

<p>1 Wednesday, 12 August 2020</p> <p>2 (10.30 am)</p> <p>3 THE CHAIR: Good morning, everyone, and welcome to Day 14 of</p> <p>4 this public hearing. Ms Scolding?</p> <p>5 MS SCOLDING: Good morning, chair and panel. This morning,</p> <p>6 we hear evidence from Dr Steven Wilson.</p> <p>7 DR STEVEN WILSON (affirmed)</p> <p>8 Examination by MS SCOLDING</p> <p>9 MS SCOLDING: Good morning, Dr Wilson. Just before we</p> <p>10 start, a few preliminary explanations. Firstly, as we</p> <p>11 are hearing your evidence remotely, we will have a break</p> <p>12 every hour, but we can have as many breaks as you wish.</p> <p>13 I do know it is ferociously warm in most places in the</p> <p>14 United Kingdom, so if heat overcomes you, please don't</p> <p>15 be afraid to say so.</p> <p>16 Secondly, if there are any technical difficulties,</p> <p>17 please don't worry. As we have identified, our AV</p> <p>18 provider will endeavour to sort them out as quickly as</p> <p>19 possible. But if you cannot hear me or see me, please</p> <p>20 put your hand up and let me know that.</p> <p>21 Thirdly, this is not a test of memory. You may</p> <p>22 refer to or rely on any notes you have made alongside</p> <p>23 your witness statement and the exhibits you have already</p> <p>24 presented us with.</p> <p>25 Fourthly, if I mention a document, it should come up</p> <p style="text-align: center;">Page 1</p>	<p>1 on screen, but it should also be in your bundle in front</p> <p>2 of you, and obviously, if there are any difficulties</p> <p>3 around that, we can cross that bridge if and when we</p> <p>4 come to it.</p> <p>5 Dr Wilson, we have two witness statements from you,</p> <p>6 the first of which is behind tab A1 of the bundle, and</p> <p>7 the second of which is behind tab A15 of the bundle.</p> <p>8 Now, your first witness statement is 37 pages long and</p> <p>9 is dated 19 December 2019. Can you confirm that you</p> <p>10 signed that witness statement?</p> <p>11 <b>A. Yes, I can.</b></p> <p>12 Q. Can you confirm that it is true, to the best of your</p> <p>13 knowledge and belief?</p> <p>14 <b>A. Yes, it is.</b></p> <p>15 Q. We also have a supplementary witness statement from you,</p> <p>16 dated 11 March 2020, which is behind tab 15 in your</p> <p>17 bundle. This is a significantly shorter document, being</p> <p>18 six pages in length, dated 11 March 2020. Again, did</p> <p>19 you sign this witness statement?</p> <p>20 <b>A. Yes, I did.</b></p> <p>21 Q. Is it true, to the best of your knowledge and belief?</p> <p>22 <b>A. Yes, it is.</b></p> <p>23 Q. Dr Wilson, you are the chief executive of</p> <p>24 the United Synagogue, having held that role since 2014.</p> <p>25 The first question I wish to ask is, what is the</p> <p style="text-align: center;">Page 2</p>
<p>1 United Synagogue, and perhaps you would like to tell us</p> <p>2 a little bit about the tradition which the</p> <p>3 United Synagogue represents in respect of the British</p> <p>4 Jewish community?</p> <p>5 <b>A. Yes, thank you. So we are the mainstream, moderate</b></p> <p>6 <b>Modern Orthodox community, and in terms of positioning</b></p> <p>7 <b>that, perhaps it is helpful just to set out the Jewish</b></p> <p>8 <b>community a little bit.</b></p> <p>9 <b>Religiously, to the left of the United Synagogue,</b></p> <p>10 <b>you have the progressive communities, and there is</b></p> <p>11 <b>a theological difference between orthodoxy and the</b></p> <p>12 <b>progressive communities, in the sense that orthodoxy see</b></p> <p>13 <b>the whole of the Torah and the oral law as God-given,</b></p> <p>14 <b>and the progressive communities view that to differing</b></p> <p>15 <b>extents.</b></p> <p>16 <b>Religiously, to the right of the United Synagogue,</b></p> <p>17 <b>to the centre ground, you have the Haredi or</b></p> <p>18 <b>ultra-orthodox community, typically characterised by</b></p> <p>19 <b>Jews that are very highly observant and will refer</b></p> <p>20 <b>virtually every aspect of their daily lives to rabbis</b></p> <p>21 <b>for rabbinic advice.</b></p> <p>22 <b>Whereas for us, in Centrist or Modern Orthodoxy, we</b></p> <p>23 <b>play a full role in British society. Our children go to</b></p> <p>24 <b>mainstream schools, be they Jewish or other faith</b></p> <p>25 <b>schools or not, or regular schools. They go to</b></p> <p style="text-align: center;">Page 3</p>	<p>1 <b>university, they take apprenticeships, they go straight</b></p> <p>2 <b>out into the workforce. We play a full role in modern</b></p> <p>3 <b>British societies, in arts and cultures, science and so</b></p> <p>4 <b>on.</b></p> <p>5 <b>They recognise the rabbinic authority on religious</b></p> <p>6 <b>issues, but in terms of daily life, our members wouldn't</b></p> <p>7 <b>seek religious advice.</b></p> <p>8 Q. As I understand it, the United Synagogue was founded by</p> <p>9 an Act of Parliament, I think it was 150 or 175 years</p> <p>10 ago, as part and parcel of the Jewish community's</p> <p>11 attempt to establish themselves at the centre of British</p> <p>12 life; is that right?</p> <p>13 <b>A. Yes, that's right. So we are 150 years old today --</b></p> <p>14 <b>sorry, not today, this year.</b></p> <p>15 Q. You are a charity registered with the Charity Commission</p> <p>16 with a board of trustees. As you have identified, you</p> <p>17 have a number of member-affiliated and associated</p> <p>18 synagogues. I understand there are, I think,</p> <p>19 56 full-member synagogues. Can you describe what the</p> <p>20 difference is between a member synagogue, an affiliated</p> <p>21 synagogue and an associated synagogue?</p> <p>22 <b>A. Yes, certainly. A member synagogue is a constituent</b></p> <p>23 <b>part of our charity, so we are one single organisation,</b></p> <p>24 <b>and those member synagogues are a full part of</b></p> <p>25 <b>the charity.</b></p> <p style="text-align: center;">Page 4</p>

<p>1 <b>Just to bring things absolutely up to date, we are</b>  2 <b>now 55 member communities. The data was correct -- is</b>  3 <b>correct and it is correctly written, but two communities</b>  4 <b>merged since the witness statement was prepared.</b>  5 <b>Affiliate synagogues, of which there are now six</b>  6 <b>left, were formed as part of a post-World War II scheme,</b>  7 <b>where Jews were moving out from the centre of London,</b>  8 <b>and the United Synagogue knew that communities needed to</b>  9 <b>be established, but wasn't convinced that they would</b>  10 <b>grow sufficiently to become a sustainable community, and</b>  11 <b>that's what launched the affiliate scheme.</b>  12 <b>They, critically, are not part of the US charity, so</b>  13 <b>they have their own boards of trustees and are separate</b>  14 <b>organisations.</b>  15 <b>There is one associate community, which is Western</b>  16 <b>Marble Arch, which was formed by a merger between</b>  17 <b>a United Synagogue community and a community of another</b>  18 <b>synagogal body, and, again, that's governed by</b>  19 <b>a separate group of trustees.</b>  20 Q. Do all Modern Orthodox synagogues have to be affiliated  21 or be members or be associated with you? Do you have  22 sort of any imprimatur in terms of -- or can any sort  23 of -- can a Modern Orthodox body not be a member of  24 the United Synagogue and still exist?  25 A. <b>Yes, absolutely. There are a number of Modern Orthodox</b></p> <p style="text-align: center;">Page 5</p>	<p>1 <b>communities that are outside the United Synagogue. In</b>  2 <b>fact, until recently, at least, we have been almost</b>  3 <b>exclusively within the M25 area. So other Modern</b>  4 <b>Orthodox communities around the country are not part of</b>  5 <b>the United Synagogue, and there are some others in</b>  6 <b>London too.</b>  7 Q. What overall percentage of the British Jewish community,  8 or I would rather say the English and Welsh Jewish  9 community, is represented by the United Synagogue in one  10 way or another?  11 A. <b>Here, there was a study carried out by the Jewish Policy</b>  12 <b>Research Institute, I think, in 2017, which I can</b>  13 <b>provide on to the inquiry, if it would be helpful, but</b>  14 <b>in terms of those Jews who connected with -- who had</b>  15 <b>somebody in their household who was a member of</b>  16 <b>a synagogue, about half of the population are associated</b>  17 <b>with modern or Centrist communities, and our membership</b>  18 <b>is just under 40,000 adults. So that gives you a sense.</b>  19 <b>When we were talking about other Modern Orthodox</b>  20 <b>communities, they are there and they're important, but</b>  21 <b>we are by far and away the largest organisation.</b>  22 Q. So you have got 40,000 adults. Do you know how many  23 children there are who are members of your congregation?  24 A. <b>We don't know precisely, because we don't record that</b>  25 <b>because they're not the members. However, we know that</b></p> <p style="text-align: center;">Page 6</p>
<p>1 <b>about 10,000 have -- associated with our Tribe</b>  2 <b>programme, our young people's programme, so that gives</b>  3 <b>us a minimum figure.</b>  4 Q. You also have somebody who is -- I'm not sure whether  5 they are the head of your organisation; I think they are  6 probably the spiritual head -- called the chief rabbi.  7 Could you tell us a little about this role and the role  8 it plays within British Judaism?  9 A. <b>So the Chief Rabbi is our spiritual leader, and he is</b>  10 <b>the spiritual leader of the moderate centre, the middle</b>  11 <b>ground of British Jewry.</b>  12 Q. As the spiritual leader, does he have powers of  13 compulsion or direction that he can exercise against  14 synagogues who are members -- obviously not affiliates  15 or associates, because they have separate governing  16 bodies. But if he issues a spiritual edict, would all  17 the synagogues follow that edict, who are members of  18 the United Synagogue?  19 A. <b>So his area is with regard to the religious line that</b>  20 <b>the organisation takes, and we would expect that all of</b>  21 <b>our communities would follow the religious line.</b>  22 <b>In terms of wider organisational and operational</b>  23 <b>aspects, it's much more the trustees that have the</b>  24 <b>responsibility.</b>  25 Q. Does the Chief Rabbi have any informal power -- what</p> <p style="text-align: center;">Page 7</p>	<p>1 might be called "soft power" -- over the Jewish  2 community as a whole?  3 A. <b>The Chief Rabbi does speak on key issues of importance</b>  4 <b>from a spiritual and moral perspective, and we would see</b>  5 <b>those two aspects as entwined within spiritual. You</b>  6 <b>will see him, for example -- or hear him on "Thought for</b>  7 <b>the Day" or in the national press or on media speaking</b>  8 <b>on issues as diverse as abuse, relevant to today's</b>  9 <b>inquiry, or antiracism or sustainability. That message</b>  10 <b>is heard throughout Centrist Orthodoxy and potentially</b>  11 <b>more broadly.</b>  12 Q. But he is not sort of a representative of British  13 Judaism in a kind of -- in any sense in terms of  14 representing the entirety of the Jewish community?  15 A. <b>So in terms of the Centrist Orthodox community, yes, he</b>  16 <b>does have that religious leadership role. In terms of</b>  17 <b>the wider community, and particularly the Haredi</b>  18 <b>community, the perspectives would be different.</b>  19 Q. You have identified that he acts also in ecumenical and  20 interfaith initiatives. So he would, or would possibly,  21 be the person that the government might approach, or you  22 may well be the body that the government might approach,  23 when they are looking at issues relating to the Jewish  24 faith which are to do with social policy, economic  25 policy, and the Chief Rabbi might provide input and</p> <p style="text-align: center;">Page 8</p>

<p>1 guidance in that way. I know obviously the former                  2 Chief Rabbi is now a member of the House of Lords, so                  3 would provide a statutory oversight, shall we say, the                  4 current Chief Rabbi. Am I correct in thinking that you                  5 may well have influence in that way, as an organisation?                  6 <b>A. Particularly on religious issues, but yes. As an</b>                  7 <b>example, a contemporary example, managing the COVID</b>                  8 <b>outbreak, the government wanted to make contact with the</b>                  9 <b>faith groups, and by the Chief Rabbi and his office,</b>                  10 <b>that was a natural approach for them to take.</b>                  11 Q. Because, obviously, there are specific laws to do with                  12 burials and funerals which would need to be observed, as                  13 far as possible, even during a pandemic, for example?                  14 <b>A. Absolutely, and very relevant.</b>                  15 Q. Somebody called Rabbi Shindler spoke out after                  16 a "Dispatches" programme about rabbis within the Haredi                  17 community, so to speak. And we have a copy of that                  18 behind -- I have it as B23. Firstly, could you tell me,                  19 who is Rabbi Shindler? Danny, it is UNS000007_001.                  20 <b>A. Rabbi Shindler is a rabbi who works as part of</b>                  21 <b>the office of the Chief Rabbi, but the critical thing</b>                  22 <b>about this statement is what it says at the top, which</b>                  23 <b>is that it was a statement from the London Beth Din, and</b>                  24 <b>the Chief Rabbi has made similar statements.</b>                  25 Q. Perhaps for those who aren't familiar with Jewish</p> <p style="text-align: center;">Page 9</p>	<p>1 practice, what is the Beth Din?                  2 <b>A. The Beth Din, is the Chief Rabbi's religious court. It</b>                  3 <b>is manned by a set of dayanim or religious judges who</b>                  4 <b>are experts in halakha or Jewish law.</b>                  5 Q. Do you know -- obviously you weren't the author of this                  6 statement. Do you know why this statement was issued at                  7 this particular time and what it was seeking to achieve?                  8 <b>A. I think, first of all, it was a restatement of</b>                  9 <b>the position that the Chief Rabbi and the London</b>                  10 <b>Beth Din have tried to be clear on in general, and</b>                  11 <b>I believe it came out because there was a matter not in</b>                  12 <b>the Centrist Orthodox community but in the Haredi</b>                  13 <b>community regarding a senior rabbi who had indicated</b>                  14 <b>that abuse victims shouldn't report to the police and</b>                  15 <b>because of the leadership role that the Chief Rabbi and</b>                  16 <b>the Beth Din take, they wanted to be very, very clear to</b>                  17 <b>our membership and the wider community on the approach</b>                  18 <b>that we take.</b>                  19 Q. So the Beth Din deals with matters of halakha, halakhic                  20 law, religious law -- maybe I'll just say "religious                  21 law" in order to avoid embarrassing myself with my                  22 appalling Hebrew pronunciation.                  23 I'm asked to ask you a question on behalf of                  24 Migdal Emunah, which is, are the judges -- I think                  25 they're called dayanim or dayans, are they Haredi or are</p> <p style="text-align: center;">Page 10</p>
<p>1 they Modern Orthodox? Where do they sit on the spectrum                  2 of orthodoxy?                  3 <b>A. When we recruit dayanim -- and we are in the process of</b>                  4 <b>doing that at the moment -- we recruit dayanim according</b>                  5 <b>to their religious knowledge and learning, not as to</b>                  6 <b>whether they're Haredi or Modern Orthodox. It's very</b>                  7 <b>much a meritocracy in terms of the quality of knowledge.</b>                  8 <b>It happens that I think you could describe the current</b>                  9 <b>set as Haredi, but we don't go out to recruit Haredi</b>                  10 <b>dayanim. We recruit experts in Jewish law.</b>                  11 Q. Obviously, that therefore means, if they come from                  12 a Haredi background, they will have an approach and                  13 attitude -- I'm thinking one of the things that                  14 a Beth Din would do would be to deal with Jewish                  15 divorces and possibly deal with issues around                  16 arrangements for children under Jewish law, that they                  17 may well have a certain approach and attitude, shall we                  18 say, informed by their upbringing, which might not be as                  19 progressive, shall we say, as members of your community                  20 may be? Would that be a fair assessment?                  21 <b>A. No, I don't think it is fair. I don't think it is fair</b>                  22 <b>on a number of counts. Firstly, I wouldn't normally</b>                  23 <b>expect -- I wouldn't expect our Beth Din to be dealing</b>                  24 <b>with matters relating to arrangements for children,</b>                  25 <b>apart from in very rare circumstances, and we can talk</b></p> <p style="text-align: center;">Page 11</p>	<p>1 <b>about that later.</b>                  2 <b>Secondly, any rabbi that we recruit needs to show</b>                  3 <b>themselves as fully understanding and appreciating and</b>                  4 <b>working with the ethos that's set by the Chief Rabbi,</b>                  5 <b>and so it just wouldn't be acceptable.</b>                  6 Q. You say in your witness statement that the Chief Rabbi                  7 has met with victims to listen and to learn on a number                  8 of occasions. Do you have or does the Chief Rabbi plan                  9 to -- I know he's made some public statements both in                  10 2017 and in 2013 about the issue of child protection.                  11 Does he plan to have any other initiatives around child                  12 protection in the near future?                  13 <b>A. Yes. So we planned -- we did -- as part of our overall</b>                  14 <b>training, of which there are a number of strands, we ran</b>                  15 <b>a major event in 2015 with the rabbinate, and we had</b>                  16 <b>arranged to run another one of those under the</b>                  17 <b>leadership of the Chief Rabbi earlier this year. We</b>                  18 <b>cancelled it because of coronavirus and it was before we</b>                  19 <b>got into the run of doing everything by Zoom. We will</b>                  20 <b>redo that. I personally would like to do that one in</b>                  21 <b>person, but, if necessary, we will do it online.</b>                  22 Q. Thank you. One of the roles that the Chief Rabbi has is                  23 to issue a religious certificate before someone can act                  24 as a rabbi in the United Synagogue organisations. Can                  25 you tell us what that process involves, in terms of any</p> <p style="text-align: center;">Page 12</p>

<p>1 assessment of skills in dealing with child protection.                  2 Is safeguarding one of the matters which is examined                  3 before such a certificate is issued?                  4 <b>A. So the answer to that is no, because it's dealt with</b>                  5 <b>completely separately by the main recruitment process</b>                  6 <b>that the United Synagogue runs. In terms of what the</b>                  7 <b>religious -- that religious certification check does,</b>                  8 <b>it's a check that the ordination that the rabbi has is</b>                  9 <b>appropriate and meets our needs, and it's the sort of</b>                  10 <b>thing that is hard -- communities may not have the</b>                  11 <b>skills themselves to be able to understand the</b>                  12 <b>differences between different ordinations and it is</b>                  13 <b>something that's perhaps better for the Chief Rabbi and</b>                  14 <b>the Beth Din to do.</b>                  15 Q. So it's a bit like -- would I say it's like the                  16 religious equivalent of checking your degree certificate                  17 or A levels, rather than an assessment process of                  18 someone's suitability for office?                  19 <b>A. Yes, much closer to that.</b>                  20 Q. Can I just double-check, for the purposes of                  21 the layperson: is there any kind of standardised                  22 qualification in the UK for someone to become a rabbi?                  23 Is there a rabbinical school, so to speak, or                  24 a theological institution to which they can go to train,                  25 either in the UK or elsewhere, which is accepted in</p> <p style="text-align: center;">Page 13</p>	<p>1 a way that a degree would be in terms of being standard                  2 practice and training?                  3 <b>A. So, no, there isn't a standard approach in the UK, and</b>                  4 <b>now most -- I know this was different in the past. Most</b>                  5 <b>rabbis that come and serve in the United Synagogue have</b>                  6 <b>got their ordination either in Israel or in America,</b>                  7 <b>with a very small number here, and so it is important to</b>                  8 <b>understand the organisation from which that ordination</b>                  9 <b>comes.</b>                  10 Q. Does that vary significantly, in terms of the length of                  11 training, the things which the training is about, or is                  12 there any sort of common standard and approach, some                  13 kind of common overarching qualifications framework, or                  14 does it not work like that?                  15 <b>A. I admit that this may be going beyond my personal</b>                  16 <b>knowledge, and so I may need to provide a written</b>                  17 <b>submission. There are common elements of learning that</b>                  18 <b>have to be achieved, but the style and length of</b>                  19 <b>learning that an individual may go through could vary</b>                  20 <b>significantly.</b>                  21 Q. So if somebody is appointed as a rabbi to a member                  22 synagogue, who does the appointment? Is it you, as the                  23 United Synagogue, or is it the community that appoints                  24 the individual?                  25 <b>A. So in terms of formally, the contract comes from the</b></p> <p style="text-align: center;">Page 14</p>
<p>1 <b>United Synagogue, so effectively me, I guess you could</b>                  2 <b>say.</b>                  3 Q. Yes.                  4 <b>A. The recruitment process is run by the local community,</b>                  5 <b>supported by our central teams, both our communities and</b>                  6 <b>our HR team, and the -- our governance documents set out</b>                  7 <b>the basic steps of recruitment for a rabbi.</b>                  8 Q. So the sort of -- the synagogue sort of chooses them and                  9 you then sort of oversee that process and make sure that                  10 they've chosen someone who you, as a central                  11 organisation, feel is appropriate?                  12 <b>A. Perhaps I would put it a little differently. First of</b>                  13 <b>all, from a Chief Rabbi's perspective, that they have an</b>                  14 <b>appropriate rabbinical ordination. So that's right at</b>                  15 <b>the start.</b>                  16 <b>From our perspective, that they have run a good</b>                  17 <b>process, they have thought carefully about what they are</b>                  18 <b>looking for, from both a rabbi and, often, the</b>                  19 <b>rebbetzin, the rabbi's spouse, and that the process is</b>                  20 <b>robust.</b>                  21 Q. How much of that recruitment process involves looking at                  22 somebody's abilities to deal with issues of child                  23 protection and safeguarding?                  24 <b>A. As part of the interview process, normally, at second</b>                  25 <b>interview stage, we will be asking rabbis and rebbetzins</b></p> <p style="text-align: center;">Page 15</p>	<p>1 <b>about their experience in providing pastoral support and</b>                  2 <b>their experience with safeguarding. We train all of our</b>                  3 <b>rabbis and employed rebbetzins on safeguarding, come</b>                  4 <b>what may, but it is very useful to know whether they</b>                  5 <b>have a base or whether they're starting from very</b>                  6 <b>little, and they are all DBS checked.</b>                  7 Q. And they are all DBS checked on an enhanced basis?                  8 <b>A. Yes.</b>                  9 Q. Are the people who interview the rabbis or rebbetzin --                  10 would you perhaps like to tell us the difference between                  11 a rabbi and a rebbetzin, if there is one?                  12 <b>A. No problem at all. So the rebbetzin is the spouse of</b>                  13 <b>a rabbi.</b>                  14 Q. Oh, right. So they are interviewed alongside the rabbi?                  15 <b>A. Often. Communities are often looking for a rabbinic</b>                  16 <b>couple. Not exclusively. Quite often, they will</b>                  17 <b>recruit for a rabbi or a rabbinic couple. There are</b>                  18 <b>occasions where the rebbetzin doesn't want to have</b>                  19 <b>a professional role in the community, has a professional</b>                  20 <b>role completely outside the United Synagogue. But often</b>                  21 <b>we recruit. We recruit together and rebbetzins play</b>                  22 <b>a very important role in communities.</b>                  23 Q. All those who you employ as rabbis sign, I'm assuming                  24 a contract of employment. Do the rebbetzins sign                  25 a contract of employment as well, or is that an informal</p> <p style="text-align: center;">Page 16</p>

<p>1 arrangement?</p> <p>2 <b>A. No, assuming they are employed, they sign a contract of</b></p> <p>3 <b>employment.</b></p> <p>4 Q. You therefore, I'm assuming, by the terms of your</p> <p>5 contract of employment, have power to compel them to</p> <p>6 undergo various forms of training?</p> <p>7 <b>A. Yes.</b></p> <p>8 Q. You say you have an in-house training programme for both</p> <p>9 rabbis and also a rabbinical council, which I'm assuming</p> <p>10 provides advice and guidance. What work do they do</p> <p>11 about safeguarding?</p> <p>12 <b>A. Let me check I have understood the question.</b></p> <p>13 Q. Sorry. What training do rabbis have about child</p> <p>14 protection once they are in post? I think that is</p> <p>15 a clearer question?</p> <p>16 <b>A. No problem at all. We work with an independent</b></p> <p>17 <b>organisation called Education Child Protection Limited.</b></p> <p>18 <b>We have worked with them now for some time, which is</b></p> <p>19 <b>helpful because they have built up knowledge of our</b></p> <p>20 <b>organisation. They are experts in training and their</b></p> <p>21 <b>staff have had long careers in child protection and</b></p> <p>22 <b>safeguarding and Social Services.</b></p> <p>23 <b>They have developed a training package, and they</b></p> <p>24 <b>deliver that at different levels for our staff,</b></p> <p>25 <b>including our rabbis and rebbetzins, that need it, on</b></p> <p style="text-align: center;">Page 17</p>	<p>1 <b>a periodic basis.</b></p> <p>2 <b>So, for our rabbis and rebbetzins, as with</b></p> <p>3 <b>everybody, they need to read our policy, they need to</b></p> <p>4 <b>watch our video, which I can tell you a little bit more</b></p> <p>5 <b>about, but that involves people that work in the</b></p> <p>6 <b>organisation, so it's important that people see people</b></p> <p>7 <b>that they're used to interacting with talking about</b></p> <p>8 <b>safeguarding, and they receive that training.</b></p> <p>9 Q. How frequently is the training refreshed for rabbis and</p> <p>10 rebbetzins?</p> <p>11 <b>A. For rabbis and rebbetzins, they have the awareness</b></p> <p>12 <b>training, which is on a three-year cycle. For our</b></p> <p>13 <b>designated safeguarding level leads, they have training</b></p> <p>14 <b>on a -- every two years.</b></p> <p>15 <b>You mentioned the Rabbinical Council earlier. There</b></p> <p>16 <b>is also, associated with the Rabbinical Council,</b></p> <p>17 <b>a programme called "Promoting Excellence in the</b></p> <p>18 <b>Rabbinate (P'EIR)", which also means something positive</b></p> <p>19 <b>in Hebrew, and that's the professional development wing</b></p> <p>20 <b>of the rabbinate. They provide professional development</b></p> <p>21 <b>training in general, but whilst I have talked about what</b></p> <p>22 <b>we do, I think I should note that P'EIR were the first</b></p> <p>23 <b>organisation in the US to provide safeguarding training</b></p> <p>24 <b>back in 2011, so I salute them.</b></p> <p>25 Q. So at least since 2011, all your rabbis would have</p> <p style="text-align: center;">Page 18</p>
<p>1 received regular training by you or by the Rabbinical</p> <p>2 Council in child protection and how to manage it?</p> <p>3 <b>A. Certainly since 2015. I make that differential because</b></p> <p>4 <b>the P'EIR course wasn't mandatory, but what we have done</b></p> <p>5 <b>since 2015 has been.</b></p> <p>6 Q. You have said, again, that they are protected by</p> <p>7 Education Child Protection Limited, who are experts in</p> <p>8 their -- they have come from a social work child</p> <p>9 protection background?</p> <p>10 <b>A. Yes, and they are experts in training. If I bring those</b></p> <p>11 <b>two together, plus taking time to learn our</b></p> <p>12 <b>organisation, it's very helpful.</b></p> <p>13 Q. So you have also said that everyone in your organisation</p> <p>14 has some level of training. I understand even the</p> <p>15 trustees have to receive an induction process which</p> <p>16 includes safeguarding awareness. Again, I understand it</p> <p>17 reading your policy and watching your video. You said</p> <p>18 you wanted to talk a little bit about the video. Tell</p> <p>19 us about the video and what it seeks to do?</p> <p>20 <b>A. It's not just I'm proud of the video, but the video is</b></p> <p>21 <b>an approach to provide the essence of the policy, the</b></p> <p>22 <b>key things that people need to have in mind about</b></p> <p>23 <b>understanding the signs of -- understanding the</b></p> <p>24 <b>different sorts of abuse, understanding the signs and</b></p> <p>25 <b>then knowing what to do about it. It's fronted by four</b></p> <p style="text-align: center;">Page 19</p>	<p>1 <b>or five members of staff, including me -- I'm a member</b></p> <p>2 <b>of the safeguarding team -- so that people see people</b></p> <p>3 <b>that they know giving safeguarding training, which for</b></p> <p>4 <b>us is important.</b></p> <p>5 Q. So all of your employed of the United Synagogue -- if we</p> <p>6 can just identify, you don't just have a sort of</p> <p>7 a religious role. As I understand it, you also, at the</p> <p>8 United Synagogue, actively provide support and</p> <p>9 assistance on a number of issues. So, for example, you</p> <p>10 have somebody called the communities director who</p> <p>11 provides all kind of support on expanding synagogues or</p> <p>12 Jewish life more generally.</p> <p>13 <b>What work does the communities team do in respect of</b></p> <p>14 <b>child protection, if any?</b></p> <p>15 <b>A. So the communities team don't lead on our child</b></p> <p>16 <b>protection work, but they do support our lay volunteers,</b></p> <p>17 <b>our honorary officers, and so they're there to be -- if</b></p> <p>18 <b>there is ever a question on policy, or something like</b></p> <p>19 <b>that, they can very quickly make the connection to who</b></p> <p>20 <b>they need to speak to in the organisation.</b></p> <p>21 Q. I note at paragraph 27 of your witness statement you</p> <p>22 talk about -- which is _007, for your perspective. We</p> <p>23 don't need to get it up, Danny.</p> <p>24 <b>You talk in particular about the issues -- it is</b></p> <p>25 <b>a very long paragraph. You talk in particular about</b></p> <p style="text-align: center;">Page 20</p>

<p>1 supporting the greater inclusion of women in communal 2 life. Has the inclusion of women been a problem 3 previously for the United Synagogue? 4 <b>A. I don't know if the right word is "problem", but I think 5 it's -- as a modern organisation, continuing to develop 6 the ways that women have engagement is really important. 7 And that's made great strides over recent years. I'm 8 happy to say more about that as you wish.</b> 9 Q. That would be very helpful. I mean, I understand that 10 you have somebody called a women's officer. Does every 11 individual synagogue have a child protection officer and 12 a women's officer? Am I right in thinking that? 13 <b>A. So every synagogue has a women's officer and a community 14 safeguarding coordinator.</b> 15 Q. Would part of the community safeguarding board's 16 coordinator be responsible for child protection at 17 a synagogue level? 18 <b>A. Yes, as part of our overall child protection strategy, 19 yes, absolutely.</b> 20 Q. So you go from -- are those people -- is each individual 21 synagogue in and of itself a separate charity? So would 22 they be trustees or do you have -- most synagogues 23 usually have a management board, however. Would they be 24 part of the senior management board and the senior 25 management team?</p> <p style="text-align: center;">Page 21</p>	<p>1 <b>A. First of all, to start with, the member synagogues are 2 part of the single charity that's the United Synagogue. 3 So there is only one set of trustees for the overall 4 charity.</b> 5 <b>The trustees then delegate to local elected lay 6 leaders called honorary officers. The women's officer 7 is one of that group.</b> 8 <b>The community safeguarding coordinator is not part 9 of the governance structure per se. They are not 10 elected. We want them to be there for potentially 11 rather longer than that. But they work with anybody who 12 is -- any of the members, and particularly the lay 13 leadership.</b> 14 Q. Do you think that the change or the increase of women in 15 leadership positions within synagogues by the promotion 16 of the idea of a women's officer at local level has led 17 to a change in the approach to child protection or in 18 the management of child protection in any way you or 19 your organisation can see? 20 <b>A. I think the answer to that is, I don't know, or I don't 21 know yet. But a couple of things. The 22 United Synagogue -- in terms of women's engagement, the 23 United Synagogue has been on quite a path before the 24 women's officer. So we have women's trustees. The 25 chair or any of the honorary officers, apart from the</b></p> <p style="text-align: center;">Page 22</p>
<p>1 wardens, can be women. We have female educators, 2 rebbetzins take a big role in the community. 3 <b>In terms of safeguarding and child protection, one 4 change that we have made is that -- for example, we have 5 posters in each community identifying the community 6 safeguarding coordinator. That could be a man or 7 a woman, but we have said on that poster -- or on the 8 new versions of the poster that go out that there are 9 male and female members of the central safeguarding team 10 and if you want to speak to somebody of a particular 11 gender, to call that number.</b> 12 Q. As well as work you do on wider issues within the Jewish 13 community, you also do a lot of work with children and 14 young people. Danny, if we could get up again 15 paragraph 27. It's UNS000001_008-009. I think this is 16 a summary of the, I suppose, education and 17 social/leisure/recreational work you undertake with 18 Jewish young people, and this is run under the auspices 19 of the United Synagogue directly, as I understand it? 20 <b>A. Yes, those initiatives, yes.</b> 21 Q. Certainly Tribe, if we look at Tribe, can you tell us 22 a little bit about that and what that means that you do? 23 <b>A. So Tribe is our young people's programming. It is all 24 about finding good ways to engage young people in Jewish 25 life and educating and inspiring them, as the note says.</b></p> <p style="text-align: center;">Page 23</p>	<p>1 <b>It runs a number of educational activities within 2 synagogues but also within schools, so our Tribe teams 3 will go into schools to run particular sessions.</b> 4 <b>A particular high point, in a normal year, would be 5 the residential summer programmes, which we run 6 centrally.</b> 7 Q. Again, are these run by paid individuals or by 8 volunteers, or a mixture of both? 9 <b>A. We have a central team of employed staff for Tribe, 10 which includes field workers, and so on. Then, 11 complementing that, we have volunteers, volunteer youth 12 workers, but, for example, on every camp that we would 13 run, there would be senior employed staff, as well as 14 the youth workers.</b> 15 Q. I think, if we look further down, you also engage -- 16 there are schools that you run. You are the foundation 17 body for ten schools, including, most famously, the 18 Jewish Free School, about whom the Supreme Court had 19 quite a lot to say about a decade ago. 20 You appoint governors to about ten schools, as 21 I understand it, probably all in London. Am I right in 22 thinking that? 23 <b>A. Yes, they are all in London.</b> 24 Q. You also provide something called Chesed, meaning 25 "kindness", which is a network of volunteers; is that</p> <p style="text-align: center;">Page 24</p>

6 (Pages 21 to 24)

<p>1 right?</p> <p>2 <b>A. Yes, particularly there for supporting, probably, people</b></p> <p>3 <b>older, older individuals.</b></p> <p>4 Q. You also act on behalf of the London Board of Jewish</p> <p>5 Religious Education, and the Scopus Jewish Educational</p> <p>6 Trust. Do either of those things involved direct work</p> <p>7 with children, the London Board or the Scopus Jewish</p> <p>8 Educational Trust, or are they administrative bodies?</p> <p>9 <b>A. I think they are best considered as equivalent to our</b></p> <p>10 <b>role as being the foundation body of a set of schools.</b></p> <p>11 <b>They were, certainly in the case of Scopus, the</b></p> <p>12 <b>foundation body, or held land associated with</b></p> <p>13 <b>a particular set of schools, and as their trustees have</b></p> <p>14 <b>got older and there hasn't necessarily been a succession</b></p> <p>15 <b>plan and they have realised their missions completely</b></p> <p>16 <b>overlap with the schools that follow the Chief Rabbi's</b></p> <p>17 <b>ethos, they have asked to come under the wing of</b></p> <p>18 <b>the United Synagogue.</b></p> <p>19 Q. You have obviously got a number of paid employees, and</p> <p>20 we have heard about the child protection training you</p> <p>21 provide to them. What child protection training do you</p> <p>22 provide to your volunteers who perform activities with</p> <p>23 children or vulnerable adults?</p> <p>24 <b>A. For our volunteers, we ask them to watch our video, we</b></p> <p>25 <b>ask them to read our policy, and if they have</b></p> <p style="text-align: center;">Page 25</p>	<p>1 <b>a higher-level involvement, for example, a community</b></p> <p>2 <b>safeguarding coordinator, then they would participate in</b></p> <p>3 <b>the awareness training every three years.</b></p> <p>4 Q. Right.</p> <p>5 <b>A. Sorry, I should have started out with, in terms of</b></p> <p>6 <b>checks, we aim -- I'm happy to be challenged on that --</b></p> <p>7 <b>to DBS check at enhanced level anybody who has</b></p> <p>8 <b>unsupervised access to children.</b></p> <p>9 Q. You identify at paragraph 29 of your witness</p> <p>10 statement -- you say:</p> <p>11 "We aim that all volunteers who dictated by their</p> <p>12 role come into unsupervised contact are subjected to</p> <p>13 a DBS check."</p> <p>14 But you then say at paragraph 30:</p> <p>15 "It is challenging to make sure that they are all</p> <p>16 checked."</p> <p>17 What you do you try to do to try to create</p> <p>18 a system -- it is an organisation and structure</p> <p>19 system -- to make sure that, as far as possible,</p> <p>20 everybody is checked?</p> <p>21 <b>A. We ask our community safeguarding coordinators, who are</b></p> <p>22 <b>the local person based in the community working with the</b></p> <p>23 <b>administrative staff and synagogue, to maintain lists of</b></p> <p>24 <b>volunteers, which are then passed, on a periodic basis,</b></p> <p>25 <b>to our child protection administrator. They log them</b></p> <p style="text-align: center;">Page 26</p>
<p>1 <b>and then we keep an eye to check what training they have</b></p> <p>2 <b>had, what they need and so on. But -- and I don't wish</b></p> <p>3 <b>to hide this in any way -- it is challenging because</b></p> <p>4 <b>sometimes volunteers change quickly, somebody is brought</b></p> <p>5 <b>in at the last minute. It's hard to make sure that we</b></p> <p>6 <b>are capturing absolutely everybody. The last two</b></p> <p>7 <b>years -- and this is professional -- this is employed</b></p> <p>8 <b>and volunteers -- we DBSed something like 1,500 at</b></p> <p>9 <b>enhanced level. So we are going at it hard, but it's an</b></p> <p>10 <b>area where there's always more to do.</b></p> <p>11 Q. What proposals do you have to sort of try to close those</p> <p>12 gaps, close those loopholes?</p> <p>13 <b>A. I think that something that we are bringing in now is</b></p> <p>14 <b>more regular contact with our community safeguarding</b></p> <p>15 <b>coordinators and potentially, as we have done for other</b></p> <p>16 <b>sectors, like the rabbinates, arranging for them an</b></p> <p>17 <b>annual conference, as well as checking calls, which we</b></p> <p>18 <b>want to instate, and we think that that will help in</b></p> <p>19 <b>terms of keeping in touch with the broader part of</b></p> <p>20 <b>the roles, like keeping the volunteers' database up to</b></p> <p>21 <b>date.</b></p> <p>22 Q. As far as anyone who would be accompanying children on</p> <p>23 residential summer courses or running the Tribe</p> <p>24 programme or those sorts of programmes, I'm assuming</p> <p>25 that because you, centrally, are in charge of those,</p> <p style="text-align: center;">Page 27</p>	<p>1 they would all be checked on you, rather than relying on</p> <p>2 them coming through a community safeguarding</p> <p>3 coordinator?</p> <p>4 <b>A. Yes, that's much more straightforward. For our summer</b></p> <p>5 <b>camp -- first of all, all of our employed staff are</b></p> <p>6 <b>checked and secondly all of our volunteers are checked,</b></p> <p>7 <b>and our volunteers for camp also have training, and we</b></p> <p>8 <b>do a tailored version of the training, which, given that</b></p> <p>9 <b>they're relatively young, we think is the best way of</b></p> <p>10 <b>doing it. For example, we do role plays and things like</b></p> <p>11 <b>that to try to bring home some of the messages, rather</b></p> <p>12 <b>than some of the training that might be done for people</b></p> <p>13 <b>a bit further on in their career.</b></p> <p>14 Q. So the majority of your volunteers for the residential</p> <p>15 summer camps, are they kind of young people who maybe</p> <p>16 are at university or have just left school who would be</p> <p>17 doing the equivalent of a sort of camp counsellor in the</p> <p>18 United States, a sort of rite of passage. Would that be</p> <p>19 the sort of volunteer that largely would volunteer for</p> <p>20 those sorts of things?</p> <p>21 <b>A. Exactly.</b></p> <p>22 Q. As far as the DBS system is concerned, I'm sort of</p> <p>23 interposing this question now because it seems to be</p> <p>24 sensible when we are talking about safer recruitment,</p> <p>25 but are you happy with the way that regulated activity</p> <p style="text-align: center;">Page 28</p>

<p>1 is currently identified in the legislation in the</p> <p>2 Safeguarding Vulnerable Groups Act 2006, do you think it</p> <p>3 meets your needs as a religious organisation in terms of</p> <p>4 safer recruitment?</p> <p>5 <b>A. This is something that we haven't struggled with, so</b></p> <p>6 <b>I think that means that it is meeting our requirements.</b></p> <p>7 <b>What we have done -- we work with an organisation GBC,</b></p> <p>8 <b>who are a big online provider of DBSs, and we have</b></p> <p>9 <b>identified all of our role types and, from that, which</b></p> <p>10 <b>ones need enhanced DBS, and so on. We haven't found</b></p> <p>11 <b>ourselves in a situation where we think, "I can't</b></p> <p>12 <b>squeeze" -- you know, "This person obviously needs</b></p> <p>13 <b>a DBS, but I can't get them in in the role type". We</b></p> <p>14 <b>haven't found that difficult.</b></p> <p>15 Q. Thank you very much. We have obviously heard a little</p> <p>16 bit about the fact that you have central child</p> <p>17 protection officers. What specialist training do they</p> <p>18 have for those staff?</p> <p>19 <b>A. We have an overall child protection officer for the</b></p> <p>20 <b>organisation, we have a head of safeguarding and we have</b></p> <p>21 <b>three additional members of staff, including I am one,</b></p> <p>22 <b>and together we form the safeguarding team. So we have</b></p> <p>23 <b>all had training at designated safeguarding lead level,</b></p> <p>24 <b>and we do that every two years. Our trustee, who has</b></p> <p>25 <b>the safeguarding portfolio, is a senior hospital</b></p> <p style="text-align: center;">Page 29</p>	<p>1 <b>paediatrician, who has quite a high level of</b></p> <p>2 <b>safeguarding training and is a safeguarding trainer.</b></p> <p>3 <b>Whilst they don't train for us, it's very useful to have</b></p> <p>4 <b>that experience in the organisation.</b></p> <p>5 Q. So both at the trustee and senior management level,</p> <p>6 there is equivalent to designated safeguarding leads, as</p> <p>7 they would exist in schools --</p> <p>8 <b>A. Yes.</b></p> <p>9 Q. -- to that. So you are trained to a higher level, so to</p> <p>10 speak, and that happens once every two years; is that</p> <p>11 right?</p> <p>12 <b>A. Yes.</b></p> <p>13 Q. Again, that's run by an outside organisation which is</p> <p>14 expert in child protection; is that right?</p> <p>15 <b>A. Yes, that is also run by Education Child Protection</b></p> <p>16 <b>Limited.</b></p> <p>17 Q. The community safeguarding coordinators -- forgive me if</p> <p>18 I'm asking a question that I've already asked -- what</p> <p>19 training do they get?</p> <p>20 <b>A. They get the awareness training, together with the video</b></p> <p>21 <b>and policy and so on, and these things do all connect</b></p> <p>22 <b>together. They get the training that's run every three</b></p> <p>23 <b>years.</b></p> <p>24 Q. That's more of a -- is that a sort of an online training</p> <p>25 programme or is that a face-to-face training programme?</p> <p style="text-align: center;">Page 30</p>
<p>1 <b>A. In any normal year, it would be a face-to-face training</b></p> <p>2 <b>programme. We have, because we don't want to --</b></p> <p>3 <b>obviously there was a period where everything stopped,</b></p> <p>4 <b>but life carries on, and so we have started to move that</b></p> <p>5 <b>training online now, but, generally, it is a face to</b></p> <p>6 <b>face.</b></p> <p>7 Q. If staff don't attend the training or don't want to</p> <p>8 attend the training, what steps, if any, do you take to</p> <p>9 enforce attendance at training, or what disciplinary, if</p> <p>10 any, steps would you take if they didn't do so?</p> <p>11 <b>A. So ultimately, it is a disciplinary issue. If we needed</b></p> <p>12 <b>to, we would suspend the person until they had</b></p> <p>13 <b>undertaken the training. I think the statement says</b></p> <p>14 <b>generally the threat of that has been sufficient and we</b></p> <p>15 <b>haven't had to actually do it.</b></p> <p>16 Q. Can I just ask, has there been reluctance or</p> <p>17 recalcitrance to attend child protection training?</p> <p>18 Maybe not so much from central staff, but from community</p> <p>19 safeguarding coordinators or from those who undertake</p> <p>20 child protection work at a synagogue level?</p> <p>21 <b>A. So I think -- generally, I would say not. That's the</b></p> <p>22 <b>big picture. The sorts of pushback we have had</b></p> <p>23 <b>occasionally are, when we identify a child safeguarding</b></p> <p>24 <b>coordinator, if we can, we try to get somebody who has,</b></p> <p>25 <b>in their professional role, some safeguarding</b></p> <p style="text-align: center;">Page 31</p>	<p>1 <b>experience -- a teacher or a doctor or something like</b></p> <p>2 <b>that -- and so they may say, "Well, I've done this</b></p> <p>3 <b>already. Why do I need to do it again?"</b></p> <p>4 <b>The other sort of comment is, I mentioned before</b></p> <p>5 <b>that our rebbetzins and maybe some of our rabbis are</b></p> <p>6 <b>only part time, and so sometimes they will struggle to</b></p> <p>7 <b>make sure that we can fit the training into their</b></p> <p>8 <b>working time with us. However, ultimately, we get</b></p> <p>9 <b>there.</b></p> <p>10 Q. You, yourself, the United Synagogue itself, has a child</p> <p>11 protection policy, which is behind tab B18. This seems</p> <p>12 to be what I call quite a high-level document, although</p> <p>13 I think -- if we go to UNS000002_005, there is quite</p> <p>14 a helpful flowchart. Danny, would you mind getting the</p> <p>15 flowchart up? This is your handy summary flowchart as</p> <p>16 to why you're concerned and what's meant to be going on.</p> <p>17 <b>A. Yes. There are a couple of additional things that</b></p> <p>18 <b>I could note. One is that we have produced a little</b></p> <p>19 <b>card which has the key telephone numbers and the key</b></p> <p>20 <b>steps for people to have with them. The other is, since</b></p> <p>21 <b>we submitted this policy, we have made one update to it,</b></p> <p>22 <b>which is on our website, which is just about clarifying</b></p> <p>23 <b>that if anybody ever has serious concern, that they</b></p> <p>24 <b>should just, you know, call the police or the</b></p> <p>25 <b>authorities straight away.</b></p> <p style="text-align: center;">Page 32</p>



<p>1 Q. If I could take you to _013, these are the safeguarding 2 and child protection procedures.</p> <p>3 <b>A. Yes.</b></p> <p>4 Q. One can see, again, there is a sort of "Be alert", 5 "Question behaviours", "Ask for help", "Refer". What's 6 the expectation if somebody is worried or concerned 7 about a child? What's the process of reporting to 8 a relevant statutory agency, if you have such a process?</p> <p>9 <b>A. The first point, just to echo what I said a moment ago, 10 is, if somebody is worried that somebody is at serious, 11 imminent risk, we ask them to call the police straight 12 away. Let's just put that aside.</b></p> <p>13 <b>Let's take a synagogue setting. If somebody has 14 a concern, we ask them to note it down, and if they're 15 receiving a disclosure, to try to make sure that they 16 are listening and not leading in any way.</b></p> <p>17 Q. You've got the six Rs, I think. So within this policy, 18 if we get that up, that's UNS000002_024, if we could 19 have a look at that. That's about keeping yourself safe 20 when responding to disclosures. So it is more than just 21 saying "Listen", it is also about how to listen 22 effectively and how to make sure you don't inadvertently 23 cause problems for the statutory authorities later down 24 the line?</p> <p>25 <b>A. Yes, and that's where this technique of answering open</b></p> <p style="text-align: center;">Page 33</p>	<p>1 <b>questions comes in, for example.</b></p> <p>2 <b>This was in a synagogue setting. We'd asked the 3 person with a concern to make contact with the community 4 safeguarding coordinator, who is the local person, the 5 person that people will know, and it may just be 6 something that is extremely simple and can be dealt with 7 immediately, but, generally, we would expect that 8 information to be collected and passed as quickly as 9 possible to the safeguarding team.</b></p> <p>10 <b>The individuals don't have to go that route, and if 11 they want to report directly to the safeguarding team or 12 to the authorities, that's fine as well. But it's the 13 safeguarding team who have the SL level training who are 14 qualified to do a basic risk assessment.</b></p> <p>15 Q. So they would undertake a risk assessment and refer the 16 matter to whom -- to the LADO, to the police or to 17 whichever agency was deemed appropriately?</p> <p>18 <b>A. Most commonly, it's to the LADO. Sometimes, and there 19 are examples of this in my case study, we will contact, 20 if we can, the child's school. If we are worried about, 21 say, neglect, or something like that, given the amount 22 of contact hours that we are having, which is small, 23 compared to the school, if there is something going 24 on -- I think this has happened every time we have done 25 this -- the school generally know more and know whether</b></p> <p style="text-align: center;">Page 34</p>
<p>1 <b>the situation is being dealt with.</b></p> <p>2 Q. What is your relationship like with local authorities? 3 I mean, you're likely to have a number of local 4 authorities you have to co-ordinate with. Does your 5 child protection officer have any particular 6 relationship with them? Do they help them to provide 7 training about particular issues which might arise 8 within the Jewish community? How does that relationship 9 work?</p> <p>10 <b>A. So I would say it's fine. I think this is probably -- 11 you know, everybody in every bit of -- every 12 organisation will have questions about what's happening 13 in another organisation. Sometimes we wish that the 14 local authorities could give us more information, and 15 you feel that you're sometimes -- you know, could be 16 stuck and wondering what the best approach is, and 17 sometimes we wonder whether there's more that could be 18 shared. But, generally, you find the response very 19 professional and very helpful.</b></p> <p>20 <b>Local authority staff have previously been involved 21 in training sessions that we have run, particularly for 22 the rabbinate, for example, where specialists have come 23 in, together with the police, which has always been 24 helpful.</b></p> <p>25 Q. What's your relationship like with the police?</p> <p style="text-align: center;">Page 35</p>	<p>1 I understand, because of the security situation in 2 respect of synagogues, you may well have a higher level 3 of day-to-day interaction with the community safety 4 aspect of the police force, but that's obviously 5 a different organisation to the child protection. Do 6 you have good relationships with the police?</p> <p>7 <b>A. Yes, and they have been able to guide us. Sometimes, 8 when somebody has been convicted, or pre-conviction, 9 they have been able to give us guidance, which has 10 always been useful.</b></p> <p>11 Q. As far as regards are concerned, obviously you have got 12 quite a comprehensive policy which sets out various 13 issues to do with safer recruitment, to do with the 14 procedures to be followed, et cetera, et cetera. I also 15 see you have a set of sort of template, logging 16 concerns, body maps and photographs, which is 17 UNS000002_025 onwards. Danny, if you wouldn't mind just 18 getting that up quickly. So you have logging a concern, 19 a standard, "Circle below the level of safety". That 20 gets transferred to either somebody locally or 21 centrally, and then we have body map guidance. Could we 22 have a quick look at _027. So we can see, as we are 23 familiar with, you can map things.</p> <p>24 So who keeps records about child protection 25 concerns? Are they kept centrally, by yourself or are</p> <p style="text-align: center;">Page 36</p>

<p>1 they kept by each individual synagogue?</p> <p>2 <b>A. We keep our records centrally, under the control of</b></p> <p>3 <b>the child protection officer.</b></p> <p>4 Q. Are these kept digitally or do you have a paper-based</p> <p>5 system?</p> <p>6 <b>A. No, it's paper based. We say in our statement that</b></p> <p>7 <b>I think it's time we moved to a digital system.</b></p> <p>8 Q. If you do have concerns which have been raised with the</p> <p>9 central team about, for example, an individual in</p> <p>10 a synagogue or a particular concern, how do you let the</p> <p>11 synagogue know that there are those concerns, if they</p> <p>12 don't amount to something which would result in action</p> <p>13 by the LADO, for example, or by the police?</p> <p>14 <b>A. So these situations where there isn't a conviction but</b></p> <p>15 <b>there are some rumours are always the hardest to deal</b></p> <p>16 <b>with. Where they have occurred, and there are some</b></p> <p>17 <b>examples that I have given, we have tended to work with</b></p> <p>18 <b>the community safeguarding coordinator and perhaps one</b></p> <p>19 <b>other -- might be the rabbi, might be an honorary</b></p> <p>20 <b>officer -- if we feel it's appropriate that we keep</b></p> <p>21 <b>a quiet eye on the individual, and that's generally the</b></p> <p>22 <b>approach that we have taken.</b></p> <p>23 MS SCOLDING: Thank you very much. I note the time, chair</p> <p>24 and Dr Wilson. Chair, if we may have a short morning</p> <p>25 break?</p> <p style="text-align: center;">Page 37</p>	<p>1 THE CHAIR: Yes. We will return at 11.45 am. Thank you.</p> <p>2 MS SCOLDING: Dr Wilson, I remind you you are under oath.</p> <p>3 Please do not discuss your evidence with anyone else.</p> <p>4 (11.30 am)</p> <p>5 (A short break)</p> <p>6 (11.45 am)</p> <p>7 MS SCOLDING: Dr Wilson, there is one question I need to ask</p> <p>8 you about training, which I omitted to ask you before</p> <p>9 the break, which is, what training do the dayanim have?</p> <p>10 <b>A. The dayanim have had the awareness training that we run</b></p> <p>11 <b>on a three-year cycle, and also the policy and video and</b></p> <p>12 <b>so on.</b></p> <p>13 Q. But they don't have the DSL or the more extensive</p> <p>14 training. Would they join into the rabbinical training</p> <p>15 or the training that the rabbinate would receive?</p> <p>16 <b>A. They had the equivalent of the training that the</b></p> <p>17 <b>rabbinate had. In fact, they did it with the</b></p> <p>18 <b>Chief Rabbi.</b></p> <p>19 Q. How frequently would that be refreshed?</p> <p>20 <b>A. As with the rabbis, that would be refreshed every three</b></p> <p>21 <b>years.</b></p> <p>22 Q. If we can come now to risk assessments, I am assuming,</p> <p>23 as with every other organisation, it may come to your</p> <p>24 attention that someone who may pose a risk to children</p> <p>25 is either worshipping in or wishes to come and worship</p> <p style="text-align: center;">Page 38</p>
<p>1 in a United Synagogue synagogue. So what do you do</p> <p>2 about that and what is the risk assessment process, if</p> <p>3 any?</p> <p>4 <b>A. When this has happened, it's generally because of an</b></p> <p>5 <b>offender returning and we get a message, either from the</b></p> <p>6 <b>Probation Service or directly from them, that they would</b></p> <p>7 <b>like to attend a synagogue.</b></p> <p>8 <b>We have a process based around a safeguarding</b></p> <p>9 <b>contract. To start off with, though, there needs to be</b></p> <p>10 <b>some basic risk assessment, which relates to the nature</b></p> <p>11 <b>of the offence, the ongoing considered risk of</b></p> <p>12 <b>the individual, and the nature of the community that</b></p> <p>13 <b>they're going into, and on the first of those two, we</b></p> <p>14 <b>would seek advice from the Probation Service or the</b></p> <p>15 <b>LADO, or the police, depending on the situation, to</b></p> <p>16 <b>guide us on the first two.</b></p> <p>17 <b>In regard to the nature of the community, we have</b></p> <p>18 <b>had situations where an individual with convictions</b></p> <p>19 <b>wanted to return to a community with a lot of children</b></p> <p>20 <b>where we just felt, regardless of what the safeguarding</b></p> <p>21 <b>contract said, it wasn't going to be a situation that we</b></p> <p>22 <b>were comfortable with it being safe, and so that wasn't</b></p> <p>23 <b>going to work, full stop.</b></p> <p>24 <b>But, on the basis that we think it is possible,</b></p> <p>25 <b>having done that assessment --</b></p> <p style="text-align: center;">Page 39</p>	<p>1 Q. Who does that assessment internally? Would it be the</p> <p>2 community safeguarding coordinator, somebody from the</p> <p>3 central team?</p> <p>4 <b>A. It would be somebody from the central team and generally</b></p> <p>5 <b>led by the child protection officer.</b></p> <p>6 Q. Who has experience or expertise in assessing risk in</p> <p>7 this context, I'm assuming?</p> <p>8 <b>A. Well, we have all been -- we have all had training on</b></p> <p>9 <b>risk assessments and threshold levels, and so on, and so</b></p> <p>10 <b>all of the central safeguarding team should be able to</b></p> <p>11 <b>do it. But we feel that it should be led by the child</b></p> <p>12 <b>protection officer who then brings other members of</b></p> <p>13 <b>the team in for advice.</b></p> <p>14 Q. Again, who has provided you the training about risk</p> <p>15 assessments and thresholds and --</p> <p>16 <b>A. That's part of the designated safeguarding lead level</b></p> <p>17 <b>training. A detail, but because our synagogues cover</b></p> <p>18 <b>a number of boroughs, whilst the principles are the</b></p> <p>19 <b>same, the exact flavours vary a little bit in terms of</b></p> <p>20 <b>the threshold documents and so you use the document</b></p> <p>21 <b>that's relevant to where the people live.</b></p> <p>22 Q. So when you say the "threshold documents", you mean the</p> <p>23 documents for referral to the LADO? Local authorities</p> <p>24 will run something, usually, saying, "This is when these</p> <p>25 people might meet our criteria". Is that what you are</p> <p style="text-align: center;">Page 40</p>

<p>1 talking about?</p> <p>2 <b>A. Yes, that sort of thing. In terms of reintegration,</b></p> <p>3 <b>it's really from the authorities, "Is the individual</b></p> <p>4 <b>considered any ongoing risk to the children? Is that</b></p> <p>5 <b>manageable in the context that they would be coming</b></p> <p>6 <b>into? What's the feeling of -- the view of</b></p> <p>7 <b>the leadership of the local community?" And any other</b></p> <p>8 <b>guidance that we get from authorities.</b></p> <p>9 Q. So you say that a contract would be signed. Who would</p> <p>10 monitor the arrangement on a day-to-day basis and would</p> <p>11 it be reviewed?</p> <p>12 <b>A. So the contract sets out a small monitoring group</b></p> <p>13 <b>bespoke to that particular agreement. It would normally</b></p> <p>14 <b>involve the community safeguarding coordinator, say the</b></p> <p>15 <b>chair of the community, and possibly the rabbi, three</b></p> <p>16 <b>people, something like that, together with a member of</b></p> <p>17 <b>the central safeguarding team. The key is the local</b></p> <p>18 <b>individuals, in terms of the monitoring, because from</b></p> <p>19 <b>the centre there's not that much that we can do because</b></p> <p>20 <b>they're very unlikely to be in the synagogue,</b></p> <p>21 <b>particularly on the sabbath.</b></p> <p>22 <b>From memory, but I have to go and check this,</b></p> <p>23 <b>I think there is a time cycle to it, but I'd have to</b></p> <p>24 <b>come back to you to confirm that.</b></p> <p>25 Q. Are you reliably told when those who have been convicted</p> <p style="text-align: center;">Page 41</p>	<p>1 of child sexual offending or those who may well be</p> <p>2 a risk to children and young people come and wish to</p> <p>3 worship in your synagogues? Is there a good -- do the</p> <p>4 Probation Service tell you when that's happening, or do</p> <p>5 you often find out via, shall we say, rumour or other</p> <p>6 sorts of indirect routes?</p> <p>7 <b>A. Until you said the second part, I would say it would be</b></p> <p>8 <b>unknowable because we didn't know about what we didn't</b></p> <p>9 <b>know. Generally, when this has happened, we have had</b></p> <p>10 <b>contact from the authorities, so that has worked.</b></p> <p>11 <b>An area of difficulty is -- where I think we would</b></p> <p>12 <b>welcome greater -- we would welcome greater advice is in</b></p> <p>13 <b>terms of -- yes, we are 55 member synagogues. The</b></p> <p>14 <b>Chief Rabbi's responsibility, or his spiritual</b></p> <p>15 <b>leadership, covers the congregations around the UK --</b></p> <p>16 <b>more broadly around the UK. We are very heavily reliant</b></p> <p>17 <b>on the Probation Service spotting if somebody who has</b></p> <p>18 <b>offended in one place turns up at the other side of</b></p> <p>19 <b>the country and tries to get into a synagogue. That's</b></p> <p>20 <b>something that we struggle with in terms of knowing how</b></p> <p>21 <b>to share information.</b></p> <p>22 Q. One of the issues that we have discussed with other</p> <p>23 religious organisations in other investigations is</p> <p>24 having sort of protocols for information sharing between</p> <p>25 the Probation Service and police forces, so that there</p> <p style="text-align: center;">Page 42</p>
<p>1 wasn't any confusion, and so you knew who to go and talk</p> <p>2 to to say, "Joe Bloggs is moving from Boreham Wood", for</p> <p>3 example, "to Gateshead. Can you let the local Probation</p> <p>4 Service know?", and then them to be able to tell you</p> <p>5 that Joe Bloggs is being released and is moving to</p> <p>6 Liverpool, for example, and you may well need to let</p> <p>7 your local synagogue know that. Is that something that</p> <p>8 you would find helpful?</p> <p>9 <b>A. Yes, but also even -- yes, absolutely, but even simpler</b></p> <p>10 <b>things, where a number of communities in London -- so</b></p> <p>11 <b>far, we have, certainly on one occasion, spotted where</b></p> <p>12 <b>somebody attempted to move from one to another. But</b></p> <p>13 <b>somebody could turn up at another community and we</b></p> <p>14 <b>wouldn't necessarily know, and so better advice on how</b></p> <p>15 <b>to manage that would be welcome.</b></p> <p>16 Q. That's very helpful. You have identified the number of</p> <p>17 referrals you have received in respect of child sexual</p> <p>18 abuse from paragraph 134 onwards of your witness</p> <p>19 statement. So you mentioned two matters at</p> <p>20 paragraph 129 and paragraph 130. Danny, would you mind</p> <p>21 getting that up? That's UNS000001_031. Chair and</p> <p>22 panel, that's behind tab A1.</p> <p>23 You have had two incidents of what you characterise</p> <p>24 as historic abuse, which we at the inquiry call</p> <p>25 non-recent abuse, saying that somebody had been abused</p> <p style="text-align: center;">Page 43</p>	<p>1 by a rabbi when they'd been teaching him for his</p> <p>2 bar mitzvah, and he contacted the police, et cetera,</p> <p>3 et cetera. You've heard nothing further.</p> <p>4 Then one further approach, again dating from the</p> <p>5 1960s, alleging abuse during Hebrew class during that</p> <p>6 time, and you have indicated at paragraph 131</p> <p>7 significantly more cases of neglect, and there are three</p> <p>8 other occasions.</p> <p>9 In relation to the specific area of sexual abuse,</p> <p>10 you then set out from paragraph 135 onwards -- Danny,</p> <p>11 would you mind keeping 135 up, but then going on to the</p> <p>12 next page, which is _033. For all of these, you provide</p> <p>13 a small explanation of where the allegations have been</p> <p>14 made, and that goes all the way over to _036. So we</p> <p>15 have got five or six pages' worth. I think it amounts</p> <p>16 to around, in my estimation, between a dozen and</p> <p>17 15 allegations.</p> <p>18 What I'd like to do is just pick up some of</p> <p>19 the issues which come out in more than one of them, if</p> <p>20 I may. Firstly, it would appear, as we briefly touched</p> <p>21 upon before the break, that, on a number of occasions,</p> <p>22 people approach synagogues on the basis of rumours, so</p> <p>23 people will come up to the rabbi and say, "I am worried</p> <p>24 about X", without disclosing, necessarily, an</p> <p>25 allegation. Is that something which happens quite</p> <p style="text-align: center;">Page 44</p>

<p>1 regularly?</p> <p>2 <b>A. No, and I think, generally, I have tried to cover the</b></p> <p>3 <b>examples that we have had in here, so, you know, the</b></p> <p>4 <b>most recent one that I think I was part involved with</b></p> <p>5 <b>was, for example, the one at paragraph 148.</b></p> <p>6 Q. Maybe let's have a quick look at that. That's _035,</p> <p>7 please, Danny.</p> <p>8 <b>A. Another very minor point, and it is our fault. At 150,</b></p> <p>9 <b>there is also a -- sorry, I'm going to get the</b></p> <p>10 <b>terminology wrong, but a more historical case.</b></p> <p>11 Q. Non-recent.</p> <p>12 <b>A. Thank you, sorry.</b></p> <p>13 Q. So 150 is another non-recent case. At 148, we have an</p> <p>14 example of a rumour, so to speak.</p> <p>15 <b>A. Yes.</b></p> <p>16 Q. But, again, you did investigate that. You didn't just</p> <p>17 go, "Pffff, well, what are we to do?" You did</p> <p>18 investigate that and sought the relevant advice from the</p> <p>19 relevant individuals?</p> <p>20 <b>A. Yes.</b></p> <p>21 Q. You agreed that the community safeguarding</p> <p>22 coordinator -- that's the acronym for CSC -- would</p> <p>23 maintain a discreet watch on this person. What do you</p> <p>24 mean by that?</p> <p>25 <b>A. It's a good question, but it means they would keep an</b></p> <p style="text-align: center;">Page 45</p>	<p>1 <b>eye discreetly on them in the synagogue, just to make</b></p> <p>2 <b>sure they weren't putting themselves -- or they weren't</b></p> <p>3 <b>being asked or being put in any position which could</b></p> <p>4 <b>leave them, say, with unsupervised access to children or</b></p> <p>5 <b>something of that kind. But it's at that sort of</b></p> <p>6 <b>discreet level.</b></p> <p>7 Q. At paragraph 136, if we can go back to that on _033, in</p> <p>8 fact it starts at paragraph 135. So the issue that's</p> <p>9 raised here, really, is this, in fact, was an allegation</p> <p>10 that was made in respect of someone who -- where the</p> <p>11 synagogue was, in effect, being rented out to a youth</p> <p>12 club activity that was independent of your youth club,</p> <p>13 so to speak. What rules do you have about who is able</p> <p>14 to rent your premises out?</p> <p>15 <b>A. This is an area that we have made changes on since 2015.</b></p> <p>16 <b>Broadly -- and we have, you know, agreements and so on.</b></p> <p>17 <b>Our synagogues are rented out by other organisations in</b></p> <p>18 <b>the Jewish community typically that operate a similar</b></p> <p>19 <b>space, the Centrist Orthodox space. There is one</b></p> <p>20 <b>particularly large peer-led youth activity, for example.</b></p> <p>21 <b>What we have done in more recent years, where that's</b></p> <p>22 <b>happening, is to ask the organisation to confirm to us</b></p> <p>23 <b>that they have safeguarding protocols and training in</b></p> <p>24 <b>place for their representatives, and so that's the</b></p> <p>25 <b>approach that we have taken more recently.</b></p> <p style="text-align: center;">Page 46</p>
<p>1 Q. At paragraph 145, we see a problem which, in fact,</p> <p>2 arises in some of the non-recent cases as well. That's</p> <p>3 _035, please, Danny:</p> <p>4 "In 2017, we became aware of reports of a man who,</p> <p>5 whilst not a member of our synagogues, had been</p> <p>6 previously privately engaged by some members of our</p> <p>7 synagogues to teach their boys for their bar mitzvah and</p> <p>8 had been arrested ..."</p> <p>9 The man was convicted:</p> <p>10 "We contacted a number of our rabbis to ensure he</p> <p>11 was not teaching any boys from our synagogues. He was</p> <p>12 no longer recommended as a bar mitzvah teacher."</p> <p>13 Perhaps you would like to explain, for those</p> <p>14 individuals who aren't Jewish and aren't familiar with</p> <p>15 Jewish customs, firstly, what is a bar mitzvah and,</p> <p>16 secondly -- what is a bat or a bar mitzvah and,</p> <p>17 secondly, what happens in terms of the tuition that's</p> <p>18 required prior to that event taking place?</p> <p>19 <b>A. So a bat or a bar mitzvah is the age and occasion at</b></p> <p>20 <b>which a Jewish girl or boy takes on, in Jewish law,</b></p> <p>21 <b>adult responsibilities, and so for girls that's 12 and</b></p> <p>22 <b>for boys that's 13.</b></p> <p>23 <b>For a bar mitzvah for a boy, typically -- sorry, at</b></p> <p>24 <b>all of our synagogues on the sabbath we read a portion</b></p> <p>25 <b>of the Torah, a portion of the Bible, and, typically, on</b></p> <p style="text-align: center;">Page 47</p>	<p>1 <b>the sabbath that corresponds with that child's</b></p> <p>2 <b>bar mitzvah, they will read that portion or a part of</b></p> <p>3 <b>it.</b></p> <p>4 <b>This is a nontrivial exercise, because if you can</b></p> <p>5 <b>imagine, it's like reading without any vowels and you</b></p> <p>6 <b>have to sing it and there aren't any notes. So it's not</b></p> <p>7 <b>easy.</b></p> <p>8 <b>To prepare for that, the boy, as I did, needs some</b></p> <p>9 <b>fairly intense lessons to learn how to read without the</b></p> <p>10 <b>vowels and also to learn the notes and effectively to be</b></p> <p>11 <b>able to memorise their portion, and so that's where the</b></p> <p>12 <b>tutor comes in.</b></p> <p>13 <b>For a bat mitzvah, so for girls, the way of</b></p> <p>14 <b>celebrating that isn't quite so prescribed, and in</b></p> <p>15 <b>orthodoxy, girls wouldn't read from the Torah on</b></p> <p>16 <b>a sabbath morning, but there are various other things</b></p> <p>17 <b>that they do, and they also will learn ahead of that.</b></p> <p>18 Q. Do synagogues have their own mitzvah -- I'm going to</p> <p>19 call them bar and bat mitzvah teachers, or is this</p> <p>20 a private enterprise, rather like private tutoring for</p> <p>21 exams?</p> <p>22 <b>A. It's much more akin to private tutoring for exams. So</b></p> <p>23 <b>we don't employ anybody to do it, and it is much more --</b></p> <p>24 <b>as a parent, I would approach it this way -- like</b></p> <p>25 <b>securing an appropriate tutor for your child.</b></p> <p style="text-align: center;">Page 48</p>

<p>1 Q. But do you maintain any kind of register for sort of 2 quality control, and, if so, what child protection 3 assessment is there of those individuals? 4 <b>A. We don't.</b> 5 Q. Is it something that you should maybe thinking about, 6 given that, within the context of most people who are 7 observant, or even, in fact, nonobservant Jewish 8 individuals will often have a bar or bat mitzvah. It 9 might be one of the few times in which they might engage 10 more fully with the religious element of their lives. 11 Do you not think it might be a good idea to run a sort 12 of register of tutors or to have some sort of Kitemark 13 or quality mark, both in terms of the way they teach but 14 also to make sure that, in reality, there aren't people 15 who are unsuitable to work with children permitted into 16 people's houses for quite a long period of time? 17 Would parents supervise the bat or bar mitzvah 18 tuition, or not? 19 <b>A. A few things. First of all, I think we are open to</b> 20 <b>ideas and suggestions about this. The version of it</b> 21 <b>that I have thought of is, rather than a register, to</b> 22 <b>give more guidance to parents about the things that they</b> 23 <b>need to think about, just as they would be doing if they</b> 24 <b>were bringing a maths tutor or English tutor into the</b> 25 <b>house, about what they should be asking and how also</b></p> <p style="text-align: center;">Page 49</p>	<p>1 <b>they should set up their house, and so on, when somebody</b> 2 <b>is coming in. There are some sensible, basic steps that</b> 3 <b>could be taken. That's what's been in my mind about</b> 4 <b>what we could do here, but I'm really open to</b> 5 <b>suggestions.</b> 6 Q. At the moment, you don't have any specific guidance for 7 parents, but it is something that you would certainly 8 consider doing, to make sure that parents are aware that 9 these people don't have the imprimatur of the synagogue 10 and you can't guarantee their bona fides, so to speak? 11 <b>A. Correct. The other thing the Rabbinical Council has</b> 12 <b>done, which is different but I think it is relevant, is</b> 13 <b>they have produced guidance for the rabbinate about</b> 14 <b>meeting individual members of their communities,</b> 15 <b>particularly on pastoral matters, about, you know, the</b> 16 <b>importance of being in an office that can be overseen --</b> 17 <b>windows/doors open, distance, and so on -- just to</b> 18 <b>protect everybody. So I think that's related to this as</b> 19 <b>well.</b> 20 Q. Leaving aside the voluntary work you do with children, 21 obviously I'm assuming most synagogues also run Hebrew 22 classes or run Jewish religious education classes. Are 23 they part and parcel of what happens as part of 24 a synagogue or are they run as separate organisations 25 by, if necessary, independent people?</p> <p style="text-align: center;">Page 50</p>
<p>1 <b>A. So two things there: first of all, the Hebrew classes,</b> 2 <b>cheder or chedarim, Sunday school, that we run are</b> 3 <b>effectively run by the United Synagogue. The second</b> 4 <b>point is that the popularity and the number of these has</b> 5 <b>reduced radically over the years. I think we are now</b> 6 <b>down to 12 left. The reason -- at least my</b> 7 <b>interpretation of that is the massive growth in the</b> 8 <b>Jewish state sector, the Jewish mainstream state sector,</b> 9 <b>in regular schooling. But, yes, I think we run now</b> 10 <b>about 12, and I think at any time there are something</b> 11 <b>like 750 children at cheder.</b> 12 Q. That is a sort of Sunday morning or a weekday evening 13 class, as I understand it, for two to three hours. Do 14 you employ the teachers, the religious teachers -- would 15 they be religious teachers or Hebrew teachers, I'm not 16 quite sure, or both? 17 <b>A. Yes, we do.</b> 18 Q. So they would also undertake, I'm assuming, child 19 protection training, in the same way that all your 20 employees or contractors would do so? 21 <b>A. Yes, and you may have noted that it was one of the areas</b> 22 <b>on the employment side where we have had a concern</b> 23 <b>about, on occasion, DBSs not being completed early</b> 24 <b>enough, and we have taken steps to address that.</b> 25 Q. You said at paragraphs 95 and 96 that this area of</p> <p style="text-align: center;">Page 51</p>	<p>1 recruitment is a challenge and the implementation of 2 Safer Recruitment policy has proven difficult, given the 3 part-time nature. So you found, on occasions, you have 4 had difficulty, as far as that's concerned? 5 <b>A. Yes, and so what we have done is that I have written out</b> 6 <b>to all of the cheder head teachers and the chairs about</b> 7 <b>the importance -- in this case, it was about making sure</b> 8 <b>that the enhanced DBSs were done before somebody</b> 9 <b>started, and we have added to that dipstick auditing,</b> 10 <b>where we send somebody in to go and check everything is</b> 11 <b>all right, and that seems to have smartened things up.</b> 12 Q. As far as your synagogues are concerned, and as far as 13 your organisation is concerned, do you have any form of 14 external monitoring or oversight from anybody other than 15 yourselves, so do you bring in any sort of social work 16 experts to have a look and make sure that everything you 17 are doing is -- I was about to say kosher, which might 18 be appropriate, given who I'm talking to, to make sure 19 that everything is acceptable and adequate? 20 <b>A. Absolutely fine. We haven't brought in a local social</b> 21 <b>work team or something like that. We have had the</b> 22 <b>independent organisation that we work with, ECP,</b> 23 <b>Educating Child Protection, review all of our policies,</b> 24 <b>which they did last year. That's a bit like painting</b> 25 <b>the Forth Bridge because, in all of this, it is</b></p> <p style="text-align: center;">Page 52</p>

<p>1 a constant development, and I think the minute you stop</p> <p>2 is the minute you start to make mistakes.</p> <p>3 Q. Would it be something -- you have obviously said you</p> <p>4 have had that independent organisation come in. If</p> <p>5 there were to be an organisation outside of</p> <p>6 the United Synagogue that was asked to come in to check</p> <p>7 your policies and practices and check you're following</p> <p>8 them, would that be something that you would object to</p> <p>9 as an organisation?</p> <p>10 <b>A. No, certainly not. Whilst we have done the work on</b></p> <p>11 <b>having the policies independently reviewed, more work on</b></p> <p>12 <b>reviewing implementation externally I think would always</b></p> <p>13 <b>be welcome.</b></p> <p>14 Q. As far as internal monitoring is concerned, what do you</p> <p>15 do to make sure the child safeguarding coordinators --</p> <p>16 that everybody is doing what they should be doing in</p> <p>17 each synagogue and in each organisation that you run?</p> <p>18 <b>A. I think this is a developing area for us. In some</b></p> <p>19 <b>areas, we have taken a specific stance. For example, we</b></p> <p>20 <b>were worried about Sunday schools, the cheders, and we</b></p> <p>21 <b>have taken a deliberate action which includes</b></p> <p>22 <b>a monitoring system of going in and doing the auditing.</b></p> <p>23 Q. How regularly would you monitor cheders, then?</p> <p>24 <b>A. We have done it for the first time just before lockdown,</b></p> <p>25 <b>I think. We would probably do that on an annual basis,</b></p> <p style="text-align: center;">Page 53</p>	<p>1 or something like that. I think it is mainly about</p> <p>2 people getting into the swing of things, that this is</p> <p>3 how the process works, rather than having to check on</p> <p>4 them every three months.</p> <p>5 <b>For the community safeguarding coordinators, as</b></p> <p>6 <b>I have said before, I think there is more to do. So we</b></p> <p>7 <b>do their training at the start, and they get quite</b></p> <p>8 <b>a detailed document, which we go through with them,</b></p> <p>9 <b>which makes the role clear, and some of the associated</b></p> <p>10 <b>documents.</b></p> <p>11 <b>We are now starting -- this is only a start -- to do</b></p> <p>12 <b>more regular check-in calls with them, and we are going</b></p> <p>13 <b>to do an annual conference for them. That's a start,</b></p> <p>14 <b>but I think it is key and I think it is a missing</b></p> <p>15 <b>element at the moment.</b></p> <p>16 Q. So you think further monitoring is probably necessary --</p> <p>17 <b>A. Yes.</b></p> <p>18 Q. -- for the organisations that you are (inaudible) with.</p> <p>19 Can I also ask, are any of your policies or</p> <p>20 practices designed with victims and what work or</p> <p>21 support -- let me ask -- this is a two-part question.</p> <p>22 Let me ask you the first part first.</p> <p>23 Are any of your policies, practices or procedures</p> <p>24 designed alongside victims and survivors or having</p> <p>25 discussed with them what works for them?</p> <p style="text-align: center;">Page 54</p>
<p>1 <b>A. No, but we have met with -- we have met and listened to</b></p> <p>2 <b>victims during the time when we were doing the main</b></p> <p>3 <b>policy development. But it wouldn't be fair for me to</b></p> <p>4 <b>say they had been co-developed with victims.</b></p> <p>5 Q. Do you have any specific policies -- if victims of</p> <p>6 sexual abuse were to be referred to you or your</p> <p>7 organisation, whether that's an individual synagogue,</p> <p>8 the central team, do you have any policies about</p> <p>9 accessing support, counselling or reporting to the</p> <p>10 police?</p> <p>11 <b>A. First of all, just on the last one, on reporting to the</b></p> <p>12 <b>police, our approach is to report to the authorities.</b></p> <p>13 <b>It's not -- you know, it's core to what we do.</b></p> <p>14 <b>On the signposting to support, and so on, that's an</b></p> <p>15 <b>element in our policies and we highlight Childline, we</b></p> <p>16 <b>highlight NAPAC, for example, as bodies, and then, on</b></p> <p>17 <b>the individual cases that have come to me, certainly in</b></p> <p>18 <b>more recent years, they have tended to be historical</b></p> <p>19 <b>cases, we have offered support in terms of, even though</b></p> <p>20 <b>they generally haven't been connected with the</b></p> <p>21 <b>United Synagogue, at least in making the connection to</b></p> <p>22 <b>organisations that can provide support.</b></p> <p>23 Q. You don't have a sort of go-to -- do you pay for</p> <p>24 counselling or advice services or anything like that,</p> <p>25 the United Synagogue, for victims of child sexual abuse?</p> <p style="text-align: center;">Page 55</p>	<p>1 <b>A. We haven't, but if a situation were to arise, God</b></p> <p>2 <b>forbid, fundamental to our policy is that it could</b></p> <p>3 <b>happen here, it would be certainly something that is</b></p> <p>4 <b>possible.</b></p> <p>5 Q. Do you have any kind of redress scheme for victims of</p> <p>6 sexual abuse, or does that all go via your insurers?</p> <p>7 <b>A. No, we don't have a redress scheme. I'm just learning</b></p> <p>8 <b>about the version in Australia at the moment.</b></p> <p>9 Q. Would you be opposed to a redress scheme if one were to</p> <p>10 be implemented in England and Wales?</p> <p>11 <b>A. We would be open to it, especially if, as with</b></p> <p>12 <b>Australia, it was a national approach which</b></p> <p>13 <b>organisations could participate in.</b></p> <p>14 Q. Can I ask about your role in respect of other</p> <p>15 organisations. We touched on this to begin with, but</p> <p>16 obviously you are a large and well-funded organisation.</p> <p>17 You are very well known both within the Jewish community</p> <p>18 and outside the Jewish community. Has the Jewish</p> <p>19 community ever thought about getting together and</p> <p>20 having, like, a central safeguarding council or</p> <p>21 a central set of responses or a central safeguarding</p> <p>22 body or team, or am I just thinking about something</p> <p>23 which would be impossible, given the divergence</p> <p>24 theologically and practically there is between various</p> <p>25 aspects of Judaism?</p> <p style="text-align: center;">Page 56</p>

<p>1 <b>A. I think, first of all, already at the moment there are</b>  2 <b>some things that we do together. My definition of</b>  3 <b>"together" might be more limited than yours, but let me</b>  4 <b>explain.</b>  5 <b>For example, when we do the rabbinic training, we</b>  6 <b>invite rabbis, or rabbis and rebbetzins, to that from</b>  7 <b>all over the Centrist Orthodox community and all over</b>  8 <b>the country, whether they are rabbis and rebbetzins of</b>  9 <b>the United Synagogue or of an independent synagogue</b>  10 <b>under the auspices of the Chief Rabbi or just the wider</b>  11 <b>Centrist Orthodox community.</b>  12 <b>So that's been something we have done for a while.</b>  13 <b>We also, with the other communities in other parts of</b>  14 <b>the country that are under the Chief Rabbi's auspices,</b>  15 <b>we offer to share our policies and, to the extent we</b>  16 <b>can, answer questions and be a source of advice.</b>  17 <b>Secondly, and you have already heard from Shelley,</b>  18 <b>there's Reshet, which is a cross-denominational</b>  19 <b>organisation. I think maybe heading towards my thoughts</b>  20 <b>on further steps, I think there is an issue with trying</b>  21 <b>to create a single safeguarding entity which covers the</b>  22 <b>whole of the community just because of the differences</b>  23 <b>in practice and one would hit probably unhelpful</b>  24 <b>barriers or differences in practice. But there are some</b>  25 <b>things, some really critical things, which I think could</b></p> <p style="text-align: center;">Page 57</p>	<p>1 <b>be done via one of the coordinating bodies. For</b>  2 <b>example, more on education.</b>  3 <b>We have just started down the path of speaking to</b>  4 <b>children and speaking to parents about safeguarding.</b>  5 <b>That's something that could be undertaken on</b>  6 <b>a pan-community basis, to my mind. Maybe the Haredi</b>  7 <b>community is different, but certainly for the rest.</b>  8 <b>Q. So in terms of education -- so you haven't had -- for</b>  9 <b>some religious organisations, for example, they have</b>  10 <b>used the NSPCC "Stay Safe" project which operates in</b>  11 <b>primary institutions. The NSPCC have said to us that</b>  12 <b>they found it difficult to get into the more</b>  13 <b>conservative organisations, was the way that they put</b>  14 <b>it. They didn't name you specifically, but have you had</b>  15 <b>the NSPCC come in and do work in your Sunday schools or</b>  16 <b>in your schools or in your synagogues in respect of that</b>  17 <b>particular programme?</b>  18 <b>A. We did some work with NSPCC much earlier on and we</b>  19 <b>highlight the NSPCC and Childline in our materials.</b>  20 <b>I'm pretty sure that the NSPCC have been into some</b>  21 <b>of our -- some of the schools that come under us as</b>  22 <b>a foundation body.</b>  23 <b>The one other point of note with regards to the</b>  24 <b>NSPCC is that they produced a booklet for the Jewish</b>  25 <b>community, and we were asked to help them, you know,</b></p> <p style="text-align: center;">Page 58</p>
<p>1 <b>provided some support, but it absolutely was targeted on</b>  2 <b>the Haredi community, and so if I took that and put it</b>  3 <b>into a US context --</b>  4 <b>Q. If you just hold on two seconds, I'm afraid that's my</b>  5 <b>problem. My next-door neighbour is using lockdown to</b>  6 <b>undertake extensive home improvements, let's just put it</b>  7 <b>that way. At lunchtime, I may go and have a quiet word.</b>  8 <b>I apologise for that interruption.</b>  9 <b>A. No problem at all. We couldn't put that document into</b>  10 <b>our communities because it would -- people wouldn't</b>  11 <b>understand it. They wouldn't understand the concept of</b>  12 <b>talking about people in modest dress, and so on, because</b>  13 <b>it is just not a factor for us, plus because our</b>  14 <b>children have a full set of RSE education, they do have</b>  15 <b>the words to describe different parts of the body, and</b>  16 <b>so on, and so that's an example of something that's been</b>  17 <b>prepared that's of value but is of value to a segment of</b>  18 <b>the community and can't be used more generally. I think</b>  19 <b>education across that part of the community that engages</b>  20 <b>fully with British society absolutely could be done.</b>  21 <b>I know that when I do the training, it's all-important.</b>  22 <b>I find, for example, that online safety training as</b>  23 <b>a parent -- you know, it is a bit terrifying, actually,</b>  24 <b>but it just hammers home how important it is that we all</b>  25 <b>understand.</b></p> <p style="text-align: center;">Page 59</p>	<p>1 <b>Q. We have got witness statements from a number of other</b>  2 <b>Jewish organisations. For example, the Jewish -- we</b>  3 <b>have heard about things like the Jewish Leadership</b>  4 <b>Council, the British Board of Deputies for Jews, which</b>  5 <b>are more kind of cross-Jewish, I suppose would be the</b>  6 <b>way -- pan-Jewish, maybe?</b>  7 <b>A. Cross-denominational.</b>  8 <b>Q. And Jewish organisations. Do they take any lead in</b>  9 <b>child protection or should they take the lead in child</b>  10 <b>protection? So to have it beyond the religious sphere</b>  11 <b>and more into the centrality of Jewish lives as a whole?</b>  12 <b>A. The JLC is the sponsor for Reshet, so they have clearly</b>  13 <b>taken a very important step. To my mind, if we were to</b>  14 <b>advance on the education side, or, for example, also on</b>  15 <b>more for support for victims and listening to victims,</b>  16 <b>the JLC or the Board or preferably Working Together with</b>  17 <b>our support and all the other community players, that is</b>  18 <b>a valid way of taking things forward. But their reach</b>  19 <b>into the Haredi community is very limited, so it would</b>  20 <b>deal with, as I say, everything else.</b>  21 <b>Q. So the reform elements, so Reform Judaism, Masorti,</b>  22 <b>Sephardi, Liberal. I mean, we have sought possibly not</b>  23 <b>every tradition that's present in the United Kingdom,</b>  24 <b>but I would suspect the majority of traditions. So we</b>  25 <b>have witness statements from a number of Jewish</b></p> <p style="text-align: center;">Page 60</p>

<p>1 organisations. So, basically, other than the Haredi 2 community, there may be able to be a measure of 3 agreement to have a sort of education programme? 4 <b>A. Absolutely. It is not that there is no contact with the 5 Haredi community. Both of them try, that's the JLC and 6 the Board. It is just not -- I couldn't be as certain 7 as I would be for the rest.</b> 8 Q. We have had evidence from Ms Goldsobel of Migdal Emunah 9 who talked about concerns about the way that the Jewish 10 community -- I think she's largely talking in the 11 context of the Haredi community -- reacts to reports of 12 child sexual abuse. I just wanted to briefly touch on 13 some of those blockers and ask whether or not it's 14 something which is present within your community. 15 Firstly, the fact that the community is quite small 16 and close knit means that there may well be a reluctance 17 to report on the basis that confidentiality may well not 18 be maintained. Do you think that's something that's 19 also present within the context of your synagogues? 20 There are only 56 of them, so it's not a ginormous 21 organisation from that respect? 22 <b>A. No, I don't think so. I also think that it's the nature 23 of our membership that, God forbid, should something 24 happen, parents would absolutely want to report. 25 Now, we only have quite a limited contact time with</b></p> <p style="text-align: center;">Page 61</p>	<p>1 <b>children, so they may report completely outside the 2 context of the United Synagogue, but the sense that they 3 would want to report that, from a parent's perspective, 4 I think they would.</b> 5 Q. Do you think there is a reluctance to report other 6 members of the Jewish community to the police or to 7 Social Services for the fear of persecution or 8 anti-Semitism or because of the long history of 9 persecution and anti-Semitism there have been by state 10 and local authorities of Jewish people both in this 11 country and elsewhere? 12 <b>A. Simple answer: no. It feels like there's an undertone 13 of questions around mesirah in there. There's something 14 I want to say here -- I hope I'm not going to embarrass 15 my parents -- but I'm 51 and I didn't know the term 16 "mesirah" until I got involved in this area and heard, 17 you know, about some of the challenges in different 18 parts of the community. It is just not -- I think, 19 generally, our membership would not be familiar with the 20 concept and certainly don't have that fear of 21 institutions, secular institutions.</b> 22 Q. Ms Goldsobel also identified that some rabbis have 23 contacted in inappropriate ways, including someone 24 called Dayan Gelley, who was one of dayans from the 25 Beth Din. I know you discuss the issue that she raised</p> <p style="text-align: center;">Page 62</p>
<p>1 in her evidence, and what has he said about this -- her 2 witness statement is MIG000001_008, paragraph 38. This 3 is about the age of consent, identifying that, as you 4 have already said, you become an adult under Jewish law 5 at 12, if you are a girl, and 13, if you are a boy, and, 6 therefore, her rape should not have been reported to the 7 police. There was another incident in 2016 about 8 continuing to employ someone after there was abuse, 9 domestic violence, well, alleged domestic violence, 10 I think I should probably say. 11 <b>A. So I have asked Dayan Gelley about this to support the 12 inquiry. He said to me he would never speak to a victim 13 in this way and has no recollection of having done so.</b> 14 <b>With regard to the point about the court, he has not 15 done that and we have no idea what it is talking about.</b> 16 Q. Can I indicate, is it common for people to consider that 17 the age of consent is 12 for a girl and 13 for a boy? 18 <b>A. No, not at all. It's not relevant to orthodoxy, this 19 century or well before it. If one wanted to have 20 a discussion about Jewish law, one would also bring in 21 the point that sex before marriage is not permissible. 22 So it's just not relevant.</b> 23 Q. Ms Goldsobel also identified that rabbis have been 24 supporting men against whom allegations have been made 25 and asked not to involve the authorities. Again, is</p> <p style="text-align: center;">Page 63</p>	<p>1 this something that you have come across, that rabbis 2 tend to support the men, the more senior members of 3 the community, as opposed to the women, who may well be 4 perceived to be the less senior members of 5 the community? 6 <b>A. No, we don't have experience of that in the 7 United Synagogue.</b> 8 Q. Ms Goldsobel also identifies a difficulty she had with 9 the menorah that Mr Levy gave, I believe to the Mayor of 10 London, so it could be displayed at Hanukkah, which is 11 a Jewish festival in December. Could we get up 12 MIG000001_009, paragraph 42. 13 In 2007, Mr Levy donated a menorah to the 14 City of London -- I believe it probably was Westminster 15 Council or to the Mayor of London -- which was displayed 16 in Trafalgar Square. At that stage, his abuse had been 17 disclosed to prominent rabbis and dayanim at the 18 Beth Din, and the London Jewish Forum and the Jewish 19 Leadership Council. I believe you are a member of 20 the Jewish Leadership Council? 21 <b>A. Yes, and many other Jewish organisations.</b> 22 Q. The Jewish London Forum. She lobbied to say, you know, 23 once he had been convicted, that that menorah should 24 come down because it would still be associated in the 25 minds of the community with something good rather than</p> <p style="text-align: center;">Page 64</p>



<p>1 with his abuse.</p> <p>2 Did anyone on the Leadership Council or Forum think</p> <p>3 about that when they were thinking about the issue of</p> <p>4 the menorah or do anything about that?</p> <p>5 <b>A. I think the simplest answer to that that I can give is</b></p> <p>6 <b>that you would have to approach the Jewish Leadership</b></p> <p>7 <b>Council. We are a member body but we are not involved</b></p> <p>8 <b>in their decision making on something of that kind. So</b></p> <p>9 <b>I just wouldn't be able to give an authoritative answer.</b></p> <p>10 <b>I'm happy to help, though, if needed.</b></p> <p>11 Q. The other issue that Ms Goldsobel raises, and we just</p> <p>12 want to know how prevalent it is within Modern</p> <p>13 Orthodoxy, is that, if people repent, that they are</p> <p>14 restored, or can be restored fairly quickly, even if</p> <p>15 they are convicted of child sexual abuse, within the</p> <p>16 eyes of the community or within the synagogue, and so</p> <p>17 the role of the victim is therefore diminished, so to</p> <p>18 speak. Is that something that you have seen or has been</p> <p>19 part of Jewish cultural and religious life, from your</p> <p>20 perspective?</p> <p>21 <b>A. No, not within our communities. I should say also,</b></p> <p>22 <b>teshuvah or repentance is something between you and God,</b></p> <p>23 <b>and so only God can really work out whether you're --</b></p> <p>24 <b>whether you've done it faithfully and truly. So it</b></p> <p>25 <b>isn't something that an individual can make a judgment</b></p> <p style="text-align: center;">Page 65</p>	<p>1 <b>about, but just, full stop, it is not a factor within</b></p> <p>2 <b>our communities.</b></p> <p>3 Q. I think you have already said this, but just to clarify,</p> <p>4 sex and relationship education is taught in all of your</p> <p>5 Jewish schools for which you have the foundation?</p> <p>6 <b>A. Absolutely.</b></p> <p>7 Q. Do your youth groups teach sex and relationship</p> <p>8 education, where appropriate?</p> <p>9 <b>A. So I don't know the answer to that question. Generally,</b></p> <p>10 <b>my guess is that it wouldn't -- just in terms of what we</b></p> <p>11 <b>teach, I'm not clear that -- you know, just in general</b></p> <p>12 <b>in terms of the activities that we do, I'm not clear</b></p> <p>13 <b>that we would do that. It would much more normally be</b></p> <p>14 <b>in school, but let me check that, as I'm not sure.</b></p> <p>15 Q. I just have a series of questions I want to ask you</p> <p>16 about possible recommendations that we asked you about</p> <p>17 in your witness statement. Firstly, do you have a view</p> <p>18 about whether or not it will be helpful to have common</p> <p>19 training materials and sort of national minimum</p> <p>20 standards, some kind of basic guidance to which all</p> <p>21 religious organisations that perform activities with</p> <p>22 children should adhere to?</p> <p>23 <b>A. I think common standards is helpful. You know, that can</b></p> <p>24 <b>be religious settings, but from our perspective at the</b></p> <p>25 <b>United Synagogue, it should be at all relevant sectors.</b></p> <p style="text-align: center;">Page 66</p>
<p>1 <b>We want to -- you will probably see this as a common</b></p> <p>2 <b>theme to my answers here. We want to be treated as any</b></p> <p>3 <b>body who has in their care, at times, children.</b></p> <p>4 <b>On the question of common training materials, we are</b></p> <p>5 <b>not against the idea, but there is a question about how</b></p> <p>6 <b>useful you could make them and still make them common.</b></p> <p>7 <b>So two versions of that.</b></p> <p>8 <b>If you are doing something for the religious</b></p> <p>9 <b>communities, how different is that from general</b></p> <p>10 <b>training? And if you are doing something for religious</b></p> <p>11 <b>communities, how useful is that without going into the</b></p> <p>12 <b>specific denominations and denominations within the</b></p> <p>13 <b>denominations? So one just has to consider, can we do</b></p> <p>14 <b>something useful.</b></p> <p>15 Q. So you would have no problem if it wasn't religious</p> <p>16 specific but just was about good child protection</p> <p>17 practice, in terms of how to report, how to spot signs</p> <p>18 of abuse, what you do if abuse is reported to you,</p> <p>19 rather than with, necessarily, a religious focus?</p> <p>20 <b>A. Yes. But, then, additionally, if there are special</b></p> <p>21 <b>factors which are religious related, very happy to see</b></p> <p>22 <b>those too, and, as we were saying before, advice and</b></p> <p>23 <b>guidance on working with volunteers. You know, we are</b></p> <p>24 <b>some way down that path, but it's one of the hardest</b></p> <p>25 <b>things that we probably all do.</b></p> <p style="text-align: center;">Page 67</p>	<p>1 Q. Would you be opposed if, for example, there were to be</p> <p>2 some kind of child protection qualification that faith</p> <p>3 leaders could undergo or those in positions of</p> <p>4 responsibility within any voluntary organisation that</p> <p>5 works with children could undergo? Would that be</p> <p>6 something that you would be in favour of implementing?</p> <p>7 <b>A. We'd certainly not be opposed to it. I think what we'd</b></p> <p>8 <b>want to know is, how does it add or replace to training</b></p> <p>9 <b>that we are doing, and that maybe brings one on to</b></p> <p>10 <b>questions of regulation and accreditation, because that</b></p> <p>11 <b>may be a way of, you know, bringing these things</b></p> <p>12 <b>together, that there might be accredited courses but</b></p> <p>13 <b>they're not necessarily all the same course.</b></p> <p>14 Q. In fact, that was my next question, which is, if there</p> <p>15 were to be a body which would register and regulate</p> <p>16 voluntary bodies, not just religious bodies, but all</p> <p>17 bodies who undertook activities with children on</p> <p>18 a volunteer basis, would that be something that you</p> <p>19 would be happy to be a member of or would you object if</p> <p>20 it was compulsory rather than voluntary?</p> <p>21 <b>A. No, we would support regulation. I think it would be</b></p> <p>22 <b>helpful for everybody to be clear on what the basic</b></p> <p>23 <b>standards are, and we think that could also be very</b></p> <p>24 <b>useful in terms of, for example, accrediting training,</b></p> <p>25 <b>and so on.</b></p> <p style="text-align: center;">Page 68</p>

<p>1       <b>The one message, and I think it is the message from</b>  2       <b>the Ofsted experience, and so on, that we see is, we</b>  3       <b>need to find a way that the organisation that's done it</b>  4       <b>is resourced appropriately; that it's tailored to the</b>  5       <b>activity that it's regulating, meaning that it becomes</b>  6       <b>so difficult or so resource-intensive organisations will</b>  7       <b>collapse, and it should be something also that</b>  8       <b>organisations can turn to for help.</b>  9       Q. So it shouldn't just be -- it wouldn't -- you would like  10       it not just to be an inspection body, but, in a way, to  11       be an advice and guidance body, an improvement body?  12       <b>A. Absolutely.</b>  13       Q. It's inspection element would flow naturally from the  14       advice and the guidance and the training and the  15       information that it provided?  16       <b>A. Or if somebody had a concern. You know, they could go</b>  17       <b>in or do some dipstick testing. We also feel that an</b>  18       <b>organisation of this kind doesn't need to be religious</b>  19       <b>specific, doesn't need to be religious, but it does need</b>  20       <b>to call on advice to understand the sectors that it's</b>  21       <b>going into.</b>  22       Q. I think the word that we used during May was "faith  23       literate"?  24       <b>A. Lovely.</b>  25       Q. Do you have any views about the efficacy of</p> <p style="text-align: center;">Page 69</p>	<p>1       the Charity Commission as a regulator of child  2       protection or safeguarding standards? For example,  3       there is a duty for you to report serious incidents as  4       a charity, which includes safeguarding incidents. Do  5       you think that the role they perform is useful or not  6       effective enough at the moment, in this sphere?  7       <b>A. You may be expecting me to say this, we have a good</b>  8       <b>relationship with the Charity Commission, including in</b>  9       <b>terms of their safeguarding work. But, at the moment,</b>  10       <b>I'd say it only adds a little to Working Together to</b>  11       <b>Safeguard Children, and so on. So to fulfil the sort of</b>  12       <b>steps that I'm talking about would be quite</b>  13       <b>a substantial change.</b>  14       Q. You would not be unhappy if it were a body that were not  15       religious, if I can just summarise -- not religious, but  16       faith literate, and that would provide advice, guidance,  17       training, alongside a proportionate measure of  18       regulation?  19       <b>A. Yes, and on the training side, I'm particularly</b>  20       <b>emphasising accreditation of training rather than</b>  21       <b>necessarily having to do it all themselves.</b>  22       Q. Being the body that said, "Yes, your training is fine.  23       Go off, organisation, and sort it out yourselves"?  24       <b>A. Yes.</b>  25       MS SCOLDING: I have no further questions for you, thank you</p> <p style="text-align: center;">Page 70</p>
<p>1       very much. I now pass over to the chair and panel, who  2       may have some questions for you, Dr Wilson.  3       <b>A. Thank you.</b>  4       THE CHAIR: Thank you. I have no questions, Dr Wilson, but  5       I will ask my colleagues if they have any questions.  6       Ms Sharpling?  7       MS SHARPLING: No, thank you, chair.  8       THE CHAIR: Mr Frank?  9       MR FRANK: No, thank you.  10       THE CHAIR: And Sir Malcolm?  11       PROF SIR MALCOLM EVANS: No.  12       THE CHAIR: Thank you very much, Dr Wilson.  13       <b>A. Thank you.</b>  14       <b>(The witness withdrew)</b>  15       MS SCOLDING: Thank you, chair. I note the time. May we  16       take a slightly earlier lunch break and maybe return at  17       1.40 pm, if we may?  18       THE CHAIR: Yes, we will do that. 1.40 pm it is.  19       MS SCOLDING: Thank you very much, chair.  20       (12.37 pm)  21       (The short adjournment)  22       (1.40 pm)  23       MS SCOLDING: Good afternoon. We will hear from  24       Rabbi Jehudah Baumgarten of the Union of Orthodox Hebrew  25       Congregations.</p> <p style="text-align: center;">Page 71</p>	<p>1       RABBI JEHUDAH BAUMGARTEN (affirmed)  2       Examination by MS SCOLDING  3       MS SCOLDING: Good afternoon, Rabbi Baumgarten. I hope that  4       cough is not too troubling for you or that there is  5       a glass of water there.  6       <b>A. Sorry, madam. I have got a bit of water. I hope, as</b>  7       <b>I go along, it should disappear, hopefully.</b>  8       Q. I just wanted to make sure everything is okay. I am  9       calling you Rabbi Baumgarten, but, as I understand it,  10       you are not an ordained rabbi, it is an honorary title  11       bestowed upon you by the community because of your  12       knowledge and understanding; is that right?  13       <b>A. That is right, yes.</b>  14       Q. Just a few housekeeping issues before we begin.  15       Firstly, we can have as many breaks as you need. It is  16       a swelteringly hot day, and I recognise that your  17       religion means that you have to wear particularly  18       uncomfortable clothing, shall we say, in the heat, so if  19       you require more frequent breaks, we can do so.  20       Secondly, you should have a written bundle in front  21       of you with lots of documents in, but, in any event,  22       documents will come up on the screen. If you have any  23       problems seeing them, please, again, raise your hand and  24       let me know.  25       If there are any technical difficulties, again, just</p> <p style="text-align: center;">Page 72</p>

<p>1 remain where you are and we will try and do what we can 2 to try to reconnect you as quickly as possible. 3 Last, but by no means least, this is not a test of 4 memory. I understand you may have made notes. Please 5 do feel free to use your notes. 6 You have made three witness statements on behalf of 7 the Union of -- 8 <b>A. I just would like to intervene here. Basically, yes, 9 I have made certain notes, to the best of my ability. 10 Although my knowledge of English is fairly strong, but 11 speaking English, as such, is more difficult. If it 12 would be a session in Yiddish, I wouldn't have 13 a problem. But speaking in English, therefore, I may 14 have to have a bit of extra time, which I will allow 15 myself, to consult my notes if I feel I need to.</b> 16 Q. That's absolutely fine. 17 <b>A. (Overspeaking) out of those notes.</b> 18 Q. That's absolutely fine. You and I have explored the 19 fact that English, I believe, is probably your third 20 language. So I will attempt to be as clear as 21 I possibly can be, and if there is any phrase that I use 22 that you don't understand, please do let me know. 23 I hope that won't be the case. 24 <b>A. It is not a question about that. I understand very 25 well. It is sometimes just the way I can express</b></p> <p style="text-align: center;">Page 73</p>	<p>1 <b>myself.</b> 2 Q. Of course. 3 <b>A. Finding the right words.</b> 4 Q. We have three witness statements from you, Rabbi, made 5 on behalf of the Union of Orthodox Hebrew Congregations, 6 or the UOHC, as I will call it. The first of those is 7 dated 10 January 2020, and that's behind tab A1. Can 8 you confirm that you signed this witness statement, 9 Rabbi? 10 <b>A. Yes.</b> 11 Q. Is it true, to the best of your knowledge and belief? 12 <b>A. Yes.</b> 13 Q. We have a second statement from you, dated 14 24 February 2020, behind tab A2. That's significantly 15 shorter. Again, can you confirm that you signed that 16 witness statement? 17 <b>A. Yes.</b> 18 Q. Is it true, to the best of your knowledge and belief? 19 <b>A. Yes.</b> 20 Q. Then we have your third witness statement, dated 21 29 July 2020, behind tab A2. This is some nine pages 22 long. Again, did you sign this witness statement? 23 <b>A. Yes.</b> 24 Q. Is it true, to the best of your knowledge and belief? 25 <b>A. Yes.</b></p> <p style="text-align: center;">Page 74</p>
<p>1 Q. The first thing I am going to ask you, Rabbi, as you are 2 a member of the Haredi Jewish community, is a little 3 about the Haredi community, and then about the role of 4 the UOHC within it. So you tell us in your witness 5 statement, in your first witness statement, that there 6 are around 60,000 or 70,000 Haredi Jewish individuals 7 living in the United Kingdom, and that the community is 8 largely concentrated in London, Manchester and 9 Gateshead; is that correct? 10 <b>A. That is right, yes.</b> 11 Q. You indicate that there are approximately 100 synagogues 12 who are allied with the UOHC, which provide religious 13 support to approximately 40,000 people in London. 14 <b>A. Yes.</b> 15 Q. You also identify that at least 50 per cent of those who 16 are in the Haredi community are under 18, and, 17 therefore, you're probably dealing with around 20,000 18 Haredi young people, therefore, living in London. Is 19 that right? 20 <b>A. Yes.</b> 21 Q. Approximately. 22 <b>A. Approximately. It changes, I suppose, by the day. It 23 changes by the day, actually. But I suppose that's 24 a fact.</b> 25 Q. The Haredi community, which is made up of a number of</p> <p style="text-align: center;">Page 75</p>	<p>1 different traditions, shall we say, within Judaism, all 2 of which share some common precepts, but which are 3 different in and amongst themselves, is the 4 fastest-growing Jewish community in the world, and in 5 England, and I understand, as well, that you say that it 6 is growing quickly in particular because some Jewish 7 people are becoming more orthodox, shall we say, in 8 their belief, and the terminology in Hebrew is "Baal 9 teshuva"; is that right? 10 <b>A. Yes. But, you know, the natural growth of the community 11 is approximately 4 per cent every year, which really 12 means we are looking at approximately -- just in Hackney 13 itself, approximately about 1,000 births a year of boys 14 and girls.</b> 15 Q. Perhaps you'd like to explain a little about the 16 distinctiveness of the Haredi community and how you 17 differ from other forms of what I am going to call 18 Orthodox Jewish communities? 19 <b>A. As far as Haredi Orthodox/ultra-Orthodox, yes, this 20 terminology has been coined -- especially Haredi, it's 21 only been coined over the last, I don't know how many 22 years, but not so long ago, still well in my memory, 23 when the word "Haredi" has come into the dictionary. 24 As far as Haredi Orthodox/ultra-Orthodox, as far as 25 actually adhering to what's known as Schulchan Aruch,</b></p> <p style="text-align: center;">Page 76</p>

<p>1 and I have seen a letter from previously -- I don't                  2 think I need to explain it now, but it's really the code                  3 of law, practices, customs and so on. As far as any of                  4 these, whether we class them Haredi Orthodox or                  5 ultra-Orthodox, they all adhere to the same principles                  6 of the Schulchan Aruch.                  7 Just for an example, an Orthodox Jewish person or                  8 Haredi Jewish person will go three times a day to the                  9 synagogue for prayers -- that's the morning prayers, the                  10 afternoon prayers and the evening prayers -- will have                  11 stringent, as far as the sabbath is concerned,                  12 stringently observe the Shabbos. The differences,                  13 really, originate mainly from yesteryear, where we                  14 originate from. We are in diaspora, and whether it is                  15 the Far East, the Middle East, Europe, mainly where                  16 there was concentration now of well over 2,000 years of                  17 Jewish people, and various customs over the years have                  18 developed, so the different communities as they are                  19 known, as Ashkenazic, which is mainly European, and then                  20 you've got the Sephardim and you've got the Yemenites                  21 and all these various -- but the one thing, as far as                  22 the Judaism part of it is concerned, the one thing is we                  23 all adhere to the same principles of the Schulchan                  24 Aruch.                  25 There are differences in dress, the way people go</p> <p style="text-align: center;">Page 77</p>	<p>1 dressed, which everybody generally -- not necessarily --                  2 if I would go out on the street, everybody would                  3 immediately realise that I was an Haredi Jew. There are                  4 others who dress differently. As far as the community                  5 is concerned, we are sort of one community adhering to                  6 the same principles and the same laws.                  7 Q. You have described in your witness statement --                  8 A. May I just add, my witness statement, as far as it goes,                  9 is on behalf of what we call the Union, the UOHC, if                  10 I were to use the term of it. I am not a spokesman on                  11 behalf of the Haredi community, but, nevertheless, I am                  12 hoping that I can help you, the inquiry, with a bit of                  13 background knowledge which I may have, or I have,                  14 regarding the community, as such.                  15 Q. What is your role within the UOHC?                  16 A. I am part of -- an honorary executive member. That is                  17 basically -- there is an executive which I have been                  18 a member of over the last 30 years already, been voted                  19 in or co-opted in, or whatever it may be. The executive                  20 meets from time to time, and I am just an honorary                  21 member like all my other colleagues in the executive                  22 committee.                  23 Q. So you're a member of the executive committee, but you                  24 hold a special office of honorary officer, I've seen                  25 written in your witness statement. That's the role you</p> <p style="text-align: center;">Page 78</p>
<p>1 play?                  2 A. Yes.                  3 Q. We may talk a little bit about that role later. You                  4 describe in your witness statement that the rules of                  5 the Haredi community, you describe them as                  6 uncompromising standards. That, therefore, means that                  7 there are various actions that the Haredi community or                  8 various sort of customs that you would undertake which                  9 largely keep you, shall we say, slightly separated from                  10 some aspects of the secular world. Would you agree?                  11 A. Yes.                  12 Q. So the majority of your children are educated in schools                  13 which are run by and which adopt the standards of                  14 the Haredi community; is that correct?                  15 A. Yes.                  16 Q. These schools are all segregated by sex?                  17 A. Yes.                  18 Q. You have stringent standards of dress: there are                  19 specific rules about modesty and head covering for women                  20 and for men?                  21 A. Yes.                  22 Q. That, therefore, means that you are a community who are                  23 very modest in your approach as well, as I understand                  24 it, to sex and relationship education; is that right?                  25 A. Yes.</p> <p style="text-align: center;">Page 79</p>	<p>1 Q. You believe strictly that there shouldn't be anything                  2 other than heterosexual marriage and no sex outside                  3 marriage; is that right?                  4 A. It is not a question that we believe that. That is the                  5 coding that everybody knows according to the Bible,                  6 which we adhere to absolutely, with the 613                  7 commandments. That is part of it.                  8 Q. Many in your community would marry at a relatively young                  9 age compared to those within English secular society, so                  10 maybe in their late teens or early 20s?                  11 A. Yes.                  12 Q. And, as well, like a number of other communities,                  13 children are a -- I believe the word might be "mitzvah",                  14 they are a blessing. Therefore, there are certain laws                  15 associated with having larger children, shall we say, in                  16 respect of contraception and various other matters like                  17 that?                  18 A. Larger families, yes.                  19 Q. Obviously you've got young women being educated                  20 separately from young men. How frequently would the                  21 opposite sex meet each other outside of the context of                  22 the immediate family?                  23 A. Outside of the context of the immediate family, not that                  24 much. But the immediate family -- it depends what you                  25 call the "immediate family". If you call immediate</p> <p style="text-align: center;">Page 80</p>

<p>1 family siblings, obviously there is a lot of contact.                  2 But the families are generally cousins, first cousins                  3 and second cousins. The nature of the community is that                  4 these families are very much together, get invited,                  5 let's say, to parties on the sabbath or during festivals                  6 and so on. So there's a lot of opportunity of                  7 children -- I wouldn't call it mixing, but having --                  8 sort of getting to know and -- it is really mixing with                  9 the other gender.                  10 Q. Can I say, are all social and religious activities                  11 gender segregated?                  12 A. Yes. Anything which is in public, like prayers in                  13 synagogue, and so on, yes, immediately segregated, yes.                  14 Q. So girls and boys wouldn't necessarily mix for social or                  15 leisure activities? You wouldn't have mixed Scouts, for                  16 example?                  17 A. No.                  18 Q. As I understand it, you disapprove, shall we say, of                  19 television, films, the reading of secular -- some                  20 secular newspapers, books, and largely your community                  21 would not necessarily have the internet at home or                  22 wouldn't have internet-enabled mobile phones; is that                  23 right?                  24 A. That is right. And those who do have internet are                  25 mostly -- they have got a filtering system which makes</p> <p style="text-align: center;">Page 81</p>	<p>1 sure -- for instance, in my own system -- I do have                  2 internet, because I need it. I used to need it when                  3 I was a businessman. I'm retired now. But I still need                  4 it now for the functions as far as the community is                  5 concerned. I've got a fairly stringent filter. So, you                  6 know, a lot of sites I just cannot access. Sometimes                  7 I get special permission, which I need to have, but                  8 otherwise -- and, generally, the community adheres very                  9 strongly to this.                  10 Q. There are newspapers which are run by the Haredi                  11 community, but, for example, they wouldn't have pictures                  12 of women in, and the topics of the newspapers would be                  13 matters of interest to the Haredi community, rather than                  14 what might be going on in the world around you. It may                  15 reflect that, but it may not; is that right?                  16 A. Not quite.                  17 Q. Please help me.                  18 A. News is news which is newsworthy; yes?                  19 Q. Yes.                  20 A. Generally, the media nowadays is only interested in what                  21 news is, it's bad news, you know, it's exciting news.                  22 Subtle news is not that important as far as the                  23 general -- our community, what our newspapers tend to do                  24 is give accurate information, let us know what's                  25 happening in the world and, basically, it's on a very</p> <p style="text-align: center;">Page 82</p>
<p>1 positive side rather than a negative side.                  2 Q. I'm just trying to get a picture that your young people                  3 are, you would say, protected, shall we say, from a lot                  4 of the outside influences and forces of the secular                  5 world, and grow up pretty much within the Haredi                  6 community, having relatively limited contact from                  7 individuals who may be outside that community?                  8 A. Well, I think the -- the one thing we touched on before,                  9 which is the newspapers, yes, these are -- these give                  10 our children -- the newspapers are established in a way                  11 that are well informed, and children, even at                  12 a relatively young age, sort of, will have the                  13 opportunity of reading these papers, so they get a good                  14 picture of what's happening around the world of today.                  15 I would say -- I visit schools and so on, and the                  16 same thing happens on the walls of the school. There's                  17 always current affairs, what's happening in the world,                  18 which is of interest to children.                  19 You know, to say that they are sort of -- possibly                  20 that someone might say that these are -- they are                  21 shielded, but, nevertheless, they have got a very good                  22 idea of what's happening in the outside world in a way                  23 that parents wish to bring up these children.                  24 Q. Can I just -- we talked a little bit about sex and                  25 relationships in the context of the Haredi community.</p> <p style="text-align: center;">Page 83</p>	<p>1 One of the things -- we obviously heard some evidence                  2 from Ms Goldsobel in May, who is a representative of an                  3 organisation called Migdal Emunah, and she sought to                  4 help us with some aspects of Haredi life and lifestyle,                  5 shall we say. You have helpfully produced your third                  6 witness statement in order to say, "Well, I don't quite                  7 agree with everything she says, as far as that's                  8 concerned".                  9 One of the issues she talked about was the fact that                  10 there is very little, if any, discussion about sex, and                  11 facts around sex, prior to somebody's marriage. Is that                  12 correct?                  13 A. That is right. However, when somebody is getting                  14 married, yes, there is an abundance of information, of                  15 people helping them, so they get in -- sort of when they                  16 get to the stage of marriage, they are well aware of,                  17 what can I say, the life as far as married life is                  18 concerned, as far as the sexual life is concerned. We                  19 don't have a problem with this.                  20 I will -- I am going to possibly refer to my notes,                  21 just basically -- what I did write over here is that                  22 young people in general, are introduced to the                  23 biological, physical and emotional aspects of personal                  24 relationships and reproduction before they marry                  25 according to the Torah perspectives, and the detailed</p> <p style="text-align: center;">Page 84</p>

<p>1 <b>laws of the Schulchan Aruch.</b></p> <p>2 <b>But prior to marriage, they do not engage in</b></p> <p>3 <b>intimate relations. but, in general, I feel -- not</b></p> <p>4 <b>"I feel"; I know. I see it happening every day. The</b></p> <p>5 <b>relationship between young couples is very -- with</b></p> <p>6 <b>a strong foundation and very strong.</b></p> <p>7 Q. I suppose the reason that it is relevant -- there is</p> <p>8 only one reason that it is relevant to this</p> <p>9 investigation, which is what knowledge and understanding</p> <p>10 young people have of their own bodies and what may be</p> <p>11 consensual, what may not be consensual, what is abusive,</p> <p>12 what isn't abusive. What discussion is there of that</p> <p>13 within your community, either within families, within</p> <p>14 schools or publicly?</p> <p>15 <b>A. Within schools, there is very strong emphasis about that</b></p> <p>16 <b>children do own their private parts, yes, and they have</b></p> <p>17 <b>got to be suspicious of anyone approaching them in a way</b></p> <p>18 <b>where they feel uncomfortable. They are told who they</b></p> <p>19 <b>need to approach and, interestingly enough -- I'm just</b></p> <p>20 <b>thinking about it -- recently -- not so recently,</b></p> <p>21 <b>a little while ago, I visited a school and they were</b></p> <p>22 <b>testing the children about what happens when you are in</b></p> <p>23 <b>a place where you're sort of being approached by</b></p> <p>24 <b>someone, where do you need to go to? Who can you trust?</b></p> <p>25 <b>Who are the people trustworthy? And there was a picture</b></p> <p style="text-align: center;">Page 85</p>	<p>1 <b>of policemen and whatever it is, a worker, and there was</b></p> <p>2 <b>one picture of a Haredi Jew, yes, dressed like I would</b></p> <p>3 <b>be dressed.</b></p> <p>4 <b>The correct answer the children have to do is, don't</b></p> <p>5 <b>trust this person, not because he just looks like that.</b></p> <p>6 <b>The children who did not answer this failed in this sort</b></p> <p>7 <b>of test.</b></p> <p>8 Q. Because what Ms Goldsobel told us was that sexual abuse</p> <p>9 was not discussed and that children had very little</p> <p>10 education about such abuse, and she said that sometimes</p> <p>11 she had been in discussions where somebody had said that</p> <p>12 it's all Kedushah inyonim -- I apologise in advance,</p> <p>13 because that's probably one of the worst examples of</p> <p>14 Hebrew pronunciation you have ever had the misfortune to</p> <p>15 hear, but I think it means kind of something we don't</p> <p>16 really need to worry about?</p> <p>17 <b>A. Not quite.</b></p> <p>18 Q. Not quite.</p> <p>19 <b>A. Not quite. I'm just going to refer to just one of my</b></p> <p>20 <b>notes. The real word of Kedushah -- I'm not going to</b></p> <p>21 <b>translate it as such, but it would be known as</b></p> <p>22 <b>a euphemism. It is a language which is used which is</b></p> <p>23 <b>not sort of outright discussing sex or the body or</b></p> <p>24 <b>whatever it is, it is done in a very delicate way.</b></p> <p>25 <b>Again, as I said before, children are being brought up</b></p> <p style="text-align: center;">Page 86</p>
<p>1 <b>in a way that they know they do have their private</b></p> <p>2 <b>parts, there are enough books around now, children's</b></p> <p>3 <b>books, which explain it in no uncertain terms. So if</b></p> <p>4 <b>they feel -- any child feels that they are being</b></p> <p>5 <b>approached in any way which could be compromising, as</b></p> <p>6 <b>far as I would make it out, and I strongly believe that</b></p> <p>7 <b>is the case, the child would be well aware of -- that</b></p> <p>8 <b>something is wrong over here and "I need to report it,</b></p> <p>9 <b>seek help, whatever I need to do".</b></p> <p>10 <b>We don't feel there is a danger to the child,</b></p> <p>11 <b>because of this.</b></p> <p>12 Q. We might pick up on that later, if you wouldn't mind,</p> <p>13 Rabbi. I'm asked to ask you a question on behalf of</p> <p>14 Ms Goldsobel from Migdal Emunah, and she asks me to ask</p> <p>15 you, the internet filter deployed by both yourself and</p> <p>16 other members of your community, would that restrict</p> <p>17 people being able to Google, for example, support</p> <p>18 services for people who may well have been sexually</p> <p>19 abused? Would it block those kinds of words?</p> <p>20 <b>A. I must admit, I have not tried it; yes? However, what</b></p> <p>21 <b>I can categorically say is that, in schools I have</b></p> <p>22 <b>visited, and there are leaflets for the children about</b></p> <p>23 <b>keeping safe, and so on, there's a whole list like</b></p> <p>24 <b>NSPCC, there's a whole list of organisations they can</b></p> <p>25 <b>contact. So it's -- it doesn't prescribe and say you</b></p> <p style="text-align: center;">Page 87</p>	<p>1 <b>can only contact the Jewish organisation, like</b></p> <p>2 <b>Shema Koli, or whatever it is, they can contact a whole</b></p> <p>3 <b>range of organisations. I have seen it in a number of</b></p> <p>4 <b>settings.</b></p> <p>5 <b>So, basically, to say, yes, it may well be -- let's</b></p> <p>6 <b>say, in the case of children, a lot of children don't</b></p> <p>7 <b>even have access to the internet in any case. But it's</b></p> <p>8 <b>possible that they will not be able to -- because if the</b></p> <p>9 <b>site may have some certain words in it, I suppose --</b></p> <p>10 Q. That's what I'm thinking. Usually filters are based</p> <p>11 upon words, so if you have got those words in --</p> <p>12 <b>A. It may well be that that is the case. But,</b></p> <p>13 <b>nevertheless, children, as far as the education of</b></p> <p>14 <b>children, as far as the community is concerned, children</b></p> <p>15 <b>are being told very clearly that there are different</b></p> <p>16 <b>helplines out there, and, "You are free to contact any</b></p> <p>17 <b>of those helplines".</b></p> <p>18 Q. We might come back to the issue of children and the</p> <p>19 helplines a little bit later.</p> <p>20 I'd like to come on to now, if I may, the</p> <p>21 organisational structure of the UOHC. As I understand</p> <p>22 it, and you set this out from paragraph 13 onwards of</p> <p>23 your witness statement, through to 25, fundamentally you</p> <p>24 are a union of congregations, so what does that mean in</p> <p>25 respect of your ability to direct, control, what happens</p> <p style="text-align: center;">Page 88</p>

<p>1 in individual synagogues?</p> <p>2 <b>A. There is no control, as far as individual synagogues are</b></p> <p>3 <b>concerned. Possibly occasionally directions, but it's</b></p> <p>4 <b>nevertheless still the individual synagogue who will</b></p> <p>5 <b>decide as far as whether they want to accept it or not.</b></p> <p>6 <b>The Union, basically, is a union of congregations</b></p> <p>7 <b>for the benefit of members which is -- I will give you</b></p> <p>8 <b>a list of things, what the Union does and what it stands</b></p> <p>9 <b>for.</b></p> <p>10 <b>Q. We have got a list of functions at paragraph 26 --</b></p> <p>11 <b>OHC000001_004-005 of your first witness statement,</b></p> <p>12 <b>Rabbi. Danny, maybe it would be helpful to get that up</b></p> <p>13 <b>for the rabbi's benefit. It goes over onto the next</b></p> <p>14 <b>page, Rabbi. I have it on _004 into _005. Danny looks</b></p> <p>15 <b>like he's got it as _005 into _006. Could you get up</b></p> <p>16 <b>_006, please.</b></p> <p>17 <b>A. I just want to consult my notes. I will just give a bit</b></p> <p>18 <b>of a background as far as what the Union actually does,</b></p> <p>19 <b>really. That is intercommunal, because it just would</b></p> <p>20 <b>not be worthwhile -- it is too costly, even, for every</b></p> <p>21 <b>community to have its own type of services for these</b></p> <p>22 <b>matters relating to Jewish life, daily Jewish life. The</b></p> <p>23 <b>most -- everything is important. The first thing is</b></p> <p>24 <b>kashrus, which is kosher food production and</b></p> <p>25 <b>certification. This is a must. Anyone who is a Haredi,</b></p> <p style="text-align: center;">Page 89</p>	<p>1 <b>Orthodox, ultra-Orthodox, or even just Jewish, would</b></p> <p>2 <b>adhere to certain kashrus laws. The Union of Orthodox</b></p> <p>3 <b>Hebrew Congregations, the UOHC, has fairly stringent</b></p> <p>4 <b>kashrus laws. The community, as such, gets the food</b></p> <p>5 <b>certified by -- the Union certifies these foods that</b></p> <p>6 <b>it's okay for the Haredi community to be used.</b></p> <p>7 <b>Another function which is very important is</b></p> <p>8 <b>religious marriages and divorce, which, again, is run by</b></p> <p>9 <b>the rabbinate of the Union. Burial is another function.</b></p> <p>10 <b>Then you've got Din Torah, which means the law of Torah,</b></p> <p>11 <b>which is arbitration of civil and financial matters;</b></p> <p>12 <b>yes? It does not go into children matters. Then it</b></p> <p>13 <b>does, for instance, generally, which -- it's</b></p> <p>14 <b>intercommunal, is arranging for days of special prayers</b></p> <p>15 <b>when required, so they ask the community, "This day, can</b></p> <p>16 <b>you sort of spend half an hour extra for a special</b></p> <p>17 <b>prayer for certain things", let's say, for instance,</b></p> <p>18 <b>now, unfortunately, in this COVID-19 situation, I think</b></p> <p>19 <b>the Union gave out, three or four times, days of</b></p> <p>20 <b>prayers, gave out sort of to the community to ask to get</b></p> <p>21 <b>together days of prayers, either get together when they</b></p> <p>22 <b>could get together or at least get together just joining</b></p> <p>23 <b>from their home, but at least at the same time running</b></p> <p>24 <b>the prayers.</b></p> <p>25 <b>There are a number of things pertaining to the</b></p> <p style="text-align: center;">Page 90</p>
<p>1 <b>sabbath. Now, one of the things which needs a lot of</b></p> <p>2 <b>rabbinical input is known as an eruv. An eruv is,</b></p> <p>3 <b>basically, on the sabbath, we cannot -- we mustn't</b></p> <p>4 <b>carry, let's say, in the street, which is a public</b></p> <p>5 <b>domain, or from our house, a private domain, to a public</b></p> <p>6 <b>domain, we mustn't carry anything in our pockets, in our</b></p> <p>7 <b>hands, whatever it is.</b></p> <p>8 <b>There is a disposition -- a dispensation, most</b></p> <p>9 <b>probably, I'm not sure I've got the right word, of</b></p> <p>10 <b>having an eruv. Technically -- I'm not going to go into</b></p> <p>11 <b>technicalities of an eruv, but there are a lot of places</b></p> <p>12 <b>in the world which have got an eruv, which allows people</b></p> <p>13 <b>to carry in the street or from their private domain to</b></p> <p>14 <b>the public domain, to the street. This has been -- this</b></p> <p>15 <b>is something which is, as far as the local -- we say</b></p> <p>16 <b>locally, I'm talking here about here in Hackney, this</b></p> <p>17 <b>has recently been introduced but had a lot of input from</b></p> <p>18 <b>the rabbinate.</b></p> <p>19 <b>Q. That's very helpful. What I would like to focus on is</b></p> <p>20 <b>whether or not you do anything in respect of child</b></p> <p>21 <b>protection. So I would like to ask you a couple of</b></p> <p>22 <b>questions. We have got the organisational structure</b></p> <p>23 <b>that's been set out. You have one or more delegates.</b></p> <p>24 <b>So each synagogue appoints a delegate to the council and</b></p> <p>25 <b>they then -- the council then elects an executive</b></p> <p style="text-align: center;">Page 91</p>	<p>1 committee, as I understand it, of 23 people. I wanted</p> <p>2 to ask you, are all these people men or can women be</p> <p>3 delegates?</p> <p>4 <b>A. Those people are all men.</b></p> <p>5 <b>Q. Seven honorary officers, including obviously yourself,</b></p> <p>6 <b>have executive control over the UOHC. Again, are they</b></p> <p>7 <b>all men?</b></p> <p>8 <b>A. Yes.</b></p> <p>9 <b>Q. I have noted very many things that you do there,</b></p> <p>10 <b>important services for your community, but what</b></p> <p>11 <b>I haven't noted is that you run any child protection</b></p> <p>12 <b>training or any child protection services as part and</b></p> <p>13 <b>parcel of your organisation. Is there any particular</b></p> <p>14 <b>reason for that?</b></p> <p>15 <b>A. Yes. The rabbinate does not and has not provided</b></p> <p>16 <b>services for children and young people. The schools,</b></p> <p>17 <b>let's say -- I know you're going to get most probably</b></p> <p>18 <b>later on to the yeshivas -- are not run by the</b></p> <p>19 <b>rabbinate, they are just run by their own communities,</b></p> <p>20 <b>and definitely not under the auspices of the Union.</b></p> <p>21 <b>But the Union, the rabbinate of the Union, strongly</b></p> <p>22 <b>emphasises about child protection, and the work is done</b></p> <p>23 <b>generally via an organisation which is called</b></p> <p>24 <b>The Interlink Foundation. They do provide, and, as</b></p> <p>25 <b>I know, if you look in the Interlink witness statement</b></p> <p style="text-align: center;">Page 92</p>

<p>1 <b>it says that thousands of people have been trained over</b>  2 <b>the years. This goes back quite a long time already.</b>  3 <b>It's fully supported by the rabbinate of the Union and</b>  4 <b>that is -- the rabbinate is very clear in that, that</b>  5 <b>they don't give this support directly but they use the</b>  6 <b>agency, they use the Interlink Foundation for this.</b>  7 Q. Do you, on the UOHC, either on the council or the  8 executive body, have any child protection training that  9 you undertake, or any awareness raising that is  10 undertaken by yourself?  11 <b>A. Well, I am -- I, myself, have got child protection</b>  12 <b>training. I have had it for many years. A number of my</b>  13 <b>colleagues have got it as well.</b>  14 Q. Who provides that training? Would that be from the  15 Interlink Foundation or from another organisation?  16 <b>A. From the Interlink, I have it directly from the London</b>  17 <b>Borough of Hackney. After that, when interlink has</b>  18 <b>taken over in conjunction with the London Borough of</b>  19 <b>Hackney, then I have gone to the Interlink sessions.</b>  20 Q. Is there any requirement if you want to be a member, if  21 you want to be a synagogue associated with the Union of  22 Orthodox Hebrew Congregations, is there any requirement  23 that the synagogue undertakes child protection training  24 or has child protection policies before they can join  25 your organisation?</p> <p style="text-align: center;">Page 93</p>	<p>1 <b>A. There was not. Recently, in the last about half a year</b>  2 <b>ago or so, I'm thinking, maybe just a bit over that,</b>  3 <b>yes, there was a meeting to make synagogue bodies aware</b>  4 <b>of their responsibility, advise them that they should</b>  5 <b>have trained people. I believe that, in most</b>  6 <b>synagogues, there are trained people in any case,</b>  7 <b>because there are enough teachers in the community, and</b>  8 <b>so on, and I'm aware -- I would venture even to believe</b>  9 <b>that most synagogues would have a DSL somewhere between</b>  10 <b>the members, where, if something would happen, they</b>  11 <b>would discuss it with the DSL or report it to the DSL --</b>  12 <b>not in an official capacity as a DSL of the synagogue.</b>  13 <b>But the Union is strongly supporting this and</b>  14 <b>synagogues, quite a lot of synagogues, attended at the</b>  15 <b>first meeting, which was very encouraging, to --</b>  16 <b>basically to hear what the rabbinate recommends, that</b>  17 <b>they should put policies in place and they should make</b>  18 <b>sure that there are members, or whoever it is, from</b>  19 <b>every community who are trained in child protection.</b>  20 Q. But that hasn't been implemented yet. That's something  21 that you are encouraging them to do, rather than you're  22 going to make them do?  23 <b>A. Yes. The way things go is, you start with</b>  24 <b>encouragement, and then we go to the next stage. But,</b>  25 <b>again, as I said before, synagogues are autonomous.</b></p> <p style="text-align: center;">Page 94</p>
<p>1 <b>Therefore, there is nothing the rabbinate can do, or the</b>  2 <b>Union can do, to force a synagogue to do something.</b>  3 Q. Despite the fact that obviously you can run collectively  4 a number of other matters, which otherwise you might sit  5 there and say would be dealt with on  6 a synagogue-by-synagogue basis, so, for example, things  7 to do with burial, maybe things to do with the Beth Din,  8 things to do with marriage and divorce, sometimes those  9 things will be dealt with in other organisations by  10 individual rabbis or by some constituting themselves as  11 dayan. So you're able to -- I suppose the real question  12 is, why are you unable to create some kind of collective  13 demand that, "If you want to be a member of our  14 organisation, there are certain minimum standards in  15 respect of child protection you have to undergo", given  16 that your community can agree on so much about other  17 aspects of its practice and procedure?  18 <b>A. It is a good question, but knowing the fabric of</b>  19 <b>the communities, synagogues are very autonomous. Some</b>  20 <b>synagogues decide, "We want to be members", they decide</b>  21 <b>possibly, "We don't want to be a member". I don't</b>  22 <b>think -- on a practical level, kosher food is something</b>  23 <b>I need to have, regardless of which synagogue I pray in;</b>  24 <b>yes? People are members of synagogue, they can move</b>  25 <b>from one synagogue to the other if they want to. It's</b></p> <p style="text-align: center;">Page 95</p>	<p>1 <b>very difficult to sort of force synagogues to whatever</b>  2 <b>it is; yes? Let's say -- I'm not going to even use an</b>  3 <b>example. Even if there are some things going on in the</b>  4 <b>synagogue which may not be sort of the way the Union</b>  5 <b>would like a synagogue to run, the Union would</b>  6 <b>nevertheless not interfere with the running of</b>  7 <b>the synagogue. That has not happened.</b>  8 <b>Whether one should think about it in the future,</b>  9 <b>that is not up to me to decide. I can definitely bring</b>  10 <b>this forward to the rabbinate and, you know, I'm sure</b>  11 <b>the rabbinate will listen to what I have got to say and</b>  12 <b>will try to implement as much as practically possible.</b>  13 Q. If I could just identify again, do any of the --  14 obviously, I'm assuming every synagogue will have  15 a rabbi who is an ordained religious person. Do you  16 provide any certification of the rabbis? We heard from  17 the United Synagogue this morning that they provide  18 a religious certification service, in effect, so that  19 synagogues don't recruit people who don't meet their  20 standards, so to speak. Do you have a similar process  21 of certification for rabbis?  22 <b>A. Not the Union. The rabbi has to be certified, so the</b>  23 <b>synagogue itself would make sure that the rabbi is</b>  24 <b>certified and they would know by whom he has been</b>  25 <b>certified but the Union does not sort of have to certify</b></p> <p style="text-align: center;">Page 96</p>



<p>1 <b>any rabbi, is not involved in appointing any rabbis, so</b>  2 <b>the Union has got no say in this matter.</b>  3 Q. So you don't provide any kind of support service for  4 synagogues about recruiting rabbis to your particular  5 synagogue, making sure that they're the right sort of  6 person?  7 <b>A. No.</b>  8 Q. So, therefore, you don't impose any requirements for the  9 rabbis to have any child protection qualifications or  10 experience or be good at, shall we say, dealing with  11 issues to do with child protection prior to their  12 appointment by the synagogue members; is that right?  13 <b>A. That is right. These matters have got nothing to do</b>  14 <b>with the running of the Union.</b>  15 Q. Even though, as I've said before, and I suppose I'll say  16 again, the Union is able, in other parts, shall we say,  17 of your lives to exert an appropriate influence to make  18 sure that standards are kept up? For example, you  19 mentioned kashrut, keeping kosher, making sure those  20 organisations which sell kosher food sell such to your  21 particular standards. I know there are variations as to  22 which standards should be met. I mean, could you not  23 view child protection in the same way as food, in terms  24 of, "It's so important for the community that we have to  25 step in and provide a sense of leadership and</p> <p style="text-align: center;">Page 97</p>	<p>1 direction"?</p> <p>2 <b>A. A good example is -- what you said is about kashrus.</b>  3 <b>Let's say, for instance, you could walk into any store,</b>  4 <b>any shop, that sells kosher food and they have a range</b>  5 <b>of different types of kosher foods with different types</b>  6 <b>of certification. Some I would possibly not agree to,</b>  7 <b>therefore I'm not forced to buy it. The Union does not</b>  8 <b>sort of say that, "Oh, you are a kosher shop, yes, and</b>  9 <b>therefore you mustn't sell this or that product".</b>  10 <b>A kosher shop is not going to sell nonkosher food</b>  11 <b>because it is a kosher shop, but it is entirely up to</b>  12 <b>the shopkeeper. If they wish, they could possibly --</b>  13 <b>theoretically, they could have a nonkosher section as</b>  14 <b>well, you know, and nobody -- people who are interested</b>  15 <b>in kosher will buy kosher.</b>  16 <b>As far as the Union is concerned, the rabbinate of</b>  17 <b>the Union is concerned, it is just concerned, as I said</b>  18 <b>before, with the things which are the requirement for</b>  19 <b>the whole community regardless whether you are</b>  20 <b>Ashkenazic, Sephardic, as long as you consider yourself</b>  21 <b>as an Orthodox Jew, we sort of --</b>  22 Q. It is a one-stop --  23 <b>A. The services that an orthodox Jew needs; yes? That is</b>  24 <b>as far as it goes.</b>  25 Q. Can I ask you to look at paragraph 31 of your witness</p> <p style="text-align: center;">Page 98</p>
<p>1 statement, if you wouldn't mind. It's OHC000001_006 in  2 my bundle, Rabbi. It may well be _007 in your bundle  3 because I think Danny will get up _007. Paragraph 31.  4 Danny, would you mind enlarging it, please. I wanted to  5 ask you some questions about this paragraph, if I may.  6 Firstly, it says:  7 "People in positions where disclosure is  8 mandatory ..."  9 Could you tell me what you mean by that?  10 <b>A. There is a number 21 over there, which I think explains</b>  11 <b>it. I'm not sure. I don't think you've got that.</b>  12 Q. No, I don't have it with footnotes. Unfortunately, my  13 version isn't footnoted. If you could maybe assist me,  14 Rabbi.  15 <b>A. You were sent a footnoted version as well, but I don't</b>  16 <b>know why it didn't get into it. I just want to check on</b>  17 <b>my version, firstly, what the footnote says. It says</b>  18 <b>here, for example, schools are bound by guidance, both</b>  19 <b>statutory and non-statutory. In addition, there are</b>  20 <b>certain professions where disclosure is mandatory. That</b>  21 <b>is what it refers to.</b>  22 Q. So that would be in the context if they were working in  23 a school?  24 <b>A. In a school, yes.</b>  25 Q. There are certain professions where disclosure is</p> <p style="text-align: center;">Page 99</p>	<p>1 mandatory, okay.  2 <b>A. Yes.</b>  3 Q. "... should follow the applicable guidance while  4 seeking rabbinical support."  5 That's what I wanted to ask about which is, firstly,  6 what is meant by "rabbinical support" in this context?  7 <b>A. Rabbinical support, in this context, means that people</b>  8 <b>want to have assurance from a rabbi, basically, that the</b>  9 <b>layman out in the street, or even possibly</b>  10 <b>a professional -- I'm sure you will be getting to this</b>  11 <b>later on, the questions about mesirah and lashon hara,</b>  12 <b>these are things that people want to have assurance</b>  13 <b>that, in these cases, it does not apply, and they go to</b>  14 <b>a rabbi just basically more in a pastoral role to be</b>  15 <b>able to get the assurance that what they are doing is</b>  16 <b>right. In my own experience, I have never, ever come</b>  17 <b>across a case where a rabbi said -- at least when I went</b>  18 <b>to rabbis to discuss certain matters -- always</b>  19 <b>anonymously, without any names, obviously -- that we</b>  20 <b>should not proceed to the next stage to go to the</b>  21 <b>statutory authorities.</b>  22 Q. By "rabbinical support", do you mean people who are  23 ordained rabbis or members of the community who are  24 perceived as having seniority, like yourself?  25 <b>A. Generally, it would be ordained rabbis, but not</b></p> <p style="text-align: center;">Page 100</p>

<p>1 necessarily, because in my own instance, for instance,  2 people know that I have dealings with these things, and  3 they just want to confide in me.  4 I'm very clear of what my responsibilities are.  5 Q. You encourage, however -- instead of just saying, "Go to  6 the LADO", the local authority designated officer, or  7 report to the police if somebody has a concern, they  8 should go to an ordained rabbi first?  9 A. Not necessarily. It is their choice. It is not  10 necessarily. I don't have to -- you know, basically,  11 I don't give them advice. They often feel much more  12 comfortable, possibly, before coming to me or after  13 coming to me. Nevertheless, they want to be sure that  14 they're doing -- that they have got the backing of the  15 rabbinical authority that it is right to do so.  16 Q. What is interesting in the way this is worded is it  17 says:  18 "Disclosures must be taken seriously. People in  19 positions where disclosure is mandatory should follow  20 the applicable guidance while seeking rabbinical  21 support."  22 The inference I have drawn from that, therefore, is  23 that where disclosure isn't mandatory, rabbinical  24 support should be obtained first, before you do anything  25 else. But I may well have misunderstood that?</p> <p style="text-align: center;">Page 101</p>	<p>1 A. No. It was definitely not my intention. It was not my  2 intention to say that. Because everybody is free to do  3 what they feel they need to do. There is no way one  4 needs to first go to a rabbi and say, "Can I report  5 it?", and so on. People feel more comfortable --  6 whether it is because it is within the family, and so  7 on. They want to have this assurance. But -- I can't  8 say I know, but I'm sure that there are cases where I do  9 know because some cases get back to me where people have  10 just gone and reported without -- there is no -- the  11 rabbinate of the Union is not sort of saying, "No, you  12 must come first and ask a rabbi". There is no such  13 guidance. It is just by default this is the case which  14 generally happens.  15 Q. So you say there is no official guidance, that's what  16 generally happens. As I understand, in the context of  17 your community, rabbis will be consulted about all sorts  18 of issues to do with people's lives, possibly much more  19 frequently than religious leaders would be consulted in,  20 for example, the lives of certain Christian  21 organisations or other organisations, simply because of  22 the complexity of halakha and the need to make sure that  23 you adhere to the stringent, uncompromising standards.  24 So it is quite a complicated -- as I understand, it can  25 be quite a complicated process, so they seek reassurance</p> <p style="text-align: center;">Page 102</p>
<p>1 by the rabbi and also because the rabbi, I'm assuming,  2 is a figure of authority?  3 A. Yes, absolutely, yes. It really happens in real life on  4 a day-to-day basis. After prayer, generally, you will  5 quite often find a whole row of people wanting to speak  6 to the rabbi. It is a bit of advice here, a bit of  7 advice there. Sometimes it is halakha, sometimes it has  8 nothing to do with halakha, sometimes it is family and  9 so on. This is the way the community is set up. People  10 want to know, which is called Da'as Torah, which  11 means -- what the Torah sort of say, guide us in such  12 a manner. So you need somebody who has got this  13 Da'as Torah, that a layman should be able to seek this  14 Da'as Torah, and for all different reasons.  15 Q. But given that, why is it therefore not the case that  16 those people who are going to be providing that advice  17 don't have specific or specialist training? Now, they  18 may well have a significant degree of experience, maybe  19 somebody like yourself, may well have that, but why  20 isn't there -- if this is the practice that takes place,  21 why isn't there a sort of objective level of  22 understanding so that you know that the advice that  23 people are being given is accurate and appropriate?  24 A. Well, in such instances, if a rabbi has not got this  25 information, yes, they will refer this person to someone</p> <p style="text-align: center;">Page 103</p>	<p>1 who has got this information, who can help them. They  2 are not going to give their own advice. That is very  3 clear. The same as a rabbi, if somebody comes and asks  4 the rabbi, "Is this kosher or not?", and the rabbi says,  5 "I'm sorry, I don't know what this product is, I'm not  6 quite sure", they are not going to say it is kosher or  7 not, I don't have this information. As far as  8 safeguarding is concerned, the rabbis who do not sort of  9 have the safeguarding experience and training will not  10 advise the members of the community.  11 Q. I'm not sure that that's what Ms Goldsobel or others  12 have said, but that's fine. So if you go and see the  13 rabbi, what procedure is a rabbi expected to follow, and  14 is there any sort of written procedure or child  15 protection procedures or policies, even if they are not  16 formal requirements, that are informally there or any  17 forms of guidance documents about responding to child  18 protection concerns?  19 A. As I said before, the rabbi will refer any concerns to  20 someone who has got this knowledge, someone who has been  21 trained accordingly, and would say, "You can rely" --  22 possibly someone will ask the rabbi, "I've got this  23 problem, what shall I go to? Who can I rely on who is  24 really going to give me the right advice, and will have  25 sympathy with me, will understand I'm a victim and will</p> <p style="text-align: center;">Page 104</p>

<p>1 understand what it means, a victim", and so on. So,                  2 basically, it's not uncommon -- thankfully, it doesn't                  3 happen too often -- that rabbis refer to me and                  4 basically say, "Go to Rabbi Baumgarten, he is the man".                  5 The late Rabbi Pinter, who, unfortunately, we lost                  6 a month ago, was far more involved in these cases. So                  7 Rabbi Pinter took upon himself and he was well trained,                  8 had all the connections, all the contacts. Basically,                  9 he was the person where, generally, a rabbi said --                  10 I was sort of second-in-command, yes, and basically we                  11 are trying to find someone to replace Rabbi Pinter,                  12 which we hope will be in the not-too-distant time.                  13 So basically, again, I just want to reiterate this,                  14 yes, that someone coming to a rabbi who's got no                  15 experience or little experience, even, in safeguarding,                  16 the rabbi will not sort of advise at all. The rabbi                  17 will signpost to where they need to go.                  18 Q. Why isn't this all communicated and written down in                  19 a guidance document, for example? I think the answer --                  20 the question I asked is whether or not this was put in                  21 a guidance document. In fact, you didn't answer that                  22 question. But I'm assuming by the fact you didn't                  23 answer it, the answer is there isn't one. Am I correct                  24 in assuming that?                  25 A. <b>There isn't one, yes.</b></p> <p style="text-align: center;">Page 105</p>	<p>1 Q. Yes.                  2 A. <b>However, all those who are trained by Interlink, it's</b>                  3 <b>made very clear the position of the rabbinate with</b>                  4 <b>regards to reporting, with regards that it is supported</b>                  5 <b>by the rabbinate and the way they need to act, if and</b>                  6 <b>when there is a referral made to them. So --</b>                  7 Q. But there is no compulsion --                  8 A. <b>It does not sort of -- we don't sort of have posters in</b>                  9 <b>the synagogue about it, yes.</b>                  10 Q. Yes.                  11 A. <b>But anybody who is sort of -- as Interlink says, there's</b>                  12 <b>thousands of people have been trained. It's very clear.</b>                  13 <b>This is the way the rabbinate operates to disseminate --</b>                  14 <b>to give this information to the public, through the way</b>                  15 <b>of training.</b>                  16 Q. But none of that training is compulsory for the rabbis,                  17 so they can choose to go to The Interlink Foundation,                  18 who obviously we have a witness statement from, have                  19 links with the NSPCC and the Lucy Faithfull Foundation                  20 and provide training and consultancy. In fact, Hackney                  21 told us yesterday, their representative, that, in fact,                  22 they provide training to you, so to speak, the                  23 Interlink -- Hackney pays for Interlink to provide                  24 training to you. But there is no compulsion for any                  25 rabbi to undertake that training, is there?</p> <p style="text-align: center;">Page 106</p>
<p>1 A. <b>No.</b>                  2 Q. Can I also double-check, does your community -- I don't                  3 know what's happened there. I think Dr Wilson may have                  4 accidentally coughed, so he's now appeared in the middle                  5 of my screen.                  6 Are rabbis who are appointed to your synagogues the                  7 subject of Disclosure and Barring checks at all, or any                  8 enhanced checks?                  9 A. <b>I don't believe so --</b>                  10 Q. Right.                  11 A. <b>-- because they don't have direct dealings with</b>                  12 <b>children, as such. It's not like a teacher in the</b>                  13 <b>community, which is not an ordained rabbi but still</b>                  14 <b>a rabbi. I'm sure that there are some who have got it,</b>                  15 <b>but I don't believe that is an official requirement, as</b>                  16 <b>far as the Union is concerned. Again, the Union has got</b>                  17 <b>no say in this, in any case. But as far as the</b>                  18 <b>independent synagogues, I don't think that is part of</b>                  19 <b>the requirement when they appoint a rabbi, that he needs</b>                  20 <b>to have a DBS check.</b>                  21 Q. Do you think maybe it should be? We have heard from                  22 other organisations, so the United Synagogue this                  23 morning, Liberal Judaism. They all DBS check their                  24 rabbis. Do you not think you should?                  25 A. <b>Yes, I don't think this is -- I wouldn't have a problem,</b></p> <p style="text-align: center;">Page 107</p>	<p>1 <b>personally, nor do I think the rabbinate would have</b>                  2 <b>a problem, nor do I think any of the synagogues would</b>                  3 <b>have a problem with having their rabbis DBS checked.</b>                  4 <b>I can't see any problem.</b>                  5 <b>If the recommendation is going to be -- if the</b>                  6 <b>inquiry would recommend this, as I say, it's not</b>                  7 <b>interfering at all with the running of the community, as</b>                  8 <b>such, the Haredi community has got no objection to</b>                  9 <b>having these checks done.</b>                  10 Q. I want to move on to a slightly different topic, but                  11 I see the time, chair. We have had an hour. Given the                  12 sweltering heat, I'm going to stick quite -- so that we                  13 can all get slightly cooler. May we return, chair, at                  14 2.55 pm?                  15 THE CHAIR: Yes, we will return at 2.55 pm.                  16 MS SCOLDING: Thank you, Rabbi. Don't forget you are on                  17 oath. Please do not discuss your evidence with anybody                  18 else.                  19 (2.40 pm)                  20 (A short break)                  21 (2.55 pm)                  22 MS SCOLDING: Rabbi, we were talking about child protection                  23 policies. Can I double-check, the Union of Orthodox                  24 Hebrew Congregations does not, in and of itself, have                  25 a child protection policy, does it?</p> <p style="text-align: center;">Page 108</p>

<p>1 <b>A. I'm not sure. I think it may have one.</b></p> <p>2 Q. Well, it hasn't been provided to us, if it does.</p> <p>3 <b>A. No.</b></p> <p>4 Q. So I'm assuming --</p> <p>5 <b>A. It doesn't really need one, because it does not deal</b></p> <p>6 <b>directly with children.</b></p> <p>7 Q. I would just indicate to you that a number of other</p> <p>8 umbrella organisations such as Chabad Lubavitch, the</p> <p>9 Masorti Judaism, the United Synagogue, all have child</p> <p>10 protection policies, despite the fact that their</p> <p>11 trustees, for example, might not work directly with</p> <p>12 children. Do you think it might be a good idea to have</p> <p>13 a UOHC child protection policy?</p> <p>14 <b>A. Yes.</b></p> <p>15 Q. Who is responsible for child protection at a synagogue</p> <p>16 level? Is there a child protection officer assigned to</p> <p>17 each synagogue, as far as you're aware?</p> <p>18 <b>A. No.</b></p> <p>19 Q. Can I ask, you have identified, at paragraph 33, the</p> <p>20 initiatives you undertook within the community. This is</p> <p>21 OHC000001_006-007. I think it might be _007, which is</p> <p>22 "Supporting Child Protection and Promoting Safeguarding</p> <p>23 Awareness". Can we go _007 over to _008, please?</p> <p>24 Can I ask about number (iv). We have got</p> <p>25 "Supporting Interlink", "Supporting Shema Koli", helping</p> <p style="text-align: center;">Page 109</p>	<p>1 to establish a facility to support settings to carry out</p> <p>2 checks. I'm assuming that's DBS checks; is that right?</p> <p>3 <b>A. Yes.</b></p> <p>4 Q. So you have such a facility. It is just it doesn't</p> <p>5 apply to the synagogues. Then we have got (iv),</p> <p>6 OHC000001_008:</p> <p>7 "Establishment of a UOHC child protection advice</p> <p>8 line to ensure that suitable advice is available ..."</p> <p>9 What was that and does it still run and who runs it?</p> <p>10 <b>A. The helpline was set up in response to the BBC -- what</b></p> <p>11 <b>was it called?</b></p> <p>12 Q. The "Dispatches" programme?</p> <p>13 <b>A. Yes. It was run mainly by Rabbi Pinter. I was</b></p> <p>14 <b>second-in-command in case Rabbi Pinter would not have</b></p> <p>15 <b>been available. Then it would have triggered to my</b></p> <p>16 <b>private phone. As a matter of fact, I don't think it</b></p> <p>17 <b>ever triggered to my phone. Rabbi Pinter was -- because</b></p> <p>18 <b>I travelled quite a lot and so on. Rabbi Pinter was</b></p> <p>19 <b>more sort of on site.</b></p> <p>20 <b>The way I understand it is that there were very few</b></p> <p>21 <b>calls of interest -- very few calls were made to this</b></p> <p>22 <b>line. According to what Rabbi Pinter told me, for all</b></p> <p>23 <b>these years there were four which led to referrals.</b></p> <p>24 Q. Does it not exist anymore?</p> <p>25 <b>A. It still exists, yes, it does exist at the moment. I'm</b></p> <p style="text-align: center;">Page 110</p>
<p>1 <b>debating whether it's a useful thing or not because the</b></p> <p>2 <b>community obviously is not using it. So we are debating</b></p> <p>3 <b>this at the moment.</b></p> <p>4 Q. You have obviously told us about the meeting you held</p> <p>5 in December 2019 and about the need to develop communal</p> <p>6 safeguarding matters. May I ask, from a cynical</p> <p>7 perspective, whether or not that meeting might have been</p> <p>8 prompted by receiving a rule 9 letter from ourselves</p> <p>9 in September 2019?</p> <p>10 <b>A. I'm not sure. I did not convene this meeting, and</b></p> <p>11 <b>I have not asked the rabbinate about it.</b></p> <p>12 Q. At paragraph 35 of your witness statement -- Danny, if</p> <p>13 we could go to that, please -- I'd like to talk to you</p> <p>14 a little bit about the work you've done with local</p> <p>15 authorities.</p> <p>16 <b>A. Yes. We have got fairly extensive connections,</b></p> <p>17 <b>contacts, with the local authorities. I'm just going to</b></p> <p>18 <b>refer to my notes, if I may. Social Services,</b></p> <p>19 <b>especially with Social Services, there is very strong</b></p> <p>20 <b>contact. I, myself, have occasionally had meetings. We</b></p> <p>21 <b>have got a number of organisations who are constantly in</b></p> <p>22 <b>contact with the Social Services. These organisations</b></p> <p>23 <b>which are in the community rather than the Union,</b></p> <p>24 <b>I think we sort of -- when I'm saying about things I'm</b></p> <p>25 <b>saying really what's happening within the community.</b></p> <p style="text-align: center;">Page 111</p>	<p>1 <b>We do have strong contacts with the AAP, that's the</b></p> <p>2 <b>Hackney area, the area action plan, where there's a lot</b></p> <p>3 <b>of input from us. The Hackney Learning Trust, which is</b></p> <p>4 <b>in contact with all our schools, a very good and strong</b></p> <p>5 <b>and healthy relationship. And lately, even the</b></p> <p>6 <b>Learning Trust is now sending us officers to look at how</b></p> <p>7 <b>to improve the curriculum, especially in boys' schools,</b></p> <p>8 <b>how to improve the curriculum, which has been very well</b></p> <p>9 <b>accepted and we are really pleased about this, that</b></p> <p>10 <b>Hackney is offering so many services to us.</b></p> <p>11 Q. Now, I know you are very pleased about that, but we</p> <p>12 heard from Mr Gamble, and we have had an opportunity to</p> <p>13 look at some of the documentation Mr Gamble sent us</p> <p>14 yesterday, including the Scrutiny Commission report from</p> <p>15 Hackney, and you say yourself at paragraph 35:</p> <p>16 "The UOHC delegated this work to members of</p> <p>17 the executive."</p> <p>18 Was that you, Rabbi Baumgarten? Were you one of</p> <p>19 those members, or was it other members of the executive?</p> <p>20 <b>A. It wasn't me.</b></p> <p>21 Q. "This engagement did not yield positive results and</p> <p>22 caused a lot of frustration."</p> <p>23 I think Mr Gamble told us exactly the same thing</p> <p>24 from the other side. Can we go on to paragraph 36,</p> <p>25 which is your sort of response, really, I suppose to</p> <p style="text-align: center;">Page 112</p>

<p>1 Mr Gamble's concerns and complaints:  2 "... we can identify some of the barriers as  3 follows."  4 Firstly, different cultures in respect of keeping  5 children safe. "The critical importance of children  6 being kept within the line of sight". You say that  7 could be perceived as arrogant, overbearing and  8 intrusive. Do you consider that it is arrogant,  9 overbearing and intrusive?  10 <b>A. I think, just sort of briefly going through what</b>  11 <b>Jim Gamble said yesterday, he agrees that one needs to</b>  12 <b>work with the community, possibly with a different</b>  13 <b>approach. The, I would say -- possibly, I could say the</b>  14 <b>hard-handed approach is not going to work. But the more</b>  15 <b>important thing is, overall, I think the first thing is</b>  16 <b>the Union, as such, has got no say over the schools or</b>  17 <b>the yeshivas, for that reason. They are not members of</b>  18 <b>the Union, and the Union has never even considered that</b>  19 <b>they should become members of the educational</b>  20 <b>institutions.</b>  21 <b>The fear -- I think I have sort of laid it out, but</b>  22 <b>I go through this again -- is, basically, we are well</b>  23 <b>aware of the issues relating to whether yeshivas are</b>  24 <b>schools or not, and --</b>  25 Q. Yes.</p> <p style="text-align: center;">Page 113</p>	<p>1 <b>A. -- Ms Spielman has in her witness statement mentioned it</b>  2 <b>or during discussions, I remember seeing it. Legally,</b>  3 <b>the way the regulations are at this moment, the way the</b>  4 <b>law stands in this country at the moment, the yeshivas</b>  5 <b>do not have to register, are not schools for the purpose</b>  6 <b>of having to register.</b>  7 <b>What it appeared, and that is all I can say because</b>  8 <b>I was not part of it, is that it was sort of finding</b>  9 <b>a back door, sort of, to get to force the yeshivas to</b>  10 <b>register, and that -- the community -- the yeshivas, not</b>  11 <b>the community, yes, the yeshivas were not very happy</b>  12 <b>with it, and that's an understatement. They felt that</b>  13 <b>we are doing what we need to do as far as safeguarding</b>  14 <b>is concerned. I believe that the yeshivas do have</b>  15 <b>policies. They are a lot -- what we know of, Interlink</b>  16 <b>has trained quite a lot of yeshiva staff as well in</b>  17 <b>safeguarding.</b>  18 <b>None of the -- whatever has been discussed, whether</b>  19 <b>it was Jim Gamble or Amanda Spielman, sort of indicates</b>  20 <b>that there's any sort of issue as far as CSA is</b>  21 <b>concerned, and I think that is really what counts. It</b>  22 <b>could be there could be certain other safeguarding</b>  23 <b>issues which disturbs them or may not be in place, but</b>  24 <b>this inquiry is about CSA.</b>  25 <b>I don't believe that there is a problem, as far as</b></p> <p style="text-align: center;">Page 114</p>
<p>1 <b>this is concerned, whether it is in yeshivas or whatever</b>  2 <b>other settings it is, and nor have the authorities</b>  3 <b>identified such a problem.</b>  4 Q. The difficulty is that the authorities don't know what  5 they don't know. If they can't go in, they don't know  6 what's happening. When they have gone in to see whether  7 or not things are or aren't a registered school -- and  8 I agree with you a yeshiva at the moment would not be  9 considered under the law, as it stands, to be a school.  10 But it doesn't really matter what sort of institution it  11 is. These are places where children are receiving  12 education and oversight and care, even if it is of  13 a limited nature. What the local authority has said to  14 us is, there needs to be various minimum standards, and  15 the evidence we have seen, both from them and from  16 Ofsted, is that those standards, those minimum  17 standards, are not being adhered to.  18 The fact that there might not be any allegations of  19 child sexual abuse that anybody knows about doesn't  20 necessarily mean it's happened, but that not anybody  21 knows about, is not the relevant issue. The relevant  22 issue is, are there the standards in place to try and  23 minimise the risk of that happening? And that's where  24 the concern comes from; not that the places are  25 necessarily hotbeds of child sexual abuse -- I suspect</p> <p style="text-align: center;">Page 115</p>	<p>1 they're not -- but that nobody can give them the  2 assurance that steps would be taken if such were to come  3 to light, and that they are safe places for children.  4 Do you understand that that's where they come from?  5 <b>A. Yes. Basically, the way forward would be by engaging</b>  6 <b>the community in a more positive way, not that the</b>  7 <b>yeshivas -- as I say, I'm not authorised to talk on</b>  8 <b>behalf of the yeshivas, but the yeshivas --</b>  9 Q. The yeshivas educate young men --  10 <b>A. Yes, but the way it's going, and Jim Gamble himself</b>  11 <b>admits that he wants them to be regulated, yes.</b>  12 Q. Yes.  13 <b>A. So, basically, the yeshivas feel they don't have to be</b>  14 <b>regulated. Don't come in with the -- sort of with a big</b>  15 <b>stick and say, "No, you need to be regulated", and,</b>  16 <b>I must say that myself, my own experience -- I had a bit</b>  17 <b>of experience because I was sitting on the Hackney</b>  18 <b>Scrutiny Committee, education -- young people -- at one</b>  19 <b>time I was a representative over there and when this</b>  20 <b>whole business about the yeshivas started and</b>  21 <b>I challenged this and I said, "Can we" -- "I'm</b>  22 <b>absolutely clear in my mind that yeshivas, as far as</b>  23 <b>safeguarding is concerned, do not have a problem. The</b>  24 <b>issue is when the authorities come and say, 'Yes, we</b>  25 <b>would like to come in, but immediately, if we visit you,</b></p> <p style="text-align: center;">Page 116</p>

<p>1 we have got to inform Ofsted that there may be an  2 illegal school here"; yes? Now, I'm not saying I quite  3 understand where they're coming from, but the yeshivas,  4 on the other hand, are saying, basically, it's the  5 thinner edge of the wedge -- the thin end of the wedge;  6 yes? You are trying sort of to make sure that we get  7 registered, or whatever it is, in order that you come  8 through the back door on safeguarding. However, if  9 there would be negotiations and an understanding how the  10 community works, a willingness to work in a much -- in  11 a different way, like Social Services, and  12 Social Services also did not develop overnight, it took  13 a long time for the community to trust the  14 Social Services. But this has happened now. It took  15 many years. But as far as this goes, it works. Just  16 engage and negotiate. And this is the only way. And  17 don't rush into matters.</p> <p>18 Q. But I suppose what Hackney would ask me to say on their  19 behalf is, they have tried negotiating for the past six  20 or seven years, and it hasn't got them very far,  21 because, fundamentally -- what they would say is, "Had  22 you offered all this up voluntarily, we wouldn't be  23 asking for regulation. We have only asked for  24 regulation because you haven't provided us -- you  25 haven't let us in". I think that's, in effect, what</p> <p style="text-align: center;">Page 117</p>	<p>1 Jim Gamble was saying. Well, there's been an impasse  2 reached of which the only way out they see is  3 legislation.</p> <p>4 <b>A. I beg to differ. I have got great respect for</b>  5 <b>Jim Gamble, but I beg to differ, as I said before</b>  6 <b>already. On the first Young Children and -- whatever it</b>  7 <b>is called, the Scrutiny Committee of Hackney, I was</b>  8 <b>there during that meeting when this issue was raised.</b>  9 <b>I believe Rabbi Pinter was also there. We made it very</b>  10 <b>clear: keep just to the agenda of safeguarding. Don't</b>  11 <b>speak to the yeshivas about regulating and whether you</b>  12 <b>need to register or not. It started with a wrong</b>  13 <b>footing. We are not running the yeshivas, we cannot</b>  14 <b>advise the yeshivas in that sense. Therefore, the</b>  15 <b>yeshivas put their back up. That's my understanding of</b>  16 <b>it.</b></p> <p>17 Q. What I can't understand is two things: firstly, why you  18 can't -- why you have no control over the yeshivas.  19 They educate your young people. They are of fundamental  20 and central importance to continuing your rich religious  21 tradition and lifestyle. So what I don't understand is,  22 why don't you just say, "Look, the time has come. We,  23 as the UOHC, need to stand up and take a leadership role  24 as far as this is concerned. Uncle Tom Cobley and all,  25 who currently run yeshivas, have to go. We will run</p> <p style="text-align: center;">Page 118</p>
<p>1 them, we will make sure the standards are in place, and  2 we will negotiate", instead of the situation you have  3 got, in that you have got people who might run them from  4 all over the place, you're in the middle, the local  5 authority is looking to you, you can't necessarily  6 provide the answers, but you could put yourself in  7 a position to provide the answers if you wanted to,  8 couldn't you?</p> <p>9 <b>A. Not necessarily. I don't think I want to bore you on</b>  10 <b>the makeup of the community. Schools are independent</b>  11 <b>schools. Not only are they independent as far as the</b>  12 <b>law is concerned, they -- every school is independent to</b>  13 <b>themselves. Every yeshiva is independent and belongs to</b>  14 <b>a different section of -- you may be familiar in the</b>  15 <b>Hasidic communities, going back to Eastern Europe and so</b>  16 <b>on, you would have such names like Belz and Ger and</b>  17 <b>Vizhnitz and so on. Belz and Ger and Vizhnitz -- I can</b>  18 <b>mention another half a dozen names. The synagogue could</b>  19 <b>be a member of the community, but are not run from the</b>  20 <b>Union. They are basically run from the Grand Rabbis who</b>  21 <b>are not even based in this country.</b></p> <p>22 They run it -- they have asked their members, or  23 their Hasiden, to set up these institutions, and it's  24 through them. So this question you would have to direct  25 rather to the Grand Rabbis rather than to the Union.</p> <p style="text-align: center;">Page 119</p>	<p>1 Q. You also say -- you set out very helpfully a number of  2 reasons why the relationship has been so negative. You  3 say also that Hackney may have unrealistic expectations  4 of the administrative capabilities of settings. For  5 example, they expect a section 11 safeguarding audit to  6 provide the starting point for safeguarding work and  7 this often isn't practical.</p> <p>8 I suppose that I'm challenging you on that to say,  9 well, why isn't it practical? You're able to teach --  10 you're able to organise a school, run a school, I'm  11 assuming -- I don't know whether it's paid for or not,  12 possibly administer fees, employ teachers, provide  13 guidance, educate people. Why can't you fill in a few  14 forms, which is what the local authority would say it  15 is?</p> <p>16 <b>A. I beg to disagree. I have, myself, as a governor of</b>  17 <b>a school, insisted that we do the section 11</b>  18 <b>documentation. It is quite a difficult document, if you</b>  19 <b>want to be honest with yourself, that is really -- it is</b>  20 <b>not a tick-box exercise. I venture to say some may just</b>  21 <b>think, "Oh, what's wrong? I'm going to tick the box,</b>  22 <b>he's not going to come and check".</b></p> <p>23 To be truthful, I, myself, spent -- in a school,  24 yes, to be able to say, "Can we truthfully back up every  25 point they want, in case we are ever asked to back it</p> <p style="text-align: center;">Page 120</p>

<p>1 <b>up?" I can tell you this is a lengthy procedure and</b>  2 <b>needs a lot of things to be put in place which not</b>  3 <b>necessarily are directly involved with -- definitely not</b>  4 <b>with CSA but possibly even in the day-to-day running of</b>  5 <b>the setting with safeguarding. This is a document which</b>  6 <b>goes into a very, very lot of detailed discussions,</b>  7 <b>things a school would have to deliver, or a setting</b>  8 <b>would have to deliver, and personally I feel that I am</b>  9 <b>quite right in saying what I have said.</b>  10 Q. Can I ask, have you sought or sought to influence, as  11 far as you can, to say to these yeshivas, "Please use  12 The Interlink Foundation. Please have them provide you  13 with documents, provide you with consultancy work", so  14 that you can then go to Hackney and say, "Look, we are  15 not responsible for these people, but we have done what  16 we can. We have sent Interlink in. We have tried to do  17 this". Would that not be a first step for the start of  18 a constructive dialogue?  19 <b>A. I mentioned that I think a number of -- a few times</b>  20 <b>already earlier. The Union has not got -- the yeshivas</b>  21 <b>are not members of the Union, it's got no say over the</b>  22 <b>yeshivas. However, you will see, as far as Interlink's</b>  23 <b>witness statement is concerned, most yeshivas, possibly</b>  24 <b>all yeshivas, are using the services of Interlink for</b>  25 <b>training their staff, and that says a lot about how the</b></p> <p style="text-align: center;">Page 121</p>	<p>1 <b>yeshivas take it very seriously, the safeguarding of</b>  2 <b>the children under their control.</b>  3 Q. Ms Spielman provided us with a document which was from  4 a gentleman called Rabbi Lowen, who, I understand, may  5 well teach at -- I believe it is probably a yeshiva in  6 London. I don't really want to take you through that  7 document in great detail because, as you identify, it is  8 not really -- it is only indirectly relevant to issues  9 of child sexual abuse. But I would like to ask you  10 about various principles which come out of it, to ask  11 you about how safeguarding interrelates, or child  12 protection interrelates, in this context.  13 One of the issues which comes out throughout the  14 document is the need for discipline and submission and  15 that that is a central focus of Jewish religious  16 education. Would you agree that that is the case?  17 <b>A. I must admit, I have not gone through this document.</b>  18 Q. No, and I don't want for us --  19 <b>A. I was not aware of this document until Ofsted picked it</b>  20 <b>up somewhere, but I'm not quite sure, which was many</b>  21 <b>years after this document has been produced; yes? And</b>  22 <b>I think by now things had moved on quite a bit. Even</b>  23 <b>I would have thought -- I'm not sure, because I'm not</b>  24 <b>even sure who the real authors of this document are, but</b>  25 <b>things have definitely moved on in the community. The</b></p> <p style="text-align: center;">Page 122</p>
<p>1 <b>same with a lot of issues regarding to child protection</b>  2 <b>and safeguarding.</b>  3 Q. If I could just indicate that the document is endorsed  4 by Rabbi Padwa, who is still officially the Chief Rabbi  5 of the UOHC and the Chief Justice of the Beth Din, and  6 has also been praised by other rabbis who are judges and  7 senior rabbis within the Haredi community.  8 What I really wanted to ask you about, and I suspect  9 you don't need the document to tell me whether the  10 document is accurate in this respect, they identify  11 that, as far as instruction is concerned, the crucial  12 factor is submission. There is no need to research the  13 reason for the verse, the reason is because the Torah  14 says, and the reason is because the Rabbi Father says,  15 and that is the foundation of protection and  16 strengthening of the faith.  17 What I wanted to know is, is that an approach which  18 is taught to most children within the Haredi community,  19 to have respect for what the father says, respect for  20 the rabbi and to follow what they say almost  21 uncritically?  22 <b>A. Well, respect, I would have thought, is the first thing</b>  23 <b>any child needs to be educated about, to respect their</b>  24 <b>parents, to respect the elderly.</b>  25 Q. Yes.</p> <p style="text-align: center;">Page 123</p>	<p>1 <b>A. They may disagree and the rabbi or the parents may agree</b>  2 <b>to their disagreement. I don't feel -- again, I am not</b>  3 <b>the author of that document, I have not read it</b>  4 <b>carefully. Another proviso is that, when translating</b>  5 <b>word for word without really having -- I believe there</b>  6 <b>are quotes from the Talmud and so on. This cannot be</b>  7 <b>quoted word for word. So, yes, if you take a Google</b>  8 <b>translation of it, it shows completely different than</b>  9 <b>what the real meaning is.</b>  10 <b>The meaning is, yes, children should have respect,</b>  11 <b>that is what I would have thought is fundamental to the</b>  12 <b>education of children, but it doesn't mean that,</b>  13 <b>therefore, the teachers, and so on, do not have to have</b>  14 <b>respect for the children. It works both ways.</b>  15 <b>I can see it and I know it from my own children's</b>  16 <b>experience, although that goes back quite a good few</b>  17 <b>years, my grandchildren and so on. The children in the</b>  18 <b>Haredi community are brought up in a very positive way,</b>  19 <b>in a way -- a structured way, and they are really all</b>  20 <b>very happy. They don't feel hindered in any way,</b>  21 <b>saying, "Oh, I mustn't do this and I mustn't do that".</b>  22 <b>They are full of life and full of happiness. I'm not</b>  23 <b>sure what you are trying sort of to refer to or trying</b>  24 <b>to say with regards to this point.</b>  25 Q. I suppose the question is that, what I want to know is,</p> <p style="text-align: center;">Page 124</p>

<p>1 is the role of the rabbi or the senior leader therefore                  2 seen as one for which reverence should be provided and,                  3 therefore, people will do what the rabbi says? Because                  4 that obviously has an impact if you have a rabbi talking                  5 about questions of child protection because the                  6 community will have been taught to follow that rabbi, to                  7 respect what he says and, therefore, that makes it                  8 especially important that the information which rabbis                  9 give is accurate and clear. Is that not right?                  10 <b>A. Sure. Rabbis always will give accurate and clear                  11 information, yes. If they don't, they will be                  12 challenged accordingly. Nobody in the community is                  13 afraid to challenge a rabbi, nor is a child afraid to                  14 challenge the parent, in a respectful manner, or                  15 challenge their teacher. But it is done in                  16 a constructive way, in a respectful manner, not just                  17 sort of sidelining people. The respect of other people,                  18 regardless whether it is a rabbi or a teacher or                  19 a friend, is paramount.</b>                  20 Q. Can I also identify that there is reference, in at least                  21 three points in the document, to the use of corporal                  22 punishment and that that is an acceptable mechanism of                  23 discipline in the context of educating children, and can                  24 I just ask you to be able to come back on that because                  25 that is something we dealt with with Ms Spielman, so, to</p> <p style="text-align: center;">Page 125</p>	<p>1 be fair to you, is that the case, that, within your                  2 community, physical chastisement is seen as an                  3 acceptable measure of discipline, even in the context of                  4 the yeshiva setting?                  5 <b>A. No. I think things have moved on since then, and                  6 I think, even then, it hasn't sort of -- you know, it's                  7 a theoretical thing, but things have definitely moved                  8 on. Many years, things have moved on from corporal                  9 punishment. I cannot -- I have not heard of anything --                  10 of any corporal punishment in recent years, and, should                  11 it happen, yes, I would be honest, I once had to report                  12 such a case, but it was reported immediately.</b>                  13 Q. Can I just double-check, your community, as you have                  14 identified, is very unhappy about the idea of yeshivas                  15 having to register at schools, and Ms Spielman provided                  16 us with a letter which a number of rabbis, some of whom                  17 are members of the Union of Orthodox Hebrew                  18 Congregations, to identify and indicate that their                  19 strong unhappiness about, firstly, the teaching of sex                  20 and relationship education, which becomes compulsory as                  21 of September this year -- well, it has been pushed back                  22 slightly, but in reality it comes in in September this                  23 year, and also about the possibility of registration.                  24 That's behind tab B36. OFS012596_001.                  25 Did you know anything about this letter?</p> <p style="text-align: center;">Page 126</p>
<p>1 <b>A. No. I only found out about this letter after it was                  2 sent or after it was presented by Amanda Spielman. That                  3 is the first time I got a copy of this letter. One                  4 thing which is of importance: when you say the rabbis of                  5 the Union, these people do not form part of                  6 the rabbinate of the Union, which the rabbinate forms                  7 the policy of the Union. Now, rabbinates of the Union,                  8 what it means is, one of the services the Union provides                  9 is a helpline for halakhic questions. Now, this                  10 rabbinate is manned by ordained rabbis from whether                  11 they're -- from whichever -- for most synagogues, have                  12 got a rabbi as their man in the line, let's say, for an                  13 hour a week or two hours a week or half an hour a week,                  14 whatever it is, and I believe the line is open for many,                  15 many hours a day. So, basically, if someone signs                  16 themselves and says, "I'm a rabbi of the Union", it does                  17 not mean, really, a rabbi of the Union as far as                  18 congregational matters are concerned. The rabbis of                  19 the Union are only the senior members of the rabbinate.                  20 That -- I think I need to make this point very clear.</b>                  21 Q. Are they members of the UOHC or not? Are they                  22 individuals who speak for the UOHC in this respect or                  23 not?                  24 <b>A. They cannot speak on behalf of the UOHC. They cannot                  25 speak. I must say, we are upset that they signed in the</b></p> <p style="text-align: center;">Page 127</p>	<p>1 <b>name of the UOHC because it's not really -- they are not                  2 part of the UOHC rabbinate and they are not policy                  3 makers.</b>                  4 Q. Do you dissociate yourself, therefore, with the                  5 substance and content of this letter, or do you agree                  6 with the content but you just don't agree with the way                  7 that these particular individuals went about publicising                  8 this without consulting with you?                  9 <b>A. No. It's not a question how they publicise it without                  10 consulting. This letter, really, the way I understand                  11 it is -- and I was not consulted, nor has the rabbinate                  12 been consulted -- has got to do, as you rightly say,                  13 with the forthcoming regulation of RSE, which is very                  14 well known in the public domain that the community is                  15 not happy about the whole RSE, how it needs to be passed                  16 on to the children, so, basically, I believe that we                  17 have got an organisation called Chinuk UK, which is in                  18 discussion with the DfE and relating to these matters,                  19 and I'm not in a position, although I'm part of                  20 Chinuk UK as well, I'm not in a position at this stage                  21 to make any further comments about this.</b>                  22 <b>The one thing is that it does not directly or,                  23 according to me, indirectly have anything to do with                  24 CSA, in the sense to say that we are -- we have got                  25 a problem and we are ignoring and we are saying we are</b></p> <p style="text-align: center;">Page 128</p>



<p>1 <b>not interested about the whole idea of CSA or supporting</b></p> <p>2 <b>victims or whatever it may be.</b></p> <p>3 Q. I suppose what we would say is, it's of some relevance</p> <p>4 in respect of, if children don't have access to</p> <p>5 good-quality sex and relationship education, some people</p> <p>6 would say that that makes it more difficult for them to</p> <p>7 report abuse, less likely to be able to describe that</p> <p>8 abuse and more likely to feel shame and guilt, because</p> <p>9 they're not clear about what's acceptable and what's not</p> <p>10 acceptable?</p> <p>11 <b>A. I mentioned this already before, that children are well</b></p> <p>12 <b>aware -- if a child in any situation feels that they may</b></p> <p>13 <b>have been compromised in whatever it is, they will go</b></p> <p>14 <b>to -- they will be directed -- they may go to their</b></p> <p>15 <b>teacher, their teacher will direct, they may go possibly</b></p> <p>16 <b>to the rabbi of the synagogue, who will direct them,</b></p> <p>17 <b>signpost them, to where they need to go for help. You</b></p> <p>18 <b>know, they won't be running to the police themselves;</b></p> <p>19 <b>unlikely. They will explain exactly how the procedure</b></p> <p>20 <b>is, what they need to do and will be given every</b></p> <p>21 <b>assistance available that they should come forward and</b></p> <p>22 <b>in a way that they are understood and their allegations</b></p> <p>23 <b>will be taken seriously.</b></p> <p>24 Q. Can we turn now on to that very subject. So can we look</p> <p>25 at paragraphs 44, 45 and 46 of your witness statement</p> <p style="text-align: center;">Page 129</p>	<p>1 which is OHC000001_010. I would like to ask you about</p> <p>2 paragraph 44 first. You say there that disclosures of</p> <p>3 abuse are thought to be lower in number than would be</p> <p>4 expected for the size of the population. This is based</p> <p>5 on comments made. They are aware of the size of</p> <p>6 the population:</p> <p>7 "We do not have research data, but we have</p> <p>8 a high level of confidence that this is correct."</p> <p>9 Can we now go to paragraph 45, please. You say</p> <p>10 there are significant protective factors which are</p> <p>11 likely to reduce the incidence of child abuse,</p> <p>12 including ... and then you set this out. Largely,</p> <p>13 I suppose, there's not the opportunity for men to spend</p> <p>14 time with women who aren't members of their family, and</p> <p>15 there is a high degree of modesty, shall we say, in the</p> <p>16 context of the community. Are you therefore trying to</p> <p>17 say that there is less abuse within the Haredi community</p> <p>18 or that you simply don't know?</p> <p>19 <b>A. As I say, we believe there is less, yes. I don't think</b></p> <p>20 <b>I say that it is. We definitely believe there is less</b></p> <p>21 <b>because there is less opportunity that that should</b></p> <p>22 <b>happen. I need to just say a few words, I think this is</b></p> <p>23 <b>important. Protecting our children from harm is of</b></p> <p>24 <b>the greatest importance to the union and the community,</b></p> <p>25 <b>yes. We are very much about this. We have constantly</b></p> <p style="text-align: center;">Page 130</p>
<p>1 <b>got that in mind. As a matter of fact, there's quite</b></p> <p>2 <b>a lot of synagogues nowadays, whether here or in the</b></p> <p>3 <b>world over, who have CCTV in operation, which, again, is</b></p> <p>4 <b>something where occasionally children -- unlikely, but</b></p> <p>5 <b>could be -- themselves over there, and there's a way of</b></p> <p>6 <b>protecting our children. The Union itself does not deal</b></p> <p>7 <b>with cases of abuse and therefore we don't have any</b></p> <p>8 <b>information, but I feel personally that children,</b></p> <p>9 <b>because of the nature that they are not so exposed to</b></p> <p>10 <b>the outside world, and even -- let's put it like this.</b></p> <p>11 <b>In safeguarding, you've got red, amber and green. Now,</b></p> <p>12 <b>generally, amber would indicate that there is possibly</b></p> <p>13 <b>a concern about child abuse. But as amber is more or</b></p> <p>14 <b>less red already, we would -- at a very early stage, we</b></p> <p>15 <b>would detect. If a child is using foul language or</b></p> <p>16 <b>something which is not the type of -- the child doesn't</b></p> <p>17 <b>behave in the way we would expect and hope children</b></p> <p>18 <b>normally would behave within our community, immediately</b></p> <p>19 <b>a red light shows up.</b></p> <p>20 <b>I have seen it myself. Very often, it's got nothing</b></p> <p>21 <b>to do with abuse, in a sense. It could have something</b></p> <p>22 <b>to do with the family background or the child had just</b></p> <p>23 <b>a bad day, or whatever it is, but the members of</b></p> <p>24 <b>the community, and especially the rabbis of</b></p> <p>25 <b>the community, keep a very open eye in regards to how</b></p> <p style="text-align: center;">Page 131</p>	<p>1 <b>children behave. This would immediately raise an alarm</b></p> <p>2 <b>that something is wrong, and this would be investigated</b></p> <p>3 <b>in a way and the child would be supported.</b></p> <p>4 Q. I would simply say, don't you consider it is dangerous</p> <p>5 to start on the basis that your community is inherently</p> <p>6 safer? Don't you think that's quite a dangerous</p> <p>7 position to start from?</p> <p>8 <b>A. I'm not using this as a starting position, yes.</b></p> <p>9 Q. All right.</p> <p>10 <b>A. Basically, I'm stating the fact that it is. We, as</b></p> <p>11 <b>a community, are very much aware that these things can</b></p> <p>12 <b>happen, and, unfortunately, occasionally they do happen,</b></p> <p>13 <b>yes, and it is in our own interests and the interests of</b></p> <p>14 <b>our children just to be sure, and because we have got</b></p> <p>15 <b>the system of -- we hope, of relatively early detection</b></p> <p>16 <b>but with children, therefore, I strongly believe that it</b></p> <p>17 <b>happens less in our community.</b></p> <p>18 Q. But, in fact, however, all of these factors, some</p> <p>19 people, researchers, would say may well be the kind of</p> <p>20 factors that would prevent reporting. So just as you</p> <p>21 say, in fact, it may well be that it isn't that there's</p> <p>22 less abuse, it's just reported less often because of the</p> <p>23 small nature of the community and the various factors</p> <p>24 that you've listed, and, in fact, at paragraph 46 of</p> <p>25 your witness statement, you identify the fact that,</p> <p style="text-align: center;">Page 132</p>

<p>1 within your community, it is less likely that abuse is                  2 going to be disclosed, largely for these four reasons                  3 that we see here.                  4 Have you done anything to try to address any of                  5 those four reasons? We will deal with the reason of                  6 mesirah in a moment, but shall we try the three reasons?                  7 Firstly, I suppose, naivety. I would have number one as                  8 naivety, number two as a fear of persecution, and number                  9 three, impact on extended family because of the closed                  10 nature or the limited nature of your community. What                  11 have you tried to do to try to overcome these barriers                  12 which you, yourself, recognise to reporting abuse?                  13 <b>A. Well, as far as -- when we are talking about reporting</b>                  14 <b>abuse, there are two parts to it. Thinking about the</b>                  15 <b>children self-reporting, which a lot of work has gone</b>                  16 <b>into this, that children should report regardless of</b>                  17 <b>family background, whoever they are, wherever they may</b>                  18 <b>be, and children are most probably less -- worry less</b>                  19 <b>about anti-Semitism and persecution. I would have</b>                  20 <b>thought children -- their frame of mind doesn't work</b>                  21 <b>like that.</b>                  22 <b>If they feel, and they are given very strong</b>                  23 <b>guidance, maybe not in the explicit language but, again,</b>                  24 <b>as I said before, in schools which all schools adhere to</b>                  25 <b>it, all schools give children the necessary tools to</b></p> <p style="text-align: center;">Page 133</p>	<p>1 <b>understand that, when something is wrong, they should</b>                  2 <b>report it. So the question then is really, then, we</b>                  3 <b>need to look at what do the parents do.</b>                  4 <b>Now, as far as leaders of the community, teachers in</b>                  5 <b>schools, they know what to do. They go to the DSL and</b>                  6 <b>the DSL is trained and knows what to do.</b>                  7 <b>As far as parents are concerned, if nobody knows</b>                  8 <b>about it, the child has just confided in the parents,</b>                  9 <b>I think that is more where -- that is more what I'm</b>                  10 <b>referring to, and it's a question of training parents</b>                  11 <b>rather than children.</b>                  12 <b>As the community is moving and is finding out, some</b>                  13 <b>people are still surprised that Social Services -- let's</b>                  14 <b>say, for instance, not against them but works with them,</b>                  15 <b>this slowly -- this message is getting through to the</b>                  16 <b>community, but it's going to take a generation or so by</b>                  17 <b>the time the -- I believe the younger generation already</b>                  18 <b>by now are sort of realising what damage this does and</b>                  19 <b>that it happens and one doesn't have to be ashamed about</b>                  20 <b>it and one should seek whatever help is available as</b>                  21 <b>well as getting the authorities involved, which are --</b>                  22 <b>in most cases, what I found, are extremely helpful.</b>                  23 <b>I don't find them as a hindrance, I find them very</b>                  24 <b>helpful and I have been working with authorities</b>                  25 <b>occasionally and sometimes, and I've always been</b></p> <p style="text-align: center;">Page 134</p>
<p>1 <b>surprised that why -- and thinking, why am I really</b>                  2 <b>afraid of them?</b>                  3 Q. Can I ask you some questions now about mesirah. You set                  4 out at paragraph 47 of your witness statement what                  5 mesirah means. It literally means "handing over", as                  6 I understand it, in Hebrew, which is a prohibition                  7 against informing on a fellow Jew to civil authorities.                  8 This is something which is still relevant in the context                  9 of your community. Is that right?                  10 <b>A. It is relevant, yes. It depends on what. Now, as far</b>                  11 <b>as CSA is concerned, yes, and I have made a note and I'm</b>                  12 <b>going to make this statement in public very clearly,</b>                  13 <b>that mesirah does not apply where the person being</b>                  14 <b>reported is causing harm to others, such as in the case</b>                  15 <b>of CSA. The rabbinate is absolutely clear that this is</b>                  16 <b>not mesirah. It is made very clear not only -- the</b>                  17 <b>rabbinate has made it clear via the tools of training</b>                  18 <b>through the Interlink Foundation. Every training</b>                  19 <b>session, it is made very clear that mesirah does not</b>                  20 <b>apply. Mesirah is something which applied generally</b>                  21 <b>more in the olden days, where there were sort of the --</b>                  22 <b>there was no authority. It was like the Wild West,</b>                  23 <b>where people ruled themselves and, if someone did</b>                  24 <b>something wrong, even just a monetary thing, they could</b>                  25 <b>have been just killed by the person who felt they had</b></p> <p style="text-align: center;">Page 135</p>	<p>1 <b>the right of doing anything. That is really the</b>                  2 <b>mesirah.</b>                  3 <b>In cases where it's a question of child abuse, and</b>                  4 <b>so on, it's very clear in our mind, clear in the</b>                  5 <b>rabbinate's mind, clear in the mind of those who</b>                  6 <b>train -- who give the training for safeguarding, that it</b>                  7 <b>does not apply.</b>                  8 Q. Can we have a look at a Channel 4 broadcast from 2013.                  9 I'd like to ask you a few questions after we have had                  10 a look at it. Rabbi Baumgarten, I think we need to both                  11 mute our microphones, apparently, for this to work.                  12 Danny, please would you play the relevant parts of                  13 the video, that's both from 8:35 to 11 minutes and from                  14 11:24 to 12:42. The rabbi we see in the video is                  15 Rabbi Padwa, who was the Chief Rabbi of the UOHC at the                  16 time.                  17 (Video played)                  18 MS SCOLDING: Do you think, Rabbi Baumgarten, that even in                  19 2013 the words and actions of Rabbi Padwa in this                  20 respect were appropriate?                  21 <b>A. That is not and was not the line of the rabbinate, and</b>                  22 <b>I have prepared a statement, if I can respectfully draw</b>                  23 <b>it to your attention, to my statement number 2.</b>                  24 Q. Yes.                  25 <b>A. If you want, I can read it out for the benefit of some</b></p> <p style="text-align: center;">Page 136</p>

<p>1 people --</p> <p>2 Q. No, it is absolutely fine. I have a long --</p> <p>3 <b>A. Rabbi Padwa at the time, as you can see on "Dispatches",</b></p> <p>4 <b>he was already frail at the time. Unfortunately, his</b></p> <p>5 <b>situation is worsening. I was not able to speak to him</b></p> <p>6 <b>about it at all, yes. At that time, I didn't even know</b></p> <p>7 <b>about this. I found out afterwards. But I am not able.</b></p> <p>8 <b>Just to put it into just one word, I am not in</b></p> <p>9 <b>a position of speculating what was behind it, what the</b></p> <p>10 <b>rabbi did say, what he meant. I am not in a position of</b></p> <p>11 <b>speculating on this at all.</b></p> <p>12 <b>If, for the benefit of inquiry, I can read out the</b></p> <p>13 <b>statement that I believe is going to be made public in</b></p> <p>14 <b>any case, it lays out very clearly the rabbinate's</b></p> <p>15 <b>position then and today.</b></p> <p>16 Q. I just wanted to ask a couple of questions about that</p> <p>17 witness statement. Firstly, you say, when filmed, he</p> <p>18 was acting in his personal capacity. I suppose I'm just</p> <p>19 asking a question: I assumed -- this might be wrong --</p> <p>20 that rabbis are never off duty, and he, at the time --</p> <p>21 certainly, in fact, his name -- I know he is unwell at</p> <p>22 the moment, but his name still appears on the headed</p> <p>23 notepaper as the Chief Rabbi of the rabbinate of</p> <p>24 the UOHC. On that basis, can we really say that he was</p> <p>25 acting in a personal capacity, because a rabbi is</p> <p style="text-align: center;">Page 137</p>	<p>1 a rabbi is a rabbi, is it not?</p> <p>2 <b>A. Policies relating to the rabbinate, yes, and where the</b></p> <p>3 <b>rabbinate meets people, and so on, is done in</b></p> <p>4 <b>conjunction with the whole rabbinate, it is not done at</b></p> <p>5 <b>any private rabbi's house at all, yes. Yes, the</b></p> <p>6 <b>Rabbi Padwa still most probably signs nowadays, as</b></p> <p>7 <b>a matter of respect, basically, but I believe he is not</b></p> <p>8 <b>that much involved in any case, but, as I say again, and</b></p> <p>9 <b>I said it in my statement, anything to relate to the</b></p> <p>10 <b>Union and the rabbinate, this business is done within</b></p> <p>11 <b>the offices and at the official meetings which the</b></p> <p>12 <b>rabbinate hold generally every Thursday morning.</b></p> <p>13 Q. As I understand from paragraph 9 of this witness</p> <p>14 statement, your second witness statement, you say that,</p> <p>15 subsequent to the film, the rabbinate collectively</p> <p>16 considered their position on child safeguarding. Prior</p> <p>17 to that, the rabbinate had not collectively considered</p> <p>18 their policy or position in respect of responding to</p> <p>19 allegations of child sexual abuse.</p> <p>20 Do you think you should have considered that prior</p> <p>21 to the unfortunate situation which led to the Channel 4</p> <p>22 documentary, to avoid that situation happening?</p> <p>23 <b>A. The way I understand it is that the rabbinate never got</b></p> <p>24 <b>itself involved into the details of any child abuse;</b></p> <p>25 <b>immediately referred it to -- generally, it was</b></p> <p style="text-align: center;">Page 138</p>
<p>1 <b>Rabbi Pinter who got the referral and Rabbi Pinter dealt</b></p> <p>2 <b>with it. It wasn't necessary for the rabbinate -- when</b></p> <p>3 <b>it had an informed decision at that time, or even now,</b></p> <p>4 <b>has made the decision to -- that they are not going</b></p> <p>5 <b>to -- since there are other people in the community who</b></p> <p>6 <b>are better equipped to deal with this, they would not</b></p> <p>7 <b>directly get themselves involved in child abuse</b></p> <p>8 <b>situations.</b></p> <p>9 Q. Can I look at a statement which was circulated to</p> <p>10 rabbis, educators and head of educational institutions.</p> <p>11 It is behind tab B26. MIG000007_001, Danny. Tab 26,</p> <p>12 Rabbi. It is "UOHC and Child Protection". Five</p> <p>13 paragraphs down, it says:</p> <p>14 "There has unfortunately been produced a programme</p> <p>15 that is about to be broadcast on TV on the subject of</p> <p>16 abuse in our communities ..."</p> <p>17 Then:</p> <p>18 "The committee for the protection of children [will</p> <p>19 be] instituting an appropriate policy ..."</p> <p>20 Can I ask about the third paragraph:</p> <p>21 "The rabbinate recognises that there are certain</p> <p>22 instances when it is proper and necessary to contact the</p> <p>23 Social Services and/or the police. The committee will</p> <p>24 consult the rabbinate to decide the proper approach in</p> <p>25 each case."</p> <p style="text-align: center;">Page 139</p>	<p>1 Again, I think this comes back to the point that we</p> <p>2 were raising earlier: the concern that's been raised</p> <p>3 about that particular sentence is that it sort of</p> <p>4 suggests that Social Services only have to be involved</p> <p>5 sometimes, if the rabbinate decide that it's</p> <p>6 appropriate; rather than, "Tell Social Services, and let</p> <p>7 Social Services decide whether or not that's to take</p> <p>8 place".</p> <p>9 <b>A. Yes. Firstly, I wish to state that, since 2013, things</b></p> <p>10 <b>have moved on. I think what one needs to realise is</b></p> <p>11 <b>that the statement -- basically, what it meant to say --</b></p> <p>12 <b>it may not have been very clear enough. I think one has</b></p> <p>13 <b>got to take it into context.</b></p> <p>14 <b>This was the first public notice, yes, basically to</b></p> <p>15 <b>the community about this committee being set up. You</b></p> <p>16 <b>don't go on the first public notice and say, "We have</b></p> <p>17 <b>sort of -- you know, things are now" -- you want to sort</b></p> <p>18 <b>of advise the community and reassure them at that stage</b></p> <p>19 <b>that, "Don't worry, the committee knows what they're</b></p> <p>20 <b>doing", and if -- the intention was, really, that they</b></p> <p>21 <b>are available, if so required. That is really -- but it</b></p> <p>22 <b>was an assurance of the community that the committee is</b></p> <p>23 <b>not working behind the backs of the rabbinate, in that</b></p> <p>24 <b>sense.</b></p> <p>25 <b>That does not mean to say that the committee has to</b></p> <p style="text-align: center;">Page 140</p>

<p>1 go to the rabbinate on every case and discuss it and</p> <p>2 say, "Can we report it or can't we report it?", and this</p> <p>3 is definitely not the case and, as I say, things since</p> <p>4 then have moved on considerably.</p> <p>5 Q. I see in the fifth paragraph down, which I looked at</p> <p>6 earlier, it said:</p> <p>7 "The committee for the protection of children and</p> <p>8 instituting an appropriate policy ... will, please God,</p> <p>9 assist to silence the critics ..."</p> <p>10 As we understand it, that policy still hasn't been</p> <p>11 produced, has it.</p> <p>12 <b>A. Which section -- where is it?</b></p> <p>13 Q. It's the fifth paragraph down, Rabbi Baumgarten, the</p> <p>14 second sentence. "There has been unfortunately", is the</p> <p>15 start of the paragraph, if that helps you.</p> <p>16 <b>A. Yes, I have got it now.</b></p> <p>17 Q. You have got it. Thank you.</p> <p>18 <b>A. So what is the question again?</b></p> <p>19 Q. The question is, it says there that a policy will be set</p> <p>20 up:</p> <p>21 "The committee for the protection of children and</p> <p>22 instituting an appropriate policy ... will, please God,</p> <p>23 assist to silence the critics ..."</p> <p>24 Can I just double-check, that policy has never been</p> <p>25 brought into existence, has it, certainly not in written</p> <p style="text-align: center;">Page 141</p>	<p>1 form?</p> <p>2 <b>A. Not in written form, no. But it's really because</b></p> <p>3 <b>Interlink -- we work together with Interlink, yes, and,</b></p> <p>4 <b>therefore, it is a general policy which the community</b></p> <p>5 <b>has got, yes. We have adopted a policy, but I can't</b></p> <p>6 <b>really say that it is sort of officially on our</b></p> <p>7 <b>letterhead, and whatever it is. We don't even have</b></p> <p>8 <b>letterhead, the committee for safeguarding children.</b></p> <p>9 <b>But the policy is the policy which generally schools</b></p> <p>10 <b>would have, yes, or communities would have.</b></p> <p>11 Q. That's been very helpful. Can I ask now about another</p> <p>12 term, which is called lashon hara, which is about</p> <p>13 speaking to a person -- in effect, speaking badly of</p> <p>14 someone outside the community. What work have you done</p> <p>15 to try to -- again, I think this is a term which is</p> <p>16 still in use, still members of the community would use</p> <p>17 it. What work have you done to try to stop people being</p> <p>18 ostracised, for example, if they were to report abuse</p> <p>19 against other members of your Haredi community? Because</p> <p>20 we have had examples -- for example, Ms Goldsobel is an</p> <p>21 example. We have other examples of people who have been</p> <p>22 ostracised by the Haredi community, they say, for having</p> <p>23 reported child sexual abuse?</p> <p>24 <b>A. As far as ostracisation is concerned, I do not recognise</b></p> <p>25 <b>what Migdal Emunah is stating about ostracisation.</b></p> <p style="text-align: center;">Page 142</p>
<p>1 <b>To the best of my knowledge, the Union, of whom I am</b></p> <p>2 <b>standing as witness today, has never been involved in</b></p> <p>3 <b>any ostracisation.</b></p> <p>4 <b>On the contrary -- I cannot mention any names, but</b></p> <p>5 <b>there was a certain case where a rabbi was sort of --</b></p> <p>6 <b>some complaint that he may have compromised his</b></p> <p>7 <b>position. It didn't have to do with CSA, but</b></p> <p>8 <b>immediately that that happened, yes, the rabbi lost the</b></p> <p>9 <b>confidence of the community.</b></p> <p>10 <b>So you can see how the community works. One</b></p> <p>11 <b>doesn't -- there is no -- it automatically -- if someone</b></p> <p>12 <b>has got the slightest suspicion in the community, it is</b></p> <p>13 <b>not a question of ostracisation, and definitely not --</b></p> <p>14 <b>victims are definitely not ostracised, because they</b></p> <p>15 <b>are -- on the contrary, they are helped in -- and guided</b></p> <p>16 <b>in a way that they should not be damaged for life.</b></p> <p>17 <b>With regards to emotional harm, the terminology what</b></p> <p>18 <b>you said is right, and, again, I wish to state that it's</b></p> <p>19 <b>very clear and it does not apply in such instances.</b></p> <p>20 <b>Now, I could give you a lengthy lecture about this,</b></p> <p>21 <b>about lashon hara, but I'm very minded about the time,</b></p> <p>22 <b>yes, but the world authority of the lashon hara was</b></p> <p>23 <b>Chafetz Chaim. He lived about 100 years ago and he is</b></p> <p>24 <b>the world authority.</b></p> <p>25 <b>In his book about lashon hara, he makes it very</b></p> <p style="text-align: center;">Page 143</p>	<p>1 <b>clear a terminology which is called "l'to'eles".</b></p> <p>2 <b>"L'to'eles" is benefit.</b></p> <p>3 <b>So if it is a question that an individual -- you</b></p> <p>4 <b>have got to get a benefit out of this lashon hara, then</b></p> <p>5 <b>lashon hara does not apply, and anyone who says</b></p> <p>6 <b>differently hasn't got the faintest idea of the laws of</b></p> <p>7 <b>lashon hara.</b></p> <p>8 Q. So the law is clear, but is it interpreted in the</p> <p>9 community as meaning, "Don't speak about abuse, and, if</p> <p>10 people do speak about abuse, we will ostracise them"?</p> <p>11 <b>A. No. I would not recognise such a thing and, on the</b></p> <p>12 <b>contrary -- and that's why, as we said before, people</b></p> <p>13 <b>want to go sometimes to a rabbi just to be assured, yes,</b></p> <p>14 <b>that they're not transgressing lashon hara, and no rabbi</b></p> <p>15 <b>in the world would say that they are.</b></p> <p>16 MS SCOLDING: I just have about five minutes more of</p> <p>17 questions, chair. Would it be acceptable to sit for</p> <p>18 another five minutes?</p> <p>19 THE CHAIR: Yes, go ahead.</p> <p>20 MS SCOLDING: We talked about not reporting out to the</p> <p>21 police. We have seen the Dispatches documentary. We</p> <p>22 have also have had a look in other contexts at the</p> <p>23 sentencing remarks made by a judge in a case of</p> <p>24 Todos Grynhaus, which was in the Salford area of</p> <p>25 Manchester, where rabbis knew of the abuse in 2008/2009</p> <p style="text-align: center;">Page 144</p>

<p>1 but didn't report it, and, in fact, the judge said that  2 the perpetrator in that case relied upon the small  3 nature of the community and the reluctance of young  4 women to report abuse in order to try and, in effect,  5 get away with it.  6 Do you think that attitude is still prevalent today?  7 Those remarks were in 2011/2012. Do you think things  8 have changed?  9 <b>A. On a number of times this afternoon, I have mentioned  10 that things have moved on, and they move on pretty fast.  11 Regards what happened over there, I am not in a position  12 to talk about it, nor -- and definitely not to speculate  13 about it, neither about it.  14 What I can say is that things have moved on  15 considerably, and I don't think this would in any way be  16 the case today.</b>  17 Q. Can I ask about teshuva -- again, apologies for my  18 pronunciation -- which I understand is repentance. Does  19 the concept of repentance under Torah halakhic law mean  20 that people are accepted back into the community or  21 forgiven if they simply say, "I'm sorry that I did  22 that"?  23 <b>A. No.</b>  24 Q. How are appropriate steps put in place to protect and  25 safeguard children in that respect?</p> <p style="text-align: center;">Page 145</p>	<p>1 <b>A. I'm afraid I will have to ask the inquiry to extend the  2 five minutes a little bit longer, because I think it's  3 important, again, that the inquiry should understand  4 what "teshuva" means. Teshuva is repentance, not  5 forgiveness. Just in short, I'm going to quote what the  6 Maimonides says about teshuva, and I'm going to quote  7 it. In chapter 2:  8 "Teshuva and Yom Kippur" -- everybody knows what  9 Yom Kippur is, the day of atonement -- "only atone for  10 sins between man and God; for example, a person who ate  11 a forbidden food or engaged in forbidden sexual  12 relations, and the like. However, sins between man and  13 man; for example, someone who injures a colleague,  14 curses a colleague, steals from him, or the like, will  15 never be forgiven until he gives his colleague what he  16 owes him and appeases him."  17 Now, in a case of child abuse, and I have spoken to  18 some senior rabbis, we cannot even see that the person  19 will ever be in a position of forgiving somebody who has  20 abused him. Somebody must be in a -- I'm not sure how  21 to pronounce it. In Hebrew, it's called a madrega(?),  22 and a very high level, that he should be able to say,  23 "I have forgiven with my full heart". Forgiveness is  24 not to just say "I forgive". It must be absolutely  25 full-hearted forgiveness. Anybody who says, you can</b></p> <p style="text-align: center;">Page 146</p>
<p>1 <b>just do teshuva, that's it, teshuva does not exist, and  2 without the forgiveness, there is no teshuva.</b>  3 Q. Can I ask --  4 <b>A. I could explain a bit more, but I think --</b>  5 Q. No, I think that's made it clear, at least in my mind.  6 Ms Goldsobel has already said to us in her evidence  7 that there is a conflict of interest between the needs  8 of the individual victim and the needs of the community,  9 and that the needs of the community, the needs of  10 the communal whole, are more important in the context of  11 the Haredi community than the needs of the individual  12 victim to seek justice?  13 <b>A. I do not recognise that and I cannot see that this is  14 the case. Every child is important to us, and we  15 support every child. Even the education of children  16 goes at the tremendous expense of the independent  17 schools which is not supported by the government,  18 tremendous expense to the community, because people --  19 a lot of people in the community cannot pay even the  20 school fees, unfortunately.  21 The children -- this is our next generation. These  22 are going to pass on the Haredi lifestyle. We need  23 these children and we will support these children and  24 anything, even just considerably, as I said before, less  25 than actual abuse, would show up a red light and the</b></p> <p style="text-align: center;">Page 147</p>	<p>1 <b>children will be guided accordingly. But if it is  2 a case where it needs to be reported, I reiterate again  3 that we will report it without hesitation.</b>  4 MS SCOLDING: Thank you very much, Rabbi Baumgarten. I have  5 no further questions for you. The chair and panel may  6 have questions, so I would ask you to wait there. Thank  7 you for your time today.  8 <b>A. Thank you. Can I just say that I wish to thank you for  9 giving me this opportunity today, I wish to thank the  10 inquiry for giving me this opportunity today, and I hope  11 the end result will be better country, as far as our  12 country is concerned, and a better world.</b>  13 MS SCOLDING: Thank you very much, Rabbi.  14 THE CHAIR: Thank you, Rabbi. I have no further questions.  15 But I will ask my colleagues if they have.  16 Ms Sharpling?  17 MS SHARPLING: No, thank you, chair.  18 THE CHAIR: Mr Frank?  19 MR FRANK: No, thank you.  20 THE CHAIR: Sir Malcolm?  21 PROF SIR MALCOLM EVANS: No, thank you.  22 THE CHAIR: Thank you very much, Rabbi. We have no further  23 questions for you.  24 <b>A. Thank you very much.</b>  25 <b>(The witness withdrew)</b></p> <p style="text-align: center;">Page 148</p>

1 MS SCOLDING: Chair, that is the end of the evidence for 2 today. Please may we resume tomorrow at 10.30 am? 3 THE CHAIR: Of course. Thank you, Ms Scolding. 4 MS SCOLDING: Thank you. 5 (4.04 pm) 6 (The hearing was adjourned to 7 Thursday, 13 August 2020 at 10.30 am) 8 9 10 I N D E X 11 12 DR STEVEN WILSON (affirmed) .....1 13 Examination by MS SCOLDING .....1 14 RABBI JEHUDAH BAUMGARTEN (affirmed) .....72 15 Examination by MS SCOLDING .....72 16 17 18 19 20 21 22 23 24 25  Page 149	
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