would go and they would learn about religious --</p> <p>21 obviously everything to do with the religious life.</p> <p>22 Would they learn anything else? Would there be any</p> <p>23 element of the national curriculum that would be</p> <p>24 undertaken?</p> <p>25 A. (No audible answer).</p> <p style="text-align: center;">Page 33</p>	<p>1 Q. Is there an equivalent for women?</p> <p>2 A. For women, they are slightly older, so you could be 15,</p> <p>3 16, 17, and you learn slightly more open subjects, so</p> <p>4 not just the Jewish things. You might also learn some</p> <p>5 haberdashery skills, teaching skills, secretarial</p> <p>6 skills, you know, things like that.</p> <p>7 Q. So from what you have talked about, you have observed</p> <p>8 that in religious schools the men will learn about the</p> <p>9 Torah. The women will also learn about the Torah but</p> <p>10 they will also learn about, shall we say, domestic</p> <p>11 skills and the skills of teaching children in the</p> <p>12 family. Is that the way that the Haredi community is</p> <p>13 divided, in that, is it -- do men exclusively have</p> <p>14 religious leadership roles within the community?</p> <p>15 A. Yes. There is no -- there is very, very few women with</p> <p>16 leadership roles within the Haredi community. They</p> <p>17 might front some organisations that are social care</p> <p>18 organisations, but, behind them, the decision-making</p> <p>19 process is most typically rabbis.</p> <p>20 Q. You would become a rabbi, I'm assuming, after you've</p> <p>21 studied in a yeshiva and then you've undertaken further</p> <p>22 religious study. Is that right?</p> <p>23 A. That's correct. But you might become a leadership rabbi</p> <p>24 if your father was one.</p> <p>25 Q. So there can be elements of heredity as well as</p> <p style="text-align: center;">Page 34</p>
<p>1 inclination?</p> <p>2 A. Correct.</p> <p>3 Q. In terms of the Haredi community but also the Modern</p> <p>4 Orthodox community -- I think you have said that the</p> <p>5 progressive community may well be different in this</p> <p>6 respect -- how far is religious observance woven into</p> <p>7 the fabric of your life and not just into any religious</p> <p>8 observance, so -- I mean, we are familiar with Jewish</p> <p>9 culinary laws, for example, but the social, business,</p> <p>10 employment, kinship, friendship, social life, how is</p> <p>11 that all woven together?</p> <p>12 A. It's very tightly -- I mean, there is no line sometimes</p> <p>13 to differentiate between them. It doesn't stop at one</p> <p>14 point and start at another. In some parts of</p> <p>15 the community, it will be for everything: you know, "Can</p> <p>16 my daughter marry this person?", and it will go through</p> <p>17 a rabbi. You know, it's -- for some people in the</p> <p>18 community, it's -- every decision goes through a rabbi.</p> <p>19 Q. So would that be the majority of people within that</p> <p>20 community or is that a minority of people?</p> <p>21 A. I don't know. I do know -- you know, I guess it depends</p> <p>22 on people that are questioning the system or questioning</p> <p>23 whether they should do, but there is -- you know, in the</p> <p>24 Haredi community, the rabbis can collectively put out</p> <p>25 signs and notices in which their rules are adhered to.</p> <p style="text-align: center;">Page 35</p>	<p>1 So, you know, it's not just as much as people going to</p> <p>2 them to ask about life journeys and things that they</p> <p>3 should do, but it's also life is regulated, so to speak,</p> <p>4 pre-empted by the leadership and the rabbis, so if they</p> <p>5 decide that, you know, this drink is no longer suitable,</p> <p>6 there will be signs saying they have issued a warning</p> <p>7 that this drink is now not suitable for you.</p> <p>8 Q. We understand that would extend to whether something is</p> <p>9 kosher, or appropriately kosher, in terms of culinary</p> <p>10 laws. Would that extend to the way people would live</p> <p>11 their lives, so who they could talk to, what</p> <p>12 conversations they would have, whether or not they could</p> <p>13 engage in relationships with people outside the</p> <p>14 community? Would it extend to those sorts of matters?</p> <p>15 A. Relationships with people outside the community, it's an</p> <p>16 unspoken rule that you will just know, because you know</p> <p>17 growing up, in terms of relationships with people</p> <p>18 outside the community.</p> <p>19 But, for example, if it's coming up to the Jewish</p> <p>20 holiday season, there will be signs put up on trees and</p> <p>21 lamp posts saying, you know, "Men walk on this side of</p> <p>22 the street and women walk on this side of the street" as</p> <p>23 you all walk to the service.</p> <p>24 So it's everything down to sort of how you're</p> <p>25 walking, how people are dressing -- a lot of the time</p> <p style="text-align: center;">Page 36</p>

<p>1 it's the women, how they are dressing, but, yeah, these</p> <p>2 rules and things come out from the top down.</p> <p>3 Q. I don't think we need to go into it in any great detail,</p> <p>4 but certainly many members of the Haredi community will</p> <p>5 dress in a very conservative manner.</p> <p>6 A. Yes.</p> <p>7 Q. Is that right?</p> <p>8 A. Yes.</p> <p>9 Q. And some of them will wear dress and ritual which has</p> <p>10 been associated with the community for hundreds of</p> <p>11 years, in some cases and occasions; is that right?</p> <p>12 A. Yes.</p> <p>13 Q. So you've talked about the role that rabbis play in the</p> <p>14 lives of the Jewish community. Would you go and consult</p> <p>15 a rabbi about sex and relationships? Would that be</p> <p>16 something that you, as a family, would do?</p> <p>17 A. A lot of people might do that. You know, there are</p> <p>18 specific rabbis with -- I say "expertise" loosely;</p> <p>19 expertise, but learnt on the job, so to speak. So there</p> <p>20 are some that might have an expertise in child abuse,</p> <p>21 there are some that might have an expertise in marital</p> <p>22 relations, there are some that might have expertise in</p> <p>23 education. So you would almost be directed, in the</p> <p>24 Haredi community, to speak to one of those, depending on</p> <p>25 what your issue was.</p> <p style="text-align: center;">Page 37</p>	<p>1 So there are a couple of rabbis that work with sort</p> <p>2 of marital relations and, if you had an issue, you would</p> <p>3 go to them or be signposted to speak with them.</p> <p>4 Q. As part of a rabbinical role, some rabbis might be</p> <p>5 involved in something called the Beth Din. Could you</p> <p>6 tell us what is a Beth Din and what role does it play</p> <p>7 within the context of the orthodox and Haredi religious</p> <p>8 communities?</p> <p>9 A. The Beth Din is made up of a dayanim. They are people</p> <p>10 who have learnt and studied way more than a rabbi. They</p> <p>11 are always men. It's basically the Jewish courts. So</p> <p>12 if you have a dispute with your neighbour over a party</p> <p>13 wall, you will go to them. If you have a dispute within</p> <p>14 your marriage and you want a divorce, you will go to</p> <p>15 them. If you have sort of a dispute with someone over</p> <p>16 business and money, you would go to them. And</p> <p>17 sometimes, if you have a sort of dispute with</p> <p>18 child abuse, you might go to them as well.</p> <p>19 Q. We will come on later to talk about the role the</p> <p>20 Beth Din may play, but just generally so we can</p> <p>21 understand your evidence. Thank you very much. That's</p> <p>22 been an incredibly useful summary, and I apologise for</p> <p>23 making you go through some of those matters that you</p> <p>24 might feel are teaching somebody to suck eggs. So thank</p> <p>25 you.</p> <p style="text-align: center;">Page 38</p>
<p>1 So, given the backdrop that you have explored, how</p> <p>2 aware are those in the Jewish community in a leadership</p> <p>3 role, particularly I'm thinking about rabbis and those</p> <p>4 who might take the lead in these issues, how aware are</p> <p>5 they of child sexual abuse and how publicly is child</p> <p>6 sexual abuse discussed?</p> <p>7 A. It's not discussed publicly at all. This is across the</p> <p>8 spectrum, so with all leadership, but the rabbis as well</p> <p>9 as the rest of the community. We have managed to get</p> <p>10 some public statements, but it has come from a lot of</p> <p>11 prompting and pushing and requests from myself and other</p> <p>12 sort of activists within the sector to even get those.</p> <p>13 So it's not really forthcoming for them to address child</p> <p>14 sexual abuse.</p> <p>15 Q. What understanding do rabbis have generally within the</p> <p>16 community? You have talked about a couple of rabbis</p> <p>17 having expertise in this area. Obviously, we have heard</p> <p>18 about the fact the rabbi plays a central role within the</p> <p>19 lives of very many individuals, certainly about</p> <p>20 important things in their lives. What knowledge and</p> <p>21 understanding do they have of child sexual abuse?</p> <p>22 A. I'd like to say it was a bit learnt on the job, with the</p> <p>23 ones that I have discussed it with. You know, they</p> <p>24 feel it's made them an expert because they once</p> <p>25 encountered someone who disclosed abuse to them and they</p> <p style="text-align: center;">Page 39</p>	<p>1 responded in X, Y and Z and now they know how to handle</p> <p>2 all sex abuse cases. In more recent times, a lot of</p> <p>3 the rabbis have gone to training and development --</p> <p>4 like, courses, with regards to safeguarding, but</p> <p>5 obviously the ones that are the recommended,</p> <p>6 best-practice ones, so not the ones that are in-depth</p> <p>7 and sort of really educational, the ones that just tell</p> <p>8 you sort of, "These are the signs and symptoms you might</p> <p>9 see", so to speak.</p> <p>10 Q. So there isn't, as far as you're aware, a sort of</p> <p>11 recognisable course that a rabbi can go on about dealing</p> <p>12 with child protection or dealing with child sexual abuse</p> <p>13 within the community?</p> <p>14 A. There is one, but it is only recently done, from Reshet,</p> <p>15 that I know they have trained some rabbis. Aside from</p> <p>16 that, there wasn't any before that I'm aware of.</p> <p>17 MS SCOLDING: This is particularly important, although</p> <p>18 I think we will come back to this just after the break,</p> <p>19 because I'm noting the time.</p> <p>20 Chair, would now be an appropriate moment to have</p> <p>21 a break?</p> <p>22 THE CHAIR: Yes, we will take a break now and return at</p> <p>23 11.45 am.</p> <p>24 MS SCOLDING: Thank you very much. Thank you very much,</p> <p>25 Ms Goldsobel. Just to say, you are under oath, so</p> <p style="text-align: center;">Page 40</p>

<p>1 please do not discuss your evidence with anyone else</p> <p>2 during the course of this break. I look forward to</p> <p>3 seeing you again at 11.45 am. Thank you.</p> <p>4 (11.30 am)</p> <p>5 (A short break)</p> <p>6 (11.45 am)</p> <p>7 MS SCOLDING: Ms Goldsobel, just before we broke, we were</p> <p>8 talking about the importance of the role of rabbis</p> <p>9 within the Jewish community. I would like to take you</p> <p>10 now to a document which identifies the centrality of</p> <p>11 their role.</p> <p>12 You refer within your witness statement to an</p> <p>13 organisation called Agudath Israel. Could you explain</p> <p>14 to us what that organisation is?</p> <p>15 A. I think the one reference in that article is to the one</p> <p>16 in America. It is almost like an umbrella organisation</p> <p>17 of authority, religious authority.</p> <p>18 Can I just also add, in context of the community,</p> <p>19 like, my explanation and description of the dynamic of</p> <p>20 the community is literally mine and the ones that we</p> <p>21 work with at Migdal Emunah. You will never find one</p> <p>22 model that everyone agrees with.</p> <p>23 Q. Of course not, no. We fully recognise that this is your</p> <p>24 perspective, the perspective of an anthropologist or</p> <p>25 a professor in the Jewish community in the UK, of</p> <p style="text-align: center;">Page 41</p>	<p>1 course.</p> <p>2 An organisation called Agudath Israel. You say it</p> <p>3 is an American organisation. Does that therefore mean</p> <p>4 it would have any influence in England and Wales?</p> <p>5 A. Sometimes it does. It depends on the sort of pocket of</p> <p>6 the community here. A lot of the time, what is issued</p> <p>7 is translated into the equivalent here. So it might be</p> <p>8 translated to the Union or another body in the UK that</p> <p>9 would then sort of translate it and reiterate it in</p> <p>10 their own letterhead.</p> <p>11 Q. What sort of organisation is Agudath Israel then?</p> <p>12 A. In the one there, it's literally just sort of a Jewish</p> <p>13 authority. They issue statements to do with halakhic</p> <p>14 rulings, so Jewish rulings, customs, things like that.</p> <p>15 Q. So it will be something that, if you were an observant</p> <p>16 Jewish person from the Haredi community, you would</p> <p>17 follow; is that right?</p> <p>18 A. Yes.</p> <p>19 Q. Danny, could we bring up MIG000015. Chair and panel, it</p> <p>20 is behind my tab B22. It says:</p> <p>21 "Agudath Israel statement on reporting suspicions of</p> <p>22 child abuse."</p> <p>23 This is from 2011. We can read further down the</p> <p>24 page:</p> <p>25 "... has received several inquiries in the wake of</p> <p style="text-align: center;">Page 42</p>
<p>1 misleading claims that have recently been made about our</p> <p>2 stance on reporting suspected child abusers to law ..."</p> <p>3 Can we go to the next page, please:</p> <p>4 "We take the opportunity ...</p> <p>5 "... The question of whether and under what</p> <p>6 circumstances one is halakhically ..."</p> <p>7 Again, can I just check, "halakhically" means "under</p> <p>8 Jewish law"; is that right?</p> <p>9 A. Correct.</p> <p>10 Q. "... permitted or required to report to the authorities</p> <p>11 suspicions of child abuse ... has attracted a number of</p> <p>12 our generation's most prominent rabbinic authorities.</p> <p>13 Many of their responsa have been collected in the</p> <p>14 respected Torah journal Yeshurun ..."</p> <p>15 I'm sure I'm pronouncing these incorrectly, so</p> <p>16 I apologise in advance:</p> <p>17 "As elaborated ... when certain standards have been</p> <p>18 met, it is not only permitted but in fact obligatory to</p> <p>19 report suspicions of abuse or molestation. The general</p> <p>20 principles that emerge ... are as follows:</p> <p>21 "1. Where there is 'raglayim la'davar' (roughly,</p> <p>22 reason to believe) that a child has been abused ... the</p> <p>23 matter should be reported to the authorities. In such</p> <p>24 situations, considerations of 'tikun ha'olam' ..."</p> <p>25 What does that mean, if you wouldn't mind? Danny,</p> <p style="text-align: center;">Page 43</p>	<p>1 could you get the next page up at the same time?</p> <p>2 A. I do not know the literal translation. It's like the</p> <p>3 working of the sort of infrastructure, the halakhic</p> <p>4 workings, of how we make the world almost a better</p> <p>5 place.</p> <p>6 Q. I think, in fact, the top of the next page provides</p> <p>7 a translation, which is "repair the world":</p> <p>8 "... as well as other halakhic concepts, override</p> <p>9 all other considerations.</p> <p>10 "2. ... [it] is not dependent upon any secular</p> <p>11 legal mandate ... binding upon anyone and everyone. In</p> <p>12 this respect, the halakhic mandate to report is more</p> <p>13 stringent than secular law.</p> <p>14 "3. However, where the circumstances of the case do</p> <p>15 not rise to the threshold level of raglayim la'davar,</p> <p>16 the matter should not be reported to the authorities.</p> <p>17 ... Rabbi Yosef Shalom Elyashiv, perhaps the most widely</p> <p>18 respected senior halakhic authority in the world</p> <p>19 today ..."</p> <p>20 I'm assuming that's within the context of those who</p> <p>21 adhere to Agudath Israel's view of the world?</p> <p>22 A. Yes.</p> <p>23 Q. "... I see no basis to permit' reporting 'where there</p> <p>24 is no raglayim la'davar, but only ... (... some mere</p> <p>25 conjecture) ..."</p> <p style="text-align: center;">Page 44</p>

<p>1 I'm not even going to try to pronounce the -- Hebrew 2 or Yiddish? I think it's Hebrew: 3 "... if we were to permit it, not only would that 4 not result in 'tikun ha'olam', it could lead to ... 5 (destruction of the world)." 6 In other words, in this statement by Agudath Israel, 7 the rabbis are to be the people who are to make the 8 decision as to whether or not something should or 9 shouldn't be reported to authorities (inaudible) whether 10 or not there are the grounds for that to be the case. 11 Am I right in thinking that that's the import -- 12 A. Correct. 13 Q. -- of what is said here? 14 A. Yes. It's particularly describing the process in which 15 you can get to a reporting. 16 Q. Then if we could go to the next page, please, Danny: 17 "4. Thus, the question of whether the threshold 18 standard ... has been so met so as to justify (indeed, 19 to require) reporting is critical for halakhic purposes. 20 (... 'reasonable cause to suspect')~... fact-sensitive 21 and must be determined on a case-by-case basis." 22 A. Yes. It's very typical of how it works here as well. 23 Q. Next page, please: 24 "... the individual should not rely exclusively ..." 25 If we look halfway down the page:</p> <p style="text-align: center;">Page 45</p>	<p>1 "... on his own judgment to determine the presence 2 or absence of [this]. Rather, he should present the 3 facts of the case to a rabbi who is expert in halakha 4 and who also has experience in the area of abuse and 5 molestation - someone who is fully sensitive both to the 6 gravity of the halakhic considerations and the urgent 7 need to protect children." 8 Then if we could go to the next page: 9 "... 'of course it is assumed that the rabbi will 10 seek the advice of professionals in the field as may be 11 necessary'). It is not necessary to convene a formal 12 bais din ..." 13 Another word for Beth Din, I'm assuming? 14 A. Yes. 15 Q. "... for this purpose, and the matter should be 16 resolved as expeditiously as possible ..." 17 So from this perspective, therefore, this 18 organisation is, in effect, saying, "If you have 19 concerns, you should go to a rabbi who is expert in the 20 area who can then assess the circumstances and decide 21 whether the matter should or shouldn't be reported; is 22 that right? 23 A. Correct. 24 Q. Do you know if there's been any further guidance issued 25 by this organisation subsequent to that set out in 2011,</p> <p style="text-align: center;">Page 46</p>
<p>1 as far as you're aware? 2 A. I don't remember off the top of my head. 3 Q. You suggested in your witness statement that this 4 guidance is widely followed by the majority of 5 the religious community in the UK. So can you tell us, 6 what do you mean by "the religious community in the UK" 7 and what's your basis for suggesting this? 8 A. The formality of the way it is structured in this 9 article, how it is practised in the Orthodox community 10 here. 11 Q. Would that be the Haredi community and the Modern 12 Orthodox community or simply the Haredi community? 13 A. Most definitely within the Haredi community, and it does 14 spill over to quite a number of them within the Modern 15 Orthodox community. 16 Q. We can see another example, this time from England, of 17 a circumstance in which a rabbi is to be involved before 18 matters are to be reported to the police. Now, Danny, 19 can we get up MIG000013? It is behind, chair and panel, 20 my tab 21. It is a very poor copy, I'm afraid, chair 21 and panel, and I'm afraid we can't make it any better, 22 but there is a matter which is circled. So this is -- 23 as I understand it, this is a school which educates 24 Haredi girls, or girls from the ultra-orthodox 25 community, and it says, as far as their child protection</p> <p style="text-align: center;">Page 47</p>	<p>1 policy is concerned, I think this is from 2015 -- is 2 that right? 3 A. I think it was. 4 Q. Is that the current child protection policy or are you 5 not aware? 6 A. We haven't seen a more recent one, but this one was the 7 one we actually just happened to find. We knew it was 8 like this because we were told verbally. We found this 9 one online. But since then, the name on the bottom of 10 the page has passed on, so I think there has definitely 11 been an advised one in the past five years. 12 Q. So within this context: 13 "Ensuring that outside agencies are involved where 14 appropriate and after consultation with the rabbinate of 15 the Union of Orthodox Hebrew Congregations." 16 What is that saying, in effect, if you were to read 17 that, as a member of staff or as a parent? 18 A. That, basically, any safeguarding concerns have to go 19 through the union. 20 Q. Okay. 21 A. Like, even any concerns would go to the union. You 22 might be able to speak to the person in the school who 23 is the named person, but they will -- the process 24 afterwards would go to the Union of Hebrew Congregation 25 to ascertain whether it can be reported to the</p> <p style="text-align: center;">Page 48</p>

<p>1 authorities.</p> <p>2 Q. Right. Why is that problematic? Why is that</p> <p>3 problematic from your perspective? If these individuals</p> <p>4 have had suitable training, it could be a helpful</p> <p>5 referral mechanism, so to speak?</p> <p>6 A. Yes and no. It can be helpful if we were looking at it</p> <p>7 as a pastoral, emotional care and they were supporting</p> <p>8 the person in making their own informed decision. But</p> <p>9 this isn't the process here. What they are describing</p> <p>10 is that all the evidence, as such, all the concerns, all</p> <p>11 the signs that someone might have seen get reported here</p> <p>12 before any decision is made to go elsewhere, and it's</p> <p>13 not -- there's a bit of a conflict of interest when you</p> <p>14 have that sort of setup, because, when it comes to child</p> <p>15 sexual abuse, if you know the child who is -- the</p> <p>16 questions are about, you are more than likely to know</p> <p>17 who the offender is, because we know 90 per cent of</p> <p>18 child sexual abuse is perpetrated by someone known to</p> <p>19 the child, which means, how can you then be sort of</p> <p>20 indifferent, how can you be impartial and actually</p> <p>21 assess the situation for what it is before you proceed</p> <p>22 if you know both parties?</p> <p>23 Q. But that will often be the case in the context of</p> <p>24 a school setting or in the context of a number of other</p> <p>25 settings?</p> <p style="text-align: center;">Page 49</p>	<p>1 A. Yes.</p> <p>2 Q. You will know both the victim of the abuse and the</p> <p>3 perpetrator of the abuse?</p> <p>4 A. Yes.</p> <p>5 Q. Why is it particularly problematic in the context of</p> <p>6 a rabbi knowing about that and making an assessment?</p> <p>7 A. Several reasons. The rabbi's aim and ultimate agenda,</p> <p>8 and I quote from a rabbi that said it to me, their aim</p> <p>9 is to protect the face of the community as a collective</p> <p>10 whole, not of the individual that might have been</p> <p>11 abused. So that's like one issue. You know, if they're</p> <p>12 focused on one agenda, then the needs of this one person</p> <p>13 are almost null and void.</p> <p>14 There's no speciality training. Until the recent</p> <p>15 years, there's not been an understanding of</p> <p>16 the ramifications of sexual abuse. There's also no</p> <p>17 understanding of a serial predator. So they will take</p> <p>18 an offender's word and face value of, "Well, actually,</p> <p>19 I apologise for doing that and I won't do it again",</p> <p>20 when there is no major intervention, there are no</p> <p>21 professionals getting involved in managing this alleged</p> <p>22 offender, just taking it on their word of goodwill of,</p> <p>23 you know, repentance.</p> <p>24 Q. So do rabbis follow -- the Agudath Israel segment</p> <p>25 obviously identified that rabbis should work with</p> <p style="text-align: center;">Page 50</p>
<p>1 appropriate professionals. Is that something which you</p> <p>2 and your client base have come across, that they would</p> <p>3 work with, I don't know, social workers or specialists</p> <p>4 or therapists or take advice from people who have</p> <p>5 expertise in child protection when making those sorts of</p> <p>6 decisions?</p> <p>7 A. So I don't want to lump every rabbi in the UK under the</p> <p>8 same thing.</p> <p>9 Q. Of course.</p> <p>10 A. The majority of rabbis that we have worked with, or</p> <p>11 tried to work with, or have come into interactions with</p> <p>12 because of cases of abuse, that has not been the case.</p> <p>13 It's sort of almost like the ones that we have</p> <p>14 encountered are the gatekeepers of the community who,</p> <p>15 you know, will say they might go and speak to</p> <p>16 a professional, but come back and that supposed</p> <p>17 professional has told them exactly what they wanted them</p> <p>18 to say as opposed to what the needs of the child or the</p> <p>19 young person are.</p> <p>20 There are a few that would probably speak with</p> <p>21 professionals because there is this more understanding</p> <p>22 of the ramifications of abuse on a person, but, for the</p> <p>23 most part, the rabbis we have encountered, that's not</p> <p>24 been the case at all. There's almost this -- they have</p> <p>25 created relationships with other agencies, so there's</p> <p style="text-align: center;">Page 51</p>	<p>1 good relationships with the police, for example. A lot</p> <p>2 of them are claiming they have good relationships with</p> <p>3 the local authority now. And these relationships are,</p> <p>4 I guess, on the outside, for one thing, to better</p> <p>5 protect children and young people, but when it comes to</p> <p>6 the reality, we are not seeing that in the slightest.</p> <p>7 You know, there's no proof of these connections and</p> <p>8 these relationships actually working for the better of</p> <p>9 the people and the vulnerable people within the</p> <p>10 community.</p> <p>11 Q. So what you're saying is that they don't necessarily</p> <p>12 have the expertise in child protection in order to be</p> <p>13 able to assess matters, they won't necessarily go and</p> <p>14 look for outside expertise, and they may well put the</p> <p>15 needs of the victim below the needs of the community as</p> <p>16 a whole? Is that, in summary, your perspective on that?</p> <p>17 A. Yes.</p> <p>18 Q. You have identified in your witness statement some</p> <p>19 examples of what you say is poor practice in handling</p> <p>20 sexual abuse by different religious organisations. The</p> <p>21 chair and panel obviously have your statement, and</p> <p>22 I don't want to go through it line by line. But I would</p> <p>23 like to ask you about the case of an individual called</p> <p>24 Todros Grynhaus.</p> <p>25 A. Yes.</p> <p style="text-align: center;">Page 52</p>

<p>1 Q. Can you summarise roughly what happened in that case, 2 please, and perhaps we can do that with the assistance 3 of the sentencing remarks of Mr Justice Holroyde. 4 Danny, could we bring up CPS004874. I have it behind my 5 tab B18. 6 If we can look at the sentencing remarks, that will 7 help us as to the offending. So this is -- Mr Grynhaus 8 was sentenced in 2015. There were two victims against 9 whom charges were brought. One was between 13 and 15 10 and the other one was 15, and he was involved in 11 a relationship of trust, shall we say, between them and 12 him, and there were counts of indecent assault, Serious 13 indecent assault, involving forcing his penis into her 14 mouth and then touching breasts and vagina and also 15 various touchings. So there are six counts involving 16 touching breasts and bottoms. 17 As she said in her evidence, if we can go to _002, 18 the second paragraph: 19 "You did 'whatever he could get away with at the 20 time'." 21 A. Yes. 22 Q. Obviously we are then in a situation: 23 "Initially, however, you denied the charges. You 24 delayed your trial by many months by being granted bail. 25 You fled the country and went to Israel, using a false</p> <p style="text-align: center;">Page 53</p>	<p>1 passport in what was obviously a well planned attempt to 2 avoid the consequences. You had effectively admitted 3 them in 2011 at a meeting With Rabbis Miller and 4 Zimmerman and Dr Schauder in the presence of your wife." 5 As I understand it, his wife had caught him in one 6 of the young women's bedroom in his underwear, in 7 circumstances which even the most naive of people would 8 describe as highly suspicious. So, as I understand it, 9 Mr Grynhaus had, in fact, told various members of 10 the community, including two rabbis, and I think 11 Dr Schauder was a therapist of some description, about 12 the fact that he'd sexually abused young people. Had 13 either of those rabbis reported that abuse to the 14 police? 15 A. No. Not to my knowledge. 16 Q. Do you know why that was the case? 17 A. I think they took his word for it that he was 18 apologising. There was talk of him having a bit of this 19 inking to behave in this way. He was moved from 20 several points of work. It only resulted in coming to 21 light because the two victims had spoken to the police 22 and reported it, and then, afterwards, it came out that 23 actually he'd also apologised and told to these rabbis 24 that he needed help and so on. 25 Q. So the rabbis had believed that, firstly, he wouldn't do</p> <p style="text-align: center;">Page 54</p>
<p>1 it again, and that, secondly, he was sent off, in 2 effect, for therapy and corrective behaviour, so to 3 speak? 4 A. He was. But I don't know if it was by these two named 5 rabbis, because I wasn't there, but that is the 6 understanding that I've got from the client, yes. 7 Q. Can we go to 003, please, Danny. There was also another 8 occasion: 9 "All of the offences ..." 10 This is where it is interesting. What 11 Mr Justice Holroyde says in the third paragraph, about 12 halfway down: 13 "... both were vulnerable by reason of their young 14 age. Both were additionally vulnerable because they had 15 been brought up in the Haredi community and had 16 therefore been insulated against any form of sex 17 education or exposure to sexual images. You took 18 cynical advantage of their vulnerability." 19 A. Yes. 20 Q. If we could go to page 5, please, Danny: 21 "I must again mention your Haredi faith in another 22 context. ... the Haredi community is changing its 23 attitude to allegations of sexual abuse ... I was glad 24 to hear that evidence and I was glad to read after the 25 trial the wise words of the Chief Rabbi ... At the same</p> <p style="text-align: center;">Page 55</p>	<p>1 time when you were committing these offences, I have no 2 doubt that you felt able to rely upon a prevailing 3 attitude of insularity which you hoped would prevent 4 these allegations ever coming to the attention of 5 the police. You hoped that, at worst, you might have to 6 pay a form of financial penalty as directed by the 7 Beth Din. I have no doubt that is why, when confronted 8 by [two rabbis] you merely asked in an unemotional and 9 businesslike way what they wanted you to do. You 10 believed that the combination of the girls' sexual 11 ignorance and the attitude of some within your community 12 would make it even harder for your victims to complain 13 about you and you came close to getting away with it. 14 Even when the allegations were reported to the police, 15 I am afraid the evidence I have heard shows that many in 16 your community were taken in by your lying protestations 17 of innocence. ... the consequences of those lies for 18 your victims have been far reaching. They have been 19 portrayed within their religious community as the ones 20 who have done wrong. Even one of the witnesses who gave 21 evidence of what had been reported to her when she was 22 a child has received messages to the effect that if she 23 gave evidence for the prosecution, she could have no 24 hope of ever marrying." 25 Now, is this a particularly egregious situation? Is</p> <p style="text-align: center;">Page 56</p>

1 this something which has not happened in any other
 2 context? Or are these kinds of issues something which
 3 you come across quite commonly, by which I mean the
 4 insular nature of the community means that victims
 5 are -- feel less able to report, for example?
 6 **A. 100 per cent. Victims don't have the language to report**
 7 **correctly, so to speak, in accordance with what the**
 8 **police would need to hear. They also don't have the**
 9 **resources to even access a point in which to report. So**
 10 **there's a double hurdle.**
 11 Q. When you say they don't have the resources, what do you
 12 mean? They don't have access to a telephone or they are
 13 not able to go to a police station on their own?
 14 **A. They most certainly are not able to go to a police**
 15 **station on their own. We are brought up with this**
 16 **almost non-verbal understanding that the police are very**
 17 **much "them", and then there is "us". We don't**
 18 **integrate -- mix with them. We don't report to them,**
 19 **even more so against another Jew. And if you do, there**
 20 **are severe consequences.**
 21 Q. It also identifies there that, when it came to the
 22 attention of various individuals, there was some
 23 discussion of there being some kind of financial penalty
 24 orchestrated by the Beth Din.
 25 The Union of Orthodox Hebrew Congregations has said

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1 **method of it was to suggest that he get some therapy and**
 2 **they will pay for your therapy. There was never**
 3 **a discussion of reporting it to the authorities or**
 4 **getting outside external agencies in to get involved.**
 5 **I think it's not always done on the front of, "Well,**
 6 **here is a Beth Din letter headed paper", officially**
 7 **done. It's the sort of thing that you can call a mobile**
 8 **number and get some advice and help informally from**
 9 **someone that works at a Beth Din.**
 10 Q. The other thing that was said was, one of the witnesses
 11 had been -- they had been ostracised within their
 12 community and that if she gave evidence, she could have
 13 no hope of ever marrying.
 14 Now, I think we touched on this earlier, but how
 15 important is marriage to a Haredi woman?
 16 **A. Very. I mean, marriage is almost an important thing**
 17 **across society, we can't pretend it isn't. You are**
 18 **categorised for it. It just gets a lot more weighted**
 19 **the more within the community you get. I guess really,**
 20 **to be honest, any side of the Orthodox community would**
 21 **be -- it is almost like, if you pass a certain age,**
 22 **people will just literally greet you with blessings that**
 23 **you should get married soon. It's almost like a thing**
 24 **as in, like, an ailment, like you should be blessed to**
 25 **be getting married soon, as if it was, like, wishing**

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1 in their evidence nothing to do with child sexual abuse
 2 or anything around it should ever be discussed in the
 3 context of a Beth Din; that's not an appropriate place.
 4 However, is this experience one-off and singular or is
 5 this something that you have heard of in other
 6 situations?
 7 **A. Again, it's a bit more confusing. But we have heard of**
 8 **this sort of thing happening multiple times, even more**
 9 **so where rabbis are suggesting that if the alleged**
 10 **offender would pay for therapy for the victim, then**
 11 **that's a really, in their eyes, effective way of dealing**
 12 **with the situation. Sometimes this would come from**
 13 **a rabbi's house meeting. So it's informally done, not**
 14 **at a Beth Din, so to speak, but yet, these people still**
 15 **represent the Beth Din even when they are sitting at**
 16 **their dining room table, not just when they are at work.**
 17 **The issue is that -- I think this one was in the**
 18 **Manchester Beth Din. They all sort of run, in most**
 19 **cases, the same way. You know, this client that was the**
 20 **victim in this case was encouraged by this Beth Din many**
 21 **years before to work with them, to give them her**
 22 **evidence. You know, they were actually genuinely**
 23 **working with her, so she thought. And when she went to**
 24 **them several months later and requested her evidence**
 25 **back, they basically cold shouldered her and their only**

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1 **them well. It is quite looked down upon, the more**
 2 **Haredi you go, that the older you get and you're not**
 3 **married and nobody will marry you, it's a sign of a sort**
 4 **of deformity or something really negative against you.**
 5 Q. So that would be a very serious thing, to say to a young
 6 woman, "You will have no chance of marrying within our
 7 community because of what you have done", it would be,
 8 in effect, ostracising her from her own community?
 9 **A. Yes.**
 10 Q. You've mentioned various matters about the fact that --
 11 which Mr Justice Holroyde identified here, you hoped it
 12 would prevent these allegations ever coming to the
 13 attention of the police.
 14 Now, we have heard other people who have given
 15 evidence to this inquiry have mentioned the principle
 16 of -- I believe it is called "mesirah".
 17 **A. Yes.**
 18 Q. Can you tell us what that is and why that might lead, in
 19 some circumstances, to there being fewer reports to the
 20 police than one might anticipate?
 21 **A. I think it literally translates as someone who reports**
 22 **a fellow Jew to the secular authorities. In slang**
 23 **terms, let's just call it a snitch almost. It's almost**
 24 **a derogatory term that is used as a weight and leverage**
 25 **against victims and survivors in reporting their abuse**

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<p>1 to the authorities, that you would be classed as</p> <p>2 a moser, as someone who has snitched.</p> <p>3 Q. I understand, however, that Rabbi Baumgarten, who is one</p> <p>4 of the rabbis in the Union of Orthodox Hebrew</p> <p>5 Congregations in his evidence he has given to us, has</p> <p>6 said clearly that the concept of mesirah is not</p> <p>7 applicable where the person being reported is causing</p> <p>8 harm to others, such as in cases of child sexual abuse.</p> <p>9 And that that is both -- that has been both subject to</p> <p>10 a halakhic ruling and the opinion of the rabbinate.</p> <p>11 Do you accept that is the case, that the concept of</p> <p>12 mesirah, as far as the rabbinate is concerned, shouldn't</p> <p>13 be relevant to the reporting of abuse?</p> <p>14 A. I agree it shouldn't be relevant, but it is. I think</p> <p>15 from reading all these statements -- I think all of</p> <p>16 the Beth Dins that have given statements have actually</p> <p>17 said something along similar lines. I think this is</p> <p>18 when it gets to the process that we have spoken about</p> <p>19 earlier. So after the rabbi has decided whether this</p> <p>20 can be reported or not, that's the point in which they</p> <p>21 will now say you won't be a moser if you report it</p> <p>22 because we have now given you permission.</p> <p>23 Q. What's a moser, sorry?</p> <p>24 A. The mesirah, the person that has done mesirah is called</p> <p>25 a moser. So it's the same word just with a slightly</p> <p style="text-align: center;">Page 61</p>	<p>1 different pronunciation. We have yet to see within the</p> <p>2 community any of these three Beth Dins actually issue</p> <p>3 this halakhic ruling publicly. So if this does exist,</p> <p>4 we would love for it to be put out within the community</p> <p>5 because it would change everything, it would change</p> <p>6 people's lives.</p> <p>7 Q. Obviously we will also be dealing with Rabbi Baumgarten</p> <p>8 with a situation in 2012/13 when a rabbi, when asked</p> <p>9 about reporting out, sort of intimated that that wasn't</p> <p>10 an appropriate thing to do because that would be</p> <p>11 invoking the concept of mesirah. That's right, is it</p> <p>12 not?</p> <p>13 A. Yes.</p> <p>14 Q. So even if the rabbinate think that, is it something</p> <p>15 that the Jewish community between themselves would</p> <p>16 consider is something which shouldn't be done?</p> <p>17 A. 100 per cent.</p> <p>18 Q. Another principle that you talked about, which obviously</p> <p>19 we have seen there, which you talked about the rabbis</p> <p>20 forgiving or identifying, is the principle of teshuvah,</p> <p>21 or repentance. Can you explain this principle, please,</p> <p>22 and how it operates within Judaism? Again, I know</p> <p>23 you're not a rabbi, so ...?</p> <p>24 A. The concept of teshuvah is repentance, is that it's</p> <p>25 mostly emphasised when it comes around to Yom Kippur,</p> <p style="text-align: center;">Page 62</p>
<p>1 which is after the Jewish new year in September/October</p> <p>2 time. It is one where we ask for a clean slate from God</p> <p>3 and apologise for any wrongdoings we have done the</p> <p>4 previous year. We all genuinely believe that we are</p> <p>5 then granted a clean slate to be a better person, to</p> <p>6 achieve better this year, to right all those wrongs, and</p> <p>7 it is quite a massive concept within Judaism that we</p> <p>8 would accept someone's teshuvah. We would accept that</p> <p>9 we all get this clean slate come Yom Kippur. So when</p> <p>10 a person says, "I apologise" or "I have done my version</p> <p>11 of teshuvah", it is taken at face value that they have</p> <p>12 done.</p> <p>13 Q. We have heard about this in other religious</p> <p>14 investigations, that victims are pushed to, in effect,</p> <p>15 forgive their abuser on the basis that that's a good</p> <p>16 thing -- you know, in the context of other</p> <p>17 investigations, that that would be the Christian thing</p> <p>18 to do, to forgive and to -- and that that should be</p> <p>19 something which should happen. Is that something which,</p> <p>20 therefore, you have come across in the context of your</p> <p>21 clients within the Jewish community?</p> <p>22 A. No-one is pushed to forgive. The concept of teshuvah is</p> <p>23 taken, I guess, as its own separate thing. That once</p> <p>24 someone has repented, we take that for face value and</p> <p>25 whether you choose to forgive is another issue. It is</p> <p style="text-align: center;">Page 63</p>	<p>1 not weighted on whether the victim accepts it, so to</p> <p>2 speak. It is literally taken at, you know, "I am</p> <p>3 apologising for what I have done. I really won't do it</p> <p>4 again and I accept that I did that", and that's it. And</p> <p>5 it's taken for that without the victim having a say.</p> <p>6 Q. What impact does that have, therefore, upon, I don't</p> <p>7 know, the abuser's ability to mix within the local shul,</p> <p>8 within the local synagogue, with their ability to mix</p> <p>9 within the local community. What happens if somebody</p> <p>10 says, "Look, I repent of this"?</p> <p>11 A. Then life goes back to normal for them.</p> <p>12 Q. So they are not -- there is no sort of safeguards, as</p> <p>13 far as you're aware, or from your experience, that are</p> <p>14 put around those sorts of individuals?</p> <p>15 A. Not within the Haredi community. I do know that the</p> <p>16 United Synagogue have a procedure in which they do risk</p> <p>17 assessments of people who have been convicted and served</p> <p>18 time, who will then go through a risk assessment to be</p> <p>19 allowed back into the shul and the synagogue. But that</p> <p>20 is (overspeaking).</p> <p>21 Q. Have you come across that in the context of the Haredi</p> <p>22 community, of there being a risk assessment?</p> <p>23 A. No.</p> <p>24 Q. I wanted to ask you briefly about another case that you</p> <p>25 describe in your statement, which is a case of somebody</p> <p style="text-align: center;">Page 64</p>

<p>1 called Yossi Elkouby. This is at paragraph 85 of your 2 witness statement. Danny, would you mind getting that 3 up, please, MIG000001_017. Paragraph 85. It might take 4 a couple of moments for it to come up. 5 I think this is, again, here, you are trying to tell 6 us about the power of rabbis in terms of the way that 7 they are perceived within the community. So this 8 individual had been convicted of sex offences against 9 young girls and was publicised for refusing to grant his 10 wife a Get. Can you tell me the importance of somebody 11 being refused a Get and what that is? 12 A. Most of the time, it is women who have been refused 13 a Get by their husband, so a Jewish divorce. You have 14 to go to Beth Din and a husband has to actually hand it 15 over to the wife or the ex-wife. So when you deny 16 someone of this, it means they are chained to you in 17 that marriage until the man wishes to give it to her. 18 Q. So there is no way of sort of compelling someone to give 19 you a Get, so to speak? 20 A. Not yet. 21 Q. "In an effort to mitigate the negative publicity, he 22 posted a photo of himself on social media with Rabbi ... 23 Padwa." 24 Who I understand at that time was the most senior 25 rabbi within the UOHC?</p> <p style="text-align: center;">Page 65</p>	<p>1 A. Yes. 2 Q. Somebody then contacted it to report it and it was 3 requested that he distance himself so as to remove any 4 advantage, and we have seen an email exchange from you, 5 (inaudible) there is no "obligation": 6 "I repeat ... it can be almost as horrific to be the 7 victim of false allegations of this nature as to be the 8 victim of actual assaults." 9 What are you using Mr Elkouby as an example of 10 within the context of the Jewish community? 11 A. The influence and the stage which the rabbis have. This 12 photo opportunity was no accidental photo. For 13 Mr Elkouby, it was an endorsement. 14 Q. Do you think that his conviction means that he shouldn't 15 have been given that endorsement? Is that what you are 16 trying to say? 17 A. Yes. He only went to seek that endorsement because of 18 his conviction. 19 Q. So to try and be perceived as somebody who -- an elder 20 in the community or the leading rabbi in the community 21 viewed as acceptable; is that right? 22 A. Yes. 23 Q. This then leads on to some other questions that I have, 24 so from your experience and those of your family, you 25 have identified that there aren't any risk assessments.</p> <p style="text-align: center;">Page 66</p>
<p>1 If individuals are convicted of sexual abuse within the 2 context of the Jewish community, how are they then 3 treated? Are they ostracised from the community? Are 4 they still permitted to engage in social events, in 5 other events? Could you tell us a little bit about 6 that? 7 You have given us an example of a menorah that was 8 still used by the Jewish community even after somebody 9 was convicted of sexual offending. 10 A. Victims and survivors, once they have reported and it 11 has been sort of spoken about within the community, are 12 most often ostracised. You will have the ones that are 13 very proactive in their ostracisation, so they will, 14 like, quite literally turn away from you or not serve 15 you in a grocery shop or, you know, refuse you entry 16 into a place. And then you have the ones who stand by, 17 complicit in watching it, but stand by silently, which, 18 from my perspective, and the client's perspective, is 19 pretty much the same thing, because standing there 20 silently and watching someone be ostracised is just as 21 much involved in the ostracisation. 22 Q. In fact, you answered another question. I think I may 23 have asked it in such a convoluted way that you didn't 24 understand it, so I apologise for that. From your 25 experience, if people are convicted of abusing others,</p> <p style="text-align: center;">Page 67</p>	<p>1 how are they treated within the community? 2 A. The offender? 3 Q. Yes, the offender. 4 A. Most of the time, they will find a pocket in the 5 community where they can still become either more 6 powerful than before because they have survived prison 7 or survived this, you know, infliction that was put upon 8 them from no fault of their own, so they will be even -- 9 you know, more higher, more power, but they are, most of 10 the times, accepted back into regular life as if nothing 11 has happened. In fact, as heroes. 12 Q. You give an example of that, of the fact that a menorah 13 was still being used by the Jewish community during 14 Hanukkah celebrations by somebody who was convicted of 15 sexual abuse. Is that right? 16 A. Correct. 17 Q. Are people still expected to see their abusers? We are 18 talking about a relatively small and close-knit 19 community. Would it still be the case that you would be 20 expected to greet your abuser in the street and treat 21 them with respect and courtesy? 22 A. I don't think anyone is following that much, but you 23 will see them. The community isn't that big. So you 24 are definitely going to be seeing them. So the risk is 25 quite high, in terms of -- for the victim and survivor,</p> <p style="text-align: center;">Page 68</p>

<p>1 but also for others. They are not sort of shunned or 2 put somewhere else or even put in their place. A lot of 3 the times, they will still be welcomed as part of 4 the synagogue service, they will still be given honours 5 and, in cases like this, they will still be using the 6 things they have donated. 7 I mean, in this case, they were asked multiple times 8 to accept what this meant for victims and survivors, but 9 it never progressed into anything until it was really 10 pushed by activists in the media. 11 Q. You also identify that in some circumstances there are 12 some people who are senior within the community who 13 would be seen as not capable of sexual abuse because of 14 their widespread standing. Is that still something 15 which is the case: X couldn't possibly have done that 16 because he's done marvellous things for the community. 17 Is that still an attitude which is widespread? 18 A. 100 per cent, yes. 19 Q. Okay. 20 A. Yes. There's always going to be people that have 21 benefited from somebody, and -- especially with an 22 offender, and then there are going to be the victims and 23 survivors. You know, I have yet to -- we have yet to 24 encounter an offender who has just got a terrible record 25 of just offences. It's almost their way of charming the</p> <p style="text-align: center;">Page 69</p>	<p>1 community, donating money, resources, time and, you 2 know, it buys a following. 3 Q. You give an example of this at paragraphs 93 and 94 of 4 your witness statement, but I don't think we necessarily 5 need to get that up, which was about -- it was not about 6 a religious organisation, it was to do with a sort of 7 a tennis club, wasn't it? 8 A. Yes. 9 Q. And the idea that people had sort of paid their price, 10 so you shouldn't be -- 11 A. Yes. 12 Q. They should be allowed to get on with their lives, so to 13 speak? 14 A. They are no longer a risk and we should just let them 15 live. 16 Q. You have identified already that certainly victims and 17 survivors find it very difficult to come forward and 18 report abuse, and you've talked about the ostracism. 19 A. Yes. 20 Q. How common is it for victims to be ostracised from the 21 community? 22 A. If you have reported, you are ostracised. 23 Q. Is that across the board, whether it is a progressive 24 institution, an Orthodox institution, a Haredi 25 institution?</p> <p style="text-align: center;">Page 70</p>
<p>1 A. I would say it's most certainly within the Orthodox side 2 of the community. I don't, off the top of my head, know 3 one in the progressive side of the community, no: 4 Q. You identify within your witness statement, you have 5 already said to us today, that the image of 6 the community can be considered more important to some 7 people than making the community a safer place. How do 8 you think the community can change in that respect? 9 What do you think needs to happen for those kinds of 10 attitudes to change? 11 A. We see it as a cross-communal problem, because 12 leadership across the community is still leadership. At 13 the moment, we have the sort of community consensus 14 amongst the leadership to accept the status quo, to not 15 challenge abuse, and it makes it really difficult when 16 it's -- abuse comes out in any part of the community, 17 when the leadership up top don't want to actively engage 18 in addressing it head-on. 19 So I think, in our statement, we have put quite 20 a few recommendations -- 21 Q. We will come on to those in a minute. I just wondered 22 if there was anything in particular. You say the 23 leadership of the community haven't been active, but of 24 course, Rabbi Mirvis, who is the Chief Rabbi of 25 the United Synagogue and is probably the best-known</p> <p style="text-align: center;">Page 71</p>	<p>1 Jewish figure in this country at the moment, has 2 identified and has written to us as an inquiry and has 3 also given numbers of public statements identifying his 4 abhorrence of child sexual abuse. Is that not, at the 5 very least, a start? 6 A. It's a start, but it's questionable how many of these 7 were of their own initiative when they saw a wrongdoing 8 or they saw an opportunity. I like the Chief Rabbi 9 a lot, I think he's done brilliant work, but we need 10 a bit more of a proactive approach, not to wait until 11 myself or other activists will come and say to the 12 Chief Rabbi, "Can you respond to this?" Or "Have you 13 seen this?" Child sexual abuse is everybody's problem. 14 It is the adults that can make a difference, and that's 15 where the responsibility lies, in my opinion. So 16 whether you're the Chief Rabbi or the head of the reform 17 movement or a lay leader within the community or a camp 18 leader or a teacher, we all have that responsibility to 19 be proactive, to not just put out statements for change, 20 but show the change. Otherwise, we are just going to 21 still be in this cycle of, you know, "Unless prompted, 22 we are not going to do anything" or "Unless a really bad 23 case of abuse comes up, we are not going to look at it 24 and address it". 25 Q. One of the things that the Jewish community can do, and</p> <p style="text-align: center;">Page 72</p>

<p>1 has been doing, is the provision of training, and you 2 identify that both within the progressive elements of 3 the community -- and we will hear from Reshet this 4 afternoon -- but also in the more conservative elements 5 of the community, so in the more Orthodox and Haredi 6 elements of community, there is, for example, training 7 and therapy and a helpline. Shema Koli, who are another 8 core participant to this investigation, run a helpline. 9 You say in your witness statement -- you describe it 10 as "disguised compliance". 11 A. Yes. 12 Q. What do you mean by that? 13 A. So I can give you a quite literal example. A number of 14 years ago, when we were talking to a school about 15 safeguarding policies, it became quite clear that when 16 the Ofsted were enforcing further safeguarding policies 17 in each school, that they had just shared the policy. 18 So it had been made by one person and forwarded on. 19 That, so much so, within one school, they had the wrong 20 named person as the safeguarding lead because it was 21 from the other school. They hadn't even actually edited 22 that bit where they had to put somebody else's name in. 23 If anyone looks from the outside, they all have 24 a safeguarding policy. 25 For example, there is another way of disguised</p> <p style="text-align: center;">Page 73</p>	<p>1 compliance where, on headed paper, on their website 2 somewhere, you will find that a synagogue has got 3 a designated safeguarding officer. But if you were 4 a regular person just going to that synagogue, you don't 5 know who that person is. It's not advertised anywhere. 6 It is not put up on billboards in all the shuls, all the 7 synagogues, so you actually have to then go asking 8 around for it. Now, if someone is desperate to disclose 9 something, they are going to say it once, maybe twice. 10 They are not going to want to keep digging because it 11 gets draining and exhausting. In all the statements, it 12 all sounds really great, these sort of methods we have 13 and the helpline, but to put it really bluntly, if the 14 proof is in the pudding and we don't see the pudding ... 15 Q. Okay. So you would say that steps are being taken but 16 it is not at the central -- if I went to a local 17 synagogue, I wouldn't necessarily see a poster with, 18 "This is your designated safeguarding officer. This is 19 what they do. This is their number"? 20 A. Correct. 21 Q. There wouldn't necessarily be, what, a sort of ten rules 22 of safeguarding or -- 23 A. Exactly. You know, the data that we have looked at 24 doesn't support all these theories of, "We have 25 increased the way in which we are working, we have done</p> <p style="text-align: center;">Page 74</p>
<p>1 more, we have got helplines, we have more education", 2 because we have not seen any increase in reportings. 3 The ones quoted in some of the other statements that 4 have been submitted to IICSA quote some of the cases 5 that we were predominantly supporting the clients. So 6 it's questionable as to where are these supposed 7 reportings going? They are clearly falling between the 8 gaps if everyone is reporting but, yet, the police 9 numbers are not increasing. 10 Q. But, I mean, there are some positive steps which are 11 being taken. Danny, would you mind going to the NSPCC 12 Need-to-know guide. That's OHC000002_001. This was 13 produced, I understand, three or four years ago. Is 14 that right, Ms Goldsobel? 15 A. Off the top of my head, yes. I can't remember exactly 16 when. 17 Q. Did you have any engagement in producing this document? 18 A. I did, yes. 19 Q. So that, in and of itself -- this is something which was 20 devised specifically for the Jewish community and using 21 language and important matters. Do you know, how 22 widespread has this document been circulated around the 23 Jewish community, as far as you're aware? 24 A. I think the NSPCC shared it with their contacts across 25 the community. But I am aware that some parts of</p> <p style="text-align: center;">Page 75</p>	<p>1 the community would happily share Childline's number. 2 I think this was just to go alongside it. 3 I do know that it was shared with sort of a list of 4 people that they had invited to a briefing meeting at 5 the start of it as to how we can better reach the 6 community. 7 Q. So your name is on that, as well as Norwood, the London 8 Jewish Family Centre, the Jewish Helpline, the 9 Federation of Jewish Services and Jewish Women's Aid? 10 A. Yes. 11 Q. That's _012 and _013, Danny. So that's in addition to 12 the NSPCC helpline. The NSPCC obviously -- I'm assuming 13 Danny might not be able to get those -- no, there we 14 are. Thank you very much, Danny. 15 At the end of the document, is reference to yourself 16 and other organisations which provide support for people 17 who have been subject to sexual abuse or for 18 organisations that might want to look further. 19 A. Yes. 20 Q. Now, obviously, the NSPCC has done that and it's also 21 produced videos which you can download and access, which 22 are designed for the Jewish community. Other than that, 23 do you know any nonreligious organisation which has 24 sought to engage with the Jewish community and develop 25 child protection policies and practices in tandem with</p> <p style="text-align: center;">Page 76</p>

<p>1 them, as far as you're aware?</p> <p>2 A. Not that I'm aware of from the organisation's</p> <p>3 perspective. I do know that Shema Koli reached out to</p> <p>4 Stop It Now! and the Lucy Faithfull Foundation for</p> <p>5 training with regards to their development, but aside</p> <p>6 from that, I'm not aware of any others.</p> <p>7 Q. You also describe in your witness statement that</p> <p>8 sometimes the training on offer can be quite euphemistic</p> <p>9 in the way that it deals with abuse. So at paragraph 55</p> <p>10 of your witness statement, you identify that, in</p> <p>11 a training session that somebody you are aware of was</p> <p>12 part of, there was a long description of other forms of</p> <p>13 abuse, but then only a very short description about</p> <p>14 sexual abuse with a euphemism -- I'm going to apologise</p> <p>15 again for my pronunciation -- kedushah inyonim. I'm not</p> <p>16 what quite sure what that means. Could you tell us</p> <p>17 a little bit about that, please?</p> <p>18 A. It's a really terrible euphemism, but it refers to</p> <p>19 kedushah -- things of holiness, which is anything sort</p> <p>20 of regarding sex, including sex abuse. But it was sort</p> <p>21 of just thrown in as a caveat at the end of</p> <p>22 the training, and it's happened several times that we</p> <p>23 have been told of within educational settings that this</p> <p>24 is the way the training has happened, where it's been</p> <p>25 like, you know, "There's physical abuse, there's neglect</p> <p style="text-align: center;">Page 77</p>	<p>1 and then there's also this other form of abuse that I'm</p> <p>2 just going to say because you need to know about it but</p> <p>3 we're not going to delve into it".</p> <p>4 Q. You identify at various places in your witness statement</p> <p>5 that some of the other organisations who are coming to</p> <p>6 give evidence to us have indicated that they don't feel</p> <p>7 able to work with your organisation because you are</p> <p>8 too -- I think the word is "confrontational", shall we</p> <p>9 say, in your approach, and that they say that one of</p> <p>10 the issues is that you quite like -- I'm using this</p> <p>11 analogy -- you're keen to kick the door down and they're</p> <p>12 keen to knock on it politely and wait to be let in.</p> <p>13 Would you say that that's a fair characterisation of</p> <p>14 the difference between your organisation and their</p> <p>15 organisations?</p> <p>16 A. Not really. I've heard that before. At the end of</p> <p>17 the day, we have a slogan at Migdal Emunah that it's</p> <p>18 about the child, the young person. We are faced daily</p> <p>19 with people who have been abused in the most horrific of</p> <p>20 ways that some of us cannot even fathom. They have then</p> <p>21 taken the courage to call us or to reach out for help.</p> <p>22 When we are faced with that on a daily basis, I think it</p> <p>23 makes us a bit more impassioned for the people that we</p> <p>24 support. So sometimes, yes, I can come across as not</p> <p>25 palatable for some people because there's a system in</p> <p style="text-align: center;">Page 78</p>
<p>1 the community in which people work, and I was this new</p> <p>2 voice that was just popping up, I hadn't been propped up</p> <p>3 by other people in leadership positions in the</p> <p>4 community, and I do not have that network of connections</p> <p>5 of people within the community. It was literally just</p> <p>6 a grass roots reaction to a problem and, you know,</p> <p>7 I have been told that's just not how it works within the</p> <p>8 community and you don't have the friendly network as</p> <p>9 I would have done if it was, say, somebody else in the</p> <p>10 community who was going to start it.</p> <p>11 So, you know, any impassioned thing by us and by</p> <p>12 myself is because we are doing it -- we only do what we</p> <p>13 do for the people we help.</p> <p>14 Q. You make some criticisms of, particularly, the</p> <p>15 organisation Shema Koli which operates a helpline and</p> <p>16 various other forms of assistance for those in the</p> <p>17 Haredi community. In effect, you say they don't do</p> <p>18 enough to encourage the reporting of abuse to the police</p> <p>19 or to the local authorities.</p> <p>20 Now, we have a witness statement from Shema Koli</p> <p>21 which explains the thinking behind the phone line which</p> <p>22 is, in effect, saying that it's not meant to be</p> <p>23 a reporting line and it's more of a kind of space where</p> <p>24 people can feel able to talk without judgment and that</p> <p>25 it's a much more nuanced process, but it's about</p> <p style="text-align: center;">Page 79</p>	<p>1 empowering people to make their own decisions, and</p> <p>2 often, particularly in the context of intrafamilial</p> <p>3 abuse, people may often be very reluctant to report it.</p> <p>4 Do you have anything you want to say about that or</p> <p>5 to that?</p> <p>6 A. I would describe our services in exactly the same way.</p> <p>7 You know, we don't push anyone to report. We support</p> <p>8 people in making informed decisions for themselves and</p> <p>9 we just provide resources and emotional support for</p> <p>10 that.</p> <p>11 So, you know, in slightly different wording, it</p> <p>12 sounds like we are almost doing the same thing, except</p> <p>13 we have had cases that have proceeded through the court</p> <p>14 process because of the want from the victim themselves,</p> <p>15 not because we pushed it to go that way.</p> <p>16 You know, I wasn't expecting that one day -- from</p> <p>17 one day to the next, that the Jewish community would</p> <p>18 suddenly have 100 reportings and 100 cases going through</p> <p>19 the court process because we know that numbers are low</p> <p>20 across the spectrum anyway for sexual violence, but</p> <p>21 I was expecting a bit more of a response in terms of</p> <p>22 a ripple effect of the reaction of a helpline. You</p> <p>23 know, I think in this statement it says they have had</p> <p>24 600-odd calls. You would think that it would start</p> <p>25 changing some mentalities, some processes in which it</p> <p style="text-align: center;">Page 80</p>

1 **works, that we wouldn't still be going through**
 2 **a rabbi -- or lots of people still be going through**
 3 **a rabbi to get permission to report, that we would be**
 4 **better at safeguarding children and young people.**
 5 **I guess I was hopeful that if we were all being so**
 6 **proactive on the same page, you know, change would have**
 7 **happened by now.**
 8 Q. I have probably got a few more questions than we have
 9 time left, chair. I notice the time.
 10 Ms Goldsobel, would it be possible for us to
 11 continue our questioning of you for a short period this
 12 afternoon?
 13 **A. Yes, sure.**
 14 MS SCOLDING: Chair, may this be an appropriate moment for
 15 us to take a lunch break, please?
 16 THE CHAIR: Yes, we will take our lunch break now. Thank
 17 you very much, Ms Goldsobel. We will return at 1.45 pm.
 18 MS SCOLDING: Thank you very much, chair. Thank you.
 19 (12.45 pm)
 20 (The short adjournment)
 21 (1.45 pm)
 22 MS SCOLDING: Ms Goldsobel, thank you very much for bearing
 23 with us until after lunch. I just wanted to ask you
 24 a few further questions.
 25 Now, I have one question of clarification of what

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1 the Haredi rabbis is essential to the effectiveness and
 2 acceptance of any support or education programme. Do
 3 you agree with that?
 4 **A. Yes, correct.**
 5 Q. To what extent do you therefore work with the Haredi
 6 rabbinical community and to what extent do you
 7 co-operate with and/or take guidance from them about the
 8 way that you should approach matters within the Haredi
 9 community?
 10 **A. I would welcome it with open arms, but we are not**
 11 **allowed to work with them. They will not work with us.**
 12 Q. Why is that?
 13 **A. One of the reasons is primarily because of myself,**
 14 **personally. I'm not sure how much I'm allowed to say,**
 15 **but I've been sort of listed as the "no working with"**
 16 **person.**
 17 **Also, we have support groups, and in our support**
 18 **groups there are a number of people who have been**
 19 **victims themselves, and a number of the rabbis have told**
 20 **me they do not like this method; that even though they**
 21 **might agree that some people need therapy and help, they**
 22 **do not want it in a group setting because it changes the**
 23 **dynamics and it makes it more open, and I think there's**
 24 **this fear of being empowered by others and shared**
 25 **experiences.**

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1 you said just before lunch. When you were talking about
 2 the helpline you ran, you said:
 3 "You know, we don't push anyone to report. We
 4 support people in making informed decisions for
 5 themselves and we just provide resources and emotional
 6 support for that."
 7 Can I clarify, if that were to be a child who was
 8 phoning or somebody was phoning on behalf of a child and
 9 there was still a risk of abuse being ongoing, would you
 10 report that?
 11 **A. We would, yes.**
 12 Q. I just wanted to sort of clarify that.
 13 I then wanted to take you back and just ask you
 14 a couple of questions about the role of other helplines.
 15 We have talked about the role of Shema Koli and the fact
 16 that they view themselves as more of a stepping stone,
 17 and you say, "Well, actually, we are the same thing".
 18 One of the other criticisms you have made of them
 19 and other organisations is you say they are all too
 20 bound up with the approval of the Haredi rabbinical
 21 community and that everything is a little bit too cosy;
 22 is that right?
 23 **A. With regards to Shema Koli, yes. Not all organisations.**
 24 Q. However, what Shema Koli have asked me to put to you is
 25 that, in the Haredi community, getting the buy-in from

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1 **So that was, I was told, the reason why they**
 2 **wouldn't work with me. But, initially, when we first**
 3 **started, I was, you know, begging the rabbis to work**
 4 **together with me. From my perspective, we are on the**
 5 **same side in terms of wanting to reduce and stop child**
 6 **sexual abuse from happening and then, when that becomes**
 7 **a hurdle, you know, maybe Shema Koli can elaborate when**
 8 **they're on the stand.**
 9 Q. I think you've already identified and said -- there was
 10 another question that Shema Koli asked me to ask on
 11 their behalf, which was about the need for sensitivity
 12 and cultural sensitivity when it comes to particularly
 13 dealing with the Haredi community, because of, as you
 14 identified first-off in your evidence, the very
 15 different way in which they live their lives in
 16 comparison to those of us within a secular community.
 17 Is that right?
 18 **A. Yes. I mean, we follow the same principle. We want to**
 19 **work with the people that need our help. So, you**
 20 **know -- and we do that within, actually, the halakhic**
 21 **and, you know, the boundaries of that, so it's just**
 22 **a shame that there can't be more cohesion across the**
 23 **community in response to this.**
 24 Q. In particular, do you believe that there is a sort of
 25 "one size fits all" policy that should be used, or do

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1 you recognise the need for different initiatives for
 2 different parts of the community?
 3 **A. That's a complicated one. I think each case, though, of**
 4 **child sexual abuse is different and unique in its own**
 5 **self. We have not yet had a case where we have said we**
 6 **can do exactly what we did previously and respond in the**
 7 **same way. It just doesn't happen like that. Every**
 8 **person and every family around them needs their own**
 9 **different ways of working, ways of understanding,**
 10 **different support that they need. So I don't think**
 11 **there's ever a "one model fits all". I do think,**
 12 **though, there can be more of a "one uniform response" to**
 13 **disclosures of sexual abuse within the Jewish community.**
 14 **We are quite a small community in context to the**
 15 **population, and I don't believe we need multiple**
 16 **agencies to respond to every different set within the**
 17 **community. I think, if we are going to be handling**
 18 **child sexual abuse, we should all be responding in the**
 19 **same way, providing everyone with the same opportunities**
 20 **and the same information, so that they can get help and**
 21 **that they can stop the abuse and move forward.**
 22 Q. The ways of reporting should maybe be the same, but the
 23 way that education and training is delivered would need
 24 to take account of the various sensitivities and
 25 influences of the community?

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1 schools and it should be age appropriate and, to an
 2 extent, if you really want to push it, it can even be
 3 culturally appropriate to still educate and inform to
 4 a basic standard that children are empowered. Children
 5 have body ownership. There is nothing wrong with that.
 6 Actually, Judaism says that people should do that.
 7 Children should be empowered. It's their body. So,
 8 actually, we should all be following the SRE guidelines
 9 but within a culturally sensitive way, but ensuring that
 10 the same messages are still being put through.
 11 Q. We have talked about examples of bad practice. You also
 12 identify some examples of good practice within your
 13 witness statement. Perhaps you'd like to tell us about
 14 one of those MIG000001_020. Danny is just getting it
 15 up, so, Yehudis, please take your time. Paragraph 97.
 16 This is Stanmore synagogue, I understand?
 17 **A. Yes, this was before my time of working in the sector,**
 18 **but I have read up about it and asked a few people that**
 19 **were part of that community. I say it's good practice,**
 20 **but it's really good practice in the form of the members**
 21 **of the community, the adults and the parents that took**
 22 **responsibility for protecting their children within**
 23 **their community, and after this person -- this**
 24 **individual came out of prison as a convicted sex**
 25 **offender, they did a vote to see whether they should**

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1 **A. Yes.**
 2 Q. Do you think, however, that, fundamentally, the
 3 provision of some forms of education around child
 4 protection does require a, shall we say, somewhat
 5 explicit approach, certainly to anatomy and to sex acts,
 6 in order for there to be appropriate understanding and
 7 knowledge by children? Certainly with teenagers, not so
 8 much when they are at primary school.
 9 **A. I don't believe we need to be graphic in order to**
 10 **educate children to protect themselves, inasmuch as they**
 11 **can. Because, really, the responsibility comes to the**
 12 **grownups, the adults, around them to stop sexual abuse**
 13 **from happening. We are the ones that are meant to call**
 14 **this out and put those boundaries in place and to follow**
 15 **procedures when we are made aware of it.**
 16 **What children can be taught is how to disclose**
 17 **appropriately at the first instance, so that will stop**
 18 **it from happening for months or years. We can also**
 19 **teach children how to say no. We are very much**
 20 **a culture in which children are told to listen to**
 21 **adults, follow instructions from adults, and, actually,**
 22 **children can say no. They should be encouraged to say**
 23 **no when they don't want to do something.**
 24 **So I think these are lessons that should come under**
 25 **the SRE that the government want to implement into**

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1 **allow him back into the synagogue. I think it's**
 2 **a really empowering experience because this is putting**
 3 **the responsibility back into the people of the community**
 4 **as opposed to a decision by someone in a leadership**
 5 **position who will then do the call for everybody.**
 6 Q. So there are that example and other examples that you
 7 give within your witness statement of good practice
 8 within the community. Can I just double-check, I have
 9 been asked to ask you a question on behalf of
 10 the United Synagogue just to clarify matters. Are most
 11 of the examples of poor practice that you identify
 12 largely situated and placed within the Haredi community?
 13 Or -- because I think sometimes we have said "the Jewish
 14 community" and that sort of thing. Would you say most
 15 of the examples you have given in your witness statement
 16 relate to people who are members of the Haredi community
 17 or to the Jewish community more widely?
 18 **A. I guess the question is, where does the United Synagogue**
 19 **identify themselves and their membership within this**
 20 **Orthodox spectrum of Judaism, because the tennis coach**
 21 **example I would not say was Haredi. The Boreham Wood**
 22 **United Synagogue is not Haredi. So there are examples**
 23 **of it also being non-Haredi. But I guess this comes**
 24 **back to the very beginning of, this is my interpretation**
 25 **of where the line of Haredi is and where it isn't, and**

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<p>1 this is the bane of our problem at Migdal Emunah, in 2 which everyone wants to point the finger, but it is not 3 our problem, it's their problem. Collectively, they're 4 all responsible for this, but everyone would like to 5 say, "It's not ours because we have now done X, Y and 6 Z". If they all sat around the table and together 7 addressed this, it would be life changing. So I don't 8 exactly know where the line is that the United Synagogue 9 want to draw with their membership. 10 Q. So you would say that a way forward would be for all 11 parts of the Jewish community to come together and 12 discuss this issue openly with each other to reach 13 a common approach? 14 A. Yes. 15 Q. Is that something which you think is feasible? I mean, 16 the Jewish community can speak with one voice on 17 a number of issues -- I'm thinking about issues which 18 are not to do with child protection. Do you think 19 that's possible or do you think that there are such 20 differences of views in outlook, it would be very 21 difficult to reach a common approach? 22 A. Traditionally, within Judaism, there is a multitude of 23 opinions for everything. If you want something, there 24 will be a multitude of -- if you actually look into the 25 Torah and into the halakha, there is no multitude of</p> <p style="text-align: center;">Page 89</p>	<p>1 opinions when it comes to addressing sex abuse or rape. 2 It is really clearly stated that someone who commits 3 these crimes is considered a rodef, as in someone who 4 causes harm and can kill people, that we should shut 5 those out instantly. So if we all went back to the 6 source and said, "Let's establish something that we all 7 follow in accordance with halakha, it might actually 8 make a difference to people's lives. I think the way in 9 which we respond to disclosures and allegations should 10 be a unified approach. We do not need a multitude of 11 helplines. We need one helpline with trained, 12 independent professionals on the end of the phone, that 13 are not sitting under one specific auspice, that follows 14 the same procedure for every disclosure and supports 15 people with what they need. I don't think we need all 16 these pockets of people doing all different things. 17 Q. There would be a need, however, for there to be some 18 sort of linguistic diversity, I would imagine, as some 19 members of the Haredi community would speak Yiddish as 20 their primary, and possibly only, language -- Yiddish or 21 Hebrew? 22 A. Yes, and some of them speak in broken Yiddish -- I don't 23 speak Yiddish, but I have supported people who primarily 24 speak Yiddish, through broken English and gritted teeth. 25 Sadly, when it comes down to it, people are so desperate</p> <p style="text-align: center;">Page 90</p>
<p>1 for help, you can establish a way of helping. Our 2 trained ISVAs that we have at Migdal Emunah, one of them 3 identifies as from the Haredi community and one isn't. 4 But they both respond in the same way. They both 5 provide information, support and independence for 6 whatever that client needs. 7 Q. That's been very helpful. Thank you. I just have 8 a couple of questions. You identify within your witness 9 statement some recommendations, the first one of which 10 is mandatory reporting. Now, I believe you provided 11 some information at a seminar that the inquiry held last 12 year about mandatory reporting. Is that right? 13 A. Yes, correct. 14 Q. What is your view about the necessity for mandatory 15 reporting? 16 A. I think it's really important. I think when the 17 responsibility falls to the adults in positions of 18 trust, in positions that might know or come to know of 19 child abuse, I think if there was, sadly, a ramification 20 for their actions if they don't proceed properly, they 21 are more likely to follow the thing. It's really sad 22 that that's what it has to come down to, that you would 23 hope best practice and just moral guidance would enforce 24 this, but I think, when it comes down to, will you 25 protect yourself or will you protect an offender and</p> <p style="text-align: center;">Page 91</p>	<p>1 a perpetrator, you're more likely to want to protect 2 yourself. 3 Q. When you mean "mandatory reporting", lots of people mean 4 different things. What do you mean by that? Who should 5 have to report to whom what? 6 A. Basically, we fully support the Mandate Now approach, so 7 from Tom Perry. I have spoken with him countless times. 8 The only sort of issue we have at the moment is that 9 synagogues are not listed as regulated activities, so if 10 this does come out as a recommendation, we would need to 11 ensure that all synagogues are considered to be 12 regulated activities that can then be under mandatory 13 reporting. 14 But we want everyone to be responsible for reporting 15 disclosures of abuse. So rabbis, teachers, those in 16 positions of trust that would come into contact with 17 children and young people. 18 Q. You talk about synagogues not being places for regulated 19 activity. Do you mean by that that they're therefore 20 not subject to Disclosure and Barring checks, because 21 regulated activity comes from that piece of legislation, 22 or do you mean something different by that? 23 A. I don't know if they -- I think sometimes it's not -- 24 they don't all come under DBS check, but it's more from 25 the other perspective, when you actually look at the</p> <p style="text-align: center;">Page 92</p>

<p>1 details of a regulated activity, it doesn't fully 2 describe the activities that are held in synagogues. So 3 whether that's services, clubs, groups, youth services, 4 and I think the issue is because most of them are run by 5 volunteers and it will not be the same volunteer that -- 6 the number of times a month that it is needed to be. So 7 it will be a rota of volunteers. You might get the same 8 volunteer once a quarter as opposed to once a month, or 9 several times a month. 10 Q. You're saying the concept of regulated activity as it is 11 currently applied in respect of Disclosure and Barring 12 checks isn't wide enough to encompass the sorts of 13 activities with children or the frequency and nature of 14 them as operates within a religious setting; is that 15 right? 16 A. Yes. 17 Q. Yes. The other issue that a number of people have 18 identified, and we have certainly identified in other 19 investigations, is the need to expand the criminal 20 offence of having sex with somebody between the ages of 21 16 and 18 in a position of trust. Now, at the moment, 22 those in positions of religious leadership would not be 23 considered to be in positions of trust. Do you have any 24 particular view about the need to expand the criminal 25 law in that respect?</p> <p style="text-align: center;">Page 93</p>	<p>1 A. 100 per cent. Rabbis are in a position of trust. 2 Q. You also identify in your witness statement that, in 3 your opinion, all religious organisations require an 4 external independent safeguarding regulator. 5 A. Yes. 6 Q. But you also identify that one of the issues you have 7 had with aspects of some compliance within the Jewish 8 community is the practice of disguised compliance. How 9 could a regulator understand the reality of practice on 10 the ground in that respect? 11 A. It's going to be a challenge. 12 Q. Why are you saying that it needs to be external and 13 independent? Could it not be a body with ties to the 14 Jewish community who could undertake that work? 15 A. No. 16 Q. Why not? 17 A. It needs to be external. Because then it's like, where 18 is the line between, you know, almost becoming social 19 and too familiar with the organisation, and then they 20 sort of -- you know, it's the classic example of 21 the Ofsted reporter that graded a school in -- one of 22 the Haredi schools as "good" or "excellent" but the 23 Ofsted regulator was a Haredi. So he sort of marked 24 them favourably, so to speak, whereas, if it was an 25 independent external regulator, which is what happened</p> <p style="text-align: center;">Page 94</p>
<p>1 later, they were downgraded. 2 Q. But the converse of that is, they may well not 3 understand the subtleties and complexities of life 4 within communities which could be quite different in the 5 way that they carry on their day-to-day activities to 6 that which a secular person would identify, and, 7 therefore, you could have secular people go in and sort 8 of blunder around, couldn't you, not really 9 understanding the sensitivities of the community? 10 A. Yes, you could, but we would hope that if we were going 11 to establish an independent regulator, that people would 12 be trained in, to some extent, cultural sensitivities. 13 These are not unique to the Jewish community. It would 14 be the same for any small ethnic community. You know, 15 I've spoken with colleagues across the spectrum, and we 16 all are faced with the same challenges, you know, the 17 way the leadership is set, and so on and so forth. So 18 I think it's a sensitivity that is needed but also 19 education, but also we shouldn't be afraid to ask 20 questions. You know, and you would hope that if the end 21 goal is that children and young people are safer from 22 sexual abuse, that actually we should all be helping 23 each other out, and I'm not a fool to think that 24 disguised compliance won't continue to happen. I think 25 it is going to take many years of a cultural shift and</p> <p style="text-align: center;">Page 95</p>	<p>1 change that -- you know, an independent source does not 2 mean it's the enemy and they're not to get us, it's 3 actually to better the next generation. 4 Q. Do you have any other recommendations which you think 5 the chair and panel should consider to improve child 6 protection? 7 A. I guess, really, just the SRE that should be made 8 compulsory and age appropriate. I think we have 9 discussed the other two. I would also like to see 10 mandatory safeguarding training for anybody that's in 11 contact with children. So it shouldn't just be a form 12 of, "This is best practice, let's do it because it might 13 look nice"; it should actually be, you know, "You have 14 to do this". Anyone that's in contact with children 15 should have to do it. 16 MS SCOLDING: Thank you very much, Ms Goldsobel. I have no 17 further questions for you. None of the other core 18 participants have sent me any rule 10 questions, so 19 I will move now to the chair and panel. 20 Chair and panel, do you have any questions for 21 Ms Goldsobel? 22 Questions from THE PANEL 23 THE CHAIR: Thank you, Ms Scolding. I have one question, 24 after which I will ask the other panel members whether 25 they have any.</p> <p style="text-align: center;">Page 96</p>

1 In the matter of cultural sensitivity, Ms Goldsobel,
 2 have you seen any examples of conflict with the
 3 principles and the reality of the best interests of
 4 the child being paramount or being used as an excuse,
 5 for example, in taking no action on allegations?
 6 **A. We have had comments made, in terms of -- in the process**
 7 **in which a victim might go to a rabbi for permission to**
 8 **report, they have been told, sort of, "Well, you were**
 9 **over the age of 12", which, according to Jewish law, is**
 10 **the age a girl becomes an adult, and you, according to**
 11 **Jewish law, are classed as an adult, when, in fact, the**
 12 **secular law still sees that person as a child. That's**
 13 **when cultural sensitivities get manipulated and not for**
 14 **the benefit of the young person.**
 15 THE CHAIR: Thank you. Mr Frank, do you have any questions?
 16 No. Ms Sharpling?
 17 MS SHARPLING: No, thank you, chair.
 18 THE CHAIR: Sir Malcolm?
 19 PROF SIR MALCOLM EVANS: Not from me, thank you.
 20 THE CHAIR: Thank you very much. Thank you very much also
 21 for your evidence, Ms Goldsobel.
 22 **A. You're welcome.**
 23 MS SCOLDING: Thank you, chair.
 24 (The witness withdrew)
 25 MS SCOLDING: I will now pass over to Ms McNeill who is

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1 Q. Can you confirm your role within Reshet?
 2 **A. I'm the executive director of Reshet.**
 3 Q. We will talk a little bit more in detail about the work
 4 of Reshet, but just as a thumbnail idea, what does
 5 Reshet do, what sort of organisation is it?
 6 **A. So Reshet was established in 2015, following a piece of**
 7 **research that looked at the investments into Jewish**
 8 **youth provision, and it was set up to bring together all**
 9 **aspects of Jewish youth provision so it would be more**
 10 **co-ordinated and would holistically increase the levels**
 11 **of professional development for informal educators in**
 12 **the field and would raise the calibre of all aspects of**
 13 **informal education. Informal education in the Jewish**
 14 **community happens in synagogues, in Jewish schools, in**
 15 **youth organisations, youth movements, Jewish community**
 16 **centres, in those kind of contexts. It often doesn't**
 17 **have a defined curriculum.**
 18 Q. I think it is worth pointing out at the outset, Reshet
 19 is not a specialist safeguarding organisation, is it?
 20 **A. That's right. It's not. So safeguarding and child**
 21 **protection within that is one stream of the work, which**
 22 **we identified within the first six months that we**
 23 **actually needed to address safeguarding and child**
 24 **protection within that.**
 25 Q. So Reshet is an organisation which focuses on youth

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1 taking the evidence of the next witness. Thank you very
 2 much, chair. Thank you very much, Ms Goldsobel.
 3 MS McNEILL: Thank you. I think if the second witness can
 4 be unmuted and her video turned on, we can swear the
 5 second witness.
 6 MS SHELLEY MARSH (sworn)
 7 Examination by MS McNEILL
 8 MS McNEILL: Thank you, Ms Marsh. Can I confirm you can see
 9 and hear me now?
 10 **A. I can, thank you.**
 11 Q. Thank you. Can you just confirm your full name for the
 12 hearing?
 13 **A. My name is Shelley Rebecca Marsh.**
 14 Q. Thank you. You provided a witness statement to the
 15 inquiry dated 25 November 2019, and that is signed with
 16 a statement of truth. Can I just confirm that you have
 17 reviewed that witness statement and that it remains
 18 true, to the best of your knowledge and belief?
 19 **A. Yes, it does.**
 20 Q. Thank you. I won't be going through it paragraph by
 21 paragraph, but we will be going through some clear parts
 22 of it.
 23 You work within an organisation called Reshet; is
 24 that correct?
 25 **A. That's correct.**

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1 provision in the Jewish community and, as a corollary of
 2 that, you became aware that greater work was required
 3 around child protection and safeguarding; is that fair?
 4 **A. Yes. Yes, that's very fair.**
 5 Q. Insofar as you do work within child protection and
 6 safeguarding, is your focus on training?
 7 **A. So our focus is mainly on training, but also on raising**
 8 **awareness that organisations do need to have a clear**
 9 **understanding of what they need to deliver to make sure**
 10 **that the children and young people they work with are**
 11 **supported and protected from all forms of harm.**
 12 Q. Before we delve in a little bit more detail into the
 13 work of Reshet, I would just like to ask for some
 14 observations you have made in your witness statement
 15 from page 2 -- chair, the statement is behind tab A1 in
 16 your bundle -- about the Jewish community in general.
 17 I'm not going to ask you to give us a huge amount of
 18 detail, we have heard a lot this morning, but you
 19 describe the Jewish community at paragraph 4 as
 20 "a community of communities". Can you just develop that
 21 a little bit for us, please?
 22 **A. Yes. I think that sums up the Jewish community, which**
 23 **may not always be apparent from the outside, but**
 24 **I understand the Jewish communities have denominational**
 25 **streams but, even within those denominational streams,**

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<p>1 people participate in the Jewish community, people 2 belong to the community. Some will affiliate through 3 religious engagement and religious practice, others may 4 only feel comfortable with social or cultural 5 involvement, and there are others who would only feel 6 that they are born into the Jewish community and -- 7 their family is Jewish, maybe some of their friends are 8 Jewish, and they would feel comfortable there with their 9 family activities around festivals, maybe a Friday night 10 meal, those kind of things. 11 And there are people that will engage with the 12 community in all of those aspects, some in all three and 13 some in maybe just one or two. 14 Q. I'm drawing out just a couple of aspects of that. What 15 you say is that, within that community of communities, 16 there is a broad range of diverse views and of religious 17 practices of itself? 18 A. Very much so, yes. 19 Q. I think you identify that, actually, there are limited 20 instances where the entire Jewish community will come 21 together on any particular issue or project? 22 A. That's right, and that doesn't really cause conflict in 23 the community; that's quite often just the way it is. 24 We kind of work together on some things but not 25 necessarily consulting across the community on other</p> <p style="text-align: center;">Page 101</p>	<p>1 aspects of how people would engage. 2 Q. Likewise, in synagogues -- I'm looking at paragraph 5 of 3 your statement -- you say that some synagogues operate 4 under an umbrella organisation, such as Liberal Judaism, 5 or we have heard about the Union of Orthodox Hebrew 6 Congregations this morning, but there are also some 7 synagogues that will operate wholly independently? 8 A. I would say that, even those that operate under some 9 umbrella organisations, they will still have their own 10 board of trustees and may work independently, even of 11 their umbrella body. 12 Q. So the youth provision that you focus on within the 13 Jewish community, does that happen through umbrella 14 bodies, umbrella organisations, or individual synagogues 15 or individual youth organisations or all of the above? 16 A. All of the above. So there are a number of different 17 youth organisations that are separate charities, and 18 there are a number that work together, collegially, in 19 as many ways as possible. I work with everybody. But 20 different parts of the community will often join 21 together, particularly in youth provision, to work 22 collaboratively to support their young people to the 23 best ability that they possibly can. 24 Q. Again, it is a rather broad question, but to what extent 25 are there consistencies, or inconsistencies, in the</p> <p style="text-align: center;">Page 102</p>
<p>1 child protection organisation, I suppose, within those 2 different aspects of the community, within different 3 synagogues, within different umbrella organisations? 4 A. Certainly I would say that when I started doing this 5 work, which is about four and a half years ago, I think 6 there were inconsistencies, and something that we did 7 fairly early on was to have a policy amnesty just to 8 actually have an understanding of what policies do 9 people have, what's in that policy and what are people's 10 understanding. So to be able to really understand what 11 was happening at the most granular level of policy and 12 then moving forward to how to implement that policy. So 13 I think that it definitely was challenged. I think 14 there have been improvements. But in terms of 15 the individual organisation's responsibility, it is with 16 their trustees, ultimately, and their professionals. 17 Q. Broadly speaking -- again, it will differ, I understand, 18 it will depend on the organisation and its trustees -- 19 do you think that the -- we will talk in more detail 20 about individual aspects, but do you think that the 21 quality of child protection within an organisation 22 depends more upon its individual trustees or 23 organisation's structure or which part of the Jewish 24 community it sits within, from your experience? 25 A. So from my experience, I think it's been having a clear</p> <p style="text-align: center;">Page 103</p>	<p>1 understanding of what's necessary and then being able to 2 implement that, but, again, I think there's been some 3 excellent guidance that has come out from the 4 Charity Commission and beyond, which has really helped 5 organisations to improve their policies and, more 6 importantly, their implementation of those policies. 7 Q. So you told us about a policy amnesty that you carried 8 out at the outset. How did that work? 9 A. Exactly that: I just wanted to have people be open and 10 honest, with no judgments, about where are we at. We 11 also did a survey of what training people had 12 undertaken. So we just didn't pitch the training at 13 either too high a level or too low a level. Actually, 14 it was incredibly well received. So there was a real 15 feeling of collegiality in working together to improve 16 work that people recognise as areas of possibly 17 confusion that they wanted to make continuous 18 improvement. 19 Q. I want to -- I skipped a question. I wanted to draw out 20 a little bit about youth activities within the Jewish 21 community. You identified at the outset that activities 22 within the Jewish community aren't limited to just group 23 worship, are they? 24 A. No, no, not at all. That's one aspect of youth 25 provision, but youth provision happens -- we have weekly</p> <p style="text-align: center;">Page 104</p>

<p>1 meetings of young people. Obviously, at the moment, 2 none of that is happening, but it's happening online. 3 We have summer camps, we have winter activities. Young 4 people come together for social and cultural experiences 5 through a wide variety of synagogue-based youth work, as 6 I mentioned, also in Jewish schools, so there will be 7 activities around Jewish values, connecting to Israel, 8 a wide range of how to be the best person that you 9 possibly can, and a lot of our work is peer led, so led 10 by graduates or those who have grown up through the 11 youth movements.</p> <p>12 Q. Pulling out a list from your statement -- I won't need 13 to go through each of them in detail -- you have 14 identified there is youth work, educational activities, 15 nonresidential and residential camps, weekly meetings, 16 weekends away, bar and bat mitzvah learning, religious 17 teaching either at the synagogue or after school or on 18 the sabbath, and I think you estimate in your witness 19 statement that approximately 10,000 children or young 20 people every week are engaged in activities enriching 21 their Jewish identity.</p> <p>22 A. Yes. I think that's a fair estimate. And some of those 23 young people -- so by "young person", I mean under 18, 24 some of those would be in leadership roles in their 25 youth organisation or in their synagogue.</p> <p style="text-align: center;">Page 105</p>	<p>1 Q. Generally speaking, do we know who is delivering that 2 youth provision? Are they trained youth workers? You 3 mentioned peers. Are they faith leaders? Who is 4 delivering the majority of this youth provision?</p> <p>5 A. So a wide range of informal educators. Some are 6 sabbatical leaders, so they will finish university, for 7 instance, and take a sabbatical year, but many are 8 professional youth workers who have been trained and 9 certainly have been very involved in accessing 10 safeguarding and child protection training through 11 Reshet.</p> <p>12 Q. Which leads me helpfully on to, who is Reshet training? 13 What organisations, what groups? Who is Reshet 14 training?</p> <p>15 A. So Reshet works mainly with synagogue leaders, informal 16 educators in all of the sector, across the whole sector. 17 So those working in Jewish community centres, quite 18 often in the Jewish community we have charities that 19 will have an outreach worker who specifically works with 20 young people on a range of issues, mainly on educational 21 issues. So those informal educators will often come and 22 have their safeguarding training through Reshet as well.</p> <p>23 Q. These informal educators, in your experience, are they 24 being DBS checked, do we know?</p> <p>25 A. Yes.</p> <p style="text-align: center;">Page 106</p>
<p>1 Q. Yes?</p> <p>2 A. Yes.</p> <p>3 Q. So they are falling within that category?</p> <p>4 A. Yes.</p> <p>5 Q. Is it generally, again, in your experience, 6 a requirement that they receive safeguarding training, 7 whether it be through you or somebody else?</p> <p>8 A. Again, it is not always through me, it doesn't have to 9 be through Reshet at all, but, yes, it is absolutely 10 a requirement. Certainly in the people that Reshet 11 works with, it would be very unusual if they haven't had 12 any kind of safeguarding/child protection training or if 13 they didn't have a DBS check. It would be highly 14 unusual.</p> <p>15 Q. Is that rather a self-selecting sample, however, because 16 your experience is of the organisations that do engage 17 with you; it might not necessarily capture those 18 organisations that aren't engaging with child 19 protection; is that right?</p> <p>20 A. That's right. I can only talk about the people in my 21 network and in my field. We also run a professional 22 development programme and, again, it's -- certainly in 23 the part of the work that Reshet engages with, those are 24 standards now that people would expect.</p> <p>25 Q. Are there any denominations or areas of the Jewish</p> <p style="text-align: center;">Page 107</p>	<p>1 community that will not, or do not, work with Reshet?</p> <p>2 A. Yes, there are, and Reshet is open to working with 3 everybody, but not everybody accesses Reshet's work or 4 chooses to engage with Reshet.</p> <p>5 Q. I think you say in your witness statement, generally, 6 you don't do much work within the more orthodox sections 7 of the Jewish community?</p> <p>8 A. That's right. With some, but not with all.</p> <p>9 Q. In your experience, are the more orthodox sections of 10 the community that don't engage with Reshet working with 11 other alternative providers, or are they not receiving 12 training, to your knowledge, at all?</p> <p>13 A. My understanding is that they are engaging with other 14 suppliers of safeguarding training, and I know, because 15 I was there last year, that the local authority was also 16 delivering some pieces of safeguarding training that 17 I saw. But more than that, I don't know.</p> <p>18 Q. One of the things we heard this morning and this 19 afternoon from Ms Goldsobel is that some orthodox 20 organisations will only engage with other orthodox 21 organisations. First of all, is that your experience 22 and, secondly, in your view, is that a problem?</p> <p>23 A. I perceive that to be true. Again, I must caveat that 24 with the fact that I did see part of the Haredi 25 community working very nicely with their local authority</p> <p style="text-align: center;">Page 108</p>

1 and being trained there.

2 I think it's a problem. I think that people need to

3 feel comfortable with, and respectful of, whoever they

4 are working with, so I think that that's important,

5 important to consider. You know, I personally wouldn't

6 necessarily want to go and be trained by someone that

7 I don't have respect for or that I don't think

8 understands the nuance of the way that I work. So

9 I think that that's valid.

10 I think it's always useful to have as wide

11 a perspective as possible, but I take that it's not

12 necessarily everybody's view.

13 Q. Does it create the risk of inconsistency, of differing

14 approaches developing?

15 A. I think, as long as the training and the elements of

16 training of child protection and safeguarding in the

17 wider perspective are delivered, then I don't think

18 there will be inconsistencies, as long as the training

19 is of the highest calibre that that group chooses to

20 access.

21 Q. Is there, to your knowledge, at the moment, though, any

22 quality assurance of the training that's given?

23 A. So that's a challenge I find in the training that Reshet

24 delivers, and we spent probably about four months

25 looking at who we should work with, and our decision was

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1 quality assurance or similar, Reshet's answer is to use

2 SCIE, the Social Care Institute for Excellence or the

3 NSPCC trainers?

4 A. That's right.

5 Q. Would you think it was a good idea, then, for there to

6 be some sort of minimum standards or externally set

7 standards of what training in child protection must

8 cover?

9 A. Absolutely. I think that, going forward, if we were to

10 have any form of consistency, I think that's essential.

11 Q. Speaking about training and the extent to which it can

12 be managed externally, you have said in your witness

13 statement that it is important that training materials

14 are tailored to the Jewish community. Do you see any

15 role for pro forma, standardised training materials

16 being produced externally?

17 A. Yes, I do. Actually, I was saying the way that Reshet

18 has worked with both NSPCC and SCIE, they deliver the

19 highest calibre, the highest standard, of child

20 protection/safeguarding material. I work closely with

21 them to make sure that their scenarios, and a lot of

22 work of both organisations is scenario based, so that

23 people have an understanding of what they may face as

24 a concern, and I make sure that those scenarios are

25 relevant to the groups.

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1 to only work with NSPCC or the Social Care Institute for

2 Excellence because of it was actually that issue. So

3 I do think that the lack of quality assurance is a real

4 challenge to anybody working in child protection or in

5 wider safeguarding, because it's very easy to look on

6 the internet, pay a small amount of money and then feel

7 that you have done some training. So I think that is

8 a real challenge. But I don't think it's a greater

9 challenge to one part of the Jewish community than

10 another. I think it is an across-the-board challenge to

11 everybody.

12 Q. Just to draw that out a little bit, then. As far as

13 I understand your evidence, there isn't, at the moment,

14 any quality assurance of training; you can set up your

15 organisation, say, "I'm going to deliver child

16 protection training", and off you go. There is nobody

17 checking what you are covering or the quality. Is that

18 right?

19 A. That's my understanding, yes, which is why we decided

20 not to take that route, even though certainly there are

21 a number of people saying, "Well, you know, you should

22 have my cousin's sister's brother", and we decided, no,

23 we had to go with the highest calibre that we could

24 access.

25 Q. So in the absence in the current state of there being no

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1 So, for instance, one of the scenarios that one of

2 my colleagues at NSPCC initially sent me was that

3 a woman had popped into the mikveh for ten minutes and

4 left her children in the car. So I was able to respond

5 to say, "That's just not a likely scenario. It's just

6 not possible for that to happen", because the mikveh

7 doesn't take ten minutes.

8 Q. I'm just going to interrupt you, for anyone who is not

9 Jewish, what is a mikveh?

10 A. A mikveh is a ritual bath, and you wouldn't -- it

11 doesn't take ten minutes. It takes a lot longer than

12 that. So that scenario, whilst it was

13 a well-intentioned scenario, using the word "mikveh" and

14 using the concept of a woman and children and wanting to

15 go to the mikveh, it just wasn't a recognisable

16 scenario. So being able to take scenarios and nuancing

17 them, saying, "That's an interesting concept. We could

18 explore that, just not in the way that you have explored

19 it", I think, for me, that's about co-production and,

20 again, working collaboratively, which is what Reshet is

21 really all about. So I feel it's incredibly important

22 to have the highest level of training that I can access,

23 but making sure that the nuance of those scenarios, for

24 instance, are really meaningful for the target audience.

25 Q. You use the word "nuance" and in your statement you talk

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<p>1 about making it specific or tailored. Are we talking</p> <p>2 here about cultural sensitivity or just about making it</p> <p>3 make sense situationally?</p> <p>4 A. I think both. I think there does need to be a cultural</p> <p>5 sensitivity, an understanding of what would happen</p> <p>6 within any faith community or specific culture. But</p> <p>7 also to have the materials make sense to that community.</p> <p>8 Q. So where is it important for it to be culturally</p> <p>9 sensitive? What effect does that have on the training</p> <p>10 received in child protection specifically?</p> <p>11 A. I think, in terms of child protection specifically,</p> <p>12 again, there was a point raised about euphemisms, and</p> <p>13 I think that it's important to avoid euphemisms but,</p> <p>14 equally, to be sensitive to the group that you are</p> <p>15 working with so that they are able to hear you and act</p> <p>16 accordingly.</p> <p>17 If someone says something that is so difficult that</p> <p>18 actually you lose the group and they can't hear what you</p> <p>19 are talking about because what you have said is so</p> <p>20 beyond their cultural sensitivity, then I think that's</p> <p>21 problematic. But it does need to be very clear that</p> <p>22 people are clearly able to respond.</p> <p>23 I have a colleague in Jerusalem, for instance and</p> <p>24 she talks about inappropriate touch and then goes on</p> <p>25 with her group to define what she means by</p> <p style="text-align: center;">Page 113</p>	<p>1 "inappropriate touch". That works very well. She works</p> <p>2 in the Orthodox/Haredi community in Jerusalem, and</p> <p>3 that's how she's working.</p> <p>4 Q. You mentioned euphemisms. Let's stick with that for</p> <p>5 a moment because that is something Ms Goldsobel raised.</p> <p>6 As a concept, do you agree that speaking in euphemisms</p> <p>7 or too great a reliance on euphemisms can affect the</p> <p>8 quality of safeguarding training?</p> <p>9 A. I think that it's very important to be clear on</p> <p>10 language. Using language that -- if we are talking</p> <p>11 about working with children, using language that</p> <p>12 children can understand, but also that families and</p> <p>13 parents can understand. So I avoid euphemisms as much</p> <p>14 as possible.</p> <p>15 Q. You train organisations, not children, largely?</p> <p>16 A. Yes, with organisations, again, avoiding euphemisms. It</p> <p>17 is just not helpful for people to not speak clearly</p> <p>18 about what aspect they are talking about in child</p> <p>19 protection.</p> <p>20 Q. But at the same time you're saying it's important not to</p> <p>21 lose the room, as it were?</p> <p>22 A. That's right, which is -- I do think that having an</p> <p>23 understanding of the culture and the sensitivity that</p> <p>24 you are going to work in, of being able to work with the</p> <p>25 group so that they can hear you, but also being able to</p> <p style="text-align: center;">Page 114</p>
<p>1 say, "This is what we need to talk about".</p> <p>2 Q. On a similar point, can we look at tab A2 of your bundle</p> <p>3 at page 13 of Ms Goldsobel's witness statement. Chair</p> <p>4 and panel, it's behind tab 2, and, Danny, it's</p> <p>5 MIG000001_013. Can we look at paragraph 62. What</p> <p>6 Ms Goldsobel is saying in her statement is, you have</p> <p>7 told her that her content -- or Migdal Emunah's content</p> <p>8 is too raw and unpalatable for the community and that</p> <p>9 safeguarding should be approached slowly over time in</p> <p>10 a more diluted manner. Can you just respond to that and</p> <p>11 explain that to us?</p> <p>12 A. Yes. I understand that's Ms Goldsobel's truth. That</p> <p>13 isn't what I said. I don't feel that the content is too</p> <p>14 raw or unpalatable, because the content is sexual abuse,</p> <p>15 and sexual abuse is very difficult to hear, but it is</p> <p>16 absolutely essential that the community hear it. And in</p> <p>17 documents that I've written, I'm very clear on that.</p> <p>18 I do feel that there are ways in which Ms Goldsobel</p> <p>19 may have spoken that people have struggled to hear which</p> <p>20 has been very challenging. I have worked with her for</p> <p>21 many years, but I feel that sometimes the way in which</p> <p>22 you speak to people needs to be so that they are able to</p> <p>23 hear you and then work with you, and I think that has</p> <p>24 been quite challenging.</p> <p>25 In terms of in time, I think that it does take time</p> <p style="text-align: center;">Page 115</p>	<p>1 to shift a culture. It does take time. And I feel that</p> <p>2 the Jewish community, in the five years that Reshet has</p> <p>3 been working -- four and a half years, I'd say, on areas</p> <p>4 of safeguarding and child protection -- I feel that</p> <p>5 there has been a continuous improvement, but I still</p> <p>6 feel there is work that needs to be done, absolutely</p> <p>7 still needs to be done. But it's not that I want that</p> <p>8 to be diluted in any shape or form.</p> <p>9 Q. We will come back to the continuous improvement you've</p> <p>10 described, but before we move on from this paragraph, it</p> <p>11 also says that the training provided by Reshet works</p> <p>12 from the perspective of protecting the integrity of</p> <p>13 the organisation by ensuring it has only the appropriate</p> <p>14 policies and training as required by the</p> <p>15 Charity Commission and grant-making bodies, but does not</p> <p>16 go far enough to proactively keep children and young</p> <p>17 people safe. Would you agree with that and can you help</p> <p>18 us with that a little bit?</p> <p>19 A. Yes. I would fundamentally disagree with that.</p> <p>20 Everything that Reshet does is about children and young</p> <p>21 people. I work with informal educators in the Jewish</p> <p>22 community so that they can bring the best of themselves</p> <p>23 to the community and to the young people that they work</p> <p>24 with. Everything is focused on children and young</p> <p>25 people.</p> <p style="text-align: center;">Page 116</p>

<p>1 I feel that it is extremely important that we are</p> <p>2 reporting appropriately and that all of the colleagues</p> <p>3 that are trained through Reshet but where that training</p> <p>4 has been delivered by either NSPCC or the Social Care</p> <p>5 Institute for Excellence, that they're not protecting</p> <p>6 any of the organisations. That's not what this is about</p> <p>7 at all. They would have no interest, and neither do I.</p> <p>8 The interest is about ensuring that, as a Jewish</p> <p>9 community, our children and our young people are</p> <p>10 protected from sexual abuse and all other forms of</p> <p>11 abuse.</p> <p>12 Q. Danny, we can take that down now.</p> <p>13 My last question on this topic probably before the</p> <p>14 break, sticking with language, and we saw before lunch</p> <p>15 that the NSPCC had produced a document called "Worried</p> <p>16 about a Jewish child?". Danny, can we bring it back up,</p> <p>17 please. It's OHC000002. Chair and panel, it's behind</p> <p>18 tab B16 of your bundle, right at the back.</p> <p>19 At paragraph 40 of your statement, you indicated</p> <p>20 that you had some difficulties with this campaign and</p> <p>21 thought that, whilst it was well intentioned, it may not</p> <p>22 have actually had the desired effect of reaching out and</p> <p>23 engaging with all areas of the Jewish community. Can</p> <p>24 you help us understand a little bit what you thought</p> <p>25 were the difficulties with this document?</p> <p style="text-align: center;">Page 117</p>	<p>1 A. Yes. So, for me, again, it remains, I think, a piece of</p> <p>2 its time. I think it was written -- Reshet started</p> <p>3 in April 2015 and this had already been created and then</p> <p>4 was published during -- I think around May or June 2015.</p> <p>5 I think that it is a fairly pleasant document. The</p> <p>6 pieces that concern me, I think is -- if we can look at</p> <p>7 page 9 of the document.</p> <p>8 Q. It's _009 and _010, Danny. Is this the right page,</p> <p>9 Ms Marsh?</p> <p>10 A. Yes, it is. That's great. The point under the heading,</p> <p>11 "Helping children protect themselves.</p> <p>12 "Many Jewish children are taught acceptable ways to</p> <p>13 dress and behave."</p> <p>14 For me, that just does not speak to the entire</p> <p>15 Jewish community. It speaks to some people in the</p> <p>16 Jewish community and I find that to be quite</p> <p>17 challenging.</p> <p>18 The rest of the document, you know, the PANTS</p> <p>19 campaign, which I think has been very successful for</p> <p>20 NSPCC, but "Privates are private", in that first line,</p> <p>21 I don't think is particularly clear, but I understood</p> <p>22 that that campaign was successful. But for me, the fact</p> <p>23 that it talks about, "Jewish children are taught</p> <p>24 acceptable ways to address and behave", that just</p> <p>25 doesn't work across the whole Jewish community, which is</p> <p style="text-align: center;">Page 118</p>
<p>1 why I felt it was limited.</p> <p>2 Part of what I feel is really good, however, in the</p> <p>3 document, which is why I feel it was well intentioned,</p> <p>4 is the following page, so _012 and _013.</p> <p>5 Q. For the signposting?</p> <p>6 A. Yes. I felt that the signposting was really helpful and</p> <p>7 really useful. But I wasn't sure if people would have</p> <p>8 got to that page if they saw a comment and they are not</p> <p>9 that bothered about the way that their children dress or</p> <p>10 behave because they are part of the secular community.</p> <p>11 So I think that that's -- that's why, for me, it didn't</p> <p>12 quite do what I had hoped it would do and, again, I only</p> <p>13 saw it -- I wasn't part of the planning of that. I only</p> <p>14 saw it after Reshet had already been established.</p> <p>15 Q. Obviously, this is a long document. It's got on page 2,</p> <p>16 "What is child abuse?", page 3, "How do I know a child</p> <p>17 is being abused?", et cetera. But the concern you have</p> <p>18 raised is obviously about one particular phrase. Is</p> <p>19 your evidence, therefore, that one misplaced phrase like</p> <p>20 that can -- I use the phrase -- "lose the room"? Is</p> <p>21 that the problem with it, as opposed to the message?</p> <p>22 A. I think that was part of the problem that I saw, but,</p> <p>23 also, I felt that, actually, for the community, it was</p> <p>24 covering up a whole range of abuse and potentially was</p> <p>25 quite long. I received hundreds of copies of it to send</p> <p style="text-align: center;">Page 119</p>	<p>1 out across the community, which I did, in working with</p> <p>2 colleagues. I was happy to send it out. But I didn't</p> <p>3 actually have any feedback on, this was useful or not</p> <p>4 particularly useful, and I didn't really see it out in</p> <p>5 the community. So I didn't see it when I went to</p> <p>6 a variety of synagogues or youth organisations. So my</p> <p>7 thought was that, again, whilst it was well intentioned</p> <p>8 and of its time, I don't think it was the most useful</p> <p>9 document to share with the Jewish community.</p> <p>10 Q. Obviously, the phrase "Many Jewish children are taught</p> <p>11 acceptable ways to dress and behave", may well have been</p> <p>12 intended at the more orthodox aspects of the Jewish</p> <p>13 community. Do you think it really would have offended</p> <p>14 or switched off the more liberal aspects of</p> <p>15 the community?</p> <p>16 A. I just think they would have found it a little bit odd,</p> <p>17 because it isn't their lived experience. So I just</p> <p>18 don't think they necessarily would have found a way</p> <p>19 necessarily to relate to that. But, again, it's -- to</p> <p>20 the back of the document, I think if it did raise</p> <p>21 awareness -- as I said, it was well intentioned and</p> <p>22 I think a piece of its time. It was, I think, one of</p> <p>23 the first documents that was ever put out into the</p> <p>24 Jewish community. So in that, I see that's valuable.</p> <p>25 I just don't think it's -- it hit the nail exactly where</p> <p style="text-align: center;">Page 120</p>

1 **it needed to be at that particular time. But I think if**
 2 **we were to work on a follow-on document, given the time**
 3 **that's passed, I think that would be useful and**
 4 **potentially that would be quite helpful.**
 5 Q. This is our example of making sure that cultural
 6 sensitivity doesn't get in the way of the message
 7 itself?
 8 **A. Yes, I think that that's right. In some ways, it was,**
 9 **again, helpful, and in other ways, I just think there**
 10 **was a bit of a missed opportunity there.**
 11 MS McNEILL: Chair, I note the time. We have reached
 12 2.45 pm, which is where we are scheduled for our
 13 mid-afternoon break. Might now be a convenient time?
 14 THE CHAIR: Yes, thank you, Ms McNeill. We will return at
 15 3.00 pm.
 16 MS McNEILL: Ms Marsh, you are under oath, so please don't
 17 discuss your evidence with anyone.
 18 **A. Thank you.**
 19 **(2.45 pm)**
 20 **(A short break)**
 21 **(3.00 pm)**
 22 MS McNEILL: Ms Marsh, can you see and hear me again?
 23 **A. Yes, I can.**
 24 Q. I just want to pick up there, I have received an extra
 25 question about something we were talking about before

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1 Q. Thank you. I think that answers the question
 2 I received.
 3 Can we pick up, at page 7 of your witness statement,
 4 please, with the safeguarding network forum. You told
 5 us at page 7 of your statement that Reshet has
 6 established a safeguarding network forum. Can you tell
 7 us what that is and how it works?
 8 **A. Yes, so that's the way that we lead much of our work, by**
 9 **having a network forum. So it is a group of people that**
 10 **either have an interest or have specific expertise in an**
 11 **area, that come together to work on how we can increase**
 12 **educational levels or how we can further explore**
 13 **something, and so, when we first decided that actually**
 14 **we really wanted to look at safeguarding and child**
 15 **protection within that, it was clear to me that having**
 16 **those that already had expertise in the field would come**
 17 **together so that we could discuss that as widely as**
 18 **possible.**
 19 Q. Who was a part of that forum?
 20 **A. I've actually got a list of that, which is in the --**
 21 Q. Danny, can we just bring up page 7 of the witness's
 22 statement, please. It's RES000001_007. Is that the
 23 list there, Ms Marsh?
 24 **A. Yes, that's right. Those are the organisations that**
 25 **took part in the network forum.**

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1 the break, and it was the NSPCC document. Your evidence
 2 was that you didn't receive any feedback from anybody
 3 saying that they'd found it particularly useful. Is
 4 that right?
 5 **A. Yes, that's right.**
 6 Q. Do you know whether or not it was disseminated by
 7 religious organisations within its membership?
 8 **A. So that was my understanding, that it would be**
 9 **disseminated. I certainly received copies and**
 10 **I disseminated some of those copies to my field when**
 11 **I received them.**
 12 Q. Are you able to help us one way or the other whether
 13 synagogues and other organisations were disseminating it
 14 within their membership?
 15 **A. I don't know. So, no, I can't give a definitive answer**
 16 **on that.**
 17 Q. So you can't help us as to whether or not the reason you
 18 didn't get much feedback was because they didn't really
 19 see it, nobody saw it?
 20 **A. Potentially, but, no, I can't -- so I disseminated it**
 21 **and people didn't really make very many comments --**
 22 **people didn't make any comments on it from the people**
 23 **that I had sent it out to. But I don't know if that was**
 24 **wide in the community or how NSPCC disseminated that**
 25 **directly or indirectly.**

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1 Q. One of the pieces of work that the network forum,
 2 I think it was, has done, over the page on your
 3 statement, page 8, was a survey of training needs.
 4 **A. That's right, yes.**
 5 Q. Can you tell us about the survey carried out by Reshet?
 6 **A. This survey was really to work out the levels of**
 7 **training, what people have accessed before, so that we**
 8 **would ensure that we would pitch it at the right level.**
 9 **There'd be no point doing beginner level training if**
 10 **people already felt that they had level 3 or designated**
 11 **safeguarding lead status. So that was really what we**
 12 **just sent out; not a highly complicated piece of work,**
 13 **just trying to understand what people have already**
 14 **learned and what areas we should look to address.**
 15 Q. Can I ask you to turn to tab 17 in your bundle. Chair
 16 and panel, it should be tab B17 in your bundle as well.
 17 Danny, can I ask you the bring up RES000004_001 to begin
 18 with. I believe this is the results of that survey?
 19 **A. Yes, that's right.**
 20 Q. You had 64 respondents from 45 organisations.
 21 **A. Yes.**
 22 Q. We can see that broken down between synagogues, communal
 23 organisations, youth movements and schools.
 24 **A. That's right.**
 25 Q. And that the respondents were all from a variety of

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<p>1 different roles, which all have a variety of child 2 protection responsibilities? 3 A. That's right, yes. 4 Q. If we can go over the page, please, Danny, to page 2, 5 and have a look at those results, the top graph tells us 6 what safeguarding training they'd already had. 7 A. Yes. 8 Q. Again, taking it very simply, the majority of people had 9 received some form of safeguarding training? 10 A. That's right. That's right. You can see -- 11 Q. You can see on the left (overspeaking) -- 12 A. (Overspeaking). 13 Q. Sorry, I misheard that? 14 A. Sorry, I said the majority were from the youth movements 15 and the second from the local authorities. 16 Q. So they'd had something. Danny, can we focus on the 17 bottom graph, if we can. You also asked them what would 18 they still like more training in. We can see here that 19 the vast majority responded "Safeguarding young people". 20 They would still like further training in safeguarding 21 young people. 22 A. Yes. 23 Q. And the next highest, I see, is child protection? 24 A. Yes. 25 Q. Risk assessment, down towards the bottom, policy</p> <p style="text-align: center;">Page 125</p>	<p>1 implementation, policy writing, safer recruitment. 2 My question about this document is, albeit most of 3 your respondents had received some form of safeguarding 4 or child protection training, is it fair to say that the 5 matters on which they still wanted further training are 6 pretty fundamental? 7 A. Absolutely, and that's really -- the reason for doing 8 this was to assess what levels of training, as I've just 9 said, but also I wanted to, in not an overly complex 10 manner, really understand what they actually understood. 11 The first six months of Reshet, I was able to travel 12 the country, meeting with informal educators where they 13 were, so across the whole country, and it was because of 14 that that I felt actually there's a lot of -- they're 15 a bit vague, they're a bit vague in terms of what is 16 best practice and what is law, a little bit vague in 17 a whole range of areas, because if you have had 18 safeguarding training, then, as you quite rightly point 19 out, a number of these would already be very clear to 20 you. So that's why, after I came back from all of those 21 meetings, we decided just to try and actually get to 22 grips with what do people actually want and what do they 23 really need. I think that if we were to do this again, 24 which we haven't done, but it would be a really useful 25 exercise, I think I'd see a real change in that.</p> <p style="text-align: center;">Page 126</p>
<p>1 So, for me, it was trying to have an understanding 2 of, what do the community perceive they know, even 3 though many of them had said they had experienced that 4 training either with a local authority -- second 5 highest -- or in a youth movement. I can understand 6 that if they had it in a youth movement, then maybe they 7 were much younger and now they have gone on to be 8 professional informal educators. But the bit about the 9 local authority was a surprise to me. But it enabled me 10 to look at, well, what do we really need to ensure we 11 are covering. 12 Q. Taking it one step at a time, do you agree that we can 13 perhaps tentatively, but at least conclude from this 14 that there was at the time some deficient understanding 15 around safeguarding young people and child protection? 16 A. Absolutely, which is clearly the reason, and I also want 17 to be in the position to say to my community, "This is 18 an area of work we need to start on". This was done in 19 2015, maybe at the beginning of 2016. So it was done 20 after a period of consultation where it was evident to 21 me that this was an area that we needed to spend 22 considerable time working on, and having these docs that 23 kind of prove that was just an area that allowed me to 24 validate this work even more. 25 Q. Does it raise some concern, some real concern, perhaps,</p> <p style="text-align: center;">Page 127</p>	<p>1 about the quality of training that people are receiving 2 elsewhere? 3 A. It raised concern about the quality of training that 4 people had received up to that date, most definitely. 5 Q. Before I move on, just for clarity, what is the 6 distinction in your survey between safeguarding young 7 people and child protection? 8 A. So safeguarding young people, we would look at the 9 overall understanding of welfare of a young person; and 10 child protection would be, what are the mechanisms that 11 you would then need to implement -- what do you need to 12 do if you have a concern. So safeguarding would be 13 raising the concerns; child protection would be, what do 14 you actually need to do to manage that, how you make the 15 referral, potentially. 16 Q. In terms of the take-away, the take-away from this 17 survey was to focus your organisation's work around the 18 areas where you thought it was most needed? 19 A. Yes, which was looking at both of those, but also risk 20 assessment came up. We have done work on safer 21 recruitment as part of that, but it was -- it was very 22 clear to me that this work had to happen. 23 Q. Thank you. Danny, we have finished with that document. 24 In terms of the safeguarding training, or lack of, 25 when you come within an organisation, to what extent do</p> <p style="text-align: center;">Page 128</p>

<p>1 costs or resources play a part in how successful or what 2 quality training has been received? 3 A. So I think that cost is an issue, and, as I mentioned 4 earlier, the fact that a number of people will go online 5 and will pay a small amount of money, but there's no 6 quality assurance there but they are able to then print 7 a certificate that may well give them tremendous 8 knowledge after that online course, but it may not. So 9 cost is always an issue in the third sector, and I think 10 that's very challenging. 11 Equally, whilst I'd say that the calibre of work 12 that we have sourced from SCIE and NSPCC has been 13 excellent, it comes at a cost. It is expensive. And 14 I needed to ensure, with as much documentation as 15 possible, and the last slide being one of those 16 documents, that I was able to say, "This is how much 17 I need to spend so that I can make this training 18 accessible to my field, because they need it". 19 Q. Can we look at page 8 of your witness statement, please, 20 at some of the examples of training that you have 21 delivered since this report was produced. Page 8 of 22 your statement. We are not going to go through them all 23 in detail, but just look at the headlines. You have 24 conducted annual safeguarding training sessions to 25 trustees of Jewish charities, and that's an average of</p> <p style="text-align: center;">Page 129</p>	<p>1 25 trustees per year. Do you have any idea what sort of 2 percentage of the number of trustees you're reaching 3 through that training? 4 A. I would say that that is -- I can't give you 5 a percentage, but still small. 6 Q. Small. 7 A. And that is increasing. So, again, it's -- the 8 structure that I've worked in is with an annual trustee 9 conference, and the aim is to increase that, again, with 10 demand. 11 Q. Safeguarding awareness training, over the page on 9. 12 You've delivered that to 17 separate organisations since 13 2016? 14 A. Yes. 15 Q. Designated safeguarding lead training, that's your 16 number D. About designated safeguarding lead, what 17 proportion, from your experience, of Jewish 18 organisations do have a designated safeguarding lead? 19 A. So I would say that now it's increased. I would put 20 that at around 70 to 80 per cent would have that. 21 Again, not necessarily been trained via Reshet, but they 22 are -- there's definitely an awareness that that needs 23 to be in place, and that they can only -- it would 24 implement their policies and procedures with that person 25 in place. That's the direction of travel.</p> <p style="text-align: center;">Page 130</p>
<p>1 Q. From your experience, if you are able to say, how 2 visible are the designated safeguarding leads, because 3 one of the things that Ms Goldsobel mentioned before 4 lunch was that there might be one on a piece of paper 5 somewhere, but they're not advertised, they're not very 6 visible and they're not necessarily accessible to people 7 who need them? 8 A. So I think that, in some sectors, that still remains to 9 be true. I think that's right. But I know that we 10 cover it as part of our DSL training, that, actually, 11 you need to have a photo, you need to say, "This is the 12 mobile number. This is the email address", so that that 13 is much more visible. So it's definitely covered in the 14 training. Again, I think that implementation of best 15 practice is still a work in progress. 16 Q. Are there any trends or commonalities about the sorts of 17 people that are being selected as the designated 18 safeguarding lead? Does it tend to be a rabbi? Does it 19 tend to be someone in responsibility? Or is it just the 20 admin person? 21 A. So it does vary. It varies. I would say it tends to 22 be -- certainly at the beginning, when we were doing DSL 23 training, there were more women than men, which 24 I thought was interesting, and we're pushing just to 25 have a better balance of that. I wouldn't say it's</p> <p style="text-align: center;">Page 131</p>	<p>1 necessarily more rabbis than anybody else, but, again, 2 there does need to be, I think, in that role 3 a sensitivity to what this actually entails, to 4 understanding what that role is about, as opposed to, 5 "Oh, well, you know, you have that job because you have 6 come into a specific role". It needs to be the right 7 person within the organisation. 8 Q. Not just the person necessarily who does the admin in 9 the office or who's the secretary? 10 A. Absolutely, or not necessarily the rabbi. 11 Q. Moving slightly away from training for a moment, just to 12 talk about policies, Reshet doesn't write or review 13 safeguarding policies for organisations, does it? 14 A. That's right, no. We signpost, just due to lack of 15 capacity. So we signpost organisations. 16 Q. But you do carry out safeguarding surgeries? 17 A. Yes. 18 Q. At page 12 of your statement. Can you tell us what 19 safeguarding surgeries are? 20 A. Safeguarding surgery was -- I think it was a bit of 21 a surprise initiative to my colleagues at the Social 22 Care Institute for Excellence, in that I felt that we 23 were doing all of this training around policies and 24 people were spending a lot of time on their policy, but 25 how were they actually implementing their policy?</p> <p style="text-align: center;">Page 132</p>

<p>1 I didn't want to have people having policies gathering 2 dust or somewhere locked away in a computer. So we 3 decided to create something called a safeguarding 4 surgery where seven charities, maximum, would come 5 together with a trainer from Social Care Institute for 6 Excellence and myself, but I wanted an external trainer 7 there because I felt that that also is a useful model 8 and the right model for a community of faith, to have 9 someone who is not in that community of faith leading 10 the training, and then people go through -- so seven 11 charities, potentially 14 people, maximum, in the 12 training session, going through their own policies and 13 seeing and discussing with colleagues and with the 14 trainer, just checking that nothing is missing in their 15 policy, that everything is absolutely covered, and also 16 having open and honest conversations about how you would 17 actually go about implementing that in a scenario. So 18 some scenario support and looking at, does your policy 19 enable you to do this; what is your statement of intent? 20 So that you are able to really maximise, bring that 21 policy to life in a full day of training with experts in 22 the room from the Social Care Institute for Excellence 23 and other colleagues. 24 So far, the feedback has been very positive, but, 25 also, I think it is doing a lot of good in the community</p> <p style="text-align: center;">Page 133</p>	<p>1 of increasing communication and awareness about the 2 importance of safeguarding. So it isn't a tick-box 3 exercise. It is about how we protect children and young 4 people. 5 Q. What I'm very interested in is what you have learned 6 from these surgeries. I'm not expecting you to name 7 individual organisations, but, generally, in these 8 surgeries, how is the quality of the policy coming 9 through and what is your experience of whether or not it 10 is being implemented? Because one of the things 11 Ms Goldsobel raised is a concern that there are these 12 pro forma policies being passed around between 13 organisations but they are just gathering dust 14 somewhere. What is your experience? 15 A. So that was definitely my experience at the beginning of 16 Reshet's process, so, again, I'm going to say four and 17 a half/five years ago. That was definitely something 18 that I had seen. And people coming to the safeguarding 19 surgery were, like, "This is great, so can you give me 20 your policy?" and we were like, "No, that's just not how 21 it works". So having that open conversation that there 22 is sharing of learning, sharing of knowledge, but not 23 sharing of policies because your policy has to reflect 24 how you work. 25 So for me it's been a really useful way of working,</p> <p style="text-align: center;">Page 134</p>
<p>1 and one that I think SCIE are planning to roll out to 2 other communities once they'd seen the way that it could 3 work. So I don't think it is a way that many others are 4 necessarily implementing, but I think it is tremendous 5 and, actually, it does exactly what I had wanted, which 6 is, stop sharing policies, that "one size fits all", 7 which of course it doesn't, and start looking at how 8 does your organisation work and how can you possibly 9 implement this policy. So if it doesn't make sense, why 10 is it in your policy for your particular organisation, 11 why is it there? 12 Q. So that's the positive effect you're seeing of your 13 surgeries, but do you think that, without those 14 surgeries, that is happening? Do you think the Jewish 15 organisations are properly producing and embedding and 16 implementing these policies? 17 A. I think there are likely to still be some organisations 18 that do feel they can just, you know, copy and paste. 19 Yes, I do. And, again, I think it is about, how do we 20 continuously improve? How do we raise awareness of 21 that? And how do we ensure that people understand that 22 their own organisation must have their own policies that 23 meet their organisational needs, to help trustees, 24 staff, professionals, volunteers and beneficiaries? 25 Q. All you say in paragraph 41 of your statement is that</p> <p style="text-align: center;">Page 135</p>	<p>1 every organisation you've worked with had some form of 2 safeguarding policy document. Would you agree that's 3 not necessarily surprising, given that you're working 4 with people who are engaged enough to want to come and 5 be trained? It might not be a representative sample, as 6 it were? 7 A. So I think that, again, people have had policies and may 8 have had policies in place for many years, but they 9 haven't necessarily explored their policies or explored 10 what that might mean for their own organisation or how 11 that organisation may have changed. 12 Q. You say in the same paragraph that the quality of those 13 policies very much varies? 14 A. Absolutely. 15 Q. Can we look at tab B -- sorry, carry on. 16 A. Sorry, I was going to say, the amnesty was kind of 17 a get-go point. It was a really useful thing to do at 18 the beginning of this process. 19 Q. Can we look at the very last tab in your bundle, B18. 20 Danny, RES000009. This is a position paper prepared by 21 Reshet in 2018. I'd like to look, Danny, please, at 22 page 8 of that. "Policies and procedures" at the 23 bottom. It is your experience: 24 "There are beacons of excellent practice emerging 25 across the Jewish community."</p> <p style="text-align: center;">Page 136</p>

<p>1 This was 2018. But, conversely, you have found 2 evidence that there are a number of organisations that 3 had some procedures in place, but: 4 "1. Do not have fully developed safeguarding child 5 protection policies. 6 "2. Do not have the associated policies needed to 7 support effective organisational safeguarding. This 8 includes policies on the recruitment of ex-offenders, 9 safe recruitment, whistleblowing and allegations against 10 staff. 11 "3. Do not have implementation procedures in 12 place." 13 A. That's right, and that's partially why we created the 14 surgeries, but, yes, I think there has been some 15 progression, but if I'm looking at those I don't 16 necessarily work with, I would say my understanding is 17 there's still work to be done around developing 18 policies, and certainly I think it's still a challenge 19 in the community about how to reintegrate ex-offenders. 20 I think that's hugely challenging. 21 Q. Can we go over the page, please, to page 9 and briefly 22 look at Disclosure and Barring. You mention safer 23 recruitment as one of the areas there were still 24 particular problems. Danny, the penultimate paragraph 25 begins:</p> <p style="text-align: center;">Page 137</p>	<p>1 "Anecdotal evidence and information gathered through 2 the survey and round-table discussions suggests 3 volunteers and trustees are not all checked through the 4 Disclosure and Barring Service prior to staffing youth 5 activities. There are a number of organisations that 6 continue to feel uncomfortable about asking 7 volunteers ... to undertake this process." 8 You note, correctly, that they are, in that case, in 9 breach of Charity Commission guidelines. Is that 10 something that you are commonly still seeing? 11 A. I think it has lessened, and part of the reason -- and 12 I was questioned quite rigorously by my community for 13 writing this document, and proudly signed my name on it, 14 because I felt that we needed to draw attention to areas 15 that I felt needed improvement, and there has been 16 improvement in this. 17 I think that, certainly, around asking trustees, 18 I think that can still be fairly challenging, but 19 I think that there has been improvement overall, but 20 that's an area I think we still need to do more work. 21 Q. Linked to that is the definition, surely, of regulated 22 activity. What is your experience of the usefulness of 23 the current definition of regulated activity within the 24 sort of volunteer-led organisations you're working with? 25 A. I think there's still confusion over that, and I think</p> <p style="text-align: center;">Page 138</p>
<p>1 it's not necessarily very helpful. I don't think it 2 does what it was set out to do. So I think -- I don't 3 think it's helpful. 4 Q. Are there any key areas in which you think it's creating 5 lacuna or it's missing people? 6 A. I think that what it's missing is that DBS will then 7 work with -- you know, "Are you working for this amount 8 of time in terms of your regular activities? If not, 9 you can't necessarily get a DBS", even though people 10 would want to have a DBS. It's that belt and braces 11 approach of, actually, we would like everybody to have 12 a DBS check, and we are not necessarily able to do that. 13 I talk about that both in my role at Reshet in the 14 Jewish community, but also in my role on the National 15 Safeguarding Youth Forum, which -- that comes up time 16 and time again. Because it's just not helpful that 17 people want to have more DBS checks than they are able 18 to access. 19 Q. Can we jump ahead, please, to paragraph 77 of your 20 witness statement. I would like to talk a little bit 21 about faith leaders in the Jewish community. It is 22 page 25 of your statement. What you say is: 23 "Defining a faith leader may be impractical in the 24 Jewish community. A faith leader does not necessarily 25 mean a rabbi or communal leaders who do not hold</p> <p style="text-align: center;">Page 139</p>	<p>1 rabbinic status but are in positions of influence and 2 are recognised as leaders." 3 Can you explain that for us a little bit? 4 A. I don't think faith leaders in the Jewish community are 5 always clergy. Sometimes they can be, as in my field, 6 informal educators or youth leaders. So I think that 7 you can be in a position of influence without 8 necessarily having any kind of rabbinical status in the 9 Jewish community. 10 Q. So if you don't have rabbinical status but you're still 11 in a position of responsibility, would you be holding 12 youth activities, youth training, bar mitzvah teaching, 13 that kind of thing? 14 A. Yes, that would be perfectly reasonable. You could be 15 a teacher or some form of communal leader and engage in 16 all of those things. So my youth workers on the whole 17 are not rabbis. Informal educators generally are not 18 necessarily rabbis. Some are, but not all. 19 Q. How significant a role do they play within the life of 20 a Jewish child? 21 A. Yes, they will be significant. They would absolutely be 22 significant. 23 Q. I don't want to treat you as knowing all things of 24 the Jewish community, but broadly speaking, how does 25 someone obtain rabbinic status?</p> <p style="text-align: center;">Page 140</p>

<p>1 A. That's a period of learning, five years of learning, or 2 longer. 3 Q. You provide some training to those undergoing rabbinic 4 training; is that right? 5 A. We have done, in terms of safeguarding or child 6 protection training, yes. It's not my core -- 7 Q. In your experience -- sorry, please carry on. 8 A. It's not my core group of people I work with, but Reshet 9 training is open to everybody. 10 Q. In your experience, how common is it for someone to have 11 received child protection training during their rabbinic 12 training? 13 A. So I've only worked with student rabbis in the 14 progressive field, and I think that was the second time 15 that that had happened, and the lead there was keen that 16 that would continue to happen for every group of student 17 rabbis. But I can't comment on whether or not that 18 happens in other sectors. 19 My understanding is that United Synagogue -- in 20 fact, I'm clear that United Synagogue definitely did 21 safeguarding and child protection training for their 22 rabbis. 23 Q. Do you think that some form of child protection training 24 is important in all rabbinic training? 25 A. Yes, absolutely.</p> <p style="text-align: center;">Page 141</p>	<p>1 Q. Ms Goldsobel, this morning, raised some concerns about 2 her experience of rabbis' understanding of child 3 protection/safeguarding. What is your experience of 4 the level and quality of understanding of child 5 protection within the rabbis that you have worked with 6 in your various streams of work? 7 A. So with the rabbis that I've worked with, it has been 8 fairly good and certainly the rabbis that -- it was 9 actually the NSPCC that delivered that training, and the 10 rabbis were very open to the training and asked 11 articulate, sensible questions if there was an area that 12 they weren't clear on. 13 Q. And understanding, of course, we talked earlier about 14 how representative a sample that can be, because 15 necessarily it's with an organisation that has chosen to 16 engage with you, but even within that sample, have you 17 found them receptive to the training and to the 18 concepts? 19 A. Yes, I have. 20 Q. My final topic for you -- it is a slightly broader 21 topic -- is to talk about the challenges to child 22 protection within the faith context in the Jewish 23 community. You deal with it at some length in your 24 statement, starting over the page -- actually, we are on 25 that page, so don't worry.</p> <p style="text-align: center;">Page 142</p>
<p>1 You have said earlier in your evidence that, in your 2 view, throughout the period that Reshet has been 3 operating, you have seen an increased awareness of, and 4 an improvement in, child protection within the Jewish 5 community. How did you reach that conclusion? 6 A. I just feel that people talk about child protection and 7 safeguarding a lot more than they ever did, certainly 8 when Reshet started. I've worked in the British Jewish 9 community for the last 23 years, and I feel that it is 10 very noted that this is happening and that people need 11 to improve their understanding if they don't understand 12 the nuance and the detail of it. 13 I feel that that's happening also because of 14 the work of Ms Goldsobel and other survivor 15 organisations who have raised awareness of the 16 challenges and the difficulties that they have faced, 17 and also, I think, by the work of Jewish Women's Aid, 18 which I think is excellent, in raising more general 19 issues of abuse and domestic violence. 20 I think that by also writing documents, like the 21 position paper, I think that was an important document 22 to put out and that there was a great deal of interest 23 in the launch of that paper on a very cold evening and, 24 furthermore to that, that people have spoken to me 25 in-depth about that paper, wanted to speak to me about</p> <p style="text-align: center;">Page 143</p>	<p>1 that paper. 2 I also think that the philanthropic organisations -- 3 so we undertook a piece of work with the key 4 philanthropists in this community, and they were very 5 keen to push forward on how they could increase child 6 protection and safeguarding overall across the 7 community. So they are now asking very specific 8 questions about: how many reports have been made, for 9 instance; how many referrals; who is the designated 10 safeguarding lead? There is nowhere to hide with those 11 questions, so I think those are excellent questions that 12 are pushing the community forward and improving 13 safeguarding. 14 Q. We talked in your evidence, and I have come back to it 15 a couple of times, but I have received a question on 16 behalf of Slater & Gordon touching on the idea of how 17 representative the sample that you can help us with, 18 because, necessarily, you are speaking about the 19 organisations that have chosen to engage with you. Just 20 to develop that, do you know how many organisations 21 there are within the Jewish community and what 22 proportion of those you have actually been able to work 23 with so far? It will be estimates, of course. 24 A. So I can't give you a figure of how many organisations 25 are in the community at all. I'm just not able to give</p> <p style="text-align: center;">Page 144</p>

1 **you that. But we have worked with more than 1,000**
 2 **people, in terms of our training, so in terms of raising**
 3 **awareness or a difference -- increase to education.**
 4 **Equally, not everybody -- they may have -- not**
 5 **everybody in the community necessarily works directly**
 6 **with children, because the work of safeguarding and**
 7 **child protection has been taken more widely. So**
 8 **different organisations across the community, different**
 9 **charities, are interested in increasing their**
 10 **safeguarding knowledge, not specifically about child**
 11 **protection, but safeguarding overall. So we have also**
 12 **just increased our capacity to be able to deliver that.**
 13 Q. So in terms of your reach, you think you've got some
 14 broad reach within the community but would accept not
 15 necessarily every organisation?
 16 **A. That's right.**
 17 Q. We have already covered that there are sectors of
 18 the community that don't choose to engage with you but
 19 work with other organisations instead?
 20 **A. Yes, that's my belief, yes.**
 21 Q. You do highlight in your witness statement that you
 22 believe there remains a culture of reporting
 23 safeguarding or child protection concerns internally
 24 rather than to the appropriate authorities within the
 25 Jewish community. Can you help us understand a little

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1 **services, but I think that people have an anxiety about,**
 2 **you know, is this the right thing to do, have**
 3 **I misunderstood the child, am I doing the right thing;**
 4 **certainly, if anyone contacts Reshet, our response is**
 5 **always, "Refer, and the statutory services will then --**
 6 **you know, you're not there to investigate, you're there**
 7 **to make a referral, that is your role, and the statutory**
 8 **services will then lead on that and investigate**
 9 **appropriately".**
 10 Q. You touched on this in the position paper you prepared.
 11 Danny, can we display RES000009_010, please. We have
 12 covered the first paragraph about generally reporting.
 13 What you say in the second paragraph is:
 14 "It was evident that certain submissions of
 15 organisational policy to Reshet were focused on the
 16 principle of maintaining and protecting the reputation
 17 of the community, rather than the welfare of the child
 18 or young person. This is supported by anecdotal
 19 conversations that Reshet has had with front-line and
 20 senior members of the community ..."
 21 And a continuing concern about reputational damage.
 22 How prevalent do you think that remains?
 23 **A. So I think it still exists. I think it's still there.**
 24 **And I think that -- and, again, I quoted there from**
 25 **Migdal Emunah, because I think that those are still**

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1 bit about how you've encountered that?
 2 **A. Yes. I think that people -- and I think that**
 3 **Ms Goldsobel referred to it in her statement earlier.**
 4 **I think that people may find it quite challenging to**
 5 **refer externally, either because they have a part of**
 6 **the community where they think that they must speak to**
 7 **the rabbi, or they just feel a little bit unsure. NSPCC**
 8 **write on their website that, actually, it's quite**
 9 **challenging, it's difficult, people feel nervous about**
 10 **making a referral, for a whole host of reasons, and**
 11 **I think that definitely has been the case and, again,**
 12 **I think there is more work to be done. The more we can**
 13 **campaign and educate and train, the easier that will**
 14 **become, which is also why, for me, that modelling of**
 15 **non-Jewish charities is very important for me as the key**
 16 **leaders of our training within the community, so that we**
 17 **have those conversations, so that then speaking to your**
 18 **local authority, to whichever Social Services team,**
 19 **becomes easier, so we are lowering those barriers.**
 20 Q. So would you say that attitudes towards statutory
 21 authorities, how they're viewed within the community, is
 22 an important factor within this?
 23 **A. Yes, I think it is, and, again, for the majority of**
 24 **the community that I work with, they're not**
 25 **uncomfortable in making a referral to statutory**

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1 **challenges in a community of faith. But I do think that**
 2 **we are making progress and, again, I think that the only**
 3 **way that we can make progress as a community is by**
 4 **continuing to campaign and educate and train. I don't**
 5 **think you can shift a culture in a very short space of**
 6 **time. So I think that that's -- it still remains, but**
 7 **it is a challenge that we have to meet head-on.**
 8 Q. The first bullet point under the experience of
 9 Migdal Emunah that you have highlighted is that there is
 10 an overriding sense that Jewish people would not, and do
 11 not, abuse children or young people. Again, how
 12 prevalent do you think the idea that this can't happen
 13 here remains?
 14 **A. I think that that is still there. I think that -- and**
 15 **I wrote about it also in my statement, about good**
 16 **people. I think that's in the Jewish community, it's**
 17 **likely to be in other communities of faith as well, that**
 18 **"People in my community of faith are good people", and**
 19 **that's, I think, a core belief. And, again, the fact**
 20 **that we have to challenge on that and highlight it,**
 21 **which is why in our training we don't shy away from**
 22 **naming things that are in the public domain. If someone**
 23 **has gone to prison, we will talk about that as part of**
 24 **our training, because we can't brush it under the**
 25 **carpet, that, "This is actually about the other". This**

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<p>1 is happening and we have to acknowledge that.</p> <p>2 Q. Can we look, Danny, please, at page 13 of that same</p> <p>3 document. You made a number of recommendations for</p> <p>4 further advancing safeguarding specifically in the</p> <p>5 Jewish community. Again, you made these, I believe, in</p> <p>6 2018.</p> <p>7 A. That's right.</p> <p>8 Q. Who was this position paper provided to?</p> <p>9 A. Everyone in the whole Jewish community. It's on the</p> <p>10 Reshet website. I invited and I think about 160 people</p> <p>11 attended an evening where we launched it, and I have no</p> <p>12 idea how many people have actually accessed it, but it's</p> <p>13 been on the Reshet website every since and we sent it</p> <p>14 out digitally as well. So it's been disseminated widely</p> <p>15 across the community.</p> <p>16 Q. Largely, these are recommendations of steps that</p> <p>17 organisations themselves can take; is that right?</p> <p>18 A. Yes, that's right.</p> <p>19 Q. In your experience, to what extent has there been any</p> <p>20 response to these recommendations? Have you seen</p> <p>21 organisations taking them up?</p> <p>22 A. I have. I think there's been positive steps that have</p> <p>23 been taken forward, and, yeah, I'm looking at -- the</p> <p>24 majority of them have been actioned to some or other</p> <p>25 level; not necessarily -- so, for me, the one about the</p> <p style="text-align: center;">Page 149</p>	<p>1 publicity campaign for parents was one that is</p> <p>2 definitely out there for me, and I've seen good evidence</p> <p>3 of that.</p> <p>4 Q. The final one is:</p> <p>5 "To establish a Code of Practice for Jewish youth</p> <p>6 activity providers to consider how they advertise the</p> <p>7 implementation of their policies. This may take time to</p> <p>8 gain communal-wide momentum."</p> <p>9 What sort of Code of Practice are you talking about</p> <p>10 there? How do you see that working?</p> <p>11 A. So I work with colleagues in America and, again, I think</p> <p>12 I'm in a privileged position that I work with colleagues</p> <p>13 in other communities, some who are facing exactly the</p> <p>14 same challenges, some who are facing different</p> <p>15 challenges. Colleagues in America have a covenant and</p> <p>16 we are still in the process -- which is not too bad,</p> <p>17 given the timeframe -- of putting that together and</p> <p>18 sharing that across the community, but it's certainly</p> <p>19 happening in America and it was through their</p> <p>20 inspiration, actually, I think that's a really important</p> <p>21 one that youth activities are involved in and that they</p> <p>22 want to sign up to make a commitment.</p> <p>23 Q. Danny, thank you, we have finished with that.</p> <p>24 Those, as I highlighted, were steps that internal</p> <p>25 organisations within the Jewish community could take.</p> <p style="text-align: center;">Page 150</p>
<p>1 Externally. What are your views on external</p> <p>2 oversight or regulation of the faith sector which would</p> <p>3 encapture, but not focus on, the Jewish community?</p> <p>4 A. I think it would be helpful, but I think that for me the</p> <p>5 model of a school improvement partner, where Ofsted, for</p> <p>6 instance, work closely with a head teacher, with</p> <p>7 a school improvement partner, a colleague that</p> <p>8 understands both, understands the challenges that the</p> <p>9 school is facing and is a critical friend of that</p> <p>10 school, works closely with both parties. I think that</p> <p>11 is the way forward.</p> <p>12 Again, I don't think that organisations or</p> <p>13 communities respond terribly well to top-down</p> <p>14 bureaucratic processes. I don't think that's the way</p> <p>15 that I would personally recommend we take this forward.</p> <p>16 But I do think that working with communities to make</p> <p>17 this progress so that there is external understanding,</p> <p>18 that that is an understanding and sensitivity to the</p> <p>19 nuance of a community. I think that would be the way</p> <p>20 that I would frame it.</p> <p>21 Q. Would you agree with the caveat we looked at earlier</p> <p>22 though, that cultural sensitivity is very important, but</p> <p>23 it can't have the effect of undermining or watering down</p> <p>24 the message?</p> <p>25 A. Absolutely right. And, again, I would highlight, the</p> <p style="text-align: center;">Page 151</p>	<p>1 way that I work with both NSPCC and SCIE, they are</p> <p>2 delivering exactly the same child protection,</p> <p>3 safeguarding training, designated safeguarding lead --</p> <p>4 they are delivering exactly the same training to me as</p> <p>5 they would to any other faith community or those of</p> <p>6 non-faith. The core elements have to be delivered; the</p> <p>7 nuance, the scenarios, the sensitivities, need to be</p> <p>8 understood; and I think that's why it has to be done in</p> <p>9 partnership.</p> <p>10 Q. My final question is on something you raised in your</p> <p>11 statement as a challenge. You said that it is</p> <p>12 a challenge giving children in the Jewish community the</p> <p>13 knowledge that they need to identify sexual abuse and</p> <p>14 giving them the education that they need to identify it</p> <p>15 and the ability to report it. Can you explain a little</p> <p>16 bit to us why that's a challenge that you have</p> <p>17 encountered and what could be done to address it?</p> <p>18 A. So I think that we are addressing it in some aspects of</p> <p>19 the community, but not in every aspect of the community.</p> <p>20 The challenge is one of language. The challenge is one</p> <p>21 of, is this appropriate to discuss with children. And</p> <p>22 I think that if we work together we will be able to</p> <p>23 address that challenge, and I think that we must.</p> <p>24 I think we have no option but no address that challenge,</p> <p>25 because we need children to feel comfortable in speaking</p> <p style="text-align: center;">Page 152</p>

1 **out and, as I also noted, we need adults to listen and**
 2 **believe children -- for me, that's absolutely vital --**
 3 **and act.**
 4 Q. Does that include teaching children about anatomy,
 5 teaching children about what is abuse, in
 6 age-appropriate terms, which is what Ms Goldsobel
 7 emphasised?
 8 **A. So, for me, that is about teaching appropriately, but**
 9 **I understand that, for some parts of the community, that**
 10 **may be immensely challenging. But I also believe**
 11 **wholeheartedly that every challenge that is there, we**
 12 **can meet and we can overcome.**
 13 MS McNEILL: Thank you. That concludes my questions for
 14 you. I'm going to hand over to the chair and panel who
 15 may well have some questions for you as well.
 16 Chair, do you have any questions for this witness?
 17 THE CHAIR: Thank you, Ms McNeill. I have no further
 18 questions for Ms Marsh. I will check with my
 19 colleagues. Sir Malcolm?
 20 PROF SIR MALCOLM EVANS: Not from me, thank you.
 21 THE CHAIR: Ms Sharpling?
 22 MS SHARPLING: No, thank you very much.
 23 THE CHAIR: And Mr Frank? I will take that as a no. Thank
 24 you.
 25 MS McNEILL: Thank you, chair. That concludes Ms Marsh's

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1 Chair, there is also a statement from the
 2 Interlink Foundation. The Interlink Foundation is the
 3 national membership organisation in England for Orthodox
 4 Jewish charities and voluntary organisations. They
 5 provide safeguarding services to their members,
 6 including training, consultancy and template policies.
 7 There is a statement from Chaya Spitz on behalf of
 8 the Interlink Foundation, and the reference for that
 9 statement is TIF000001.
 10 Next, chair, is Kol v'Oz. Kol v'Oz is an
 11 organisation which was established in 2016 to help
 12 prevent child sexual abuse in Jewish communities around
 13 the world. There is a statement from Manny Waks on
 14 behalf of Kol v'Oz and the reference for that statement
 15 is KOL000001.
 16 Finally, there are statements on behalf of
 17 Shema Koli. Shema Koli was set up in 2012 as a helpline
 18 for victims of abuse within the Orthodox Jewish
 19 community. There are two statements on behalf of
 20 Shema Koli. The first is from Jonathan Rabson and the
 21 reference for that statement is SKI000001. The second
 22 statement is from Adrian Jacobs, and the reference for
 23 that statement is SKI000004.
 24 Chair, thank you very much. That concludes the
 25 evidence for today. May we adjourn until tomorrow?

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1 evidence, and if she could be released. We have just
 2 one final matter to conclude today.
 3 Mr Tahzib is just going to adduce some statements
 4 for us that will be published on the inquiry's website.
 5 Thank you, Ms Marsh. You can mute and turn your video
 6 off.
 7 (The witness withdrew)
 8 THE CHAIR: Thank you, Ms McNeill. Mr Tahzib?
 9 MR TAHZIB: Thank you very much. Chair, as Ms McNeill just
 10 mentioned, there are a number of witness statements
 11 which the inquiry will be publishing this evening on its
 12 website. I will just run through what those statements
 13 are.
 14 In addition to the Jewish denominations on which the
 15 inquiry is hearing oral evidence, witness statements
 16 have been obtained from witnesses on behalf of
 17 Chabad Lubavitch UK and Reform Judaism to answer
 18 questions about their child protection policies,
 19 practices and procedures.
 20 So there is a witness statement from John Benjamin
 21 on behalf of Chabad Lubavitch UK, and the reference to
 22 that statement, chair, is CHL000001. There is also
 23 a statement from Rabbi Laura Janner-Klausner on behalf
 24 of Reform Judaism, and the reference for that statement
 25 is RFJ000010.

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1 THE CHAIR: Thank you, Mr Tahzib. Yes, it does indeed
 2 conclude today's business. Thank you to everyone for
 3 their co-operation and their work today. Thank you.
 4 (3.49 pm)
 5 (The hearing was adjourned to
 6 Tuesday, 12 May 2020 at 10.30 am)
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 8
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