

# ANTISEMITIC SCOTSMAN BLOGGER *Convicted*

In March 2008 the Scotsman website published a large number of virulently antisemitic comments, purporting to comment on an article about the situation in Gaza. These included that "jews are not fit to breathe our air. They must be attacked wherever you see them; throw rocks at their ugly, hooked nose women and mentally ill children, light up the REAL ovens" (*sic*).

SCoJeC reported these, and also similar comments on the Herald website, to both the police and the Press Complaints Commission. (see Four Corners 17 [http://www.scojec.org/4cs/4cs/08iv\\_4c17.pdf](http://www.scojec.org/4cs/4cs/08iv_4c17.pdf))

The police identified the perpetrator as Mohammed Sandia, who lives in London. In October 2010, he pled guilty to a charge under the Public Order Act 1986 of "publish[ing] written material which was threatening abusive or insulting ... whereby having regard for all the circumstances racial hatred was likely to be stirred up." The charge also stated that this conduct was both aggravated by religious prejudice, and racially aggravated.

The case returned to court in November, when Sandia's defence lawyer claimed his client was "a man with a great interest in world affairs and politics, and an ardent supporter of the Palestinian cause" who was "disgusted" by the situation in Gaza.

This mitigation was not accepted by the Sheriff. "You clearly have hate in you, and I pity you for that", he said. "I am concerned to protect the public, and it is clear to me that a custodial sentence is appropriate." He regretted that he did not, however, have the power to impose a significantly lengthy sentence, and that a light sentence "would only have the effect of turning you, in your own eyes, and in the eyes of your supporters, into a martyr. I choose not to do that." He therefore deferred sentence for a year, warning that "this does not mean you will escape custodial sentence, but that the possibility will be hanging over you for 12 months".

It is noteworthy that Sandia was charged with publishing his comments at the newspaper's address in Edinburgh, despite the fact that he posted his comments from London and the offence they caused was reported in Glasgow. The Community Security Trust believes that this prosecution was unprecedented, and breaks new ground in establishing that the distributed nature of the internet does not offer protection from prosecution.

Morag McLaughlin, Area Procurator Fiscal for Lothian and Borders said, "Prejudice and hatred which finds expression in criminal behaviour has no place in Scotland. As prosecutors we take a tough stance on hate crime because we see the pain and suffering it brings to individuals and the corrosive effect it has on communities. We have met representatives of the Jewish community and look forward to ongoing dialogue with them and with all groups affected by hate crime, to ensure that prosecution policy is informed by an understanding of diverse communities, the challenges they face and the impact of hate crime."

SCoJeC welcomes the Sheriff's unequivocal condemnation of Sandia's comments, which he described as "disgusting and repulsive", and his recognition of the need to protect the public from Sandia's activities. We commend the clear message that this sends, that the law will not tolerate the abuse of freedom of speech to spread hatred, as well as the determination of the Police and Crown Office to pursue the case to its conclusion.

We trust that this ground-breaking prosecution helps prevent newspaper websites being used for the promotion of racism and incitement in the future.



ABOVE: GLASGOW J-SOC  
ENJOYING A FRESHERS' WEEK BARBECUE

RIGHT: LEAH GRANAT (2ND FROM LEFT) REPRESENTED  
SCoJeC AT THE FIRST MINISTER'S RECEPTION AT  
EDINBURGH CASTLE TO COMMEMORATE THE  
450TH ANNIVERSARY OF THE REFORMATION



## Welcome ...

... to our Chanukah issue – and especially to Ahuva, with a big "mazaltov" to her parents. That's the best news, and there's plenty of other good news too. Have a good winter – before your MP votes to abolish it!

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FOUR CORNERS IS ON THE WEB  
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## Please send your comments and contributions to Four Corners

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## BRIEFING POLITICIANS



CLOCKWISE: SCJeC REPRESENTATIVES EPHRAIM BOROWSKI AND LEAH GRANAT WITH SCOTTISH LABOUR LEADER IAIN GRAY AND KEN MACINTOSH MSP; DR MINI MISHRA, LINDA COCKBURN, AND THE SOLICITOR GENERAL, FRANK MULHOLLAND QC; MICHAEL MOORE MP, SECRETARY OF STATE FOR SCOTLAND

SCJeC representatives have met senior members of Government and other political parties to discuss a wide range of matters of concern to the Community.

Iain Gray, the Labour Leader, met us in his office at the Scottish Parliament, together with Ken Macintosh MSP, whose constituency in East Renfrewshire has the largest Jewish population in Scotland. The local authority also has close links with the Community, and we talked about the outstanding work that communal organisations do, particularly in the fields of education and welfare.

Like Michael Moore MP, the new Secretary of State for Scotland, he was particularly interested in our outreach project, and events such as last year's Kosher Ceilidh. Both were moved to hear how we have often been able

to connect people, particularly in rural Scotland, who had lived nearby for many years without being aware of each other's existence.

On a more negative note, both politicians asked about antisemitism in Scotland. We told them that the number of reported incidents is thankfully relatively low, but there has been a disturbing increase in the last two years. The authorities recognise that it still contributes to people's sense of insecurity, even if it is because victims are more ready to report incidents, rather than because more have taken place. We were also able to update Michael Moore about the case of the Scotsman blogger, Mohammed Sandia, who had appeared in Edinburgh Sheriff Court only the previous day (see p.1).

Having had a foreign affairs portfolio when in opposition, Michael Moore was particularly interested to hear about the JPR report that we reported in the last issue on the range of views within the Community about the Middle East.

Both meetings touched on concerns about the wording of the religion question in the 2011 census, which will ask what faith people belong to, rather than (as in the English census) what their faith is. In areas where there is no formal community, minority faiths could become invisible, and vulnerable individuals even more isolated.

The Secretary of State was interested in the difficulties that double summer time would cause for orthodox Jews. He assured us of his opposition to this proposal, saying that he remembered going to school in the dark during the last experiment, and that he had invited the proponents of the measure to spend their winter in the north of Scotland!

We also met the Solicitor General, Frank Mulholland QC, primarily to continue discussions about the use of non-surgical post mortem. He assured us that Crown Office are aware of their obligations to bereaved families, and they are preparing guidance for Procurators Fiscal and pathologists to remind them of this. Finally, Leah Granat, our Public Affairs Officer, attended the First Minister's reception at Edinburgh Castle to mark the 450th anniversary of the Reformation and held a meeting with Struan Stevenson MEP (see p.6).

To find out more about all of these meetings see <http://www.scojec.org/news/news.html>

## Do you know who you are?

**A demographic and genealogical study may be coming your way!**

The Jewish community of Scotland is predominantly of Lithuanian origin, with some minor adjuncts, such as an influx of some Sephardi merchants in the mid-19th century and the arrival of a number of German Jews after the Second World War. There was a clear trend of related families coming to Scotland within a comparatively short period at the turn of the 20th century, and this makes it easier to trace these families back to their East European roots and to identify the routes by which they came here.

Now the International Institute for Jewish Genealogy in Jerusalem, headed by Glasgow-born Dr. Neville LAMDAN, has proposed a comprehensive survey of the demographic and genealogical history of the Jewish community in Scotland, from its origins in the late 18th century, through its development in the 20th century, until its slow decline in recent decades. It would utilise, among other things, the extensive data and resources collected over the past twenty-five years by the Scottish Jewish Archives Centre and its associated researchers, which include a Historical Database of over 34,600 Scottish Jews and an Oral History Archive.

The study would bring to throw demographic light how many of the immigrants came direct to Scotland, how many came migrated from other places within the British Isles and how many came with the intention of moving on elsewhere. It would also examine the dispersal and settlement patterns of those who stayed. From the 1950's, there was renewed outward migration for various reasons. The survey is likely to show that the Scottish-Jewish diaspora is as widely dispersed as the non-Jewish Scottish diaspora throughout the world. The genealogical part of the survey would focus on the family connections between them, as well as the kinship ties that gradually developed between Scotland's Jews themselves and with their co-religionists in other centres in the British Isles (and beyond).

Glasgow, being the largest community, would be the starting point of the survey. Since the development of its institutions is well-documented, the study would look at the elite groups, such as communal leadership, business dynasties, religious leadership, secular scholars, and the like, who were the main driving forces behind the emergence of this

ramified institutional structure. Yet another focus for research would be the integration of Jews into the wider community, whilst seeking to maintain a separate Jewish identity. Later, the survey would be extended to cover the whole of Scottish Jewry, from Edinburgh to towns such as Falkirk, Dundee, and Aberdeen, and to far-flung places – Oban and Lerwick, for example.

The outcome of the research would be unique – the first countrywide demographical and genealogical study of a self-standing Jewish community of some import. Concentration on the Scottish community has advantages because it is bounded by a reasonable period of time, the numbers are manageable and most people's origins are traceable. As a testimony to Scottish Jewry, the study would bring together and hugely advance the pioneering work already done in this field. Moreover, it could also serve as a pilot study for a much more ambitious study of a similar nature that is being contemplated of the whole of British Jewry.

DR NEVILLE LAMDAN



**Q: Where is the UK's northernmost synagogue succah?**

**A: Aberdeen!**

Every Succot, in the back garden of the Aberdeen Synagogue, a small but sturdy succah is set up, and special activities are organised to involve our community's young children in its decoration. Although we are a small congregation, we have a relatively large number of school-aged children, and, as more planned activities are put into the calendar, their involvement and enthusiasm is growing. This year, a group of kids aged between 7 and 14 sat around a big table in the synagogue's communal area and created beautiful artworks and other decorations.



Pictures were created of the *arba'a minim* (four species), and two of the younger girls put together a wonderful mobile of the seven crops mentioned in the Bible as being particularly associated with Israel. We created large mosaics of each of the four hebrew letters of the word 'succot', and one particularly artistic mum worked with the children to produce amazing beaded wheat and barley pictures. In addition, there was of course the obligatory competition to see who could create the longest paperchain! Finally, the children read and then laminated the main brachot that would be needed by anyone using the succah over the festival. Then we braved the cold and windy weather to venture into the succah put up our creations. It was wonderful to see the smiles of pride on the children's faces when the job was finished. Just as wonderful, from the parents' perspective, was the children's help in clearing up all the paper and glue sticks and scissors and beads before we left the synagogue!

Such was their enthusiasm that a mum spontaneously volunteered to organise another children's event on the evening of Simchat Torah – the first time this has been done in Aberdeen. It proved to be a huge success, and hopefully will be a firm fixture in our community's calendar from now on.

SARAH BRONZITE

## Rosh HaShanah on Lewis

Rosh Hashanah was celebrated on an island off the north-west coast of mainland Scotland, despite there being no local Jewish community.

Eight non-Jewish cub scouts and their pack leader dipped apples into honey for the first time and – despite initial reluctance by the youngsters – were surprised to find that they enjoyed it very much and wanted more. And, thanks to SCoJeC having put Paula Chyzy, their pack leader or "Akela" in touch with the head of Jewish Studies at Calderwood Lodge Jewish Primary School in Glasgow, the cubs were surprised and delighted to receive letters from children at the school.

They learned about the Jewish New Year, about the shofar and its sounds, typical new year greetings, and what food is traditionally eaten. One cub blew a home-made shofar, and they had a quiz to find out how much they had learned.

To finish off the unusual but lovely cub meeting, they wished each other "Shanah Tovah" with 'kiddush' over pop and honey cake.



## UPDATE

SHARON LEVY

Over the last couple of months the Dundee community has been exploring different models of community participation. During the summer we shifted our base to St Andrews, where we held successful services and social events at the Byre theatre, and were able to reach out to postgraduate students, as well as those who wanted to participate in a Jewish event but did not wish to take part in a religious ceremony. We moved back to Dundee Synagogue for the High Holy Day services, where we welcomed some tourists and Israelis working in the city, and were delighted to be joined by so many students.

We are currently collaborating with the St Andrews University Jewish Society, supporting a number of joint services during the first semester, and plans are underway for our Chanukah event in Dundee with the traditional 'the X Latkes' competition!



## Mazel Tov!

**Four Corners welcomes some fresh design input**

Every baby is a miracle ... but on Friday October 22, the week of Parashat Vayeira, in which G-d "remembered Sarah" and gave her a child at the age of 90, our own was born at last. Her name, Ahuva ('beloved'), is after Arnon's grandmother. The parental learning curves are steep, but her weight gain and alertness healthy, and we hope that a Four Corners designed around sleep, play, and feeding hours will still be pleasing!

JACQS FRIEDMAN (NEE SPEYER) –  
THE FOUR CORNERS DESIGNER, FORMERLY OF THE  
JEWISH NETWORK OF ARGYLL & THE HIGHLANDS

# Bridging Two Worlds

GARRY WAYLAND, STUDENT CHAPLAIN

The fast of the 10th of Tevet is one of the four fasts marking the darker times in Jewish history. Alongside 17th of Tammuz, Tisha B'Av, and the Fast of Gedaliah, it marks a stage in the destruction of both religious and national Jewish sovereignty in the Land of Israel. It primarily commemorates the breach of the walls of Jerusalem, as recorded in the Second Book of Kings, ch. 25, v. 1-4, but also laments other incidents as well: the death of Ezra the Scribe, the famed leader who took the Jews back to the land of Israel after the Babylonian exile, and the forced translation of the Torah into Greek.

The story of the translation is recorded in the Talmud, as well as in Greek sources. King Ptolemy of Egypt gathered together 72 sages (hence "Septuagint", the Greek for "seventy"), and forced them to translate the Torah into Greek. Although locked into separate rooms to prevent collusion, they all miraculously translated ambiguous phrases in the same way. Nevertheless, the translation was viewed very negatively by the Talmud, which says that 'three days of darkness descended on the world'.

Why should this be so? What is the problem with translation, and the opportunity to spread the wisdom of the Torah? Translation is integral to our lives – which synagogue does not have translated *siddurim* and *chumashim*?

When he offered to buy the Cave of Machpelah in Hebron as a burial place for Sarah, Abraham famously said, "*Ger v'toshav anochi imachem*" – I am a sojourner and a resident among you. These two concepts seem to contradict: a sojourner is an outsider, a temporary visitor in a place that is not home; a resident, on the other hand, is someone who is part of the fabric of society, contributing to the welfare and growth of the local community.

How are we to understand this dichotomy? I believe the answer to this lies in the reason why the Sages viewed the translation as a tragedy. The Greeks valued wisdom; no other nation in history contributed so much in terms of philosophy and the study of natural sciences and mathematics. However, wisdom can't be only academic. The Torah was translated because the Greeks wanted it to be just another book on the shelf, to be part of the collection of the Great Library of Alexandria. Judaism says that the wisdom of the Torah is holy: connected to a Divine source, it enables ordinary people to transcend, to get in touch with the Divine. This is why the translation is mourned: because it signified viewing the Holy as merely mundane.

This is what I think it means to be a 'sojourner and a resident': resident because we can engage fully in this world, be part of its trials and tribulations, sorrows and *simchas*, and contribute to a better future for humanity; but also a sojourner: because Jews are meant to be a Holy People, living with a different concept of history and obligation, not really part of the natural order of things.

We bridge these two worlds. Sometimes in our own lives, and through history, we are clearly sojourners, at others clearly residents. Hopefully we can realise the benefits of both.

## FORTHCOMING FESTIVALS

### Chanukah

1st candle Wednesday evening 1 Dec 2010

8 candles Wednesday evening 8 Dec 2010

Chanukah ends Thursday evening 9 Dec 2010

### Fast of Tevet

Friday 17 Dec 2010

### Tu B'Shvat, New year for trees

Thursday 20 Jan 2011

## Charity Regulation

The Jewish Community has more than its fair share of charitable organisations, so it is important for the community to be aware of changes in the regulation of charities, in order not to fall foul of the law.

The Office of the Scottish Charity Regulator, OSCR, was established in 2006, in order to increase the public's confidence in charities, to improve their accountability, and to make sure they are aware of their legal obligations. Its register currently lists 23,500 charities that operate in Scotland, including community groups, religious charities, schools, universities, and care providers.

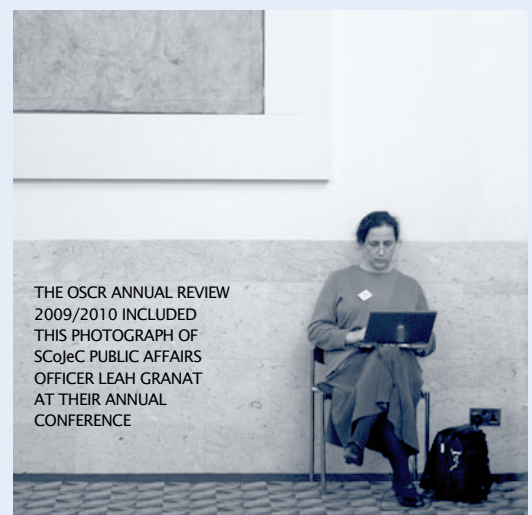
### Its recently published annual review for 2009-10 reveals:

■ In the past year 952 charities were removed from the register, some for failure to comply with the regulations, for example by not providing updated contact information and annual returns. SCoJeC monitors OSCR's list of proposed deletions, and, as a result, we have been able to alert several communal organisations to the fact that they were about to lose their charitable status in time for them to put matters right.

■ OSCR has proposed to move towards publication of all guidance and other publications in electronic form only. However SCoJeC has pointed out that this may cause difficulties for some smaller charities that may not have access to the internet, as well as for people who find it easier to read long and often complex documents on paper, and has argued that hard copies should still be available to those who request them.

■ OSCR's recent survey of charity trustees revealed that the most important issues facing charities are funding, legislation, the difficulty of recruiting volunteers, and sustaining membership.

■ Among areas for improvement raised most frequently by charity trustees was that OSCR should send more information directly to individual trustees rather than to the charity's registered address.



THE OSCR ANNUAL REVIEW  
2009/2010 INCLUDED  
THIS PHOTOGRAPH OF  
SCoJeC PUBLIC AFFAIRS  
OFFICER LEAH GRANAT  
AT THEIR ANNUAL  
CONFERENCE

The Scottish Government is currently consulting about the forthcoming introduction of Scottish Charitable Incorporated Organisations (SCIOs), which will give Charities a legal status similar to Limited Companies but without many of the formalities, and so give a measure of protection from personal liability to trustees provided they act in good faith. SCoJeC will ensure that communal charities are kept informed of developments so that they are able to decide whether or not it will benefit to their organisations to adopt the new status.





# Nostra Aetate

Nostra Aetate brought about a revolution in how the Roman Catholic Church sees other faiths, and in particular the Jews. So said Chief Rabbi David Rosen, who is probably the only rabbi who is a Papal knight! "There is no parallel in human history for the transformation that has taken place. From being a community seen as cursed by God, deserving of suffering and condemned to wander the world homeless, to a relationship of respect as the 'elder brother' of the covenant – never broken or to be broken – is a blessed transformation in our times."

It was this "monumental turnaround" that paved the way for Pope John Paul II to visit the main synagogue in Rome, and Christian and Jewish holy sites in Israel. "To see the Pope in tearful solidarity at Yad VaShem,

and at the Western Wall – in prayerful respect for the Jewish tradition – asking God's forgiveness for sins committed by Christians on Jews down the ages, was enormously powerful."

It also opened the door to dialogue here in Scotland, where the symposium, jointly organised by SCOJeC and the Catholic Bishops Conference to mark the 45th anniversary of the declaration, brought together two of the leading figures in this international dialogue. Welcoming the seventy participants to Giffnock Shul, Rabbi Rubin commented that it was only two weeks since he and other faith leaders had welcomed the Pope to Scotland. He said "it was truly remarkable that we were surrounded by so many people of different faiths who would in the past have felt threatened by each other. Much of that change is due to Nostra Aetate."

Father John Pawlikowski emphasised that the change brought about by Nostra Aetate was not only felt at the top of both religions but also at the grass roots, and added that "Pope Benedict fundamentally reaffirmed the perspective of Nostra Aetate on the validity of the Jewish covenant in the present tense, and that Catholics look to Jewish tradition for inspiration."

Archbishop Mario Conti described Nostra Aetate as "a boost for the work we are doing developing understanding between different faiths", and Rabbi Rosen commented that "the things that bring us together are more important than the things that keep us apart. The fact that Jews and Christians share revelation points to a mutual responsibility in terms of safeguarding the sanctity of life, the family, the integrity of creation, justice, and peace, which flow from God."

The participants thoroughly enjoyed the seminar commenting, "fantastic – inspirational and honest. I learned a lot", and "the speakers were outstanding. Kol Hakavod!".

Sister Isabel Smyth commented, "they were very insightful, and positive about commitment to honest dialogue."

Dr Lionel Kopelowitz, who chaired the symposium, said that it "was an occasion of the first importance, and the two guest speakers made a powerful contribution to interfaith dialogue that was much appreciated by all that heard them."



THE SPEAKERS, TOP LEFT CLOCKWISE: RABBI MOSHE RUBIN, DR LIONEL KOPELOWITZ, RABBI DAVID ROSEN, ARCHBISHOP MARIO CONTI, FATHER JOHN PAWLIKOWSKI

## Jewish Community Radio

Plans to create the first UK national Jewish radio station will be unveiled shortly with the launch of a pilot project in Scotland. The station will serve the whole Jewish community.

Over the last 40 years there has been a huge number of religious broadcasters appearing on the airwaves, many following in the footsteps of the now famous pirate radio ships such as 'Radio Caroline' and the 'Voice of Peace'. The advent of internet broadcasting technology has resulted in a rapid rise in the number of stations, and there are now thousands of broadcasters catering for Christian and Muslim communities around the world, closely followed by other eastern religions and special interest groups. However, while other faiths and communities have embraced the technology to reach out, outside Israel and the US, Jewish broadcasting has barely changed in 40 years.

The first phase will be a community-led commercial radio station centred around

the Jewish communities in Scotland, which will run for a minimum of one year. If this proves financially viable, it will become a permanent full time commercial radio. The final objective is for a UK-wide Jewish network with a combination of centralised and local content, along with advertising that reflects the needs and aspirations of the local communities and UK Jewry as a whole.

This is intended to be a community-led project, involving communities, groups, and individuals throughout Scotland, so please send your suggestions for content or shows, advertising and sponsorship to:

[andy.spencer@network21broadcasting.net](mailto:andy.spencer@network21broadcasting.net)

ANDREW SPENCER IS AN EXPERIENCED BROADCASTER & FORMER PRESENTER WITH QFM IN GLASGOW



After our last AGM, here's a quick guide to Who's Who in SCoJeC.

#### Chair: Prof Paul Spicker

Paul lives in Dundee, was Chair of Dundee Synagogue until 2006 and Vice-Chair until earlier this year, and has previously been Secretary and Vice-Chair of SCoJeC. His day job is Professor of Public Policy at Robert Gordon University.



#### Senior Vice-Chair: Hilary Rifkind

Hilary is Chair of the Board of Management of Edinburgh Hebrew Congregation, and is the first woman to lead the Synagogue. Until her retirement, she taught Mathematics at George Watson's College. She has always been involved in communal work ranging from Maccabi leadership in her teens, to Edinburgh Hillel Committee, the Ladies Guild and Convenor of the Shul Events Committee.



#### Vice-Chair: Edward Isaacs

Edward is currently the President of the Glasgow Jewish Representative Council. He is a partner in a Glasgow legal firm and specialises in commercial property. He has been involved with communal organisations for more than 30 years, and is currently a delegate to the Board of Deputies.



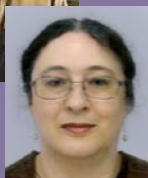
#### Vice-Chair: Frank House

Frank lives in Gairloch and is the co-ordinator of the Jewish Network of Argyll and the Highlands. He is a retired lecturer of Pharmacology in Aberdeen and London, and his future plans include building a harpsichord and learning to play it!



#### Hon. Secretary: Nicola Livingston

Nicola is the current Chair of the Northern Region Jewish Student Chaplaincy Board, and is a member of the Board of Management of Cosgrove Care, and Chair of their Professional Advisory Group. She has worked in a variety of roles with Strathclyde Region Council and Glasgow City Council Social Work Departments.



#### Hon. Treasurer: Neil Livingstone

Neil is a qualified Chartered Accountant and a member of the Institute of Chartered Accountants of England and Wales. He has held a number of posts as finance director in a variety of sectors from consultancy to private investment companies.



#### Director: Ephraim Borowski

Ephraim is currently Chair of the Regional Deputies Assembly of the Board of Deputies, Vice-Chair of the minority ethnic umbrella organisation Bemis, and a ministerial appointee to the General Teaching Council. He was head of the Philosophy Department at Glasgow University before his retirement in 2000. Ephraim was awarded an MBE in the 2008 New Year Honours for services on behalf of the Jewish Community in Scotland.



The availability of kosher meat in the UK is under threat as a result of an amendment to EU labelling Regulations that was recently approved at the first stage of its consideration by the European Parliament. SCoJeC therefore arranged to meet Struan Stevenson MEP, a member of the relevant European Parliament Committee, along with Shimon Cohen, campaign director of the shechitah defence organisation, Shechita UK.

The proposal would require meat products derived from animals that have been slaughtered by shechitah (the humane Jewish religious method of animal slaughter for food) to be labelled as "meat from slaughter without stunning". However, shechitah does, in fact, meet both the European and UK legal definitions of stunning, namely a "process which causes immediate loss of consciousness which lasts until death".

The EU itself estimates that between 6.3% and 31% of animals supposedly stunned by the "captive bolt" method are mis-stunned, and therefore die in agony. This figure is many times greater than all animals killed by shechitah, which only accounts for less than one third of 1% of animals slaughtered for meat in the UK. However there are no plans to label meat from animals that were mis-stunned, nor meat from animals that have been either gassed or electrocuted, both of which are known to be inherently painful.

Rather oddly, the research that has recently been quoted by supporters of the amendment was actually looking at unregulated Muslim slaughter in Turkey, a non-EU country, where EU regulations for animal slaughter do not apply. So these statistics can have no possible relevance here. Clearly the proposed labelling regulations would not treat all meat equally, and, by stigmatising only one method, would be discriminatory.

After listening to our concerns, Mr Stevenson said he had been unaware of the high percentage of mis-stunning and that he recognised that the proposed EU wording was inappropriate and should be rethought.