

AREVUT, RESPONSIBILITY AND PARTNERSHIP

POLICY PROPOSAL SUBMITTED TO THE GOVERNMENT
OF ISRAEL ON STRENGTHENING JEWISH IDENTITY AND
CONNECTEDNESS TO ISRAEL AMONG JEWISH YOUTH
AROUND THE WORLD

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Jewish People Policy Planning Institute
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PREFACE

In spite of some worrisome challenges facing world Jewry, the beginning of the 21st century seems to be one of the most positive eras in Jewish history. The State of Israel, with its achievements in the fields of security, economics, science, social issues and foreign relations, enriches the Jewish People with a previously unknown degree of hard power. At the same time, the contributions of world Jewry in academia, culture, art, science, media, the business world, Tikkun Olam and their active engagement in the countries in which they live have added an unprecedented dimension of soft power that has also translated into very valuable political influence.

In the current state of affairs, Diaspora Jewry is one of Israel's most important strategic assets, while the standing of the Jewish State is seen as a strategic asset for Jews worldwide on the individual level and for the continuity and flourishing of Jewish civilization in general.

In spite of this optimistic appraisal, the Jewish People Policy Planning Institute has identified in recent years an increasing trend of erosion of Jewish identity, with an internal weakening of communities and their distancing from one another, which requires urgent intervention in the fields of planning and investment in the future.

This trend arises from many factors. Among the most important of them -- the transition from the generation that experienced the horrors of the Holocaust, but also witnessed the renaissance of Israel, the War of Independence and the Six Day War, a generation whose support for the Jewish state was almost automatic -- to the generation whose knowledge of these events derives from literature and the media, mainly from the television screen. In these times we are confronted with the very complex challenges posed by the transition from an era of "no choice" to an era of "alternatives and choice," stemming from the success of Israelis and Diaspora Jews and their integration into their social environment, an era that requires a great deal of thinking about how to make Judaism more attractive, inspiring and user-friendly, and how to impart Jewish pride to the younger generation and to coming generations, in order to ensure the continuity of the Jewish People.

This is in addition to other phenomena, such as the high cost of Jewish life in the Diaspora, which prevents many families from providing Jewish education for their children or from ensuring adequate religious and community services for themselves.

The negative trends have also been influenced by alarming internal and external demographic developments: the phenomenon of the new anti-Semitism that is intended to strip legitimacy from the State of Israel as the state of the Jewish People; distorted representations of Israel's war on terror in the media and on college campuses; the implications of the economic crisis and the revelations of misconduct by some Jewish public figures in Israel and elsewhere.

It must be emphasized that despite the negative developments, signs of renewal springing from the search for meaning can be detected and can be attributed in part to the post-post modernism trends popular among young people throughout the world. These are expressed in Jewish communities through new independent initiatives among youth to strengthen identity and a sense of a shared fate. However, alongside these, new movements have also arisen that carry banners criticizing Israeli policies and the automatic support given to Israel by traditional Jewish communities and organizations. At the margins we can even discern the appearance of young people who, although they identify as Jews, view Israel as a country established on a religious basis, and regard this as anachronistic in the 21st century.

Future scenarios studied at the Institute indicate that intervention and cooperative efforts can strengthen positive trends and diminish the negative ones.

According to the optimistic scenario, in another twenty years the Jewish People may number 18 million instead of its 13 million today. Approximately two-thirds of them will live in Israel; we will be witness to a reduction in the number of marriages outside the Jewish People; the State of Israel will be strong, will enjoy peace in the region, and its economy and security will prosper. In the Diaspora, Jewish communities will succeed in preserving their strength and influence and will enjoy lives of creativity, culture and flourishing economic conditions; most Jews will be fluent in Hebrew and the Jewish People will have excellent leadership.

According to the negative scenario, in another 20 years there will only be 10 million Jews, about 60 percent of whom will live in Israel; immigration to Israel will be insignificant and emigration from Israel will increase; the rate of inter-marriage will continue to rise; the Jewish nature of Israel will be compromised; the Jewish State will carry on in a hostile neighborhood and the proliferation of weapons of mass destruction will spread; mutual responsibility will decrease, and Jewish People leadership will decline, becoming mediocre and uninspired.

This complex picture set off warning lights not only for Jewish leaders throughout the world, but also for policy makers in the State of Israel. It was the basis of the Government of Israel's resolution, supported by the Jewish Agency and the federation system, to charge the Jewish People Policy Planning Institute with the goal of formulating and recommending policies that would encourage taking Jewish identity and the relationship of Israel with the Diaspora to a new paradigm, for the sake of ensuring a thriving Jewish civilization in the coming generations.

The professional staff of the Institute, headed by Meir Kraus, carried out more than 300 interviews over the course of nine months, examined the success of various projects in the Jewish world and analyzed the results. This report conveys its focused recommendations, in order to encourage cooperative action and investment of resources by the State of Israel together with world Jewry in order to encourage the positive scenarios.

The investment of time and effort by the members of the project staff, fellows of the Institute, Dr. Dov Maimon, Dr. Yehudah Mirsky, Mr. Yogev Karasenty and project coordinator Ms. Harriet Gimpel, as well as professional consultants Dr. Hagit Hacohen Wolf and Mr. Ezra Ganor, senior academic advisor Dr. Michael Feuer, and the contribution of the interviewees, especially the illuminating comments of Avi Gil, Ra'anana Dinur, Steve Hoffman, Ariel Weiss, Suzanne Last-Stone, Arnon Mantver, Jeff Solomon and Ted Sokolsky, enabled the completion of the work on this level and within the time that was allocated for this purpose. I heartily thank all of them.

Avinoam Bar-Yosef

Founding Director

Jewish People Policy Planning Institute

AREVUT, RESPONSIBILITY AND PARTNERSHIP

Policy Proposal Submitted to the Government of Israel Regarding the Strengthening of Jewish Identity and Links with Israel among Jewish Youth around the World

EXECUTIVE SUMMARY

GOAL OF THIS REPORT

On September 28, 2008, the Government of Israel formally resolved to formulate a comprehensive policy aimed at strengthening Jewish identity in the Diaspora and enhancing the linkage between world Jewry and Israel. This decision proceeds from a widely-shared sense of ongoing erosion of Jewish identity around the globe, and from concern over a steadily-widening gap between Israel and masses of Jews. By this decision the Government of Israel has expressed the position that it regards itself, jointly with world communities, as responsible for the future of the Jewish People, and that the State of Israel has a central role to play in the endeavor to secure that future. The implementation of this responsibility entails a consistent and continued investment, jointly with the Jewish communities and individuals around the world, in activities which could positively affect Jewish identity and the connection between Jews and Israel.

This governmental decision is pioneering and unique in its attempt to define a formal – and budgeted – Israeli policy regarding the future identity and thriving of the Jewish People outside the borders of the State of Israel; its implementation will transform these efforts into a deliberate strategic investment in the future of the Jewish People.

Following that decision, the Jewish People Policy Planning Institute was chosen by the Government of Israel to prepare and submit a policy paper with recommendations as to how the government should go about implementing this decision to strengthen Jewish identity in the Diaspora and ties between Jews and Israel the world over.

The objective of the present work is, therefore, to recommend to the Government of Israel the actions it should take, in collaboration with Jewish communities and

individuals, in order to strengthen Jewish identity and the linkages between Israel and Jews around the world, and especially among the younger generation.

For the purpose of preparing the present policy paper, the Institute's team engaged in consultations with some three hundred men and women, young and old, representatives of communities and organizations, communal leaders, educators, activists, philanthropists and scholars.

BASIC PRINCIPLES

THE BASIC PRINCIPLES WHICH GUIDED US IN THIS WORK ARE:

- Securing the future of the Jewish People at the present time necessitates the existence of **both** a thriving State of Israel and vital Jewish communities around the world.
- A comprehensive and deeply meaningful relationship between the State of Israel and Diaspora communities, and an ongoing, compelling and fruitful dialogue between Israel and the Diaspora, are of the utmost importance to the existence, thriving and welfare of the state of Israel, and to the existence and flourishing of those communities themselves.
- Israel, which was founded as the State of the Jewish People, is committed to securing the future of the Diaspora communities and their vitality, dynamism and thriving.
- The profoundest challenge currently facing the Jewish People with respect to its future is the difficulty of preserving, developing and furthering a unique Jewish identity in an open and universally-minded global environment.
- Efforts to promote Jewish identity and connection with Israel in the Diaspora must be accompanied by efforts to promote knowledge, awareness and a sense of belonging to the Jewish People at large within the State of Israel itself.
- An Israeli effort to strengthen Jewish identity is not a one-off project within a limited time frame; it must be a persistent, committed and long-term effort.

CHALLENGES TO CONTINUITY: ANALYSIS

An analysis of the challenges to Jewish continuity indicates that in all Diaspora communities, their great variations notwithstanding, two key phenomena are deeply affecting Jewish life; one is qualitative and the other quantitative.

The qualitative phenomenon is the danger of erosion in meaning and intensity in the experience of Jewish identity. Most researchers agree that in the absence of concerted action this trend is expected to continue, despite the vast scope and range of current efforts throughout the Jewish world to preserve – and make meaningful – Jewish identity.

The quantitative phenomenon is the demographic decline that characterizes Jewish communities everywhere, except for a few rare cases. Demographers are divided regarding the rates of decline, and some forecasts are bleaker than others, but the basic trends are glaringly and painfully clear.

In addition to these phenomena, there is discernible fear of an ever-widening gap between Israel and the Diaspora and concern over the diminishing sense of mutual connectivity between Israel and Jews around the world. This gap especially manifests itself **in the distancing of Diaspora youngsters from Israel**, decreasing identification with Israel, steadily declining interest in its affairs and less concern for its future.

The challenge facing the Jewish People is its ability to maintain a distinctive Jewish identity within a universal setting, one in which it seeks to participate and of which it will in all likelihood remain a part for the foreseeable future.

The ability to maintain distinctive Jewish identity in a universal setting characterized by openness and progressive views of accepting the other depends on the existence of determined, continuing interventions to strengthen identity.

The core components of identity – meaning and belonging – arise from a wide variety of factors that may roughly be categorized in three groups: universal factors, which reflect global societal trends; external local factors which impact the spaces Jews inhabit and their identities therein; and intra-Jewish processes and developments. Understanding all of these is a prerequisite for grasping where and how we can shape these factors so as to maintain and strengthen Jewish identity.

Our ability to influence universal and external factors is very limited (if indeed it exists at all), and so this Report focuses on intra-Jewish dimensions. It is our assessment that focused efforts can impact upon a distinct number of factors, such that they can exert a positive influence on Jewish identity, its vitality, and connections to Israel.

POLICY DIRECTIONS

In light of our analysis of the components of identity and the factors shaping it, and based on the general insights we have gleaned from our extensive consultation process and the research and theoretical literature we have reviewed, we posit the following array of policy directions as a basis for our recommendations.

- **Positioning Israel and strengthening its status as a focus of identification for the Jewish People.**
- **Dissemination of Jewish knowledge, cultural treasures and Hebrew language among increasingly larger circles.**
- **Anchoring Jewish identity in normative moral values including social justice and working towards *Tikkun Olam*, in both material and spiritual terms, as they arise out of the richness of Jewish heritage.**
- **Expanding and enhancing the weave of connections among Jews and Israelis overall.**
- **Enhancing Jewish identity and the consciousness of belonging to the Jewish People among Israeli youth.**

A program that includes action-oriented strategies based on these policy directions could substantially contribute to the strengthening of Jewish identity and the link between Israel and the Diaspora.

The following are the key recommendations as to the substance of the policies to be pursued, and the practical framework to pursue them.

KEY RECOMMENDATIONS

This Report recommends a five-year program that includes an array of action strategies and objectives attainable in that time frame. A multiplicity of strategies makes it possible to reach different Jews with varied tools suited to the diversity of the world's Jews and the many and varied manifestations of Jewish identity.

Recommendation 1: Experiencing Israel

The Government of Israel will enable and encourage every Jewish youth to visit Israel at least once between the ages of 15-35. We recommend supporting and developing a large variety of options that will be responsive to the range of populations and ages.

Goal:

Bringing 100,000 young people to Israel per year.

Recommendation 2: Disseminating Jewish and Israeli culture

The Government of Israel will act to disseminate Jewish intellectual and cultural riches, including classic texts and contemporary Israeli culture. We recommend a renewed effort to spread Hebrew language study among Jews the world over; to establish the idea, of the Jewish People as a nation of learners as a unifying value and to breathe new life into a central Jewish motif – Torah study in all its facets and dimensions; to develop in various locations around the world study circles and a variety of pluralistic *Batei Midrash*.

This cultural work will be done through a variety of programs and partnerships.

Goals:

1. Establishing ten Jewish-Israeli Batei Tarbut in various communities around the world.
2. Establishing study circles and pluralistic *Batei Midrash*, encompassing 100,000 participants a year, in 100 communities.
3. Making Jewish and Israeli spiritual and cultural treasures more accessible to wide audiences populations via the Internet.
4. Engaging 12,000 participants per year in Jewish Studies distance/e-learning programs, in a variety of languages.
5. Engaging 20,000 participants per year in Hebrew language study programs.
6. Holding 300 quality Israeli cultural events a year in 100 communities around the world.

Recommendation 3: Jewish Education

The State of Israel will assist Jewish educational systems through support centers in Israel engaged in training, curricular development, making accessible materials on Judaism, Jewish culture, Zionism, Jewish and Israeli history.

Goals:

1. Developing professional support centers in Israel for Jewish education in the Diaspora. The support centers' spheres of action will be:
 - Training, in Israel, some 200 new educators a year, for work in both formal and informal educational frameworks.

- Providing professional seminars in Israel for some 2000 educators and communal professionals per year.
 - Ongoing development and implementation of curricular and other educational materials in the areas of Judaism, Israel and Hebrew teaching, based on the needs of particular communities.
2. Developing comprehensive curricula on the history of Jewish civilization for use in Israel and in Jewish schools in the Diaspora.
 3. Assisting in the establishment of ten Jewish cultural schools in the Diaspora.

Recommendation 4: Encouraging *Tikkun Olam* work

The Government of Israel will act, in partnership with Jewish organizations, to encourage and establish *Tikkun Olam* ventures, in which young men and women from Israel and overseas communities will work together on issues of social justice and humanitarian concern.

Goal:

10,000 young Jews per year taking part in *Tikkun Olam* programs.

Recommendation 5: Foundation for the Jewish Future

The Government of Israel, acting in partnership with organizations, communities and philanthropists, shall establish a foundation for supporting innovative grass-roots ventures and initiatives proposed by or for Jewish youth, to strengthen Jewish identity, deepen the sense of connection of Jews to the Jewish People and strengthen ties with Israel.

Goal:

To grow some 5-10 projects with proven potential to strengthen Jewish identity and deepen ties to Israel, appropriate for the target population in varying dimensions.

Recommendation 6: Strengthening Jewish Identity in Israel

The State of Israel will act to strengthen Jewish identity in Israel among Israeli youth by:

1. Developing curricula in the areas of Judaism, Jewish culture and civilization and integrating them into the compulsory high school curricula.
2. Encouraging the activities and expansion of the pluralist and alternative *Batei Midrash*.

OUTLINE OF THE PLAN

GOVERNANCE, IMPLEMENTATION AND BUDGET

- The Government of Israel will initiate the implementation of the program and invite Diaspora Jewry to take part in its realization.
- A joint forum of the Government of Israel and the representatives of various organizations, communities, educators, activists, intellectuals, spiritual leaders and independent philanthropists will serve as the program's steering committee.
- The steering committee will delegate to a professional executive staff responsibility for planning, defining standards, budgeting, monitoring and conducting ongoing research and evaluation regarding implementation.
- The executive staff will in turn delegate implementation to already-existing organizations with proven track records on the ground. New organizations may be created as needed.
- The Report suggests an initial five-year program. The program will develop during those five years in terms of scale and budget, and by the fifth year it should attain the goals specified in the detailed recommendations in the body of the Report.
- A research and evaluation team will escort the program from its inception, and its work will forge the research infrastructure necessary for evaluating the program's performance and accomplishments and planning for its future phases, beyond the fifth year.
- The outlay by the Government of Israel on activities such as these in 2008 was 46 million dollars (see Appendix 7). Diaspora Jewry currently funds elements of the program proposed in this report at roughly 80 million dollars per year. The participation of the Government of Israel in the first year of the program is estimated at 96 million dollars, and that of Diaspora Jewry at 108 million dollars. The participation of the Government of Israel necessary for financing the program in its fifth year is estimated at 260 million dollars. The participation of organizations, communities and philanthropists necessary for financing the program in its fifth year is estimated at 210 million dollars. The overall cost from all sources (government, communities, philanthropists and participants) of the recommended courses of action in the fifth year is estimated at 830 million dollars. The direct contribution of this program to the Israeli economy in the fifth year is estimated at 572 million dollars. (see Appendix 8)

Conclusion

This Report is a pioneering attempt to chart some policy guidelines for the involvement of the State of Israel in addressing the challenge of Jewish continuity. By implementing this policy, the State of Israel shall fulfill its historical role of securing the future of the Jewish People and become involved in the strengthening of the fabric of Jewish life in the Diaspora, in a way that builds mutual partnership with world Jewry jointly to share Jewish fate, destiny and mission.

The assumption of responsibility by the State of Israel, its involvement and participation in coping with the challenge of continuity, will enhance its position, centrality and influence among the Jewish People as a whole.

The authors of the Report believe that the implementation of the entire range of recommendations specified herein could contribute substantially to strengthening Jewish identity, creating a sense of belonging to the Jewish People, and intensifying the sense of connection with Israel now and into the future. A serious and smart investment in deepening Jewish identity and the connection to Israel among the younger generation will bear fruit – in body and spirit – for the benefit of the State of Israel and the Jewish People.

CHAPTER 1:

INTRODUCTION

THE GOAL OF THIS PAPER

On September 28, 2008 the Government of Israel, formally resolved to formulate a new set of policies aimed at strengthening Jewish identity in the Diaspora and enhancing the linkages between world Jewry and Israel. This resolution reflects the mounting sense of ongoing erosion of Jewish identity in various communities around the globe, and concern over an ever-widening gap between Israel and Jews wherever they are. By this resolution, the Government of Israel expressed the position that it regards itself, jointly with world communities, as responsible for the future of the Jewish People, and that the State of Israel has a central and important role to play in the endeavor to secure that future. Actualizing this responsibility entails a consistent and continued investment, jointly with Jewish communities around the world, in activities which could enhance Jewish identity and the linkages between Jews and Israel. The Government further directed that the new policy would be formulated in collaboration and consultation with a wide variety of communities, organizations and individuals throughout the Jewish world.

Israeli governments have invested considerable efforts and resources in programs designed to strengthen Jewish identity and deepen the relationships between Israel and the Diaspora, indeed long before the present decision. Yet, this governmental decision is pioneering and unique in its attempt to define and develop a formal Israeli policy regarding the Jewish People outside the State of Israel. Putting it into practice will essentially transform these existing efforts into a considered strategic investment in the future of the Jewish People.

Following the Government's decision, the Jewish People Policy Planning Institute was requested to submit to the Government of Israel a policy paper with recommendations as to how the Government should go about implementing its new policy initiative.

Thus the present work seeks to recommend to the Government of Israel the actions it should take, in collaboration with Jewish communities and individuals, in order to strengthen Jewish identity and the linkages between Israel and Jews around the world, and especially the younger generations.

The authors of the present work believe that implementing the recommendations specified herein could have a substantial effect vis-à-vis current erosive processes and constitute a turning point in Jewish identity, creating a shared sense of belonging to the Jewish People, and intensifying connectivity to Israel.

HISTORICAL AND CONCEPTUAL BACKGROUND

All discussion of the State of Israel's part in coping with the challenge of Jewish continuity necessarily takes place within the context of the overall relationship between Israel and the Diaspora, the history of that relationship, the diverse characteristics of Israel and world Jewish communities, and, not least, the global processes affecting them all. Although a comprehensive discussion of the relationship between Israel and the Diaspora exceeds the limits of the present work, we think it useful to present its basic, underlying historical and ideological context.

In the sixty-plus years since the founding of the State of Israel, its relationship with the Diaspora has been marked on the one hand, by intensive support – political, moral and financial – by secure and affluent communities extended to the State of Israel, support which has greatly helped the State of Israel to secure remarkable achievements. On the other hand, the State of Israel has served as a source of support and haven for communities in distress, and has, by virtue of its very existence, been the focus of the Jewish People's global sense of collective identity and an anchor of Jewish identity for many Jews across the globe. This relationship is a natural extension of the basic Zionist concept, which saw the establishment of the State of Israel as a collective project of the Jewish People, whose objective was to secure the continued meaningful existence of the Jewish People, in body and soul.

Zionist ideology has throughout the years regarded Aliyah and the gathering of the Jewish People in Zion as the ultimate realization of its ideals, and of securing the Jewish People. At the same time, in various places around the world, and especially in the largest community of all, in North America, Jews have enjoyed unprecedented prosperity and thriving, along with a sense of liberty and equality with respect to their ability to take part in the life of their particular societies. This reality, along with other factors, have led to the recognition that Jewish communities around the world will continue to exist wherever they are, and that the project of securing the existence of the Jewish People through Aliyah to Israel will in the foreseeable future continue to

be the choice of a relative few, as indeed indicated by immigration figures through the years.

Thus even by the terms of Zionist ideology itself, responsibility for securing the future of Jewish existence becomes an issue that transcends the borders of the State of Israel, and translates into the challenge of securing meaningful Jewish existence all over the world. At the same time, the welcome thriving of Diaspora communities has, in conjunction with global processes, created new challenges and threats to the continuation of Jewish existence: among these are the rate of mixed-marriage, the declining percentage of children receiving Jewish education, dwindling birth rates and the aging of the population, and the perceived decline in levels of identification with and sense of belonging to the Jewish People, and so on.

As a result, for several decades, an intense discussion of these challenges has been taking place across the Jewish world. The discussion proceeds through a number of concepts and terminologies: Jewish continuity, identity, peoplehood, mutuality and so on, which essentially revolve around the question of how to secure a meaningful Jewish existence. Taking part in this discussion have been a number of central bodies such as the umbrella organizations of Diaspora communities the world over, the Jewish Agency, as well as other groups and individuals. While a number of prominent figures in Israel, as well as various organizations have been involved in the pan-Jewish concern and ongoing dialogue on this issue, it must be acknowledged that the Israeli public has taken only a limited part in the discussion.

In this respect, the Government's new resolution to define an overall policy on its involvement and contribution to meeting the challenge of continuity, has laid a new and significant foundation for the Israel-Diaspora relationship. A meaningful and continued implementation of the Government's decision would be a major shift in the paradigm that has defined the Israel-Diaspora relationship for dozens of years, and would express the State of Israel's commitment to the continued meaningful existence of the Jewish communities and individuals wherever they are.

HOW THIS REPORT WAS PRODUCED

The JPPPI's team began its work in early February 2009.

The team held dozens of sessions, read and analyzed scores of relevant studies, articles and assessments (listed in the Bibliography appended to this Report), and consulted

a number of experts. The team distributed a background paper for discussion, along with a questionnaire, to many people in the Jewish world, in order to collect and collate their positions and ideas. The consultation list was assembled with an eye towards encompassing men and women, young and old and of diverse backgrounds, the representatives of various communities and organizations, educators, philanthropists, scholars, young activists and entrepreneurs.

In all, through interviews, correspondence and group encounters, some three-hundred people from around the world have been in touch with and shared their views with the team; as part of this process, team members visited communities in North America, Western Europe and the FSU. Full-length quantitative and qualitative analyses of the interviews and responses are to be found in this report's Appendix 5.

BASIC PRINCIPLES

The basic principles which guided us in this work are:

- Securing the future of the Jewish People at the present time necessitates the existence of both a thriving State of Israel and vital Jewish communities around the world.
- A comprehensive and deeply meaningful relationship between the State of Israel and Diaspora communities, and an ongoing, engaging and fruitful dialogue between Israel and the Diaspora, are of the utmost importance to the existence, thriving and welfare of the State of Israel, and to the existence and flourishing of those communities.
- Israel, which was founded as the State of the Jewish People and constitutes the core state of the Jewish People, is committed to securing the future of the Diaspora communities and their vitality, dynamism and thriving.
- The great challenge currently facing the Jewish People with respect to its future is the difficulty of preserving, developing and furthering a unique Jewish identity in an open and universally-minded global environment.
- Efforts to promote Jewish identity and connection with Israel in the Diaspora must be accompanied by efforts to promote knowledge, awareness and a sense of belonging to the Jewish People at large within the State of Israel itself.
- An Israeli effort to strengthen Jewish identity is not a one-off project within a limited time frame; it must be a persistent, committed and long-term effort, perhaps even permanent.

OUTLINE OF THE REPORT

The objective of the work, its methodology and framework are presented in this introduction.

Chapter 2 presents a comparative analysis of the policies and practices of various other governments vis-à-vis their respective diasporas.

Chapter 3 offers a description and assessment of current trends in Jewish identity and linkages between Jews and Israel, defining operational challenges in reference to those trends. It discusses factors affecting Jewish identity in negative and positive directions, as well as the factors affecting the strengthening or weakening of Israel-Diaspora ties. It points to factors which may be influenced through focused and ongoing intervention, as well as previous and current efforts which have proven successful and should further be developed and expanded.

Chapter 4 defines the criteria for selecting recommended interventions by the Government and presents them, including a detailed list of concrete and practical steps that the State of Israel should take jointly with Jewish communities and individuals, a budgetary estimate of the cost of such steps, and operational and organizational guidelines for their implementation. It then presents the key program elements and objectives across a five-year time horizon with recommendations for reassessment and evaluation down the road.

Various issues discussed in this work overlap with the ongoing activity of many bodies in the Jewish world, who have been working for years on Their own efforts to strengthen Jewish identity and links between Israel and Diaspora Jews. Needless to say, their vital work deserves much praise, and its contribution to the future of the Jewish People is of critical importance. In the course of this work we have learned much from such activities, and those lessons are incorporated in our recommendations. However, the work is not designed to recommend programming by any one specific organization, body or agency or to assess the activity and contribution of any specific entity. We do not regard ourselves as having the capability, knowledge or authority to assess the activity of the entire spectrum of organizations operating in this field, and do not view such an assessment as part of the present work's objectives.

Also, we are not concerned here with an overall analysis of the rich and complex fabric of relationships between the State of Israel and Jews, communities and organizations around the world. We only address the potential of the State of Israel's involvement

and contribution with respect to the continuity challenge, in collaboration with other elements and actors within the Jewish People. We do, however, believe that implementation of our recommendations by the Government of Israel would enhance the texture of this relationship, influence its nature in significant ways and forge an updated and more suitable infrastructure for a robust and deep partnership between Israel and Jewish communities across the globe.

Although we have considered the demographic trends observable in Jewish communities around the world, and indeed they constitute a weighty subject which impacts on our work, the present study does not include an in-depth analysis of such trends and their implications. An examination of the policy tools the State of Israel, in conjunction with the communities, should employ in this area deserves a separate study, which would necessarily include the intricate question of 'Who is a Jew'. For the purpose of our present discussion, it should only be noted that the current policy of the State of Israel, which embraces a limiting Orthodox stance with regards to the entry and exit of Jews and their belonging to the Jewish People, is a substantial, and by no means positive factor, in the linkage between Israel and Jews around the world. For the purpose of this work we have chosen the broader definition of the Law of Return, and the population on which this discussion focuses includes anyone who is defined as eligible for citizenship under the Law of Return.

The recommendations we saw fit to present in this work are the fruit of our research and study during the work period. We do not recommend any one single decisive strategy for coping with the challenge ahead, because to the best of our knowledge, there is no one such strategy. In the same vein, we do not regard these recommendations as an inclusive, all-encompassing response to the challenge described here, one that would instantly and totally secure the strengthening of Jewish identity and the deepening of the linkage between Israel and world Jewry. For that purpose, the contribution, involvement and commitment of many Jews and the continued efforts of various communities and organizations will be absolutely vital. **We do, however, believe that interventions by the Government of Israel through the scope and variety of strategies proposed in this work, could contribute significantly to addressing the challenge of enhancing Jewish identity and continuing meaningful Jewish existence.**

CHAPTER 2:

AN INTERNATIONAL COMPARATIVE PERSPECTIVE

Before presenting and analyzing the continuity challenges we face, and prior to presenting our recommendations for possible courses of intervention by the Government of Israel, we find it useful to present the means of intervention taken by other core countries that value the preservation of links with their Diaspora communities.

GENERAL POLICY AND GLOBAL TRENDS

The Government of Israel's stance towards the Jewish Diaspora and its attempt to define a policy regarding Jews living outside the State of Israel are not unique. This effort is parallel and similar to increasing global trends. A study conducted at Oxford University in 2007 indicates that some 70 countries around the world are formulating policy guidelines and courses of action vis-à-vis their diaspora populations, on a varying scale and via different approaches. Such policies constitute an emerging trend, both in terms of the growing number of countries who are addressing the issue, and in terms of the various and increasing layers of such policies. While it is true that the "Jewish case" is unique in the sense that most of the Jews in the Diaspora have never been citizens of Israel and the majority of them are not the descendants of former Israeli citizens, this does not preclude a comparative review of the policies of core countries regarding their respective diasporas.

Many countries regard their dispersed population as a source of inspiration, strength and 'soft power,' far beyond simply economic-utilitarian considerations. The reality of the 'global village' encourages affirmative policies by core countries towards their Diaspora populations, due to the many advantages derived from the presence of these dispersions in various locations around the globe.

In several countries – such as Mexico, Australia and Turkey – there is even a discernible calculated and deliberate shift in their attitudes toward their respective dispersions, such that the somewhat censorious and alienating stances which

previously characterized their attitudes, have been replaced by terms of partnership and brotherhood.

The following examples bear out – and flesh out – this trend of core countries formulating a specific policy to address their Diaspora populations.

INDIA: In 2000, the Indian government established the “High-Level Committee on Indian Diaspora.” A year later, in 2001, the committee submitted a detailed report in which it proposed, among other things, the setting up of a governmental authority for Diaspora Affairs and a standing committee in the Indian Parliament. As a result of the report, a Ministry of Overseas Indian Affairs has been established, to serve as a one-stop address for economic and welfare services needed by Indians in the Diaspora, offering scholarships and study programs for Indian children abroad, and a host of government initiatives designed to increase awareness of the Indian Diaspora and its importance among the Indian population as a whole.

GREECE: The Greek constitution includes a clause that recognizes the “World Council of Hellenes Abroad”. This body collaborates with the Greek government, with the aim of disseminating Greek culture and influence in the Diaspora. Greece’s Ministry of Foreign Affairs has a Diaspora Hellenism department with some 70 staffers.

Japan: Japanese law established an advisory committee in the Foreign Affairs Ministry, whose aim is to disseminate Japanese culture and offer assistance to Japanese nationals abroad. The committee is staffed mainly by representatives of the business sector and universities.

SOUTH KOREA: A law was passed in 1997 to establish the Institute of Overseas Korean Residents, a non-profit organization working in collaboration with the ministries of Foreign Affairs, Trade, Education, Human Resources, Culture and Tourism. As of 2004 (the last year for which data was available), the Institute’s budget was 17 million dollars. Most of the funds are allocated by the government. The Institute coordinates activities of disseminating language and culture, catering to the needs of Koreans abroad and community life, Korean language and communications media, and more.

ITALY: The Italian Foreign Office has a Ministry for Italians Abroad, with wide-ranging powers in several areas, including maintaining connection with Italians overseas, culture and language dissemination, assisting Italian nationals in legal matters abroad, visas and registrations, immigrations and voting rights. The Tremaglia Law, passed in 2006, allows Italians residing abroad to vote, and allocate to them a number of seats in the Italian Chamber of Deputies.

It must be noted, however, that laws granting citizenship to members of the Diaspora are not always welcome. In 2001 Hungary passed a law granting semi-citizenship to Hungarians residing abroad. The law raised much criticism and remains controversial.

The affirmative policies employed by many countries are not merely declarative, but translate into actions which may be divided into three categories:

- Catering to the consular and economic needs of citizens living and working outside the borders of the core country, and administering the flow of financial and human resources from the core country to the Diaspora and back.
- Granting civic and social rights of the core country to citizens residing outside its borders, often entailing tax payments and other duties.
- Cultivation of consciousness, identity and sense of belonging through the dissemination of national culture and language.

These activities – and the agencies established for their implementation – are not comprised as a single unit; they usually evolve – and often disappear – with time, as a result of political, economic and social shifts. It is difficult to estimate the total budgeting of the entire range of such activities in each country, because they are deployed over a number of separate authorities and government agencies performing a host of different operations.

For the purposes of this work, we focus on the policies and actions taken by core countries vis-à-vis their Diaspora populations with the aim of cultivating their national identity and sense of belonging, mainly by the dissemination of culture and language.

CULTURE AND LANGUAGE DISSEMINATION

Close to twenty countries, some of which are large and influential – the USA, Britain, France, Spain, Germany, Italy, China and Japan – and some smaller – such as the Czech Republic, Greece, Sweden and Ireland – have in place fully or partially state-operated bodies entrusted with the dissemination of their cultures and languages around the world.

In most countries, actions aimed at cultivating the identity and sense of belonging of expatriates are coordinated by their respective Foreign Offices, often through heavily staffed divisions. In some of the countries we find inter-ministerial high-level committees which are responsible for this task in collaboration with the Ministry of

Foreign Affairs, with representatives from Education, Labor and Treasury ministries. In others, we find official collaborations – often anchored in specific legislation – between governments and authorized non-governmental agencies, such as foundations and other institutions.

Below we review several examples, pointing at the nature and types of activities, implementation, organizational structures and financing schemes.

BRITAIN: The British Council network operates around the world under the auspices of the British Foreign Office. The Councils carry out an extensive array of activities in English language teaching, educational programs, culture and arts programs, science and sports, and governance. The network often develops comprehensive programs around selected topics, such as ecology, jubilees of central historical figures, social justice, etc. It operates through twelve regional offices, in order to define goals and adapt the Councils' activity to the local needs of each region. Activities are held in 109 countries. The estimated annual budget for 2007-2008 was around half a billion pounds. The British Foreign Office funds about a third of the budget; about 50 percent comes from income generated by the education programs, and the rest comes from donations and services rendered to other bodies.

GERMANY: The Goethe Institut network operates cultural centers around the world, under the management of a board of trustees made up of government officials and leading figures in the German cultural field. The Institutes hold a range of activities in two main areas: German language teaching, and disseminating German culture and scholarship. In the language arena, the Institute offers various German language classes while codifying and maintaining international standards for the German language. In the cultural arena, the Institutes offers cultural studies, cultivating an international inter-cultural dialog. In addition, the Institutes offer programs for German language and culture teachers and educational materials adapted to the needs of different countries and communities. The Institutes maintain large German publication databases on the Internet and offer German reading rooms in collaboration with local libraries. The organization maintains a large network of collaborations with local bodies, including municipalities, local culture, film and art festivals, educational agencies and foundations, teachers' unions, etc. The network is run by two separate administrations – the language administration and the culture administration – and 14 regional offices, spanning 91 countries. The annual budget is estimated at 278 million Euros. About half of the budget comes from the government, and the rest from donations and income.

FRANCE: The network of French institutes operates under the leadership of the Alliance Française, focusing mainly on teaching the French language. In addition, the institutes hold meetings and maintain contacts between French artists and cultural figures and their counterparts in other countries and cultures. The mode of operation of these 'Houses of Culture' is the establishment and operation of learning centers in various locations in the target countries, operating independently or in collaboration with domestic bodies. The Alliance Française defines the teaching level, trains teaching staff and offers recognition and accreditation for French studies completed in various branches and centers. Operating in 133 countries, its annual budget was 655 million Euros in 2003 (the last year for which figures are publicly available); some of its budget comes from the French government while the rest is derived from self-generated income.

Similar initiatives are operated by various other countries, including China, Japan, Italy and others.

In conclusion, there is a clear trend of ongoing and developing investment by many countries around the world in their overseas expatriates and diasporas; this investment is centered mainly on disseminating knowledge, culture and language with the aim of enhancing the sense of identity, national belonging and connectivity with the core country.

CHAPTER 3:

THE CONTINUITY CHALLENGE

INTRODUCING THE CHALLENGE

In introducing and analyzing the challenge of continuity, we must be aware of the fact that Diaspora communities present great institutional and cultural diversity. A glance at the range of locations and cultures – Western Europe, Central and Eastern Europe, USA and Canada, FSU countries, Latin America, Australia and South Africa, along with their respective Jewish communities – is enough to make us realize the immense variety of experiences, organizations and individuals covered by the term ‘Diaspora’. The demographic distribution of the Diaspora communities is displayed in the following table:

Country	Jewish Population Core Definition			GDP per capita, PPP US \$	GDP per capita, PPP US \$	Jewish Day- school Attendance Rate (%)	Recent Out- marriage Rate (%)	Ever Visited Israel, % of Jew. Pop.	Aliyah
	1970	2009	Projected 2020	2006	2008dd	Most recenta	Most recenta	Most recenta	2008e
World	12,633,000	13,309,000	13,827,000	60,228-667	268-86,008				13,681
Israel	2,582,000	5,569,000	6,453,000	25,864	28,474	97	5	100	-
North America	5,686,000	5,650,000	5,581,000	41,890-33,375	47,440 – 39,098				2,281
United States	5,400,000	5,275,000	5,200,000g	41,890	47,440	25h	54	>35	2,019
Canada	286,000	375,000	381,000	33,375	39,098	55	35	>65	262
Latin America	514,000	391,000	364,000	17,297-1,663					955
Argentina	282,000	183,000	162,000i	14,280	14,408	50-55	45	>50	188
Brazil	90,000	96,000	90,000i	8,402	10,446	71	45	>50	208
Mexico	35,000	40,000	42,000	10,751	14,534	85	10	>70	83
Other countries	107,000	72,000	70,000i	17,297-1,663		75	15-95	>50	476
Europe non-FSU	1,331,000	1,149,000	1,070,000	60,228-5,316					2,598
France	530,000	485,000	482,000	30,386	34,205	40	40-45	>70	1,562
United Kingdom	390,000	293,000	278,000i	33,238	36,358	60	40-45	>75	505
Germany	30,000	120,000	108,000	29,481	35,539	<20	>60	>50	86
Hungary	70,000	49,000	34,000	17,887	19,533	<15	60	..	54
Other EUj	171,000	149,000	134,000	60,228-15,871		10-25	33-75	>50	262
Other non-EUk	140,000	53,000	34,000	41,420-5,316		5-20	50-80	..	227
FSU^l	2,151,000	339,000	173,000	15,478-1,356					5,603
Russia	808,000	210,000	130,000i	10,845	15,948	<15	80	..	2,600
Ukraine	777,000	74,000	25,000i	6,848	7,342	<15	80	..	1,310
Rest FSU Europel	312,000	36,000	15,000i	15,478-2,100		<15	65-75	..	590
FSU Asia	254,000	19,000	3,000	7,857-1,356		<15	50-75	..	1,103
Asia (rest)m	104,000	19,000	21,000	31,267-930					134
Africa	195,000	77,000	60,000	16,106-667					1,892
South Africa	118,000	71,000	57,000	11,110	10,136	85	20	>75	257
Oceania	70,000	115,000	105,000	31,794-2,563					119
Australia	65,000	107,000	97,000	31,794	36,918	65	22	>65	109

This Table was prepared by Professor Sergio DellaPergola for the Jewish People Policy Planning Institute's 2008 Annual Assessment and documentation and sources may be found there.

Nevertheless, in all the communities, and despite their great variance, two key phenomena are affecting Jewish life; one is qualitative and the other quantitative.

The qualitative phenomenon is the danger of erosion in the meaning and intensity of the experience of Jewish identity. The host environment of Jews in the majority of locations accepts them and enables them to assimilate into it. Today, in contrast to the past, Jewish identity in the Diaspora is essentially a voluntary identity, which competes with or complements other possible identities. Many Jews choose their Jewish identity, while at the same time opting to be an integral part of their cultural environments. Such a choice has varied implications: at times it allows for and creates more varied and pluralistic expressions of Jewish identity; at other times, it depreciates the importance of Jewishness and diminishes its presence in the life of some Jews, while at the same time it lends power and suasion to the choices of other Jews, who stay within the fold. This reality actually exacerbates the polarity in the Jewish world and eats away at the common Jewish basis. The trend is expected to continue unless deliberate intervention steps are taken. Although the scope and variety of investments in the Jewish world in activities designed to preserve identity are very significant and moving, most scholars share the opinion that **the intensity of Jewish life, its meaning, and the sense of belonging to the Jewish People are all in danger of grave erosion among a large and broad group of Jews, especially the young.**

The quantitative phenomenon is the demographic decline. Not only has the Jewish People around the world failed until now to restore its numbers to its demographic position prior to the Holocaust, but also, **Jewish communities everywhere**, except for a few rare cases, **are in a constant process of demographic decline.** This process stems mainly from mixed marriages, lower fertility rates, and late marriages among Jews. Demographers are divided regarding the rates of deterioration, and some forecasts are bleaker than others, but the basic trends – at least among core Jewish populations – are glaringly clear. The picture is so harsh, that certain Jewish communities may not even be able to sustain the critical mass needed to preserve a minimal level of community life for its committed members within the next few years.

In addition to these phenomena, there is evident fear of an ever-widening gap between Israel and the Diaspora and concern for the dwindling mutual connectivity between Israel and Jews around the world. This gap may manifest itself in **the distancing of Diaspora youngsters from Israel**, decreasing identification with Israel, diminishing interest in its affairs and less concern for its future. Of course in this context as

well, there are substantial differences between communities, but the overall trend – without intervention – is clear in most locations, and especially in the Jewish community in the US. It should be noted that there is a strong correlation between strong Jewish identity and deep connection to Israel, and vice versa. Similarly, **many Israeli youngsters do not feel any sense of partnership or affinity with the Jews of the world, and have no knowledge at all of Jewish communities, their achievements and the challenges they face.** This trend of an ever-widening gap is a threat to the continued relationship between Israel and Diaspora, a relationship that we deem absolutely vital to the thriving of both the State of Israel and the Jewish communities.

In this context, the population of Israelis living outside the borders of the State of Israel should be pointed out as a unique group. This population usually does not take any significant part in organized Jewish life and is not exposed to efforts to preserve Jewish identity. In this respect, **the population of Israelis residing abroad constitutes a unique target group which we chose to address in this report.**

Along with the phenomena described above, we must look unflinchingly at the central leading strategy of the entire Zionist project. With the end of a glorious chapter in the history of Aliyah to Israel during the 1990s, with the arrival of a million Jews from the Former Soviet Union, immigration to Israel has returned to modest dimensions in all of the communities, and especially so in affluent countries. Analysis of the behavioral patterns of Jews around the world for decades does not indicate that a significant shift in this trend is to be expected. Immigration estimates for the next few years are around less than 20,000 Olim annually. **While the value of Aliyah as the historic return of the Jewish People to its homeland still stands, and the State of Israel must continue to promote it as an achievable goal, a strategy pointing to Aliyah as the single and ultimate solution to the challenges facing the Jewish People cannot provide a response to the problems raised above, which cast a shadow on the future of the Jewish People.**

To conclude: Erosion of the qualitative experience of Jewish identity, in conjunction with demographic decline, are likely to weaken the Jewish community and threaten the future of the Jewish People. The danger of a widening gap between Jewish communities and Israel could also jeopardize the ability of the Jewish People as a whole to cope with the challenges it faces. The strategy of Aliyah, without more, is not the central instrument with which we can influence and address the challenges ahead.

The challenge facing the Jewish People is its ability to preserve a unique Jewish identity within a universal environment, of which the Jewish People wishes to be a part, and likely will be a part in the foreseeable future.

The ability to preserve a unique Jewish identity within a universal environment marked by openness and a progressive concept of accepting the other depends on the implementation of intense and persistent interventions designed to preserve that identity.

Therefore, the task before us is to propose means of intervention designed to enhance Jewish identity and narrow the gap between Israelis and Diaspora Jews, especially among the younger generations.

ANALYZING THE CHALLENGE

Any discussion of the challenge ahead – enhancing Jewish identity – cannot ignore the unique historical background of Jewish identity and its component parts. Up until about two hundred years ago, the core element of Jewish identity was an integration of religion and nationality. In the absence of a common land or vernacular language, religious experience and a sense of national belonging were the dominant components of Jewish identity. With emancipation on the one hand and the inception of secularization on the other, the blend of religion and nationality, which until the late 18th Century seemed inseparable, was irrevocably split. The evolution of the Jewish national movement and the realization of its vision in the establishment of the State of Israel brought about the dominance of the national component among the Jews residing in the State of Israel. In contrast, among Diaspora Jews, the religious component became more dominant, albeit as a ‘social religion’ for some. In certain communities there evolved an ethnic-cultural identity, which did not necessarily rely on either religious or national foundations. These historical processes are the grounds on which the discussion of Jewish identity takes place today. The challenge of discovering and developing the content of Jewish identity, and the nature of belonging to the Jewish People, among Jews who regard themselves as having little or no religious affinity, is at the center of our discussion.

THE CONCEPT OF IDENTITY

In order better to understand the factors affecting the above phenomena, and to formulate an appropriate response to the challenge ahead, we need to examine the concept of Jewish identity. The following are the basic understandings which have guided our work:

The cornerstones of Jewish identity are belonging and meaning, as they are manifested in the behavior of Jews in practice.

By these terms:

- **Meaning** is the conglomeration of beliefs, attitudes, values, knowledge and feelings which provide a person with the experience of value in his or her life.
- **Belonging** is the connection a person has with the range of social structures which surround him or her and connect them to a group, a community, or a people.
- **“In practice”** implies that the meaning incorporated within the sense of belonging drives an individual to express their belonging in the form of action. The expectation is that the act, or practice, of identity would be manifested in the public and communal sphere, and not just within the private sphere.
- Different Jews seek and find meaning in their lives through different means. Religious experience, cultural and experiential enrichment, values, personal memory, historical memory, formative life experiences, connection to Israel, study and the like, are only a few of the diverse ways in which Jews find their Jewishness resonant and compelling. Different Jews also find different ways to belong. Family, synagogue, community, organizations working on behalf of the Jewish People, pro-Israel bodies and others, are part of the variety of social structures through which Jews belong. Many Jews today, however, and especially younger ones, do not necessarily view their ethnic belonging as such, or any religious, cultural or social experience that they had in their childhood or youth, as something normative which should shape their entire life. The most common question among them – why and what for to be a Jew? – demands an answer. Their long-term belonging to the Jewish People depends on their Jewishness being meaningful, relevant, and of value to their lives.
- Personal identity in the present era of world globalization is highly complex. One’s identity is multifaceted and may be imagined as a series of circles, often overlapping and sometimes separate and competing. Thus, Jewish identity integrates or contends with other partial identities for space and time within an individual’s consciousness. Competing identities may be personal, familial,

gender-based, civic, ethnic, geographical, socio-economic, professional or political to name a few. The various components of identity and their relative weights in the identity “space” shift and vary in the course of different life stages and situations. Yet Jews are reluctant to give up the complexity of their identity. The task facing the Jewish People is to find ways to turn the space of these overlapping and competing identities into an enriching, complementary and inviting/welcoming space, while preserving the place and unique significance of Jewish identity within it.

FACTORS AFFECTING THE ROBUSTNESS OF IDENTITY

The core components of identity – belonging and meaning – are affected to a large extent by a wide variety of factors which may be divided for the purposes of our discussion into three groups: universal factors, which reflect universal societal trends; external factors which impact the local spaces Jews inhabit and their identities therein; and intra-Jewish factors. A close look at these factors is a prerequisite to understanding where and how the factors involved in identity building may be affected in order to enhance and boost Jewish identity.

1. UNIVERSAL FACTORS:

Wide-ranging global societal, political and economic trends affect the strengthening or waning of Jewish identity. Moreover, these trends determine the conditions for the extent of the impact any form of intervention may have on attempts to augment Jewish identity. Our ability to influence such trends is only partial (if indeed it exists at all). However, understanding them could be useful for analyzing the problem and for thinking up possible courses of action. These trends include:

- Secularization and prevailing conceptions of religion as a positive or negative value by the surrounding societies in which people live.
- The emergence of the global village and with it, massive exposure to a huge diversity of identities and cultures.
- Worldviews arguing against any significant differentiations between various ethnic groups.
- The magnitude of the experience of personal autonomy and individual choice in meaning and belonging, and between competing identities.

- Changes in the relationships between the individual – the individual person, and the individual collective – the group and community, and the precedence of individual desires and needs over communal traditions and loyalties.
- Changes in family patterns: later marriages and increased time lapses between leaving the parental home and assuming responsibility for family life, lower fertility rates and residential shifts.

Although we are unable to affect these global trends, we can glean from them the following conclusions regarding efforts to strengthen Jewish identity:

- a. Personal choice and autonomy are fundamental to the individual's experience, and Jewish identity must be ready to compete in the free market of ideas and values. The content and depth of Jewish experience and the degree of its relevance to human life will be the deciding factor determining whether Jews will want to belong to the Jewish People or not.
- b. Within the individual life-cycle, the increasingly lengthy periods of time that young people go without committing to building a family and community life may well be a decisive period in terms of identity formation, and should be given priority in planning interventions for strengthening Jewish identity.

2. EXTERNAL FACTORS IMPACTING JEWISH IDENTITY IN NATIONAL AND LOCAL CONTEXTS:

The following factors are various manifestations of the relationships between Jews and their surroundings, affecting the strength and significance of Jewish identity.

- Traditional forms of anti-Semitism, intolerance and phenomena of xenophobia.
- Alternatively, open societies that accept the Jewish 'other' such that assimilation is a live option.
- The level of compatibility between the values of the general society and those of its Jewish members and of Judaism in general.
- The relationship between Israel and the countries in which Jews reside, local appreciation of Israel, or alternatively, criticism and negative attitudes towards Israel.

In these factors too, our ability to intervene is very limited. It is nonetheless clear that the State of Israel, as part of its relationship with other countries, must take into account the implications of such relationships for the Jewish communities residing therein.

3. INTERNAL JEWISH FACTORS:

Jewish communities and Jews as individuals currently invest huge efforts in preserving their identity through various means. These vital efforts constitute a large share of the factors affecting the robustness of Jewish identity. Internal factors affecting the robustness or dwindling of Jewish identity and links with Israel are:

- The Jewish family experience, its richness and contents.
- The existence, quality and accessibility of Jewish education in the community, in all its layers and components.
- The financial costs of Jewish life.
- The nature, conduct and range of activities offerings of synagogues and the quality of their members' experiences, particularly the younger members.
- The nature, conduct and range of activities of various communities and Jewish organizations, and the sense of meaning and belonging they provide for those in their fold.
- The wealth and depth of Jews' knowledge of their tradition, culture and history.
- The existence of a constitutive Jewish narrative which makes the existence of the Jewish People meaningful and significant.
- The level of social success attained by the Jews in their local environments and in international settings.
- The wealth and depth of Jews' knowledge about the State of Israel, its achievements, challenges and the particularly Israeli realities of daily life.
- The extent of the State of Israel's success in international terms, and its image, character and conduct among the nations.

These internal Jewish factors will be at the center of our discussion from this point on. It is our assessment that through concerted efforts, a large part of these factors can be influenced, with positive implications for the robustness of Jewish identity and links to Israel.

KEY INSIGHTS AND POLICY DIRECTIONS

Within the framework of our mapping and analysis work, based on the entire range of interviews we conducted, the comments we received in response, and the research literature we have reviewed, we present our best professional insights into the intra-Jewish factors which could affect the strengthening of Jewish identity and links with

Israel. We would like to point out that there is no one single comprehensive study that relies on longitudinal data and evaluates objectively the totality of factors affecting the range of Jewish identity. Similarly, there is no conclusive study that evaluates the efforts made by communities in order to strengthen Jewish identity, or the effects of such efforts. Such a study could certainly corroborate our work, or modify certain emphases in our recommendations, and we recommend that such a study will accompany the implementation of these recommendations. We do, however, believe that our understandings, deriving as well from the thorough consultation process we have carried out, of the factors affecting Jewish identity and their implications, reflect the current picture to a great degree, and provide a sound basis for our recommendations.

The diversity and variety among communities is vast, and we cannot refer specifically to each and every community. Instead, we discuss general characteristics, addressing those specific major differences between communities we deem relevant to the nature of possible future interventions.

THE SEARCH FOR MEANING

- Many Jewish youngsters seek meaning. They are interested in being connected to something that is beyond themselves and beyond their personal world, both in terms of the meaning of their lives within current reality, and as part of a multi-generational history and legacy. In order to connect them to their Jewish identity, we must provide an answer to the question: “Why be a Jew?” The existence of their Jewish identity depends on setting a goal that is of value in their world.
- Beyond religious experience, which is relevant to those belonging to religious communities, the existence of Israel as a national home of the Jewish People is a constitutive experience of Jewish identity. Therefore, a visit to Israel – sharing in the Israeli experience – makes a major contribution to strengthening Jewish identity.
- A rich Jewish culture, Jewish legacy and values, are of the essence of Jewish identity and potentially substantial in affecting and establishing Jewish identity. An encounter with the sources of knowledge and culture is a central means of strengthening identity. The value of Torah study has been an essential part of Jewish identity for generations. But in many communities, many youngsters have never been exposed in any compelling way to the legacy of Jewish culture and creativity. Such learning has therefore failed, in some communities, to become a constitutive experience which could sustain single-handedly Jewish identity against its challenges.

- Jewish tradition bears and teaches inspiring values of justice and ethics. A Jewish People that embraces this legacy and plays a leading role in contributing to global social justice – an enterprise which in recent years is increasingly understood as a recovery and reinterpretation of the ancient term *Tikkun Olam* [lit. Repairing the World] – as a vital part of its heritage, would become a focus of attraction and significance that could ignite youngsters' desire to belong.
- Many believe that the common narrative of survival per se without any positive content is not constructive and cannot attract young people to the Jewish fold. A narrative of the People of the Book, who have been creating a rich cultural fabric in perpetual dialogue with various other cultures, with incredible achievements of contributions to humanity, which adheres to the loftiest moral values, and invites its young people to continue the chain of cultural creativity and faithfulness to its values – such a narrative could be a constitutive narrative for the Jewish People.
- Learning Hebrew is an important value not only for creating a common language between Jews and Israelis, but as enabling direct access to – and deeper understanding of – Jewish spiritual and intellectual treasures. Opinions are divided regarding the demand for such teaching and its chances of success. However, many think that a serious attempt to disseminate the Hebrew language across the Jewish world is imperative.

FRAMEWORKS OF BELONGING

- The importance of Jewish education as an extremely powerful factor in strengthening Jewish identity cannot be overestimated. Nevertheless, Jewish education in day schools currently includes very low percentages of Jewish children in the US. In some of the other communities, the percentage of Jewish children who are enrolled in full Jewish education frameworks is higher (see above table). The cost of such education is high, and certainly impacts upon the ability of parents to send their children to Jewish day schools. However, as suggested by our consultation process, a considerable percentage of US Jews are primarily interested in having their children educated in the general education system, so that they may attain the quality education that will facilitate their acceptance into elite universities and integration into the surrounding society.
- Prevailing opinion, backed by research, is that the complementary (or after-school) education program, in which the majority of Jewish children are enrolled, provides neither a sufficient knowledge base nor a sufficiently enriching Jewish experience to foster a desire to belong.

- In the majority of Jewish educational institutions, both daily and complementary, the study of Judaism focuses on rituals and contents that are meaningless and irrelevant to the child's world. The history of the Jewish People, its wealth of creativity throughout the generations, its achievements and cultural treasures, are absent from curricula, or comprise a minor part at best.
- Traditional community structures – synagogues, federations/Jewish organizations and others – are not in themselves sources of attraction for youth. Yet, the fact that youngsters have no wish to take part in the traditional community structures does not necessarily mean that they have no wish to belong to the Jewish People. They are looking for new and other ways to belong and express their own connection.
- Frameworks which forge a holistic experience of Judaism and community are highly effective in strengthening Jewish identity and connection to Israel. Thus, for instance, summer camps constitute an important building block in education for Jewish identity and links to Israel.
- The building of affiliated frameworks and a fabric of connections, whether physical or virtual, between and among Jewish youngsters, focusing on any subject – be it culture, values, the State of Israel, *Tikkun Olam* or any other common goal, task or mission – can strengthen and deepen young people's connections To their Jewish identity.

THE TARGET POPULATION OF THIS REPORT

- This work is chiefly concerned with broad circles of Jews who are conscious of their Jewishness but feel no sense of commitment to their Jewish identity and/or significance in their belonging to the Jewish People, or who have little or no connection to the State of Israel. The main target population of this Report's recommendations may be characterized by a number of factors: low membership and/or participation in Jewish organizations and formal communities, a high rate of mixed marriages, residence not concentrated in a Jewish neighborhood, a considerable proportion of non-Jewish friends, and a low level of connection and identification with Israel. Nevertheless, Jewish identity should of course also be cultivated and enriched among the population that is closest to the community.
- The period of time from separation from the Jewish family experience in the home of one's parents to the point of taking personal responsibility for building one's own family is a period when the potential for erosion of Jewish identity is the greatest. For a very large group, the Bar/Bat-Mitzvah moment is their last encounter with Judaism, and they live in an environment that is devoid of any Jewish experience

or available frameworks of affiliation, at least up until the time they begin to raise a family of their own. Therefore, the target population for strengthening Jewish identity is aged 15-35.

ISRAEL

- The place and status of Israel within the totality of Jewish existence differs between the Jewish community in the USA and other communities around the world. World communities acknowledge the centrality of Israel, are interested in its contribution to their educational systems, regard it as an address for their needs, and expect its involvement. In contrast, for parts of US Jewry, Israel is just another component in their Jewish identity. Certain portions of this community challenge the centrality of Israel and question its central position in the Jewish People as a whole in our times. Some Jews even at times regard Israel as a needy community which needs help and support. While in the US, as in the rest of the communities, the Israeli experience is regarded as the most effective means of strengthening Jewish identity such an approach could weaken the connection between US Jews and Israelis.
- Israel, a country still in the midst of processes of formation and renaissance, has significant potential as a focus of identification for Jewish youngsters. But most Jewish youngsters around the world lack substantial knowledge about the real Israel, and do not encounter it as part of their studies. Most Jewish youth do not carry with them the experience of the Holocaust and the rebirth of Israel which their parents and grandparents experienced first-hand. The level of these young people's identification with Israel depends on Israel's success, as judged by common international criteria. Israel as a leading country in education, science, cultural and spiritual creation, industry and technology, could be a source of pride and identification.
- Israel's policy on matters relating to issues such as "Who is a Jew," conversion, and religion and state in general, is a divisive factor that widens the gap between the Jews who are the target population of this report's recommendations and the State of Israel. Many believe that the narrow definition the State of Israel has embraced on the question "Who is a Jew" (as opposed to the broader definition under the Law of Return), and the difficulties of conversion to Judaism in Israel have an adverse effect on the relationship between Jews and the State of Israel. Our consultation process also suggests that Israel's conduct and image in the context of its conflict with the Palestinians, as well as its attitude to the minorities within it, diminish the desire of many Jews to regard the Jewish state as an exemplary country, and constitute a factor which lessens their identification with the State of Israel.

- Frameworks that create interpersonal encounters and connections between Israelis and Jews abroad and among Jews from different Diaspora communities seem effective in forging a conscious sense of belonging to the Jewish People.
- Israelis, on the whole, have little knowledge of Diaspora Jewry and its communities, achievements, challenges or its huge contribution to the State of Israel throughout the years. The prevailing sense of Jews around the world is that the average Israeli has no real interest in the Jewish People residing outside the State of Israel, although there are studies which do not corroborate this sentiment. An effort to strengthen Jewish identity and the connection with Israel of youngsters around the world necessitates a parallel effort by Israelis to strengthen their Jewish identity, awareness of their belonging to the Jewish People as a whole, and familiarity with Jewish communities abroad.
- Jews in various communities expect that the Government of Israel, in its decisions in various areas, would be sensitive to the implications that such policies may have on their lives. Many feel that this is not the case today.

DIVERSITY AND UNIQUENESS OF VARIOUS COMMUNITIES

- The variety of forms, features and significances of Jewish identity, as well as individual and communal needs, differ from community to community, and thus the planning and implementation of any policy for the strengthening of Jewish identity and the link with Israel must be flexible and varied. Naturally, communities must be distinguished from one another according to their size and living conditions in their various locations. Special consideration must be given to the differences along many parameters between the largest Diaspora Jewish community, that which resides in the US, and the rest of the communities around the world.
- The community of Russian-speaking Jews (within the FSU and elsewhere) has undergone dramatic changes in the last two decades. The history of this community – in particular, its being cut off from the rest of the Jewish People for many decades – and its current characteristics, call for special consideration in the planning and implementation of any policy for strengthening Jewish identity and links with Israel.
- Israelis residing abroad are also a distinct group with unique characteristics. As a general rule, this group does not integrate itself in the local fabric of Jewish life, and does not benefit from the efforts of local communities, educational and social, to augment Jewish identity. This population also calls for special consideration in the planning and implementation of any policy for strengthening Jewish identity and links with Israel.

RECOMMENDED POLICY DIRECTIONS

In light of the above analyses of the elements of identity and the insights it yields, we posit the following array of policy directions as a basis for our recommendations.

- **Positioning Israel and strengthening its status as a focus of identification for the Jewish People.**
- **Dissemination of Jewish knowledge, cultural treasures and Hebrew language among ever larger circles.**
- **Anchoring Jewish identity in a platform of moral normative values including social justice and working towards *Tikkun Olam*, in both material and spiritual terms, as they arise out of the richness of Jewish heritage.**
- **Expanding and enhancing the weave of connectivity among Jews and between Israelis and Israel and Diaspora Jews.**
- **Enhancing Jewish identity and the consciousness of belonging to the Jewish People among Israeli youth.**

A program that includes action strategies based on these policy directions could contribute substantially to the strengthening of Jewish identity and the link between Israel and the Diaspora.

CHAPTER 4:

RECOMMENDATIONS FOR INTERVENTIONS BY THE GOVERNMENT OF ISRAEL

CRITERIA FOR EXAMINING POSSIBLE COURSES OF ACTION

In light of the insights and the policy directions proposed at the end of the previous chapter, we propose the following criteria as guidelines for selecting courses of action to strengthen Jewish identity and narrow down the gap between Israel and the Diaspora. These are the ways in which the State of Israel must be involved as an expression of its participation in the responsibility for the future of the Jewish People. Possible courses of action will be judged according to the following criteria:

1. Actions that have the potential to affect the strengthening of Jewish identity and/or connection to Israel.
2. The defining themes of such actions should be: Jewish culture, Jewish values and Jewish contribution to universal social justice, the State of Israel as the rejuvenation of the Jewish People, Zionism, and Jewish meanings relevant to contemporary life.
3. Such actions will engage historical memory, contemporary significances, and forge motivations for future affiliation and belonging. They are meant to enrich knowledge and aim at providing experiences That would affect attitudes and behaviors.
4. The target population is young people; aged 15-35, whose affiliation to the community and its institutions is loose. It is vital that actions for enhancing Jewish identity have substantial potential to reach this youthful population.
5. Such actions shall encourage and facilitate encounters and contacts between Jews from different communities as well as between Diaspora Jews and Jews in Israel.
6. The recommended actions gain added value by the involvement of the State of Israel.

Beyond these criteria, we also include additional considerations which should be taken into account in relation to recommended courses of actions for the Government of Israel.

1. The proposed actions should be feasible, accessible to broad Jewish circles and adaptable to the concrete needs of given communities and individuals.
2. The proposed actions will have the potential for collaborations and partnerships with various actors in the Jewish world in terms of content and funding.
3. The majority of the financial investment in such actions will contribute to the Israeli economy.
4. The proposed actions must be carried out in consideration of the interests and preferences of Jewish communities and their members, and out of sensitivity to the particular conditions prevailing in their different countries.

RECOMMENDATIONS

GENERAL:

We recommend to the Government of Israel a program that includes several action strategies. The multitude of strategies would enable reaching out to and reaching a range of Jews through various means that could accommodate the diversity of the target population. We believe that the implementation of the entire range of these strategies could contribute substantially to the strengthening of Jewish identity and the intensification of the linkage between Israel and the Diaspora.

Outline of the comprehensive program

- The Government of Israel will initiate the implementation of the program and invite Diaspora Jewry to take part in its realization.
- A joint forum of the Government of Israel and the representatives of various organizations, communities, educators, activists, intellectuals, spiritual leaders and independent philanthropists will serve as the program's executive committee.
- The executive committee will delegate to a professional staff the responsibility of implementing the program. Staff roles will be planning, defining standards, budgeting, monitoring and conducting ongoing research and evaluation regarding the implementation.
- Concrete implementation will be delegated to professional organizations currently engaged in the various spheres of action. New organizations will be created as necessary.
- The current outline is for a period of five years. The plan is built to develop over

the five years in terms of both its scale and budget, and by the fifth year it should meet the goals specified in the detailed recommendations.

- A research and evaluation team will be attached to the program from its inception, and its work will forge the research infrastructure necessary for evaluating the program's performance and accomplishments and planning its future phases, beyond the fifth year.
- The outlay by the Government of Israel on activities such as these in 2008 was 46 million dollars (see Appendix 7). Diaspora Jewry currently funds elements of the program proposed in this report at roughly 80 million dollars per year. The participation of the Government of Israel in the first year of the program is estimated at 96 million dollars, and that of Diaspora Jewry at 108 million dollars. The participation of the Government of Israel necessary for financing the program in its fifth year is estimated at 260 million dollars. The participation of organizations, communities and philanthropists necessary for financing the program in its fifth year is estimated at 210 million dollars. The overall cost from all sources (government, communities, philanthropists and participants) of the recommended courses of action in the fifth year is estimated at 830 million dollars. The direct contribution of this program to the Israeli economy in the fifth year is estimated at 572 million dollars. (see Appendix 8)

KEY SUBSTANTIVE RECOMMENDATIONS

- The Government of Israel will **assist every Jewish young man and woman who may want to, to visit Israel at least once between the ages of 15-35** through a variety of programs targeted specifically across the entire range of populations and ages.
- The Government of Israel will act to **disseminate Jewish knowledge and cultural literacy and its intellectual and cultural riches**, including contemporary Israeli culture, Hebrew language teaching, and the inculcation of the tradition of study as a Jewish value among Jews around the world, through a variety of formal and informal activities and collaborative projects.
- The State of Israel will serve as a **center of training, support and consultation for Jewish education in the Diaspora** and assist in establishing schools for the study of Jewish culture and heritage.
- The Government of Israel shall act to encourage and establish *Tikkun Olam* **ventures**, in which young men and women from Israel and overseas communities will work together on issues of social justice and humanitarian concern.

- The Government of Israel shall act to **strengthen Jewish identity and sense of belonging to the Jewish People among youth in Israel** through the educational system and other means.
- The Government of Israel shall work towards establishing a **global Jewish Foundation for supporting innovative ventures and initiatives by or for Jewish young men and women**, aimed at strengthening Jewish identity, deepening of the sense of belonging to the Jewish People, and intensifying the links with Israel.

DETAILED RECOMMENDATIONS

Recommendation No. 1: Experiencing Israel

Recommendation: We recommend that the Government of Israel act to ensure that every Jewish young man and women will visit Israel at least once between the ages of 15-35. We recommend the encouragement and development of a host of diverse possibilities to accommodate the needs of the entire range of populations and ages.

Objective: Bringing 100,000 Jewish youngsters to Israel every year, through a variety of programs, within five years from the program's activation.

This objective will be achieved through the following actions:

1. Bringing to Israel 15,000 participants of high-school age for study periods or summer camps.
2. Developing overseas study programs in universities and colleges and bringing 16,000 students every year for a semester or a year of academic studies in Israel.
3. Increasing the number of participants in the Birthright educational trips to 50,000 per year.
4. Increasing the number of participants in the Masa project pre- and post-college programs to 11,000 per year.
5. Developing short-term programs for a 4-8 weeks stay and bringing in 8,000 participants per year.

Budget: We recommend increasing the state's participation in funding programs for bringing youth over to Israel to a volume of 133 million dollars a year, in five years (see Appendix 8).

Background and rationale: The number of Jewish youngsters in the world, ages 15-35, outside Israel is roughly about 100,000 per cohort year.

For years, various programs have successfully been implemented, bringing to Israel hundreds of thousands of young people.

The arrival in Israel of youngsters of various ages for varying periods of time is a highly effective driver of enhancing Jewish identity in the Diaspora and deepening the connection with Israel. This conclusion is anchored both in longitudinal research and the feedback received from all the communities around the world. The likelihood that youngsters who have spent time in Israel will become involved in the Jewish life of their community of origin and maintain a connection with Israel is considerably higher than that of their peers who have not visited Israel. The State of Israel already participates in the funding of projects such as Birthright, Masa and others, whose aim is to bring Jewish youngsters to Israel. The scale of the state's participation in such programs in 2009 is estimated at about 36 million dollars. The expected volume of arrivals in various programs in 2009 (including programs that are not partially funded by the state) is some 43,000 participants. Most of the budget invested in these projects is re-invested in the Israeli domestic economy.

Overall examination of the range of existing programs, their contents, operation, budgeting and growth potential with regard to the range of target populations, indicates the need to encourage and expand current programs and develop new ones in order to complete the range of alternatives and increase the number of arrivals. Our guiding principle in defining the objectives and necessary budgets for the various programs outlined in this recommendation is the growth potential in the number of participants.

Threshold criteria for programs aimed at bringing youth to Israel:

The programs should include a Jewish cultural experience, enriching the participants' knowledge of the Jewish People, Judaism and the State of Israel, a Hebrew learning experience, trips in Israel and encounters with Israelis and Jews from different communities. The programs should provide the participants with the infrastructure for an ongoing connection with the Jewish People.

DETAILS OF RECOMMENDED PROGRAMS FOR BRINGING YOUTH TO ISRAEL:

1. HIGH SCHOOL STUDENTS

Recommendation: The Government of Israel, jointly with the bodies operating programs for high school ages, which include study periods in Israel combined with an Israeli experience, and with bodies operating summer camps around the world, shall act towards increasing the number of participants in high-school age programs and bringing to Israel 15,000 youth per year in these programs within five years.

Background: High School Programs: For many years, many thousands of high-school age youth have come to Israel every year. Following the Intifada, the number of arrivals has greatly decreased, and despite an ongoing increase since the Intifada's ending, the number of arrivals has yet to return to its previous level. The number of bodies operating in this field is about fifteen. These bodies are voluntarily incorporated under the umbrella organization Lapid. In 2008, the number of participants in the various frameworks (such as the Alexander Muss School, the Conservative Movement's Ramah Israel, Reform Judaism's NFTY-EIE High School in Israel and others) was about 3,300 students. The cost of the programs is 7,500-14,000 dollars per student, depending largely on program length (2-5 months). These programs are currently financed by the participants' parents and community institutions, while the State of Israel is not currently involved in supporting such programs. We estimate that the number of students participating in such programs can be increased. Inasmuch as the majority of Jewish students are not studying in Jewish schools, these study programs must be aimed no less at them.

Summer Camps: Summer camps are a potent factor in strengthening Jewish identity and the link of many youngsters around the world with Israel. In North America alone, the number of youngsters participating in summer camps operated by non-profit Jewish organizations is about 70,000 per year. The number of youngsters participating in summer camps operated by private organizations is also about 70,000 per year. In addition, there are considerable numbers of youngsters who attend day camps in the summer months. It is estimated that the number of participants in summer camps in the rest of the world is about 10,000. A review of the numbers of camp-goers in recent years indicates a significant decline in participation, one strongly correlated with older age, and especially after Bar/Bat-Mitzvah. The dissociation from such an experience at an early age may have a critical effect on these youngsters' levels of connection with Israel and the robustness of their Jewish identity.

We recommend concerted action with the entire range of bodies operating summer camps: federations and communal organizations, religious movements, youth movements, and private agencies, in order to establish a summer camp enterprise in Israel for youngsters from abroad. Attending a youth camp in Israel could boost the youngsters' ongoing participation in summer camps for years to come in their countries of origin. In summer programs that took place in Israel in 2008 some 6,600 youngsters participated. The length of such programs is 4-6 weeks. The average cost of the program per student is about one thousand dollars per week of activity. The average cost of summer camps in North America is about 4,700 dollars for a four-week program, and about 7,200 dollars for an eight-week program. We estimate that the number of participants in these programs can substantially be increased.

Budget: The State of Israel shall participate in the cost of programs bringing high-school students to Israel at the sum of 1,000 dollars per participant. Total expenditure: 15 million dollars per year in the program's fifth year (see Budgetary Appendix).

2. STUDY ABROAD

Recommendation: The Government of Israel, through the Council for Higher Education and the Planning and Budgeting Committee, and in collaboration with the universities and colleges and the Masa Corporation, shall act towards bringing 16,000 students annually for a period of study abroad in Israeli universities, as part of their study programs in their countries of origin, within five years.

Background: The global market of studies abroad is developing rapidly, with many students choosing to incorporate an international study experience in their studies. Since 1999, the number of students in the world who undertake a period of study abroad has grown 7.1 percent annually. The annual growth rate in North America during the last decade has been 10 percent. In the current year, the number of American students enrolled in study abroad programs is 225,000. The US government has set the objective of a million American students enrolled in study abroad programs by 2016. The motivation for study abroad programs stems from understanding the need for a global experience as part of an individual's education and training in our era. The global potential (excluding Israel) of Jewish students is estimated at 35,000 per year.

Israel today is not on the map as a worthy option for study abroad. The current number of overseas students enrolled in study abroad programs is estimated at only 2,000. Existing programs are mostly concentrated in Jewish studies, Israel studies and Middle Eastern studies, and do not meet the diverse needs of the potential target

population. The study abroad program should incorporate academic studies in various disciplines in demand, and include, in addition, an enrichment program which covers an encounter with Israel and its culture, Hebrew language and Judaism studies, meetings with Israelis and trips within Israel. All the above relates to today's accepted study abroad programs which are for a limited period in the overall framework of studies in the home universities in countries of origin. There may be room to develop programs for a full course of study towards degrees, and there are current examples of those in Israel, such as the Interdisciplinary Center (IDC) in Herzliya and the Sackler School of Medicine at Tel Aviv University. Israel has the potential to become a destination of choice for many students around the world.

Budget: We estimate that bringing students for study abroad programs in universities in Israel could become a source of income to universities and a source of employment for lecturers. The cost per student will be financed mainly by the tuition fees paid by students to their parent university in the country of origin, and based on formal contracts between the parent university and the host university in Israel. The state's financial participation in this area will include, by our estimate, development and marketing incentives during the initial phases of implementation, along with partial funding of an enrichment program to familiarize students with Israel and its culture, Hebrew studies, encounters with Israelis and trips in the country.

We recommend the allocation of a development budget of about 10 million dollars for incentives, to be deployed over five years. We recommend the state's participation in the funding of enrichment programs at the cost of 1,750 dollars per student. The total expenditure in the fifth year will be 28 million dollars for the enrichment program and another 2 million dollars for the development of programs by universities (see Budgetary Appendix).

3. EDUCATIONAL TRIPS:

Recommendation: The Government of Israel shall act, in collaboration with philanthropists, organizations and communities around the world, to increase within five years the annual number of participants in the Birthright-model educational trips to 50,000.

Background: Since its inception, Taglit-Birthright has brought over to Israel more than 200,000 participants for a 10-day educational trip. Studies conducted about this project suggest a resounding success in strengthening Jewish identity and deepening the connection with Israel. In 2008, Birthright brought in some 43,000 visitors. In

2009, as a result of diminished resources, the number of participants declined to only 25,000. We estimate that about 50,000 youngsters can be brought over to Israel every year. The average cost per participant is 2,500 dollars. In recent years, the State of Israel has participated in the funding at a level of 16 million dollars per year.

Budget: It is proposed that the participation of the State of Israel should be 1,000 dollars per participant. The total expenditure in the fifth year will be 50 million dollars per year (see Budgetary Appendix).

4. PRE- AND POST-COLLEGE PROGRAMS:

Recommendation: The Government of Israel shall act towards increasing the number of high school graduates who come to Israel for a year of voluntary service and/or studies during their gap year, and the number of college graduates who come to Israel for voluntary service, professional internship or advanced studies through Masa, to an annual volume of 11,000 students, within five years.

Background: In 2008, the Masa Corporation brought to Israel about 5,000 participants in the pre-college/gap year program, and some 2,000 participants in college-graduate programs. Research shows that longer stays in Israel leave a deep impression on participants. The average cost of programs in Israel is around 20,000 dollars per student per year. The State of Israel and the Jewish Agency fund the program at an average cost of 5,000 dollars per participant, with the balance paid for by the participants. The growth potential of pre-college programs seems limited because of the high additional costs to parents (an additional year's tuition, already extremely high in the US). The question is whether a new norm can be established among the broad Jewish public of coming to Israel during the gap year, similar to the norm already well-established among the Modern Orthodox community. (The number of arrivals for a study abroad period in Israel during the gap year, prior to college studies in the US, among this population, is close to 3,000 a year.) We are unable to answer that question exactly, but our estimate is that the number of participants in gap year programs could be increased to 6,000 within in five years.

The number of post-college program participants – as mentioned, about 2,000 were brought to Israel in 2008 through Masa – has grown 2.3 times in the last two years, as a result of increased scholarships granted to college graduates. Our estimate is that the number of participants in these programs could be increased to 5,000 per year within five years.

In total, we estimate that a number of 11,000 participants per year in these programs could be achieved in five years time.

Budget: We recommend continued support of Masa programs as agreed between the Government of Israel and the Jewish Agency. It is, however, recommended to increase the joint participation in the funding of college-graduate programs to around 6,000 dollars per participant, due to the potential for a substantial increase in the number of students enrolled in this framework. We propose to examine the relative share of the funding partners – the Government of Israel and the Jewish Agency – and to consider increasing the Government of Israel's share in funding participants from less-affluent communities. The total cost of government participation in this program in the fifth year will amount to 30 million dollars (see Budgetary Appendix).

5. SHORT-TERM PROGRAMS:

Recommendation: The Government of Israel shall act in collaboration with Masa, Birthright and other bodies to bring 8,000 youth, aged 18+, for short-term programs lasting 4-8 weeks in Israel, within five years. The programs will incorporate Jewish and Israeli studies, Hebrew language, voluntary activities, trips, encounters with Israelis, and a cultural and social Jewish experience.

Background: There is a great demand for short-term programs, and there is considerable potential for bringing a large number of participants. However, there are currently no comprehensive programs available for short-term visits. We estimate that such programs could bring an annual number of 8,000 visitors within five years. The estimated cost per participant is 3,000-4,500 dollars (depending on the length and content of the program, excluding flights). The implementation of this recommendation may be assigned to one or several of the operators engaged in bringing youngsters to Israel.

Budget: It is proposed that the State of Israel shall participate in funding the program at a cost of 1,000 dollars per participant. The total cost of government participation in the fifth year will amount to 8 million dollars (see Budgetary Appendix).

IMPLEMENTATION:

1. Delegate to Birthright or Masa the development of short-term programs for a 4-8 week stay.
2. Set up an executive body/operator similar to Birthright and Masa (a possible option is the Lapid organization) which would be responsible for encouraging and

developing programs for high school students, including both study periods and summer camps.

3. Task the Council for Higher Education with preparing, jointly with high education institutions and Masa, a plan for developing attractive study programs for overseas students, to promote the accreditation of such programs by many universities around the world, and to encourage universities in Israel to implement and offer such programs.

Recommendation No. 2: Dissemination of Jewish and Israeli Culture

Recommendation: We recommend that the Government of Israel work towards disseminating Jewish historical knowledge and time-honored intellectual and cultural treasures, along with contemporary Israeli culture. We recommend working towards the dissemination of Hebrew language studies among Jews around the world, positing the concept of the People of the Book as a collective ideal of the Jewish People, and infusing a central theme of Judaism – i.e. Torah study, with modern content; developing in various parts of the world study circles and *Batei Midrash* focused on shared themes, ideas, contents and time frames. This dissemination of culture will be achieved through a variety of programs and collaborative projects.

Objectives:

1. Establishment of ten Jewish-Israeli Houses of Culture (*Batei Tarbut*) in five years.
2. Establishing pluralistic study circles and learning centers encompassing 100,000 participants per year in a hundred communities within in five years.
3. Extending accessibility of Jewish and Israeli intellectual and cultural treasures to the target population through the Internet.
4. Participation of 12,000 learners per year in remote education/e-learning programs in Jewish studies in various languages within five years.
5. Participation of 20,000 learners per year in remote education/e-learning programs in Hebrew language studies within five years.
6. Conducting 300 quality Israeli cultural events per year in a hundred communities around the world within five years.

Budget: We recommend that the Government of Israel participate in the funding of programs for the dissemination of Jewish cultural and intellectual treasures amounting to 52 million dollars per year, from the fifth year on.

Background and rationale: This recommendation contains three planes of action: knowledge and learning, the dissemination of the Hebrew language, and the dissemination and encouragement of contemporary Israeli cultural creativity.

Knowledge and Learning: As was said in the analysis above, many Jews around the world lack a minimal basis of knowledge regarding their Jewishness. Such knowledge is necessary to establish a meaningful experience of identity and the desire to belong. For a considerable number of Jews, their knowledge and experiences are the fruit of childhood experience that has never matured and cannot really compete with other bodies and forms of knowledge and adult experiences in an arena of contending identities. This current reality is very different from the Jewish heritage of consecrating study and knowledge and regarding them as a constitutive ideal of the Jewish People. Experience and research suggest that engaging and relevant learning experiences can enhance Jewish identity and intensify the sense of belonging.

Dissemination of the Hebrew language: At least half of the Jewish People and likely more cannot speak or read Hebrew. Language is, to say the least, a vitally important element in the experience of belonging to a people. Language enables communication between people, but above and beyond that – Hebrew provides direct access to and deeper understanding of the treasures of Jewish culture and wisdom, as well as of contemporary Jewish and Israeli works. Various communities around the world have made considerable efforts to disseminate the Hebrew language. In some places these efforts have been crowned with success. In many other places, especially in the US, such efforts have met with near-total failure. Opinions are divided regarding the reasons for this failure, but there is no research-based evidence to corroborate them. The very fact that in some communities Hebrew learning has been a success story suggests that the prospect of disseminating the Hebrew language does exist. The dissemination of Hebrew is extremely important, so we are committed to continue to look for ways better to achieve it.

Contemporary Israeli culture and art: It is clearly evident that encounters by Jews around the world with high-quality Israeli works of art and culture contribute greatly to the desire to belong to the Jewish People and to manifestations of identification with Israel. The cultivation and dissemination of high-quality Israeli works of culture and art, including those illustrating the openness and expressive freedom of Israeli society, will enhance and intensify the connection with Israel.

Detailed Programs for the Dissemination of Jewish and Israeli Culture and Hebrew Language in the Diaspora.

1. HOUSES OF CULTURE (BATEI TARBUT)

Recommendation: The Government of Israel shall act, in collaboration with selected communities and Israelis residing abroad, to establish ten Israeli-Jewish Culture Houses in urban centers where many Jews and Israelis reside.

Background: Similar to the models employed by many other countries, as detailed in Chapter 2, we propose the establishment, as part of a pilot program, ten Israeli-Jewish Houses of Culture, in various locations around the world. The objectives of these Houses of Culture will include spreading Israeli and Jewish culture, serving as a meeting place and venue for enrichment for seekers of that culture, initiating Israeli culture events, providing information on programs in Israel and the Jewish People, a Hebrew learning center, a center for disseminating contents and materials, and more. These Houses of Culture will be liaison offices in their respective locations for spotting local initiatives and potential collaboration projects pertaining to any of the above objectives of culture and language dissemination. They will be distinctly attractive to Israelis residing abroad who do not generally participate in local Jewish communities but wish to maintain – and pass on to their children – some connection to their native language and culture. The Houses of Culture will be tailored to address the particular local needs of each community. It is proposed to establish, as a pilot, ten such Houses in two years, and evaluate their performance during the next three years. The Houses of Culture will be established in various locations in the world where there is a Jewish community of at least 50,000, along with thousands of Israelis residing in the same geographic area. The Houses will be established in collaboration with the local community and local Israeli leadership.

Budget: It is proposed that the Government of Israel shall fund half of the annual budget of each House of Culture for the first five years of its operation. The estimate is that the total expenditure for ten Houses of Culture in the fifth year of the program will be 10 million dollars per year (see Budgetary Appendix).

2. STUDY CIRCLES

Recommendation: The Government of Israel shall act, in collaboration with organizations and communities, to develop and promote new study circles of relevant Jewish contents, in a hundred different communities, which will encompass 100,000 learners per year, aged 15-35, within five years.

Background: This recommendation is concerned with more than just connecting Jews

to their Jewish identity through studying the Jewish People's intellectual and cultural treasures and creating circles of affiliation; it is also capable of creating the necessary infrastructure for positing the narrative of "The People of the Book" as a moral focus of identification and connection for Jewish youngsters.

Torah study is an essential and central component of Jewish tradition. The sages elevated the ideal of Torah study to the position of a constitutive ideal of the Jewish People. The ideal of Torah study is not just the domain of scholars who devote their life to contemplation and study, but also the domain, and even duty, of every Jew, wherever and whenever.

In Babylon, during the time of the Amoraim, the sages whose endless study and discussion yielded the Talmud, the custom of Yarhei Kala was established, convening twice yearly tens of thousands of men, mostly farmers, during the months of Nissan and Elul, when agricultural work is less demanding, for mass sessions of Torah study. This type of study connected the masses to the sources and their significances and forged a sense of belonging. That tradition and heritage are among the key factors that gave the Jewish People its status and image as the People of the Book.

Today there are also a number of initiatives of study projects encompassing many thousands of Jews around the world, such as HaDaf HaYomi (The Daily Page) in which Jews from all over the world take part in studying a daily folio page from the Babylonian Talmud, in groups or individually, according to a uniform sequence, completing the entire Talmud together every seven years.

About two decades ago the Limmud project was initiated in Britain, rapidly expanding to other locations. Limmud conferences are designed to familiarize interested participants with Judaism, both traditional and renewed, each according to their tastes and preferences. The project is run by volunteers throughout, who organize the conferences, select the contents, book lecturers, etc. In 2008 Limmud conferences took place in 37 communities around the world, attended by an estimated total of about 30,000 participants.

In Israel itself, secular centers of learning have flourished in recent years, and concepts such as "The Jewish Bookshelf" have been absorbed into the Israeli cultural experience. The Tikkun on the eve of Shavuot, which in the past was reserved to strictly religious publics, has turned into a cultural event drawing in many diverse populations.

The development of study circles of relevant Jewish content and contemporary Jewish-Israeli works, taking place in a pluralistic and inviting context, could enrich

the knowledge of many Jews regarding their heritage, create a sense of resonance and relevance to their lives, include them in the process of ongoing Jewish creation and construct circles of affiliation and belonging, thereby strengthening their Jewish identity. Establishing these leaning circles as part of the Jewish annual life cycle, based on the model of Yarhei Kala, could forge a sense of belonging beyond the local community, extending to belonging to the community of Jewish learners wherever they are. We recommend the development of study circles and pluralistic *Batei Midrash* in various locations in the world that would center on a common idea, theme, content and time. Global learning events could be conducted on selected dates with reference to common themes and creating an experience of belonging to the People of the Book and the tradition of learning. The actual dissemination of this culture will be achieved through a host of programs and collaborative projects, encouraging organizations engaged in this area, that have already proved their ability, to develop and expand study circles.

Budget: It is proposed that the Government of Israel allocate 10 million dollars a year for supporting bodies specializing in establishing and expanding study circles aimed at the target population, in a five-year growing process (see Budgetary Appendix).

3. MAKING JEWISH INTELLECTUAL AND CULTURAL TREASURES ACCESSIBLE

Recommendation: The Government of Israel will encourage projects designed to make Jewish and Israeli intellectual and cultural treasures accessible in a way that is appropriate for the target population, using information bases and programs that are universally accessible through the Internet.

Background: The intellectual and cultural treasures, and historical consciousness, of Jewish civilization are the foundations of the lived experience of Jewish identity. Moreover, modern Israeli culture and contemporary Jewish works fueled by these historical treasures serve as a model for their translation and reinterpretation. The importance of making these classical and modern assets accessible to all cannot be overstated. Accessibility means making content friendly, attractive and relevant to the world of youngsters in the target population. Encouraging ventures which are aimed at offering and disseminating this content (such as, to take one example, the MyJewishLearning.com website) is a major contribution to the ends we seek to further.

Budget: It is proposed to allocate five million dollars a year for five years for the implementation of this recommendation (see Budgetary Appendix).

4. DISTANCE LEARNING/E-LEARNING

Recommendation: The Government of Israel shall act, in collaboration with the appropriate academic institutions, to develop distance learning and e-learning programs in the disciplines of Jewish studies, Jewish civilization studies, and Hebrew Culture studies. The goal is to develop study programs leading towards academic degrees in these disciplines in various languages and enroll 12,000 students a year around the world within five years.

Background: Distance learning enables Jews who have no study facilities in their locales for Judaism and Jewish civilization, to participate in academic-level professionally directed study programs. The successful experience of the Open University in operating an academic study program for Jewish Studies in the Russian language suggests that there is potential and demand for e-learning in Jewish studies. The number of learner participants in Russia in Open University programs in 2008 was about 5,500. A substantial portion of the students are young (42 percent are 29 years of age or less, and the average student age is 36). These youngsters regard their studies as a vital component in discovering, developing and deepening their Jewish identity. It is proposed to assign the Open University, or similar bodies with e-learning experience, such as the Hebrew University's Melton Center, the task of developing curricula for Jewish studies in various languages.

The successful experience with the Russian-speaking community clearly demonstrates that Russian-language studies should be sustained and further developed. Our estimate is that due to the lack of appropriate local frameworks in Latin American countries, e-learning programs should be developed in Spanish as well. The extent of demand for degrees in Jewish studies and Hebrew Culture in English and French via e-learning should separately be examined, due to the availability of high level academic Jewish studies programs in a number of the English and French-speaking communities. It is proposed to commission groups such as the Center for Educational Technology (CET) or similar bodies with e-learning and teacher training expertise to develop curricula for schools and for teachers' training. In addition, non-degree distance learning programs may also be developed.

Budget: The Government of Israel will participate in the funding of development and operation of e-learning systems at the sum of 3 million dollars a year for five years (see Budgetary Appendix).

5. DISSEMINATING THE HEBREW LANGUAGE

Recommendation: The Government of Israel will act towards the dissemination of Hebrew language teaching in collaboration with relevant communities, organizations and institutions. The objective is to reach 20,000 Hebrew learners per year (in addition to those studying in Hebrew schools) within five years.

Background: Positioning Hebrew as the language of the Jewish People is a challenge that should be an affirmative goal, with an investment of resources in its realization. Turning the Hebrew language into a common language that connects Jews around the world to one another and to their history and the opportunity to be exposed to its cultural inheritance could contribute greatly to strengthening Jewish identity and sense of belonging. It should be remembered, of course, that Hebrew proficiency does not constitute a pressing necessity in the everyday life of Jews in the Diaspora. Moreover, the fact that in the US, where the world's largest Diaspora Jewish community resides, the study of foreign languages is not a priority in the society at large, is a special challenge to such an effort.

Nevertheless, we recommend activities for the dissemination of Hebrew language teaching, including teaching Hebrew through the proposed Houses of Culture (see above), locating and supporting local initiatives interested in setting up study groups, encouraging interested bodies through incentives, encouraging Hebrew learning in summer camps, exposing every participant in the various programs that include visits to Israel to varying levels of Hebrew language studies, based on length of stay and prior knowledge, offering Summer Ulpan classes to visitors in Israel, including in resort areas, and encouraging e-learning. Due to the complexity of this objective and the absence of broad platforms for driving this move, we also recommend further study in order to formulate additional strategies for making Hebrew the common and connecting Jewish language.

Budget: It is proposed to allocate ten million dollars per year to supporting initiatives for Hebrew language teaching, in a five-year growing process (see Budgetary Appendix).

6. ENCOURAGEMENT AND DISSEMINATION OF CONTEMPORARY ISRAELI CULTURE

Recommendation: The Government of Israel shall encourage the execution of 300 high-quality Israeli cultural events in a hundred communities around the world, within five years.

Background: High-quality Israeli cultural works are an identity-strengthening factor, which intensifies links with Israel and provides a source of pride for Jewish youth around the world. Experience suggests that Israeli films which have won international recognition, as well as fine literature and music, have been a successful focus of attraction and identification. Assistance to artists, and offering an ongoing series of cultural events in communities could contribute to strengthening links with Israel and the Jewish People. Cultural events could include musical performances, films, theater, dance, exhibitions, visual arts, literature and poetry readings, etc.

Budget: The State of Israel currently supports activities such as these with 8 million dollars a year. We propose increasing that support to a total of 14 million dollars per year in a five-year cumulative process to encourage the holding of Israeli cultural events in communities around the world (see Budgetary Appendix).

Recommendation No. 3: Jewish Education

Recommendation: The Government of Israel will assist Jewish educational systems, through support centers in Israel engaged in personnel training, content development and promoting the accessibility of knowledge about Judaism, Jewish culture, Zionism, history of the Jewish People and the State of Israel.

Objectives:

- 1. Develop professional support centers in Israel for Jewish education in the Diaspora.**
 - Train in Israel some 200 new educators for teaching in both formal and informal educational systems, within five years.
 - Offer in Israel short-term training courses for 2,000 educators and communal professionals a year, within five years.
 - Ongoing development of curricular and other educational materials in the areas of Judaism, Israel and Hebrew teaching, based on the needs of particular communities.
- 2. Develop comprehensive curricula for the history of Jewish civilization jointly to be taught in Israel and in Jewish education systems in the Diaspora, within five years.**
- 3. Encourage the establishment of ten schools of Jewish culture in the world, within five years.**

Budget: We propose that the share of the State of Israel in strengthening the Jewish education in the Diaspora will amount to 23.6 million dollars per year, within five years (see Budgetary Appendix).

Background and rationale: Many Jewish communities and Jewish parents across the globe invest a fortune in the maintenance of Jewish educational institutions. These various education systems play a critical role in the strengthening of Jewish identity and deepening a sense of belonging. A Jewish education that is up-to-date and strives for excellence, authenticity and relevance, will be a decisive factor in enhancing the Jewish identity of young people. However, a large portion of Jewish parents do not send their children to Jewish day schools, for a number of different reasons, including The high costs involved, the fact that the majority of these schools have a religious orientation that is incompatible with that of the general population, or the desire to integrate into the general society. Increasing the number of children enrolled in Jewish day schools is a hefty challenge for any community.

In examining the involvement of the State of Israel in the field of Jewish education in the Diaspora, it appears that because of the high costs involved in maintaining private day schools, the State of Israel is unable to offer financial aid to these schools in a manner that would serve the central goal – increasing the number of children enrolled in these schools. By contrast, looking at the day school system along with the supplemental schools, it seems that we may discern certain areas of assistance in which the State of Israel could offer some added value to these schools. The first such area is providing professional support to Jewish education systems. The State of Israel has the capabilities to assist in the development of Jewish studies curricula, which can offer pupils a compelling encounter with Jewish intellectual and cultural treasures and the history of Jewish civilization, in developing curricula for Israel studies, and providing assistance in training teachers who specialize in these areas.

Another potential area is aid in establishing schools of Jewish culture. i.e., schools which would serve a broad Jewish population that does not find its place in the religious schools. Schools of Hebrew culture exist in South America and elsewhere. The idea of establishing such schools in the US – Charter Schools – with special features of language and culture but still enjoying a public status, is on the agenda. The establishment of such schools in appropriate communities could offer an alternative to both the high costs of Jewish education and the nature and content of Jewish education that some of the parents wish their children to receive.

DETAILED PLANS FOR INVOLVEMENT IN JEWISH EDUCATION:

1. Developing support centers in Israel for Jewish education in the Diaspora.

The Government of Israel will assist in developing Jewish education support centers in academic institutions and teachers' seminaries in Israel. Such centers will provide a professional address in the areas of curricula development, innovative learning materials and teachers' training. The activity areas and objectives of these centers for the next five years will be:

- Training two hundred young Jews from Diaspora communities as educators for formal and informal educational systems, and as teachers of Judaism, Hebrew and Israel studies, in the course of a single academic year.
- Offering short-term training courses in Israel for 2,000 educators and communal professionals from the Diaspora every year, in teaching Judaism, Israel and Hebrew, and incorporating e-learning training sessions.
- Ongoing development of curricular and other educational materials in the areas of Judaism, Israel and Hebrew teaching, based on the needs of particular communities.

Background: Training, further study and the development of learning materials are the most significant ways to affect and enhance Jewish education. In Israel there exists the most developed knowledge infrastructure in the Jewish world on the subjects of Jewish education, Judaism teaching, Hebrew language teaching, and Israel studies. There is also a huge variety of materials available in the disciplines of Judaism, Israel and Hebrew, and a host of organizations that have specialized in developing such materials.

A wide variety of academic institutions and centers for teacher training have a long-standing familiarity with the needs of the formal and informal education system in the Diaspora. A number of Israeli agencies have offered various training and continuing study programs for Diaspora teachers, but most of these programs have closed down, and in others, the number of participants is negligible. Our examination indicates that the main reason for the scrapping of these programs has been the difficulty in locating teaching candidates among Jewish young people. Though the number of teachers engaged in Jewish education in the Diaspora is hard to gauge (and further quantitative research here would be helpful) it can be estimated in the many thousands. Despite the great demand, in most schools there is a great shortage of young suitable candidates for teaching and education. Concerted action by the State of Israel, communities, schools and relevant higher education institutions abroad and in Israel is needed in

order to locate, recruit and train young people for educational work.

We propose to define as a goal the training of two hundred new educators per year, for both formal and informal educational frameworks, in cooperation with the communities and Jewish education institutions. These programs will incorporate training abroad by relevant institutions, and a year of studies in Israel, as part of the curriculum. The support centers will execute the program in Israel on behalf of the institutions abroad. The participants will commit to do educational work in the communities.

We propose to hold short-term training programs in Israel, of about three weeks duration, for active educators and communal professionals. These programs would be an integral part of an ongoing comprehensive training process that would include preparatory sessions prior to the study period in Israel and follow-up activities after the Israeli leg of the training through e-learning. Such a program is currently under development (Netivei Massa).

The proposed support centers will be an address for communities and teachers' training institutions, offering courses and learning materials development. The learning centers will be operated by educational experts from Israel and the Diaspora.

We propose that the support centers will be at the service of day schools, supplementary schools and informal education systems in the Diaspora, and develop learning materials as needed, adapted to the needs of the various institutions.

Support from the Government of Israel for the maintenance and operation of Jewish study centers would contribute significantly to the strengthening of Jewish education.

Budget: The cost of a year-long training program for a teacher from abroad is about 20,000 dollars; the total cost of training 200 educators is 4 million dollars per year. It is proposed that the Government of Israel would fund half of this sum, that is, 2 million dollars a year. The funding of the rest of the costs will be divided between the communities and individual participants.

The cost of the teachers' training course, including flights, accommodation, preparatory and follow-up activities is estimated at 7,000 dollars per participant on average. It is proposed that the Government of Israel will fund half of this sum. The rest of the funding will come from the teaching institutions and the participants. The total share of the Government of Israel for seminars for 2,000 educators and communal professionals a year is 7 million dollars.

It is further proposed that the Government of Israel shall allocate 10 million dollars per year in support of developing materials and promoting educational programs for Jewish education in the Diaspora (an additional 7 million dollars beyond the current allocation of 3 million dollars a year).

The total share of the Government of Israel in the fifth year will amount to 19 million dollars (see Budgetary Appendix).

2. Developing curricula on Jewish civilization.

The Government of Israel will act, in collaboration with communities, foundations and professional bodies, to develop comprehensive curricula on the history of Jewish civilization and contemporary Judaism. The program will be suitable for teaching in the Jewish world and in Israel and will be incorporated in Jewish education systems in Israel and the Diaspora within five years.

Background: In the majority of Jewish education institutions, both day and supplementary schools, Jewish studies center on rituals and contents of uncertain meaning or relevance to the children's world. The history of the Jewish People, its rich creation throughout the generations, achievements and cultural treasures are mostly absent from the curricula. Most of the existing curricula are insufficient to create the motivation actively to belong to the Jewish People. Most of the existing curricula on Israel are also in need, in most places, of a revised definition of content and goals.

At the same time, curricula in Israel itself contain little or nothing about the world of Diaspora communities, their status, achievements, current challenges, etc. The average Israeli pupil has no knowledge of the contemporary Jewish world and lacks any foundation of knowledge or experience of affinity and connection with Jews wherever they are.

We propose the initiation of comprehensive curricula of Jewish civilization to be incorporated in Jewish education systems in Israel and abroad, so that the graduates of such systems will possess knowledge of a common, broad and diverse body of contents relating to Jewish history and contemporary Judaism. Beyond formal knowledge, these curricula will incorporate modules designed to encourage a common sense of belonging and deep mutual identification among the Jews of the Diaspora and the Jews of Israel.

Curricular Objectives:

The curricula will strive to obtain several goals:

- Familiarity with the diversity of Jewish existence in recent times.
- Cultivating a sense of empathy and solidarity with the Jewish People all over the world.
- Cultivating the younger generations' connection, awareness of and commitment to the Jewish People.
- Fostering a concept of a "Jewish People" as part of one's commitment to Jewish identity.
- Deepening Jewish identity.

Although the contents are basically the same for all education systems, their proper teaching in the existing frameworks in Israel and abroad requires adaptations to the different local realities of each community.

- In Israel, beyond the teaching of Israeli culture, there will be an emphasis on contemporary Judaism and the world of the Jewish communities, their circumstances, achievements and challenges, the challenge of continuity and the efforts invested in preserving Jewish identity. The program will also emphasize creating a sense of belonging and connection between Israeli and Jews around the world. The contents will be integrated in the formal educational framework according to its various stages, mostly concentrated in the required courses of senior grades of high school. The incorporation of such materials as a required element of the matriculation examinations will demonstrate the Israeli government's commitment to enhancing the connection between Israel and the Diaspora and ensure their being taught in the schools.
- In the Diaspora, the curricula will emphasize the history of the Jewish People and Jewish culture, as well as Israel studies, along with fostering an experience of connection and cultivating a deep linkage with Israel and Israelis.

In both Israel and the Jewish world there are a number of initiatives in this area, and several professional bodies are involved in the initial thinking process regarding the development of such comprehensive curricula. It is proposed that a team of experts from Israel and the Diaspora be commissioned to construct the proposed curricula, adapted to four distinct target audiences: Jewish day schools, Jewish supplementary schools, summer camps, and Israeli schools. Another curriculum may be developed for Israel studies, to be studied in Israel as part of the study abroad programs for

Diaspora youth (see recommendation No. 1 above). The training and qualification of local teachers in these subjects will take place mostly in Israel, through the proposed support centers.

Budget: We propose that the Government of Israel will participate in financing the development of this curriculum at the sum of 3 million dollars, distributed across five years (see Budgetary Appendix).

3. Encouraging the establishment of Jewish cultural schools.

The Government of Israel will, in cooperation with Jewish organizations, encourage the establishment of schools for Jewish culture in ten select communities, through supporting the development of curricula in Jewish culture, Hebrew language and Israel studies, as well as through the training of these schools' teaching staffs.

Background: In many communities, the educational alternatives available to Jews are fairly limited. A considerable portion of Jewish educational institutions are religiously-oriented, and non-religious populations are faced with the dilemma of whether to insist on Jewish education for their children, or to send them to the general, public or private schools, and in certain places, even to private Christian institutions. To this is added the question of the costs of Jewish education. From our preliminary examination, it appears that there is a demand for schools of Jewish culture, in which Hebrew will be studied as a second language and Judaism will be studied as a culture. In parallel with that need and as a result of it, there is currently a process in the US of adopting the Charter Schools model to Jewish culture, which would enable the teaching of Judaism as culture. We are attentive to the ongoing debate in various communities regarding the possible effects of such a move. We do, however, believe that these institutions have the potential of increasing the number of Jewish pupils who will gain some Jewish knowledge and experience. Such institutions could be a focus of connection for Israelis residing outside Israel who may wish to provide a Jewish education for their children but who do not consider traditional Jewish institutions a viable option.

The encouragement by the State of Israel of the establishment of schools for Jewish Culture would be provided through its high involvement in the proposed support centers, in terms of content development, learning materials and teachers' training.

Budget: It is proposed that the Government of Israel shall support the development of this model of schools at the sum of 4 million dollars per year, in a five-year growing process (see Budgetary Appendix).

Recommendation No. 4: Encouraging *Tikkun Olam* Projects

Recommendation: The Government of Israel will act, in collaboration with Jewish organizations, to encourage and establish *Tikkun Olam* enterprises, in which young men and women from Israel and from Jewish communities around the world will work together to promote social justice and humanitarian goals.

The objective: To increase the number of Jewish youth participating in *Tikkun Olam* programs to 10,000 in the fifth year.

Budget: It is proposed that the Government of Israel will participate in the funding of *Tikkun Olam* programs at the sum of 1,000 dollars per participant. The total budget required in the fifth years is 10 million dollars (see Budgetary Appendix).

Background and rationale: Working for social justice, which in recent years has become increasingly referred to by the traditional concept of *Tikkun Olam* (lit. 'Repairing the World'), is a central Jewish value. The vision of the prophets and sages for a life of peace, brotherhood, justice among individuals and peoples and internalizing and practicing these values in everyday life through ethical education and legal processes have been an inseparable part of the Jewish experience throughout the generations. In recent years we have witnessed a surge of endeavors to translate this long-standing tradition into concepts and activities that are relevant to modern life. The adoption of the concept of *Tikkun Olam* by young people in the Western world is, to put it mildly, a good thing. Many young people are looking for ways to contribute to human society and to substantiate their faith through actual work to redress wrongdoings.

Among our target population, many young people are averse, for various reasons, to identification with Israel and to mobilizing for intra-Jewish causes. They consider such identification as clashing with their belief in universal values and their being part of a universal world. Nevertheless, the idea of *Tikkun Olam* as an essential part of Jewishness appears to be an attractive concept and a focus of expression, which could ignite in these young people a desire to belong to the Jewish People. The aim of this recommendation is to connect these Jewish youngsters to their Jewish identity and to Jewish values through activities aimed at social justice and contributing to mankind.

It is important to note that an initiative encouraging *Tikkun Olam* activities under the leadership of the State of Israel and the Jewish People could reposition the State

of Israel and the Jewish People as a leading force in contributing to the whole of humanity, in the spirit of the vision of the Prophets and similar to Israel's activity in Africa in the 1950s and 1960s.

Many Jewish bodies are engaged in *Tikkun Olam* activities. In our estimate, the number of young people participating in such programs in 2009 is about 3,000. **We recommend that the State of Israel cooperate with these bodies, participate in the financing of existing projects and initiate unique projects to which Jewish youngsters from the Diaspora and from Israel will be recruited to do voluntary work together and provide assistance to distressed areas in the world, including in Israel.**

Such *Tikkun Olam* projects would bring together youth from various Diaspora communities and from Israel, to collaborate in joint acts of contribution. It is proposed that the instructors' training will be done in Israel, in a specialized center, and that the training program should include, beyond professional training in voluntary projects, value-based preparation, including the study of Judaic sources on topics of morals and justice and other topics relevant to the volunteers' lives.

The possibility of incorporating in such projects young Israelis during their customary trips abroad following their army service, as a significant part of their journey, should be considered; in addition this could decrease the total cost of the project.

We estimate that the integration of the Jewish collective for a common mission to practice a Jewish value could enhance Jewish identity and the desire to belong to the Jewish People among these youngsters. The Jewish People and the State of Israel, as meaningful actors in terms of contribution to humanity, will be perceived in the minds of these young people as attractive and valuable entities, worthy of their desire to belong to and be identified with it.

Recommendation No. 5: The Foundation for the Future of the Jewish People

Recommendation: The Government of Israel, in collaboration with organizations, communities and philanthropists, will establish a foundation designed to encourage grass-roots and other initiatives for strengthening Jewish identity, deepening the sense of belonging to the Jewish People, and enhancing the connection with Israel.

The Objective: Cultivating 5-10 programs with proven potential for strengthening Jewish identity and sense of belonging and enhancing the connection with Israel, with relation to the target population on a very large scale, within 10 years.

Budget: It is proposed that the overall volume of the Foundation for the Future of the Jewish People will be 50 million dollars in five years. It is proposed that the Government of Israel will supply half of the sum – 25 million dollars. The rest of the sum will be raised from the Jewish People in the Diaspora, i.e. organizations, communities and philanthropists.

During the first year of activity, the Foundation's budget will be 10 million dollars (5 million from the Government of Israel and 5 million from the Jewish People). This budget will grow incrementally every year by 10 million dollars more, until the goal of 50 million dollars is reached in the fifth year (see Budgetary Appendix).

Background: The purpose of the Foundation is to give every Jewish man and woman, affiliated and non-affiliated, the opportunity to initiate a plan that would be relevant to the Foundation's goals, thus enriching 'thinking outside the box' and encouraging innovation with regard to the future of the Jewish People and its coping with the challenge of continuity.

The Foundation will strive to conceive "the next great ideas": new and comprehensive initiatives which would have a considerable effect on a broad public of Jews within the target population of this work, in a similar vein as Birthright, which will soon celebrate a decade of operation.

The Foundation will **create a broad infrastructure** which would support initiatives that promote the intensification of links between Israel and the Diaspora and the enhancement of Jewish identity.

THE FOUNDATION'S ACTIVITY WILL ADDRESS THE FOLLOWING SUPPORT CATEGORIES:

1. **Grassroots Projects/Hachamama (Greenhouse)**

The Foundation will encourage creative initiatives of independent young people (younger than 35) who are loosely or moderately affiliated to their core communities. The Foundation will assist them by funding, supporting entrepreneurship, offering management training, help in fund-raising and in recruiting partners, and creating global contacts.

2. **New Initiatives in Existing Organizations (Entrepreneurship Ventures)**

The Foundation will encourage new ventures, expansion of existing successful ventures and cooperative projects between organizations in the Diaspora and Israeli organizations, subject to the criteria listed below.

3. **Building Model and Demonstration Projects**

The Foundation will encourage particularly promising projects in order to enable their establishment as sustainable models for replication and adaptation.

4. **Disseminating successful local ventures into the global sphere (Mega-Projects)**

The Foundation will support projects that have proven themselves as sustainable models and assist in disseminating them across the Jewish world.

PRINCIPAL SUPPORT CRITERIA:

1. The venture must be oriented to the Foundation's goals: strengthening Jewish identity and deepening links between Jews and Israel.
2. The **venture is targeted at young people of up to 35 years of age**, who are moderately or loosely affiliated. The Foundation's financing will be limited to five years. Beyond that period, the projects must become independent or apply for support aid through other programs.

Organizational structure: The representatives of all the bodies financing the Foundation's activity, along with young activists (who will be at least one-third of the Board), will act as the Foundation's steering committee. The Foundation will be managed by first-rate professionals. The Foundation will be independent, accessible and transparent

Recommendation No. 6: Strengthening Jewish Identity in Israel

Recommendation: The Government of Israel shall act towards the strengthening of Jewish identity within Israel itself among the younger generation through:

1. The development of curricula in Judaism and Jewish civilization and culture and their incorporation into the core required high school curriculum.
2. Encouragement and expansion of secular centers of Torah studies and pluralistic *Batei Midrash*.

Objectives:

1. Implementing a new curriculum of Jewish Culture in all senior grades of the secondary school system within five years.
2. Increasing the number of young participants in the activities of pluralistic *Batei Midrash*.

Budget: It is proposed that the Government of Israel shall allocate 15 million dollars per year to the promotion of strengthening the Jewish identity of young Jews in Israel through a formal curriculum and the development of *Batei Midrashim* (see Budgetary Appendix).

Background and rationale: The challenge of strengthening Jewish identity among young people in Israel deserves a thorough discussion. The problems in this area are different from those among Diaspora Jews, because the danger of physical assimilation does not threaten Israeli society, thanks to the current Jewish majority in the State of Israel. Nevertheless, there certainly exists the danger of cultural assimilation and dissociation from the Jewish cultural heritage and its intellectual and moral treasures and the brain-drain of much of Israel's best young talent also adversely impacts on Jewish identity. This issue requires in-depth thinking and calls for a separate study; we would not be addressing it in the present work had it not been clear to us that there is no way of discussing the involvement of the State of Israel in strengthening Jewish identity in the Diaspora and enhancing the connection with Israel, without first recognizing that a sense of belonging, a close and comprehensive dialogue, shared creation, mutual support and responsibility between Israel and the Diaspora can only exist on the basis of shared experiences of Jewish identity and consciousness of belonging to the Jewish People on both sides. The mutual links between Jews and Israel must be built upon a common Jewish language, shared knowledge base and

historical memories. For this reason, it is obvious that **any efforts to promote Jewish identity and links with Israel in the Diaspora must be accompanied by a parallel effort to promote knowledge and a sense of belonging to the Jewish People among Israeli youngsters, as well as deepening the familiarity of Israelis with world Jewry.**

The responsibility for strengthening Jewish identity must find expression first and foremost in the education system. During the 1990s, following the recommendations of the Shenhar Committee, attempts have been made in this direction. There is no data available to suggest any substantial progress since these attempts were initiated. There are, however, several successful initiatives in the area of Israeli cultural studies, which are gradually penetrating the education system, such as the Hartman Institute's Be'eri Program and others. It should be noted, however, that the lion's share of these initiatives are actually financed by Diaspora Jews who are concerned about the Jewish identity of Israeli youth (!).

We propose that the Ministry of Education identify such programs, promote and extend their scope and examine their implementation in order to specify these curricula in Israel studies **as core compulsory curricula for the senior grades of secondary school.**

Concurrently with the formal education system, the remarkable and unique phenomenon of pluralistic *Batei Midrash* has developed in Israel in recent years. This phenomenon, which currently comprises about 30 diverse *Batei Midrash*, is bringing many Israelis of varied and diverse identities, in touch with their cultural heritage in a relevant and open manner, inviting them to take part in a new Jewish endeavor inspired by the historic 'Jewish Bookshelf'. We regard this unique venture as having substantial potential to disseminate Jewish culture and connect young people to their heritage. Collaborations between these Houses of Learning and study circles in the Diaspora appear to be an excellent platform for strengthening a connection of creation, content and substance between Israelis and Jews around the world.

We propose that the State of Israel support the expansion and further establishment of pluralistic Batei Midrash and the development of contacts between them and overseas communities.

Budget: It is proposed that the Government of Israel shall finance the development of Israel Cultural Studies curricula for the senior grades of secondary school and allocate teaching hours for such curricula, at the sum of 12 million dollars a year.

It is further proposed that the Government of Israel shall support the expansion of the activity of the *Batei Midrash* at the sum of 3 million dollars per year (see Budgetary Appendix).

ADDITIONAL RECOMMENDATIONS:

In the course of our work, we have identified several additional issues which deserve consideration. We have not included these issues as recommendations for implementation, either because of the need for more thorough investigation of the relevant spheres, or because of their relevance to specific populations, or their partial overlapping with other complex issues whose implications go beyond the scope of the present work. **The following are issues we saw fit to mention in this work and recommend for further consideration down the road.**

1. The Jewry of the Former Soviet Union

The Jews of the Former Soviet Union, both those who stayed put and those who have immigrated to various locations in the world, is a population for which the continuity challenge is most acute, as a result of its total disconnection from the Jewish world and Judaism in general for many decades. There is a real fear of a rapid dissociation of this population from the Jewish People, unless intensive measures are taken to strengthen its Jewish identity.

Despite the immense investments by organizations, the Jewish Agency, world communities and the State of Israel, via Nativ, in Russian-speaking Jewry since the late 1980s, it must be admitted that in most places where Russian-speaking Jews reside, there has been no growth of robust local communities and no notable local leadership has emerged.

The general feeling of most of those engaged in recent decades with Russian-speaking Jews is that the circle of participants in overall activity is extremely small, estimated at only a few thousand.

The historical experience of disconnection, on the one hand and the absence of strong leadership, on the other, call for top priority and distinctive approaches to this community regarding the implementation of this report's various recommendations.

Many Jewish organizations are active in the FSU, usually without any overall coordination or collaboration between them. The Government of Israel itself is represented there by a host of different agencies, which generally operate without

coordination or cooperation, and often compete with each other. This situation is not conducive, to say the least, for the special treatment so desperately needed by this population.

We recommend:

1. **Russian-speaking communities, wherever they reside, should be defined as prioritized target populations** for the implementation of the policies proposed herein to the Government of Israel.
2. **Prioritizing Russian-speaking populations will be implemented across the range of recommendations detailed above:** The Israeli experience, activities for disseminating knowledge, culture and language, strengthening and development of quality Jewish education systems, proposing programs for *Tikkun Olam* activities, locating and supporting young people's initiatives.
3. **Responsibility and authority for implementing the recommendations for strengthening Jewish identity and the links with Israel of this particular population should be delegated to a single body that has the knowledge, experience and wherewithal required for the task.**
4. Collaborations with organizations and communities around the world should be undertaken in **order to coordinate action strategies** and ensure effective and focused investment of available resources.

2. 'Open Sky' Policy

The debate over opening the skies of Israel to free-market aviation usually revolves around the importance of reducing prices for tourism, the consequences for the development of the tourism industry, and the impact it would have on the Israeli economy. But the issue also has significant implications for links between world Jewry and Israel. Encouraging competition between airlines and a substantial reduction of flight costs to Israel would increase dramatically the number of Jewish youngsters for whom a visit to Israel would become more affordable and who are very likely to use that option.

We therefore recommend the examination of the Open Sky policy also within the context of encouraging young people to visit Israel.

3. Work Visas for Young People

Granting temporary work permits to young Jews who arrive in Israel, either as participants in programs for strengthening Jewish identity (Birthright, Massa) or independently, will give these young people an opportunity to extend their stay in Israel, develop further contacts with Israelis, and deepen their linkage with Israel.

We recommend examining the possibility of granting temporary work permits to Jewish youngsters from around the world.

CONCLUSION

The Jewish People initiated the Zionist enterprise in order to save its body and spirit from annihilation and to secure its future existence. That is why the State of Israel, which is the fruit of the Zionist project, must acknowledge and focus on the overarching task of securing the future of the Jewish People as a whole and honoring its historical commitment to the entirety of Jewish civilization. The policies proposed in this document, their seeming novelty notwithstanding, stem directly from the deepest roots of the Zionist enterprise and the fundamental values that guided the establishment of the State of Israel.

The Jewish People face difficult and complex challenges. The challenges of physical and economic security are well known and much-discussed. In this work we are dealing with the core of this array of challenges, which is the need for a young generation, both in Israel and abroad, that will choose to regard Jewish civilization in all its different shades and great diversity as a source of inspiration, identification and moral obligation, and will therefore want to belong to the Jewish People and to be an active partner in building its future.

This report is a pioneering attempt to chart some policy guidelines for the involvement of the State of Israel in addressing that challenge. By implementing this policy, the State of Israel shall fulfill its historical role of securing the future of the Jewish People and become involved in strengthening the fabric of Jewish life in the Diaspora, in a way that builds a mutual partnership with world Jewry to share responsibility for Jewish fate, destiny and mission.

The assumption of responsibility by the State of Israel, its involvement and participation in coping with the challenge of continuity, will enhance its position, centrality and influence among the Jewish People as a whole.

The diversity of the Jewish People in our times has no precedent in its history. Thus, this work proposes a wide variety of possible activities, based on a number of strategies in which the State of Israel provides an added value:

- Direct and personal contact with Israel and Israelis at ages which constitute critical and formative life junctions.
- Disseminating the scholarship, learning and wisdom of Judaism through intelligent and creative use of innovative technology.
- Disseminating the Hebrew language.
- Intensifying Jewish education in the world in those areas and methods in which the State of Israel has a unique edge and advantage.
- Operating a global network of Houses of Culture which would serve as a platform for this activity, as well as a valuable address and resource for Israelis residing abroad.
- Encouraging social justice endeavors in which Israelis and Diaspora Jews will take part in building a just society and their own shared schema of values.
- Building frameworks that would stimulate the growth of creative forces and new ventures and extend the circle of participation into the wider ranks of the Jewish People, beyond the existing establishment and community structures.
- Strengthening the Jewish identity of young people in the State of Israel and deepening their own awareness of Jewish civilization, its history, and its moral, spiritual and cultural heritage.

All the above-mentioned activities strive to strengthen and create structures designed to maximize the free flow of information, ideas and cooperation between Israel and institutions or individuals in the Diaspora and vice versa, with minimal top-down planning. These institutions and individuals will bring their concerns, ambitions and occupations to the encounters, and use them as they see fit.

The State of Israel is not omnipotent, of course. As a sovereign, Jewish and democratic country, it is responsible for the welfare of all its citizens, Jews and non-Jews alike. As a country, Israel is also restricted in its ability to operate within the borders of other sovereign countries. But as we have shown in this work, the space for potential action is vast.

We are dealing here with questions of identity and belonging, which by their very nature touch upon the deepest, innermost experiences of human beings. The implementation of the policy proposed here, or any other policy, can merely lay the

spiritual, emotional, societal and organizational foundations for the creation of such experiences. Joint action by Israel and Jewish communities to implement the policy outlined in this work could create the portal for Jewish civilization, and open the gates into a vast, rich, varied and fascinating horizon. From that point on, everyone is invited to come and partake; all are welcome to join in the creative process and contribute their own innovation. Ultimately, each and every one of us is required to make a personal effort and assume personal responsibility with respect to the value and content of our own identity.

There is no substitute for inner conviction or faith, whatever its content, as the anchors of Jewish existence, certainly not in the context of any meaningful Jewish existence. Uniform belief and inner consciousness are unattainable and undesirable. Our aim is to create appropriate frameworks for innovative thinking, creativity and fruitful discourse, in which the broadest circles of the Jewish People in all its diversity can take part, and which will serve as the platform for those diverse beliefs and views that project on its future.

Finally, all the refined strategies, excellent capabilities of execution, and all the resources that can be mobilized – none of these can substitute for the State of Israel's being a thriving country, with brilliant spiritual, scientific, societal and moral achievements, that lives in security and peace and enjoys the admiration of the nations. Achieving that flourishing will ensure that every Jew will wish to identify with it and be connected to it. We hope and pray that the State of Israel will succeed in meeting that greatest challenge.

APPENDIX 1 – DECISION BY GOVERNMENT OF ISRAEL

GOVERNMENT RESOLUTION NO. 4135, SEPTEMBER 28, 2008

The 31st Government of the State of Israel

Ehud Olmert

Subject of Decision: Israel-Diaspora Relations

Resolved:

1. In furtherance of the decision of the Committee for Coordination of Activities between the Government and the Jewish Agency (hereinafter: “the Coordinating Committee”) No. CC/29 from June 23, 2008, and in furtherance of the Prime Minister’s address to the Board of Governors of the Jewish Agency for Israel of June 22, 2008, to authorize the Prime Minister and the Chairman of the Jewish Agency to establish a steering committee to deepen the connection between the State of Israel and Diaspora Jews (hereinafter: “the steering committee”).
2. The Prime Minister and the Chairman of the Jewish Agency, in coordination with the Minister responsible for Diaspora Affairs, will appoint the members of the committee, which shall include representatives of governmental ministries, representatives of the Ministry of Foreign Affairs, the Ministry for Immigrant Absorption, representatives of the Jewish Agency, representatives of Jewish communities throughout the world, representatives of Jewish organizations and selected figures in Israel and throughout the world. The Government Secretary and the Director General of the Education Department of the Jewish Agency for Israel shall serve jointly at the head of the committee.
3. The duties of the steering committee shall be as follows:
 - a. To formulate a program to strengthen Jewish identity in the Diaspora communities and to strengthen the ties between Diaspora communities and the State of Israel and to recommend it to the government.
 - b. To hold deliberations and consultations with representatives of the communities in the Diaspora and with Jewish organizations and any other relevant entity in Israel and in the Diaspora.
 - c. To examine the possibility of marshalling all of the existing resources for this purpose and locating opportunities for cooperative efforts between the various bodies.
4. The steering committee shall determine its working procedures and shall be assisted by experts and consultants as it finds it appropriate.

5. The steering committee shall submit its recommendations to the coordinating committee by June, 2009, and shall make an interim report of its work to the coordinating committee at its meeting in February, 2009.

APPENDIX 2 – LETTER OF INVITATION TO INTERVIEWEES

April 7, 2009

“The Jewish tomorrow, in this rapidly changing world, requires creative thinking and a fresh approach. Guaranteeing the future of Jewish identity and culture and amplifying the connections between Israel and the Diaspora are vital challenges in ensuring the continuity of the Jewish civilization. It is not enough to just demarcate goals and objectives; in order for them to be achieved responsible planning is essential. It is the aim of this project to present the Government of Israel and Jewish People leadership in Israel and the Diaspora with a practical, systematic and binding action plan.”

Shimon Peres

President of Israel

Dear:

Motivated by a concern for ensuring the future of the Jewish People and reinforcing ties between Diaspora Jewry and the State of Israel at a time when many perceive a growing erosion of Jewish identity and a widening gap between Israel and Diaspora Jews, the Government of Israel has decided to launch a consultative process with community leaders, Jewish organizations, representatives of all the streams, public figures and experts worldwide.

The basic aim of this activity is to prepare an action plan with policy recommendations to strengthen Jewish identity and connection to Israel. The main question to be addressed is how the Government of Israel can make a consistent and ongoing investment in reinforcing Jewish identity and the partnership between Israel and Jewish communities around the globe. Former Prime Minister Olmert declared this an urgent necessity --an obligation of the Jewish state-- in his address to the Board of Governors of the Jewish Agency in June 2008.

The Jewish People Policy Planning Institute (JPPPI) has responded to the request of the Secretary of the Government of Israel to design and conduct this project.

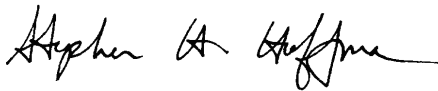
A JPPPI research team has begun working on relevant background data and is preparing a document that defines the project in greater detail, describes current trends, maps existing programs and activities, and outlines options for future action.

This background paper will be distributed to a select group of stakeholders and leaders, what we refer to as a "consultation group," and will be revised in response to their comments and suggestions. Concurrently, the research team will conduct interviews and workshops. A final report, including the results of the consultation process, will be submitted to the President of Israel, the Government of Israel, the Jewish Agency, and will be made available to major Jewish organizations and communities worldwide.

We ask that you be part of the consultation group, and hope that we may anticipate your interest and cooperation in this important study.

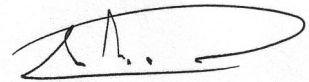
The project head, Mr. Meir Kraus, will soon contact you to discuss your involvement. Knowing how busy you are, we are especially grateful that you might take the time to share your insights with us, and we thank you in advance.

Sincerely yours,

A handwritten signature in black ink, appearing to read "Stephen A. Hoffman".

Steve Hoffman,

Interim President

A handwritten signature in black ink, appearing to read "Avinoam Bar-Yosef".

Avinoam Bar-Yosef,

Director General

APPENDIX 3 – BACKGROUND PAPER SENT TO INTERVIEWEES

POLICY PLANNING FOR THE GOVERNMENT OF ISRAEL ON FOSTERING JEWISH IDENTITY AND CONNECTIONS TO ISRAEL:

BACKGROUND PAPER AND QUESTIONNAIRE

INTRODUCTION

On September 28, 2008 the Government of Israel initiated a policy planning process aimed at strengthening Jewish identity in the Diaspora and enhancing the connection of Diaspora Jews to Israel, with particular emphasis on young people. This process is to be conducted in cooperation and consultation with communities, organizations and other relevant parties in the Jewish world, and reflects an explicit assumption of responsibility, including the potential reallocation of Israel government resources.

This process is continuing under the new Government and the Jewish People Policy Planning Institute (JPPPI) has been asked to submit to the Government a policy paper on how best to move this initiative forward. It is as part of that effort that we are turning to you.

It should be noted that even before this decision various arms of the Israeli Government have invested considerable resources and launched programs aimed at enhancing Jewish identity and Israel-Diaspora relationships. Nevertheless, this decision upgrades these efforts into a planned policy of strategic investment in the Jewish future, formally adopted by the highest levels of the State

The goal of the document you are now reading is to initiate discussion and to seek the contribution of many individuals – community leaders, scholars, researchers, spiritual and political leaders, professionals, educators, young people and adults, women and men and simply, involved and caring Jews – in a thought process to inform our preparation of the policy planning paper for the government. This paper lays out a conceptual scheme for this process and, at its conclusion, requests your response to a number of specific questions. Your input is vital.

The core assumptions guiding this study are:

1. Its relationship with the Jewish People is of critical importance to the existence, survival and welfare of the State of Israel.
2. Israel, which was founded as the state of the Jewish People, and is the core state of the Jewish People, is committed both out of ideological and moral obligation and for its own future flourishing, to the existence of vibrant and thriving Diaspora communities.
3. The forms and character of Jewish identity and communal and individual needs vary from community to community, and the planning and implementation of this policy therefore needs to be flexible and diverse.
4. The cultivation and support of Jewish identity is not a “one shot” effort for a given period of time, but rather a consistent, committed and ongoing effort for the foreseeable future.
5. Jews today in most places have great personal choice. Their future participation in Jewish civilization is contingent upon its being meaningful and valuable in their worlds, its being a source of compelling values and loyalties, lasting commitments and basic orientations in their lives. This is even more true for younger Jews, who are presented with an extraordinary range of potential life paths and commitments.
6. The connection of young men and women throughout the world to Israel and Jewish unity as a whole must be built on some kind of common Jewish language, shared bodies of knowledge and historical memory and common frames of reference. Thus, it is clear that efforts to promote Jewish identity and knowledge abroad must be complemented by the promotion of Jewish peoplehood and knowledge within Israel.

This document seeks to open a discussion by raising constructive and hopefully provocative questions. What is the current state of Jewish identity and Jews’ relationships to Israel in all their diversity? What factors shape the realities of diverse relations within and between Jewish communities? What are the points of intervention that can reshape the Jewish future? What can the Government of Israel do in partnership with Jewish communities around the world?

Your reactions to this document as a whole and your responses to the questions you will find at its conclusion are of vital concern as we prepare our recommendations to the Government.

DEFINING THE QUESTIONS

The basic outlines of the issue of Israel-Diaspora relations have been quite clear in the past six decades.

Israel is a state, while Diaspora communities are voluntary groups within other sovereign states, each of which has its own political and social makeup and relationship with Jews and other religious and ethnic groups and minorities. The key value of a state – and particularly in democratic regimes – is citizenship, a relationship to the state's political bodies common to all citizens regardless of their particular ethnic or cultural affiliations or beliefs and commitments. Identity and the sense of belonging, by contrast, are in many ways a function of ethnic, religious and cultural affiliations, beliefs and commitments, certainly in the Diaspora and regularly in Israel as well. Identity is itself a complicated idea and we will have more to say on it below.

For Diaspora Jews, Israel is one possible element of their Jewishness; for some it is central and even at times the core element of their Jewishness. For others it is less central, and still others define themselves as avowedly un- or anti-Zionist while for some it may not figure at all. For Israeli Jews, Jewishness frames their lives overall, while their relationships, as groups and individuals, to such dimensions as Jewish religion or historical culture are varied and often complex.

For Israeli Jews, Jewishness is one possible element of their Israeliness. For some it is central, and indeed Jewishness and Judaism are the central terms of their Israeli life. For some it is less central, others define themselves as avowedly un-or anti-Jewish (at least in religious terms) and for some it may not figure at all.

What is particularly vexing about any effort to further Israel-Diaspora ties is the uniquely hybrid attempt to foster a global consciousness for the sake of a strong particularism and localism. Jews are encouraged to see themselves as part of a global Jewish community with a broadly transnational reach, focused on one particular nation-state and land which is dedicated to promoting a very particular local identity. The contradictions are inherent and woven deep in the fabric of the enterprise.

Jewish history has never been static, but the last two and a half centuries have seen especially formidable internal and external changes in Jewish life. Religiously, politically, socially and culturally, today's Jews negotiate their relationship with Jewish tradition across a vast historical and linguistic divide. As a result principled disagreement is not only inevitable but is the very lifeblood of Jewish tradition, and creating the basis for

principled disagreement, sustainable over time, is a sine qua non of Israel-Diaspora relations.

The divide between Israeli and Diasporic life-worlds is great, and Israel has neither the sole responsibility nor the unaided ability to bridge it. But, as the core state of the Jewish People, it can and should take a major part in enhancing Jewish identity in each and every corner of the world where Jews live. It cannot complete the work, but neither is it free to desist from it.

MAPPING JEWISH GLOBAL TRENDS

Diaspora communities exhibit great institutional and cultural diversity. One need only think of Western Europe, Central and Eastern Europe, the US and Canada, the Former Soviet Union, Latin America, Australia and South Africa and their respective Jewish communities to recognize the vast range of experiences, organizations and individuals that fall under the heading 'Diaspora.'

Yet throughout the Diaspora, two fundamental defining facts exist, one qualitative, the other quantitative. The qualitative is choice. Diaspora Jewishness is chosen. }Of course, the choice to be Jewish takes many and varied forms; yet in the end Jewish identity in the Diaspora is voluntary in ways in which Israeli identity simply is not. Choice is a multi-faceted phenomenon. In some ways it diminishes the salience of Jewishness in people's lives. At the same time it regularly endows the choices of those who remain within the community with greater intensity and meaning.

The quantitative fact is demographic decline. Not only has the Jewish community worldwide been unable thus far to restore its pre-Shoah numeric strength, but Jewish communities everywhere are, with few exceptions, in demographic decline. Arguments among demographers focus on the rates of decline, with some forecasts gloomier than others, but the fundamental trends – at least among core Jewish populations – are depressingly clear. What is unclear (and equally depressing) is whether certain Jewish communities will be able to maintain a sufficiently critical mass to sustain even their core members in coming years.

Both phenomena – choice and demographic decline – are driven by the same features of contemporary life in Western civilization, at multiple levels: secularization, autonomy, the recasting of meaning in the form of individual fulfillment – including the meaning derived from group identity. Indeed identity has itself been deeply privatized in the Western world.

One typical contemporary dilemma has evolved, paradoxically, by the phenomenal flourishing of American Jewry – numerically almost equal to Israel's – which is deeply tied in several ways to the success and global prominence of the US as a whole. First, the tides of American peace and prosperity serve to lift Jewish boats. Moreover, America's 'soft power,' the global resonance of its examples, ideas and influence not only buttress Jews' status but also influence Jews' self-understanding, which they mediate in distinctively American ways. Thus for many American Jews, such quintessentially American values as freedom, equality and individualism are interpreted as core Jewish values, whether or not that interpretation has any firm basis in classic Jewish sources or historical experience. Moreover, in some circles, pluralism has indeed become not only a complement to the model of sovereignty as the guarantor of Jewish survival but a rival.

The openness and constitutional protections of American society have been core components of the extraordinary Jewish success there; but paradoxically, those very protections may be responsible for at least some of the erosion in Jewish communal identity. Indeed, the great drama of American Jewry throughout its history has been its multitude of attempts – some failed, some successful, regularly creative – to benefit from and contribute to American life and culture while maintaining its own identity.

JEWISH IDENTITY – THE LIMITS OF A CONCEPT

Jewish identity is a complex and slippery term. It aims to capture religious commitment, social, ethnic and national belonging, cultural affiliation separately and together. There are many Jewish identities and articulating the precise content of Jewish identity, normatively or descriptively, is at best challenging and at worst futile. Nonetheless, identity is, for better or worse, a reasonable approximation for the complex web of issues that affect and define Jewishness.

The cornerstones of Jewish identity – and perhaps any identity – **are belonging and meaning as lived in practice.**

Many Jews find their Jewishness richly compelling in diverse ways. And yet, as a result of developments such as secularization, an absence of powerful meaningful experiences, a perception by many that traditional religion has been insufficiently responsive to change, a decline in direct contact with classic sources and the lack of a common language, more and more Jews find it difficult to experience Jewish meanings relevant to their lives. Equally, belonging is diminished by such elements as individualism,

a general drifting away from established communities and organizations and the decrease in the suasion of ethnic identity, all of which weaken traditional social connections which have been preserving the community.

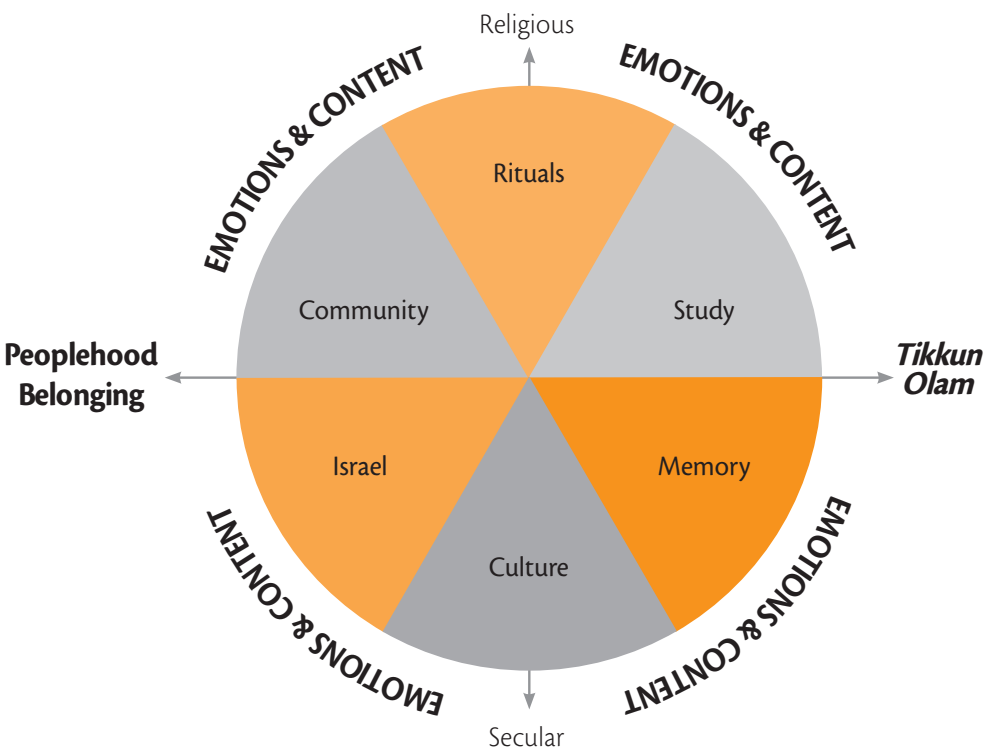
This situation compels us seriously to think anew about both the structures and the content of our Jewish practices, as did the great sage Rabban Yohanan Ben Zakai after the destruction of the Second Temple in the first century CE, to take just one central example. His bold rethinking of Judaism after the destruction of the Temple and creation of the Rabbinic Judaism we know today both secured Jewish survival and gave Judaism new creativity and depth. We are challenged today to undertake similar explorations that will reflect deep continuities of Jewish history even as we endeavor to recreate Jewish meaning for the future.

This process of creating new and powerful forms of Jewish meaning and content may take many years and we cannot foresee its ultimate results, as indeed it should be dynamic, continuous and unending. **Yet we can seed this process and foster the human and institutional wellsprings of creativity. We can set to work enhancing and renovating the frameworks of belonging, revitalize institutions, improve existing formal and informal structures, and find ways to enable people to think and build something new. The test of success will be, as it has always been throughout Jewish tradition and history, the concrete manifestations of Jewish meaning and belonging in practice.**

The State of Israel and the Jewish People can together raise resources to encourage creative rethinking, foster global partnership and conversation, establish mechanisms for sharing experiences and best practices, fund innovative initiatives, establish international professional networks and empower potential future leaders. Israel should become one of the hubs of this global network of Jewishness.

While we cannot comprehensively define the contents of Jewish identity, we can focus discussion by mapping the relevant fields where different people look for – and find – meaning. Jewish identity manifests itself in people's lives through various channels, which may be portrayed thus:

Figure 1: Components and Expressions of Diaspora Jewishness

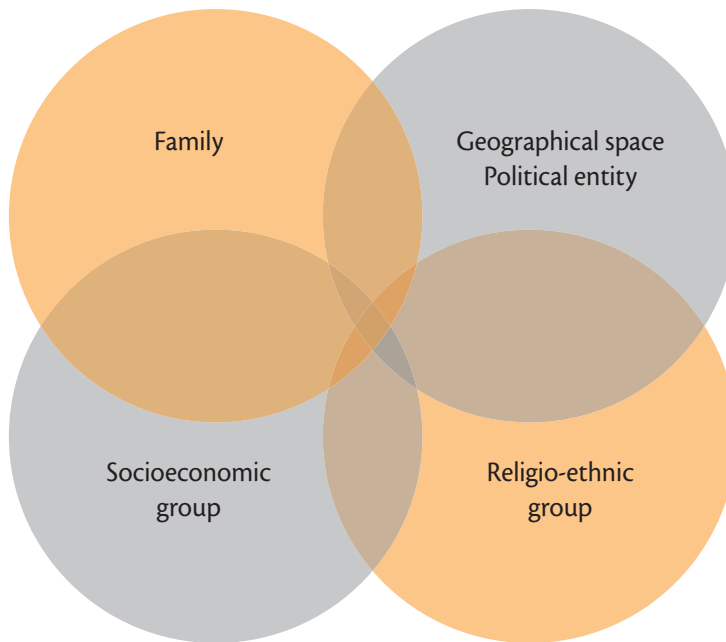


This chart attempts to convey varying points of entry and connection into multiple dimensions of Jewish life. The circular form of the diagram reflects the fluid and dynamic character of Jewish identity (and that one item or other being located at the top or bottom of the diagram is not meant to reflect a hierarchy). Thus Jews with different psychological and sociological profiles tend to find themselves drawn to different expressions of Jewishness. Thus while some gravitate towards their cultural heritage, others find intense significance in religious life and practice. Some may gravitate towards more particularistic and ethnic expressions of Jewishness, while others will find intense significance in Jewish traditions of universal ethics and social justice. Some will find that all these elements speak to them in one way or another. Yet, these different registers are linked together. The more cumulative exposure people get to Jewishness the more likely they are to be connected to the additional dimensions of Judaism, to befriend with fellow Jews and to find content and emotional ties to their Jewish identity. It goes without saying that these elements are overlapping and cumulative are being sifted here for the sake of analytic clarity.

MODULAR AND MULTIPLE IDENTITIES:

Identities are complex. For today's emerging adults, identity is multiple and may be likened to a series of spheres, at times overlapping at others distinct. Thus, Jewishness competes with other partial identities for time and space in one's consciousness.

Figure 2 The range and potential overlap of forms of identity today



It is within these overlapping spaces that Jewish identity finds itself and finds its room to grow. Jewish identity partakes of family, social belonging, religious and moral commitments, ethnic ties, geographic location and political affiliations, at times all at once, at others in varying paces and forms over the course of a life. The task facing the organized Jewish world is to make those overlapping spaces inviting, rich with meaning and as broad as possible while maintaining their own integrity and substance.

WHAT CREATES BELONGING AND MEANING?

The core components of identity – belonging and meaning – are greatly affected by a range of factors, some internal to Jewish communities, others reflecting realities in societies at large, some beyond the direct intervention of Jewish actors and institutions, others not. Exploration and understanding of these factors is a pre-

condition to understanding where and how the factors involved in the creation of identity can be influenced in a positive direction.

BROADER SOCIAL AND GLOBAL TRENDS

A number of broader social and global trends, reaching well beyond the Jewish world as such, set the terms of Jewish engagement and institutional life. Among them are:

- Secularization, the advent of the Open Society and Globalization.
- The emergence of instantaneous global communication through telecommunications and the internet.
- The perception of religion as a positive or negative, meaningful or meaningless social value.
- The willingness of a society to fund faith-based social and educational frameworks.
- Traditional forms of Anti-Semitism, intolerance and xenophobia.
- Perceptions of the State of Israel, its society and policies.
- Political amity between Israel and the local political entity.
- Accord between Jewish values and general values.
- Attitudes toward inherited ties of belonging and toward socio-communal groups.
- Shifts in family patterns.

There are also several major developments touching on more personal, affective dimensions of human life:

- Search for meaning, consciously chosen belonging and the celebration of personal experience over collective forms of belonging.
- The primacy of autonomy and individualism over communal loyalties and authorities.
- Decline of emotional attachment to fellow Jews and Israel.
- Perception of ethnic in-group ties as "politically incorrect."

As said earlier, regarding building Jewish meaning, the multifaceted nature of the project makes for a complex set of tasks. We can do our best to survey existing frameworks and collective Jewish actions within which new forms of meaning can and will develop and think about how best to go about improving or augmenting them.

MEANS OF PROMOTING BELONGING

Jewish communities can and do engage in numerous activities to further Jewish identity, including:

1. Formal Education

Day schools, Judaic Studies in universities, rabbinical schools, after-school programs.

2. Informal Education

Summer camps, youth movements, continuing adult education, museums, study circles, institutional community education, retreats and seminars.

3. Communal Infrastructure

Formal communal structures such as community institutions, different Jewish organizations, organizations for Israel, federations, foundations, etc., are not only the infrastructures of action, but themselves constitute a connecting and strengthening factor as well, creating a feeling of belonging and commitment among those involved in their activities.

4. Religious Institutions and Experience

Synagogues, individual religious practice, Torah study, prayer and meditation, life cycle events and rites of passage.

5. Cultural and Intellectual Activity

Arts, especially literature, are a vital and exceptionally creative form of Jewish life and regularly offer the most probing analyses and critiques of Jewish life. Jewish scholarship is another dynamic arena of exploration and discovery,

6. Exposure to Israel

This means both visits to Israel, for pleasure and, more significantly, for study and life experience, as well as engagement with Israeli creativity and culture in literature, film, music, dance, fine arts, etc.

7. Networking and Virtual Communities

The Internet offers extraordinary opportunities for communal networking as well as interaction beyond the normal confines of the community as such as well as a plethora of educational resources and methods.

8. New Communities

We are witnessing the flourishing of creative initiatives of young communities around a shared Jewish spiritual experience: an experience of learning, experiences of religious rituals, and social action. These spiritual communities provide their members with a sense of belonging and special meaning.

9. *Tikkun Olam* & Social Ethics

Leading social values ideas for meaningful action which merge with the ethical narrative of the Jewish People constitute an anchor for belonging and meaning, in conversation with widely-shared ethical sensibilities. Developing programs and ideas of this kind can strengthen the experience of identity and the consciousness to Jewish belonging, as do ethical sensitivity in Israeli policy-making.

10. Jewish Media

The importance of the existence and further development of Jewish media – print and electronic – aimed at creating vibrant, diverse and well-informed internal Jewish discourse cannot be overestimated.

9. Leadership

The strength/weakness of community leadership in a given community and its directedness towards continuity can have tremendous influence over the degree of the sense of belonging and the identity consciousness of its members.

10. Culture and language

Throughout Jewish history, Hebrew, though not a spoken language, was a written lingua franca through which Jews were able to gulf great distances of geography and time. Jews communicated in other vernaculars, such as Aramaic, Judeo-Arabic, Yiddish and Ladino, but Hebrew is unique for its historic and geographic sweep and literary and sacral power. A common language constitutes an opening for cultural partnership and deeper familiarization with Jewish cultural strata, the necessary familiarization for the purpose of creating a sense of meaning. In strictly linguistic terms, among Jewish languages Hebrew's place is unequalled, for the immediate access it gives not only to the classic sources but to the great enterprise of collective creativity across all the periods of Jewish history down to the present.

11. Connections Among Communities

Joint tasks for young people from different communities, adoption of a community in need of support by a substantially established community by means of volunteer work of the young people from one community in another, exchanges among the young people in the communities on the basis of fields of interest, etc., have the potential for contributing to the development of solidarity among the communities. The development of additional ideas in this field should be considered.

This list is not at all exhaustive, yet we hope that it can contribute to the development of the discussion.

MAPPING JEWISH INTERVENTIONS AND THE LIFE CYCLE

How can we make sense of this list of activities and use it in long-range planning? One particularly fruitful way is to map these various activities in terms of their points of contact with people at the critical, formative and decision-making junctures of their lives.

At different points over the course of a life cycle people make crucial decisions which shape the next stages of their lives. At each such turning point in life, one's previous, cumulative exposure to Jewishness and Israel will have an impact on an individual's decision. Frameworks of socialization, such as family, school, neighborhood and so on are critical to the framing of identity and self-perception. They provide the required knowledge to make Jewishness meaningful to young people, and nurture specific attitudes, social networks and individual behaviors, commitments and values.

While there is widespread consensus among Jewish educators and communal leaders and professionals that cumulative exposure to Jewishness is critical to fostering future behaviors and decisions, there is genuine disagreement regarding the best ways to invest limited and regularly scarce Jewish resources. Some urge an emphasis on early Jewish socialization and education in childhood, while others maintain that intense socio-cultural experiences can result in choices for greater commitment and identification in the teen years and young adulthood.

The chart on the following page outlines the various sorts of interventions available at different stages of the life cycle.

Figure 3: Points of intervention throughout the life cycle

Life cycle	Intervention mechanisms	Individual impact	Communal goals
Parents home identification	Adult and family education, parent-teacher programs, outreach programs.	Knowledge	Jewish identification
Early education	Jewish kindergartens, day and quality supplementary schools, Bar/Bat mitzvah education and group programs, seasonal rituals celebration, summer camps and informal education.	Jewish heritage	
		Israeli culture	Vibrant communities
		Hebrew literacy	
		Attitudes	Communal affiliation
Higher education	Judaism, Shoah and Israel electives, Hebrew learning, universities with vibrant Jewish life, One-year programs in Israel, English-teaching Israeli universities, leadership programs.	Group Self-Esteem	
		Jewish concerns	Ethics
		Israel concerns	
		Private identity	Age-to-age relationships
Young adult	Social networks, Birthright Israel & Masa, Friendship circles, study groups, group visits to Israel, students networks, JCC, cultural habits (music, books, movies, museums, etc.), Israel advocacy, virtual communities, Israeli and Jewish websites, new communities, innovative initiatives.	Public identity	
		Practices	Ties to Israel
		Communal membership	
		Cultural involvement	
Professional life	Federation and synagogue membership, philanthropy, professional links with Israelis and Diaspora Jews, Israel advocacy, Jewish/ <i>Tikkun Olam</i> causes, continuing adult education.	Philanthropy	
		Jewish causes	Ties to Israel
		<i>Tikkun Olam</i> projects	
		Israel advocacy	
Family life	Choice of spouse, raising children as Jews, residence, community membership, Jewish education, frequent Jewish rituals, Shabbat dinners, Jewish friendship, Israeli and Jewish culture consumption, visits to Israel, old age, mortality.	Study groups	
		Visits to Israel	Ties to Israel
		Rituals	
		Spiritual life	
Family life	Choice of spouse, raising children as Jews, residence, community membership, Jewish education, frequent Jewish rituals, Shabbat dinners, Jewish friendship, Israeli and Jewish culture consumption, visits to Israel, old age, mortality.	Social Networks	
		Friendship circle	Ties to Israel
		Professional links	
		Virtual communities	

WHO ARE THE TARGET POPULATIONS?

In the end, the sense of belonging and the experience of identifying with different groups within the Jewish People can be seen as a series of concentric circles, expanding circles from the center, which is the hard core, via additional circles whose identities are continuously diminishing the further one moves from the center, to those who are not affiliated at all. One critical question is whether efforts need to be aimed at the outer circles in terms of outreach to those who are not affiliated at all, or rather to the strengthening of the intermediate circles and prevention of the process drawing them outwards; or perhaps we are obliged to efforts adapted to each and every population and its differential needs. Of course, choosing any alternative has its benefits and its costs.

The question of the Jewish identity of young people in Israel demands a special, thorough discussion. A consistently growing gap between the young people in Israel and those abroad in the context of Jewish experience can render worthless all efforts to strengthen Jewish identity and a connection to Israel in the Diaspora. Different efforts are being made in this field, yet they are not adequate. The broadening of actions to strengthen Jewish identity among young people in Israel is of vital necessity. In particular, the development of programs to expose young Israelis to world Jewry, to its variety, to young people in different communities can make a genuine contribution to strengthening the connection between Israel and the Diaspora. Similarly, Israelis living abroad must be taken into account in any discussion of global Jewish identity, as they are a distinct population, which for the most part does not actively belong to local communities.

WHAT IS THE JEWISH STATE TO DO?

As stated at the outset, the Government of Israel has undertaken a new and significant commitment to cultivating Jewish identity worldwide in cooperation with Diaspora communities. How can this be translated into practice?

At a minimum the Government of Israel should – to the extent possible for a sovereign state - take Diaspora Jewry into account in its own, ongoing decision-making processes. Indeed we believe that in most, and perhaps all, circumstances, not only is there no genuine contradiction between the welfare and the interests of the State of Israel and those of Diaspora Jews, but the opposite is true.

And so, in what sorts of endeavors can the State of Israel actively engage, and in what kinds of ways? What sorts of mechanisms are appropriate both in planning and implementation? What sort of dialogue can practically and fruitfully be maintained, at both the theoretical and practical levels?

The State of Israel cannot engineer culture and commitment for voluntary Diaspora communities, and they in turn cannot dictate to a sovereign state its prerogatives, nor claim to be an alternative for the rights and responsibilities of citizenship.

WHAT WE ASK OF YOU, THE READER

You are invited to suggest criteria for examining programs to promote Jewish identity and a sense of connection to Israel. In particular we seek programming ideas, appropriate for the State of Israel, that will speak to young people at crucial junctures in their lives – their coming-of-age, graduations from high school, university, choices of profession, life partner and geographic location. Those are the points where Jewish identity most lastingly interacts with individual choices and where our choices and resources can have the most lasting impacts.

In particular we seek your responses to the list of questions which you have received along with this paper, and would greatly appreciate your perspectives. You need not answer them all; but we would deeply appreciate your most thoughtful and challenging response.

THE NEED TO THINK “OUT OF THE BOX”

As we think on these issues, we all must look around, try to think ‘out of the box’ and seek innovative and thought-provoking models in the world around us.

One model for how constructively to think about this new paradigm in Israel-Diaspora relations may be provided by the architecture of the Internet, whose founders wisely decided to pursue an ‘end-to-end’ design model. Working with the ‘end-to-end’ model they created platforms on either end with maximum freedom in-between, portals of engagement and capability, enabling people to fill them with whatever content they wish. Put simply, the ‘end-to-end model’ lets the network perform only a limited job of transmitting the bits of information among the users, while avoiding involvement in the contents.

An end-to-end model in Israel-Diaspora terms would mean the creation of structures aiming to facilitate the maximum flow of information, ideas and collaboration between Israeli and Diaspora institutions and individuals, with minimal top-down engineering. Those institutions and individuals would bring to these engagements their own concerns, passions and engagements, and do with them whatever they wish.

The Israeli role here is that of a portal, opening onto a large and open field, to be populated as various actors would wish. “Portal” here means not any one specific website or program, but a way of thinking about what it is that the State of Israel is trying to do, as per the above-mentioned Israeli Government’s decision, and that is to create the conditions for continuous conversation on myriad levels between Israel, Israelis, Diaspora communities and Jews.

This is one model, aimed at stimulating thought – we would be glad to hear others.

CONCLUDING REFLECTION

A precondition for that dialogue is some common culture – not for the sake of uniformity but so that there may be a shared basis not only for conversation but also for principled disagreement. Thus it is essential that we take as an immediate and preliminary goal, the increasing of Jewish cultural literacy at every possible level.

In the end, there is no substitute for conviction or belief as guarantors of Jewish existence, certainly not a meaningful existence. In the conditions of contemporary Jewish life, uniform belief and conviction are neither attainable nor desirable. That said, our aim is not to try and influence the contents, which should be conceived, developed, discussed and transmitted by the general audience of the Jewish People, but to create appropriate frameworks for new thinking and fruitful discourse.

APPENDIX 4 – QUESTIONNAIRE SENT TO INTERVIEWEES

ISRAELI GOVERNMENT INITIATIVE ON JEWISH IDENTITY AND IDENTIFICATION WITH ISRAEL

QUESTIONNAIRE

We would greatly appreciate your taking the time to answer the questions below. Please enter your responses into the body of the document in Word format.

Optional information

Name:

Position:

Email address:

Personal experience

1. Would you share with us a special experience you have had in your life that shaped your connection and sense of belonging to the Jewish People? A particular experience that shaped your attitude toward Israel?
2. What are the two or three greatest challenges to sustainable Jewish identity in our time?
3. What do you think makes people want to deepen their affiliations with Jewishness and Israel? By the same token, what sorts of things turn people away?
4. Which social settings and environments best nurture long-term Jewish identity and involvement (e.g., homes, schools, youth movements, summer camps, etc)? Which are ill suited to inspiring people to want to belong to the Jewish People?

What needs to be done?

5. What kinds of programs or activities would you recommend in order to offer people a sense of Jewish meaning and belonging? What would you focus on? Why?
6. Where could your community use help in its current efforts? How engaged is your community with other Jewish communities? What is your sense of the needs of other communities?

7. In what kinds of initiatives would you like to see Israeli government involvement? Why? In what sorts of things would you not want to see the Israeli government involved? Why?
8. What do you think the age range of the targeted populations should be for an Israeli Government initiative on Jewish identity? Likewise, are there other groups that the Israeli government should target?
9. In your opinion, what should Israel do at home – on all fronts – in order to strengthen its partnership with Diaspora communities?
10. How do you characterize movement toward a new Israel-Diaspora partnership on the conceptual and planning level? How do you envision the implementation of this new partnership? What sorts of mechanisms do you think are necessary in moving this project forward?
11. We would welcome comments on the background paper you received along with these questions.

Appendix 5 – Detailed Analysis of Interviewees Responses

STRENGTHENING JEWISH IDENTITY AND CONNECTION WITH ISRAEL AMONG DIASPORA JEWRY

**Formulation of a Policy Paper for the Government of Israel
By the Jewish People Policy Planning Institute**

SUMMARY REPORT

**Summary of the Data Gathered from Key Figures and Activists
throughout the Jewish World**

Dr. Hagit Hacohen Wolf

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Research Assistants:

Joshua Bacon

Bat Sheva Landau

SUMMARY AND CONCLUSIONS

This report summarizes the main findings based on the consultation process that the Jewish People Policy Planning Institute's team conducted with a wide variety of key figures and actively involved individuals throughout the Jewish world. The consultation process was carried out as part of the preparation of a policy paper that will be submitted to the Government of Israel, the purpose of which is to identify the most effective means to strengthen Jewish identity and identification with Israel and to define the courses of action that are to be recommended to the government in order to achieve these goals.

The consultation process included face-to-face interviews and questionnaires that were filled out by a variety of stakeholders in the Jewish world, i.e., a variety of key figures and actively involved individuals throughout the Jewish world, who were asked to discuss a number of central questions in relation to their perceptions of the partnership between Israel and the Diaspora, the recommended ways to implement such a partnership and their recommendations regarding the areas in which the involvement of the State of Israel is desirable, and those in which it is not desirable. The respondents were also asked about personal life experiences that fashioned their Jewish identity and their connection to the State of Israel, central challenges facing those seeking to strengthen and preserve their Jewish identity in our times, promoting and inhibiting factors affecting the desire to deepen or reduce connections to Jewishness and to Israel, conditions of the surroundings that encourage Jewish identity and involvement over the long run, programs and activities recommended in order to imbue Jewishness with meaning and to strengthen the feeling of belonging to the Jewish People, and the target populations on which the programs should focus.¹

An overall look at all of the questions asked and the responses received gives rise to a number of insights. One insight involves the generation gap that is reflected, it seems, in the different focal points and emphases in the perceptions of persons of different ages regarding the issues examined.

The young people emphasize Jewish identity and connection to Israel that are created and based upon formative life-experiences of participation in informal educational programs and frameworks, and the role models who influenced them. They give greater emphasis to the emotional-experiential aspect of Jewish identity, and relate to anti-Semitism as a factor that has a positive effect on their identity (while the older

1. The body of the report contains details regarding the analysis of the data and the methodological limitations.

population sees anti-Semitism as a threat and an alienating factor). The young people even speak more than others of a feeling of limited ability to enter into the Jewish world, which is grasped from the outside as closed, “in a bubble” and not-accepting and about the need to make their absorption easier for the purpose of immigration to Israel.

The middle-aged participants (ages 35-55) focus on Jewish identity connected to the Jewish life cycle and the cycle of the Jewish year (bar mitzvah, celebration of holidays, etc.) that are familiar to them from home, and emphasize the need to preserve Jewish family values and the urgent need to develop a positive and relevant Jewish identity that can attract young people. The concepts of “peoplehood” and belonging that are common in world Jewish discourse hold a prominent place in their responses and they seek to strengthen Jewish identity through the creation of alternatives to existing community structures and learning Jewish culture in communities.

The older population (ages 55 and older) focuses on Jewish identity based on accumulated life experiences such as family experiences and those connected to the Holocaust and anti-Semitism as well as the general history of the Jewish People. Accordingly, they emphasize the importance of formal frameworks of Jewish education and the place of the State of Israel in Jewish identity (while this aspect is mentioned much less frequently as a component of Jewish identity by the young people). However, they are aware of the fact that the institutions that served in the past as a basis of Jewish identity, such as synagogues, are no longer appropriate for this role and must be replaced by other institutions.

Another insight arises from the characteristics of the data that were gathered in the consultation process. The open interviews, beyond the varied content that they permit (as opposed to structured questionnaires with pre-prepared categories), present an opportunity to identify the focal points of the respondents, and the questions that they prefer to ignore or to which they give less attention. Often, the modes of response reveal not less, and even more, than the content of the response with respect to the outlook of the respondents. The relatively small number of responses regarding the essence of the partnership between Israel and the Diaspora and the ways in which it is expressed may reflect uncertainty or confusion (or, in a worse case, despair or frustration) of the stakeholders with respect to the partnership. It seems that one of the conclusions that may be reached from this is the importance of holding a penetrating dialogue on these central issues between all of the partners in

the Jewish world (this dialogue constitutes, in the opinion of some of the respondents, the essence of the partnership, as shall be explicated below).

A further insight stems from the sources of information with whom the Institute staff consulted. It seems that those active in the Jewish world are all in agreement regarding the processes occurring and the factors influencing them. We did not find significant differences between “Israeli” and “American” respondents (these constituting the two largest groups between which comparisons could be made of their perspectives), but it was found that the breadth of the point of view has a certain influence.

PERSPECTIVES ON THE ISRAEL-DIASPORA PARTNERSHIP

Only a few of the stakeholders responded to the questions with regard to their perspective on the partnership between Israel and the Diaspora. From among the responses that were received, the partnership is described as a fixed, methodic and two-way dialogue on the intellectual and practical level, between the State of Israel and Diaspora Jewry, based upon mutuality and not only on the need for support (financial or other) from Diaspora Jews for the State of Israel. The partnership must deal with the distribution of resources in Israel and the world, discussion of the effect on decision-making and coping with the challenges that the State of Israel faces (perhaps even by representatives of the Diaspora in the Israeli Knesset) and by assistance of Diaspora Jewry in political processes.

A number of respondents noted factors that would strengthen the mutual character of the partnership: The mutual understanding of Israelis and Diaspora Jews of the importance of each of them to the other, the transition from thinking based upon the shared past (“covenant of fate”) to thinking based upon the shared future (“covenant of destiny”), and basing the partnership on different areas of content and action such as political, educational, cultural, economic aspects, and more.

A number of interviewees proposed apparatuses that, in their opinion, would aid in realizing the partnership, including the creation of new organizations or forums, the creation of new cooperative initiatives between existing bodies or the creation of new funds, leading the partnership and initiating it by the government of Israel (or by its arms, such as the Ministry for Diaspora Affairs or the Jewish Agency), creation of apparatuses for partnership in the communities, the establishment of a world Jewish parliament that would hold its meetings in Israel, the establishment of a network of Hebrew-Israeli cultural institutions in communities, etc.

INVOLVEMENT OF THE GOVERNMENT OF ISRAEL – DESIRABLE OR NOT DESIRABLE

Most of the stakeholders found it difficult to pinpoint the desirable involvement, in their view, of the Government of Israel in everything related to strengthening the connection of Jews in the Diaspora with Israel. Responses of a few respondents related to the following areas: programs to visit Israel (like MASA, Birthright); encounter/connection programs to strengthen the connection and the dialogue between Israel and the Diaspora; Israeli culture and Israel's image in the world; investment in Jewish education (training personnel, professionals, funding education in the Diaspora and instruction in the Hebrew language); activities focusing on Israelis and deepening their acquaintance with Diaspora Jewry; social action (*Tikkun Olam*) activities, cooperation with and support of communities, making accommodations to local needs, etc.

The few respondents who explained their responses regarding the kinds of recommended involvement of the government of Israel provided explanations touching upon, among other things, equality between the partners in the Israeli-Diaspora partnership, the impact on their Jewish identity of bringing young people to Israel, the need for appropriate and high-level personnel to teach Jewish subjects and Hebrew, the need for a change in the relation to non-Orthodox streams of Judaism, the need to defend Israel and its image in the eyes of the world, and more.

The few respondents who noted the areas in which the Government of Israel should refrain from involvement were of the opinion that the State of Israel must be involved only in coordinating or funding programs and not in carrying them out, and that it should refrain from involvement in local community and religious matters of the communities in the Diaspora. Among the reasons noted for this were terrible experiences in the past, misunderstanding of the needs, the apprehension that involvement of the State of Israel in the subject of Jewish identity is likely to be perceived as patronizing, etc.

The stakeholders made many suggestions as to what Israel should do within its own country, in order to strengthen the partnership with the Diaspora communities, the most frequently mentioned of them – acquaintance of Israelis with the Diaspora, education in Israel, dialogue and taking the Diaspora into account when establishing policies affecting it, the image of Israel and public relations, creation of a feeling of peoplehood, concern for minority rights in Israel, etc.

FORMATIVE LIFE EXPERIENCES

The stakeholders were asked if there was a unique experience in life that formed their connection and their feeling of belonging to the Jewish People, and if there was an experience that influenced their relationship to Israel. The comparison of responses of the various age groups reveals interesting differences that are likely to reflect generation gaps in the development of Jewish identity and the factors influencing it.

Young respondents (up to age 35), focused upon life experiences related to participation in informal educational frameworks, such as summer camps, youth movements and programs such as Birthright, the March of the Living, MASA, “Limmud” and the role models who influenced them. As distinguished from this, the middle-aged respondents (ages 35-55) noted with relatively high frequency experiences connected to the Jewish life cycle (bar mitzvah, family celebrations, etc.), whereas older respondents (ages 55 and older) noted with relatively high frequency experiences connected to the Holocaust and anti-Semitism. Experiences connected to Jewish history were mentioned more by men and by those with a broad perspective regarding the Jewish world. Respondents who are not young (ages 35 and over) frequently noted experiences connected to family background and experiences from home, while young people practically did not mention these at all.

Respondents of all ages noted at high frequency experiences connected to a visit in Israel and stays in Israel in various frameworks, such as in the Israeli Army, a stay on a kibbutz, studying in a yeshiva in Israel. Experiences of a feeling of a shared fate and experiences of the academic world (such as Hillel House, courses in Jewish studies, study in the Hebrew University, etc.) were mentioned with less frequency.

CENTRAL CHALLENGES

The stakeholders related to the question regarding the biggest challenges facing those seeking to strengthen and preserve Jewish identity in our times. The challenges that were noted by most of the respondents were those related to the preservation of Jewish identity without waiving integration in the general society, out of choice, in order to deal with the problem of assimilation.

Additional challenges that were noted with relatively high frequency and that were noted primarily by young people from the United States, deal with the emotional aspects of Jewish identity, while older respondents (ages 35 and older) more

frequently noted as a challenge the degree of perceived relevance of Jewish identity in the eyes of Jews wishing to adopt a personal, individualistic identity and the need to create a Jewish identity with positive content that will attract young people and others to identify as Jews.

The degree of frequency with which Jewish education is defined as a central challenge rises with the increase in age (older people more than younger ones) and those living in the United States focused more on challenges connected to the creation of a feeling of peoplehood (especially the middle-aged group), the creation of alternatives to existing community structures and preservation of Jewish family values.

Older respondents more frequently pointed to challenges involving the State of Israel, such as the Jewish identity of the State of Israel and as a result of this its role as the “state of the Jews”, as opposed to its role as the “state of the Israelis”, the place of the State of Israel from a political perspective, and the ties between Israel and the Diaspora and their mutual perspectives. The need for openness and granting legitimacy to various Jewish identities in Israel were noted with greater frequency by those living in Israel.

While the older respondents noted anti-Semitism as a challenge that needs to be dealt with, the young people did not even relate to it; however, they noted the unaffiliated Jews as a challenge to which the older respondents related less.

PROMOTING AND INHIBITING FACTORS AFFECTING THE DEEPENING OF THE CONNECTION TO JUDAISM AND TO ISRAEL

Unsurprisingly, respondents of all ages, and especially the older respondents, noted the connection with Israel as the first and foremost factor. Additional factors with a positive influence that were noted with relatively high frequency by all of the age groups are the Jewish life cycle and a Jewish way of life. Jewish educational frameworks were noted only by the older respondents; emotional and experiential aspects were noted as influential factors deepening the connection to Judaism and Israel more by women and by those living in the United States. The latter also noted with relative high frequency the search for meaning and Jewish values as influencing factors.

Young people up to age 35 noted with relatively high frequency, as factors with positive influence, the collective-community aspect and anti-Semitism, while the older

respondents of age 55 and older focused more upon the feeling of belonging to the Jewish People on various bases (religious, historical, anti-Semitism, intellectual, values).

The responses to the question regarding the factors influencing the desire to distance oneself from connections to Judaism and Israel were also varied. The factor that was noted with the highest frequency and mainly by middle-aged respondents (and more by women than by men) is the political aspect of the State of Israel. As opposed to this, the factor of religious coercion was noted as an alienating factor only by the young people up to age 35 and older respondents from age 55 and above, and not at all by the middle-aged group. The young people focused on inhibiting factors, specifically a limited ability to enter the Jewish world, which is perceived as closed, insular and unreceptive, and the difficulties of integrating into Israeli society when immigrating to Israel, while the middle-aged respondents noted more the lack of familiarity and understanding of Judaism as an alienating factor. Members of all age groups noted the feeling of Judaism's lack of relevance and Jewish education, which is found wanting, as alienating factors alienating people from Judaism and from Israel.

ENVIRONMENTAL CONDITIONS

The stakeholders point to environmental conditions that nurture Jewish identity and involvement in the long term and those that are not appropriate for this. Many respondents, most of them older than age 35, pointed to formal and informal educational frameworks as environments that nurture identity and Jewish involvement in the long term. The frequency of mentioning family background and the connection with Israel as an environment fostering Jewish identity rises with the increase in age.

Academic programs of various kinds were noted as fostering Jewish identity and involvement by various respondents, while study of Jewish culture within communities was emphasized more by middle aged respondents (ages 35-55) and almost not at all by young people. Women more frequently noted frameworks to encourage social connections, and additional environments that were noted at a relatively low frequency were intellectual frameworks and community frameworks.

A relatively small number of respondents mentioned the synagogues, and middle-aged respondents more frequently cited institutional community organizations as an environment that is not suitable for encouraging a feeling of belonging to the Jewish People.

THE TARGET POPULATION

The stakeholders were asked to recommend the target populations that should be focused on in initiating activities by the Israeli government, with emphasis being placed on the recommended age range of the target population.

Analysis of the data shows a great deal of variety in terms of the ages of the target population recommended for intervention. However, in spite of these variations, it seems that many respondents are of the opinion that the most important ages for intervention are adolescents (beginning from age 13 or 14) and young adults (until the age of 35-40). A few respondents recommended focusing only upon early childhood or elementary school aged children, and a few proposed focusing on the older ages (age 50 +).

A small number of respondents suggested additional parameters for governmental intervention with the target population, beyond the criteria of age, such as “the unaffiliated”, educators, intermarried families, elite and potential leadership groups or actual leadership, etc.

PROGRAMS AND ACTIVITIES

Stakeholders recommended a large variety of programs and/or activities on which, in their opinion, it is worthwhile to focus, in order to imbue Jewishness with significance and strengthen the feeling of belonging to the Jewish People. This request elicited many and varied responses, that related to various aspects of the programs: more general strategies for action were provided and fewer responses recommended specific programs, principles for action forming the basis of the recommended programs, program goals and the values and content that the activities should deal with.

Among the general strategies and principles of action that informants enumerated for programs recommended by them, they mentioned with relatively high frequency programs whose essence is a visit in Israel for various lengths of time (shorter like Birthright or longer like MASA), programs that are assisted by professionals to attract Jews from the Diaspora to Israel and the creation of connections between Israelis and Jews throughout the world, programs based upon new, non-institutional initiatives, with the aid of funds for that express purpose, emissaries in various frameworks, programs on the basis of the local community, joint Israel-Diaspora educational programs, programs based upon the creation of mechanisms for cooperation as well

as development and building of study programs in the framework of the educational systems.

Some of the interviewees recommended choosing programs intended to achieve the following goals: development of a sense of unity/peoplehood, strengthening Jewish identity, leadership development, training education personnel, creation of a pluralistic Judaism in Israel and in the world, creation of a complex image of Israel, creation of a new generation in the Jewish world and creation of a new vision for the Jewish People/Israel/Zionism.

Other interviewees chose to emphasize the values and content that the programs need to deal with, such as programs dealing with *Tikkun Olam* and integrating universal and Jewish values, programs focusing on the Hebrew language and programs for civilian service.

Notwithstanding the explicit request to provide reasons for these recommendations in a clear and fully disclosed manner, most of the respondents did not clearly explicate the considerations and assumptions at the basis of the recommended programs, a finding that is likely to point to an absence of methodology in thinking about these complex questions. Among the considerations mentioned by a few respondents for the programs they recommended were addressing the need for a feeling of ability to repair the world, the importance of personal meetings among Jews as enabling a true change in the concept of the other and in the concept of Jewish life and causing people to feel that they are part of something bigger, that there are different perspectives and significances of Judaism for different people and they noted college age as a period of experimentation for Jewish youth. They also discussed familiarity with Israel through personal acquaintance with emissaries, the Hebrew language as an important component among all of Jewry for familiarity with Israel and communication between Israel and the Diaspora, exploiting the huge potential of the internet to expand circles even to small, non-institutionalized communities, etc.

Most of the interviewees and those who filled out the questionnaires did not respond to questions regarding the degree of relevance and the appropriateness of the various programs and activities for their communities. The few who did respond noted the kinds of support that are likely to be relevant to their communities, such as financial support/funding (of Jewish education, of new initiatives, of research in order to create new programs), professional support and training of community leadership, professional persons in the community and educational personages,

general organizational support in small communities and in cooperative programs and transferring information between communities, as well as spiritual/ideological support in order to strengthen Jewish identity, study and implementation of Judaism in a pluralistic fashion and more.

The stakeholders were also asked about the connection between their communities and other communities, and about their viewpoint regarding the needs of other communities. Few of them related to this question, which is likely to indicate the lack of connections with other communities and the lack of knowledge regarding the needs of other communities.

A. General Background

In September 2008, the government of Israel introduced an initiative with the objective of strengthening Jewish identity among Diaspora Jewry and the connections between Jews in the Diaspora and Israel. This, while placing an emphasis on the younger generation and participation of communities, organizations and additional relevant entities throughout the Jewish world in planning the initiative and accompanying it.

In order to promote the initiative, the Jewish People Policy Planning Institute (hereinafter – the Institute) was asked to submit a policy paper to the government that would identify the most effective means to strengthen Jewish identity and identification with Israel, and would define the recommended channels of action for the government in order to achieve these objectives. In order to formulate the document, the Institute's team decided to consult with a variety of key personalities and activists throughout the Jewish world, regarding a number of key questions. This report presents the picture received from the data that was gathered and analyzed, with the goal that this will serve as a basis for the recommendations submitted to the government of Israel in its activities to strengthen Jewish identity and connection with Israel among Diaspora Jewry.

B. Methodology

B.1. Central Questions

In order to formulate a position paper for the Government of Israel, the staff of the Institute was asked to provide a basis for the position paper and to strengthen its content. For this purpose, they turned to stakeholders in the Jewish world, i.e., a variety of key personalities and individuals active throughout the Jewish world, and

asked them, through in-person interviews or the filling out of partially² structured questionnaires, to relate to a number of central questions as set forth below.

- **Formative life experience** – is there a unique experience in your life that formed your connection and your feeling of belonging to the Jewish People? Is there an experience that influenced your relation to Israel?
- **Central challenges** – what are the biggest challenges facing those seeking to strengthen Jewish identity in our times?
- **Promoting and inhibiting factors** – what are the factors affecting the desire to deepen connections with Jewishness and with Israel? What are the factors affecting the desire to distance oneself from these connections?
- **Environmental Conditions** – can environmental conditions that nurture Jewish identity and involvement over the long run be identified?
- **Programs and activities** – what are the recommended programs or the activities, in your opinion, that can imbue Jewishness with meaning and strengthen the feeling of belonging to the Jewish People?
- **Relevance to your community** – what are the relevant/appropriate programs or activities for your community? What is your connection to other communities? What, in your opinion, are the needs of other communities?
- **Involvement of the Israeli government** – what are the desirable initiatives and the involvement of the Israeli government in your opinion? Are there areas in which it is not desirable that there be such involvement?
- **Target populations** – what are the target populations that should be focused on in initiating activities by the Israeli government?
- **Conceptualization of the Israel-Diaspora partnership and its implementation in practice** – what are the characteristics of the Israel-Diaspora partnership as you perceive it? What mechanisms are necessary, in your opinion, in order to advance this partnership? What should Israel do within the country, on all fronts, in order to strengthen the partnership?

2. For details of the outline of the interview and of the questionnaire, see the Appendix.

B.2. Processing and Analysis of Data

Processing and analysis of data that were received included the following stages:

1. Receipt of data and condensing them – receipt of transcripts of interviews that were carried out by the Jewish People Policy Planning Institute as well as receipt of questionnaires that were filled out, in addition to documents that some of the sources of information sent. The data were condensed in Excel files and were updated on an on-going basis. This process continued for approximately a month and a half.
2. After most of the data were condensed, a qualitative analysis of the data was carried out, based on the model of the grounded theory approach (Hutchinson, 1988). According to this model, in the first stage “preliminary” categories are located - surprising elements that appear repeatedly in the interviewees’ words, to each one of which a title is assigned and criteria are defined that constitute a kind of “condition for entrance” of the data to the category (Gavton, 2001). Regarding each of the questions that constituted focal points in the interviews and the questionnaires, the responses of the interviewees and the respondents to the questionnaires were characterized and sorted into content categories. Afterwards, corrections were made to the definitions and distinctions between categories in order to create internal validity of the findings.
3. At the same time, the interviewers were asked to transfer various characteristics of the sources of information that were defined with the director of the project and the Institute’s team (such as: gender, country of origin, occupation, size of community, belonging to a stream within Judaism, etc.) and these were entered into the data file, in order to enable the identification of distinctions between respondents of different background characteristics.
4. At the stage of final analysis, a cross-referencing of the above-mentioned characteristics (background differentials) of the sources of information with the segmentation of the answers that were received into the various content categories was prepared in order to identify connections between characteristics and the nature of the responses given. Beyond the important information received from this analysis, it served as further validation of the analytical process and the interpretation accorded the content categories.

B.3. Sources of Information in the Consultation Process – Characteristics

As stated above, for the purpose of the consultation process, the Institute staff approached stakeholders in the Jewish world, in order to receive their perspective regarding the central questions set forth above. For this purpose, the Institute's team compiled a list of prominent personalities in the Jewish world, while consulting with various entities involved in the area and created a list whose objective was to represent, to a certain extent (and not as a representative research sample) the great variety of the Jewish world from the perspective of fields of action, types of countries and communities and their size, the variety of areas of activity and research, the various age groups (emphasis on young people whose voices are generally heard less, if at all), streams within Judaism, etc.

Below is a summary of the information and the means of gathering the information used as a basis for this report:

- Personal interviews and/or personal consultations – conducted with 152 people.
- Questionnaires – filled out by 75 people (some of them attached documents/articles that they wrote on the subject).
- Group interviews – carried out with 8 groups, as follows:
 1. The planning team of the New York Federation (6).
 2. Meeting with young activists in Israel, at the Institute (11).
 3. Discussion with young people from Latin America (4).
 4. A group of young counselors in the summer camps in the Agnon Center, the Jewish Agency in Moscow (11).
 5. A group of student activists of the Washington, D.C. Hillel (5).
 6. A group of leading Jewish educators and researchers, at the Institute (14).
 7. A group of young people (ages 25-30) in Toronto (15).
 8. A group of high school students of the Community Hebrew Academy of Toronto (CHAT) (20).

Following are the characteristics of the information sources from which the data were gathered:³

Age	Approximately one-fourth of the respondents are young people up to age 35, more than one-third (42%) are middle-aged 35-55, and a similar percentage (33%) of the respondents are ages 55 and above.
Gender	Most of the respondents are men (71%) and the minority are women (29%).
Geographic Basis	About one-third of the respondents reside permanently in Israel (33%), about a third in North America (29% in America, 4% in Canada), one-fifth in western Europe (18%), and additional respondents are from various places (the former Soviet Union – 10%, South America – 5%, Australia, South Africa and eastern Europe).
Country of Origin	More than a third of the respondents were born in North America (34% in the United States, 4% in Canada), approximately one-fifth in western Europe (20%), roughly one-fifth (18%) in Israel, 14% in the former Soviet Union, 7% in South America, 5% in eastern Europe and approximately 3% in Australia/South Africa.
Scope of Vision	More than half of the stakeholders who responded were defined by the Institute's team as having international scope of vision (55%), about one-fourth of them as having national scope of vision (27%), and about 18% of them as having local-community scope of vision.
Nature of Occupation	About one-half of the respondents are professionals in Jewish organizations (47%), about one-fifth are lay leadership (20%) and in addition there are researchers (12%), community leaders (9%), intellectuals and others (13%).
Size of Community	Most of the respondents (76%) belong to the largest communities in the world (more than 200,000 people) – in the United States, in Israel and in the former Soviet Union. 12% of the respondents represent "small" communities, up to 50,000 people and approximately 11% communities of between 50,000-200,000 people.

3. For a full detailing of the characteristics – see Appendix. It is noted that the characteristic of belonging to a particular stream in Judaism, which is likely to affect the perspectives and responses of those participating in the consultation process, is not detailed here due to the fact that most of the interviewees (about 60%) did not define which stream they belong to.

B.4. Methodological Limitations

The purpose of qualitative analysis of data is the assigning of significance, interpretation and generalization to the researched phenomenon (Gevaton, 2001). To a large extent, what guides the researcher's decisions are subjects that are clarified on an on-going basis through a process of analysis of the data, from which the theory is created.

The subject that was researched in this framework is complicated and complex and this is seen in the responses of the interviewees and the respondents to the questionnaires. At times, it is difficult to understand what the respondent meant because the wording used was unclear. Since these are not in-depth interviews in which the same question may be gone into deeper and deeper, some of the responses remained unclear.

Secondly, even where they were asked to clarify and distinguish between factors, some of the respondents chose responses that included a large number of aspects, which made the process of distinguishing and "refining" the data that were received difficult.

In addition, it should be taken into consideration that the interviewers are staff of the Institute who were chosen to carry out a consultation process in view of their deep familiarity with the communities and their expertise in the Jewish world, although the extent of their expertise in conducting interviews of this nature is not very great.

It is also important to take into consideration possible biases stemming either from the specific occupation of the respondents (for example, the desire to promote a program in which the respondent is involved in) or social desirability (giving the answer that the respondent believes is the expected one).

When responses are analyzed, especially responses to written questions, one of the interesting questions is what people focus on, which questions they ignore or give short shrift to. Frequently, the manner of response reveals not less, and even more, than the content of the response about the respondent's outlook.

D. Findings

Analysis of the data that were gathered from the stakeholders will be presented herein below according to the focal points of the interviews and the questions.

D.1. Formative Life Experiences

Stakeholders were asked if there was a unique experience in life that formed their connection with and feeling of belonging to the Jewish People and if there is an experience that influenced their relationship to Israel.

Forty-nine respondents (18.1%) related formative experiences connected to participation in informal educational frameworks. Thirty-two of them noted **experiences connected to summer camps and youth movements**. For example:

- *Youth movement upbringing.*
- *Serving as a teenager in the community where I grew up on an interdenominational youth council founded by a young rabbi who passionately cared about Jewish peoplehood.*
- *Participating in a 6-week Israel summer program after 11th grade.*

17 respondents related experiences in the framework of **unique programs** (Birthright, March of the Living, MASA, "Limmud" and others). For example:

- *March of the Living was an incredibly life-shaping experience for me. I participated when I was 18 years old. It was the first time I felt that I was Jewish because it was important to ME and not because my parents, family or teachers were telling me.*
- *Although I grew up as an observant Jew in Toronto, attending day school and synagogue regularly, it wasn't until my Birthright experience that I really felt connected to Israel and the Jewish People. Being surrounded by young Jews my age, having a tangible experience in the country; Birthright was the first time that I feel like I could internalize what it all meant and why it's important.*

Forty-six respondents (17%) noted experiences connected to experiences of **a visit to Israel** and their stay there in various frameworks, in the Israeli Army, a stay on a kibbutz, studying in a yeshiva in Israel. For example:

- *My first experience in Israel leading a Camp Ramah teen seminar.*
- *I am fortunate to have been a participant on numerous trips, some educational and others religious, to the Holy Land. To witness firsthand the unity and pride that Israelis have for their country, their freedom, and their culture, I was able to fully comprehend the degree of importance that the State of Israel plays in promoting Jewish identity. It is difficult to fully appreciate the sense of connection to Israel that one may feel, without having visited the country and seen the land with one's own eyes.*
- *I participated in a 9 week summer Israel program from my high school in Montreal. One experience that I'll never forget was a gathering of hundreds of other high school Israel programs from around the world together with young Israelis at an event in Latrun. At the event, a band played familiar Jewish music and the most dancing spontaneously broke out among young people from all over the world who were realizing that they actually shared a common language in that they could sing to the same Hebrew songs that evoked a sense of euphoria among them.*

Thirty-seven respondents (13.7%) noted the **background from home** as a formative life experience, for example:

- *I was raised in a traditional Sephardic family, with a father who was a chazan in a small community which he built from its very beginning in a small town in the northern province of Argentina, Salta, which included a Jewish school, a synagogue and a Bet Hachaim ... My connection to Israel was always present, for my home was a Zionist one.*
- *Being the child of Shoah survivors, parental attitudes.*
- *The story of my family – my grandmother was at the United Nations when the partition plan was approved.*

Twenty respondents (7.4%) noted the **experiences of a feeling of shared fate and national belonging** as formative experiences. For example:

- *As a high school student in Montreal, I clearly recall the tragic story of Nachshon Wachsman. I watched the massive prayer ceremony that took place at the Kotel and for several days I attended evening prayer ritual. Despite the tragedy of the circumstances, I truly felt a sense of Jewish peoplehood – the feeling of sharing a prayer and hoping together with millions of Jewish people around the world.*
- *To be present at such an engagement (Shabbat dinner) was inspiring ... I felt a deep sense of belonging, and continue to feel that belonging every time I sit down on Friday night.*

Nineteen respondents noted **events from Jewish history as a formative experience**. For example:

- *Learning about the rich Jewish life in Poland, how it was destroyed and then how it was rebuilt in Israel really gave me a sense of pride in who I was and where I came from.*
- *Participation of the family in the struggle for the release of Soviet Jewry. The experience of the demonstrations, to see masses of good Jews fighting against evil.*

Seventeen respondents (6.3%) noted **experiences in the academic world** as formative, such as involvement with Hillel, taking Jewish studies courses, studies at the Hebrew University, etc. Below are a number of examples:

- *At 17 years old, spending one year at Hebrew U on the one year program definitely changed my life.*
- *While studying for my NYS Education Supervisory Certificate at Touro College, I had some extra credits that needed to be completed so I took some courses about the Inquisition and what I learned made me so angry that I said “We need an Israel and we must always protect the country”.*

Seventeen respondents (6.3%) noted **role models**, for example:

- *My religious grandfather who lived with my family until I was 16.*
- *I recently had the opportunity to spend Shabbat dinner with a religious family, particularly a young Rabbi, his wife and children. Although my family also celebrates Shabbat with a traditional meal on Friday night, this particular Rabbi often invited numerous guests to share his home with throughout the course of the night.*

Sixteen respondents (5.9%) mentioned formative experiences in the framework of **formal education**, for instance:

- *I was raised studying in a Jewish school up to the age of ten. Then I moved to a public school ...*
- *Since I was 5 years old, I have always been related to Leon Pinelo Jewish Zionist day school in Lima, Peru. At first as a student, and immediately after finishing high school, as a teacher.*

Fifteen respondents (5.5%) told of **religious experiences** as being formative, for example:

- *I enjoyed my Judaism and was longing for the day of my Bar-Mitzva, to make an aliyah to the Torah and putting on my tefillin.*

Fourteen respondents (5.2%) cited **experiences connected to anti-Semitism, wars and the Holocaust** as formative, for example:

- *Coming to Israel after Poland also demonstrated the necessity of having a Jewish state. I had always loved Israel because of its culture and history, but being there for Yom Hazikaron and Yom Haatzmaut really put things into perspective.*

Ten respondents (3.7%) mentioned **experiences connected to the community**, such as:

- *For my whole life I worked for the community as a volunteer in different fields.*

- *An appropriate community was not found and therefore, in 2001, they founded a community of their own. One hundred fifty participants every Shabbat. Similar communities developed in various cities. Characteristics: There is no professional personnel – rabbi, cantor, etc., Young people who did not find an appropriate place, focused on empowerment. Skills are required in order to participate, but they teach the skills. There are about 70% with a strong background in Judaism and about 30% peripheral Jews. Egalitarian, participation of the congregation. Involved in social justice, questions of gender, authenticity and participation, multi-generational conversation.*

A number of respondents (12) related to **experiences of various** kinds, such as cultural experiences, experiences connected to Soviet Jewry and filling a significant role in the Jewish world, as a formative experience. For example:

- *When I was 19, my friends and I launched our own independent Jewish student initiative called the Wake Up Tour. This involved bringing an Israeli Jewish rock band on a tour of college campuses. Regardless of the quality and impact of the idea, the fact that I had the experience of mobilizing thousands of Jewish students was tremendous. This experience also first exposed me to the world of Jewish philanthropy, and learning that a great idea mixed with persistence could get funded was a powerful point of encouragement along my personal path.*

D.2. Central Challenges

The question that was presented to the stakeholders was: What are the biggest challenges facing those seeking to strengthen and preserve the Jewish identity in our times?

Most of the respondents noted **challenges pertaining to the understanding of Jewish identity as positive and preserving it alongside integration into the general world.**

Sixty-four respondents (23.6% of all respondents) related to the challenge of preserving Jewish identity without waiving integration in the general society, out of choice, in order to deal with the problem of assimilation. For example:

- *I would say the blessing/curse of living in an extremely diverse society. We struggle to get along with everyone (such) that we feel we must shed*

our identity to belong. The notion of God is also quickly disappearing from a lot of youths which I think goes hand in hand with the lack of self Jewish identity.

- *The competition. Life in the English-speaking countries is very comfortable for most Jews. This is true not only materially but also in terms of a lack of tension arising from their Jewish identity. S'iz nisht shver tzu zayn a Yid today in the United States and Canada. You are not labeled as a Jew unless you want to be. This means that unlike past times in our history, when circumstance defined you (where you lived, how you dressed, what you studied or couldn't study, worked at or couldn't work at), or the anti-Semites defined you, it takes an affirmative statement on your part to live a Jewish life. This means that the institutions, organizations and groups that are responsible for encouraging you to make that statement have to be very good at what they do. Because the forces that encourage you not to bother making it, especially modern cultural influences, are very good at what THEY do.*
- *Tension between Jewish and general belongings.*
- *Competing interests – in the past, our parents and grandparents turned to the Jewish community because they were not accepted anywhere else. Today, young Jews have no restrictions on them – they are accepted everywhere and all opportunities are open to them. They have to CHOOSE to be a part of a Jewish community whereas in the past there really was no choice. Young Jews have many options open to them – if the Jewish community cannot provide good reasons for why they should be involved, they are going to get involved in other things.*

Fifty-six respondents (20.7%) believe that the greatest challenge touches on the **emotional aspects of the Jewish identity and to its perceived degree of relevance** in the eyes of Jews seeking to adopt a personal, individual identity. For example:

- *The greatest challenge to sustaining Jewish identity is simply the indifference towards matters Jewish of so many of our people. In that context, some losses are inevitable.*
- *Turning Judaism into a religion only is very appropriate for people, because religion is a personal matter! And people bring their Jewish identity inside into the private realm.*

- *Getting Jewish people to see Judaism as a source for living a meaningful & principled life that is relevant and responsive to our times.*
- *Making it relevant – young Jews are looking for how Judaism relates to them in these modern times. If Judaism cannot show that it can be relevant/meaningful within a 21st century context, then young Jews are not going to want to be a part of it.*

Fifty-one respondents (18.8%) noted that the greatest challenge is **the creation of a positive Jewish identity**, an identity with a positive content that will attract young people and others to Jewish identification. For example:

- *Ignorance – very few Jews have a clear understanding of what Judaism is, what it teaches, how it relates to them, etc.*
- *The “cool” factor – many young people have negative stigmas towards the Jewish community (mostly dating back to their day school experience). Jewish community involvement isn’t cool to them – their friends aren’t involved and so they aren’t either.*

Thirty-seven respondents (13.7%) are of the opinion that **Jewish education** is the central challenge facing the leaders of the Jewish People today. For example:

- *Manage to improve the education of our youth and this combined with the education of their parents.*
- *Beyond Zionist education, we need to continue to press for more Jewish education. Especially in the U.S., where assimilation has both opened more doors for Jews in so many areas, but which at the same time helps to evaporate a special Jewish identity, it’s essential that we look for new and creative ways not to miss Jewish education for every possible youngster in our community.*
- *We need to seek an additional identity maker, due to a certain weakness of the two normal components (the Jewish religion and the State of Israel). One of them is certainly Jewish education.*

Many respondents cited challenges involving the State of Israel: In the opinion of 30 respondents (11.1%), the challenge is **the Jewish identity of the State of Israel** and as a result, its role as the “state of the Jews” as opposed to its role as “the state of the Israelis”, for example:

- *Israel is failing in its Zionist responsibility to the Diaspora. Do we need a cultural touchstone for identity, yes. Is this what Zionism is, was born to address, no. Israel's primary debt to the mostly secular Diaspora that created the state is as refuge, not cultural center ... If Israel were serious about “saving the Jews” it must first consider its own identity. If Israel is the state of the Israelis then its agenda is to continue the present drift, providing a cultural focus to the ever-shrinking Diaspora. Feels good, achieves little to nothing. If Israel is to return to its pre-state reason for being, Zionist refuge and Light unto our Nation then the task is indeed formidable, but not impossible. The choice is as it has been since 1967, state of the Jews or state of the Israelis.*
- *Within Israel itself, the tensions between religious and secular: The negative image of the Chief Rabbinate among secular Israelis; the increased scrutiny and humiliation of converts; the growing sense among the secular that they alone bear the burdens of statehood, and among the religious that their children will be polluted by the evil culture around them; and other trends and events that enhance the separation between feeling Israeli and feeling Jewish, pose the danger of a divided country and a divided religion.*

Other respondents cited as central challenges **the need for openness and granting legitimacy to different Jewish identities** connected to Israel as well (27, 10.0%), the **place of the State of Israel from the political perspective** (27, 10.0%), and the **connections between Israel and the Diaspora and their mutual perspectives** (21, 7.7%). Hereinafter are a number of examples:

- *Monopoly of ultra-orthodox Jews in the religious institutions.*
- *It is impossible to feel pride with respect to Israel. For example, a very relevant area for young people today: The attitude towards ecology – Israel is not in the game. The challenge: To create a feeling of partnership among the Jewish People.*
- *Perhaps we have gone to the other extreme and we convey the message*

that we don't need Israel? Jews abroad do not really believe that Israel cares about them.

- *Here as well there is an opportunity that needs to be taken advantage of. The Jews in the Diaspora can assist in advancing models of open and pluralistic life in Israel itself.*
- *Outside Orthodoxy, creating and sustaining a model of Jewish life which is engaging, holistic and authentic and not just partial, ritualistic and motivated by an obligation to the past.*
- *Giving young people a pluralistic, motivating and compelling grounding in Jewish civilization so they will make choices that keep them involved in the Jewish conversation throughout their lives.*

Additional respondents grasp as the central challenge different aspects of collectivism, community and belonging: Fourteen respondents cited as a challenge **the creation of a feeling of belonging or “peoplehood”** (5.2%). 13 cited **the creation of alternatives to the existing community structures** (4.8%) and another ten noted **the preservation of Jewish values** and family values as a challenge (3.7%). Additional challenges that were noted by a relatively small number of respondents were the challenge of coping with anti-Semitism (8, 3.0%), unaffiliated Jews (7, 2.6%), problems of leadership (2) and encouragement of immigration to Israel (1). For example:

- *People do not want to be in a shtetl even if it is a modern one. They want to belong to the general world even if they are identified as Jews. They have no interest in belonging to organized Judaism. They have no problem being a Jew in public but they ask what Judaism gives or can give them. The fund supports young people who are creating and in effect encourages cultural Jewish creativity, interested in Israel and in Israeli creation. They must be acquainted with creativity like this. They are searching for meaning.*
- *Anti-semitism is also a major one. Most Jews do not know enough about their religion/culture and Israel to be able to support it. In turn, they think this lack of knowledge is an indication to them that they just don't really care about Judaism. This creates a culture of Jews who are essentially 'pushovers' although they wouldn't view themselves this way.*

- *Involving the unaffiliated Jews all over the world including Israel, creating points of entry into Jewish community and making Judaism relevant to them.*

D.3. Promoting and Inhibiting Factors

As a follow-up to the question on central challenges facing those seeking to strengthen and preserve Jewish identity in our times, the stakeholders were asked what are the factors influencing the desire to deepen connections with Jewishness and with Israel? What are the factors that influence the desire to keep away from such connections?

Promoting Factors Influencing Deepening the Connection to Judaism and Israel

The respondents detailed many factors that influence the **deepening of the connection to Judaism** and Israel. First and foremost, not surprisingly, connection with Israel (52, 19.2%), finding expression in varied ways, such as:

- *Clearly, visiting Israel intensifies most people's association, but also such visits offer them a comfortable way in which to continue to remain connected while keeping Israel at arm's length.*
- *The deeper affiliations stem from a sense of common history and purpose – the latter undermined by schisms in Israeli society itself – and a sense of uniqueness of Israel for Jews – possibly being lost as Israel assimilates more and more western culture.*
- *Personal experiences with Israel offer the best opportunity to create "connective tissue" for Jews in the Diaspora, with Israel. That is the genius of Birthright. Preceding the Birthright experience, should be that of the youth groups and Hillel, and we need to be as supportive as possible of programs in those venues that introduce young people to the Israel/Zionist experience; history of the Jewish People, Jewish identity, continuity.*

Additional factors with positive influence that were mentioned with relatively high frequency, are the **Jewish life cycle and Jewish life style** (24, 8.9%) and in the various educational frameworks (20, 7.4%). For example:

- *Jewish schooling brings families back to the community.*
- *LIMMUD – most effective outreach activity for non-affiliated Jews. Because not guilt business, nobody blames them. It's open, diversified, funny, not uniquely Jewish.*

- *The first thing that makes people deepen their affiliations with Jewishness is family life cycle moments, birth, bar mitzvah, betrothal, bereavement and burial.*
- *The cost of the day schools does not allow the middle-class to send their children. The formative years are the high school years and that is precisely where there is a lack of Jewish education.*
- *Transformative ritual or learning experiences are usually catalysts that awaken or deepen Jewish consciousness (ex. B.J.'s/Mechon Hadar/Storah Telling or Me'ah, Melton or Wexner programs) --- empowerment through learning.*
- *Strong family and/or community ties in which Judaism is lived and celebrated is vital. Accessible role models who demonstrate these values are of great assistance.*

Emotional (18, 6.6%) and **experiential** (17, 6.3%) aspects were also mentioned as influential factors deepening the connection to Judaism and to Israel, for example:

- *Pride in how the world views the manner in which we as a people and Israel as a state currently contribute to shaping a better, more moral, more just world; a sense of shared destiny with a positive purpose; a way to move away from the mass of humanity and to be identified with cause/s that are worthy of our passion and energy.*
- *Deepen if it adds value, for Israel, make it a place that makes you feel good about being Jewish as well place that can inspire you.*
- *A visit to Israel causes a significant experience and influences identity.*

Additional factors that were mentioned as having an impact are the collective aspect – the community (17, 6.3%) and the feeling of belonging on various bases (religion, historical, anti-Semitism, intellectual, values) (14, 5.2%). For example:

- *A feeling of belonging must be created: I belong to something bigger than myself and my family. I am responsible towards it and it is responsible towards me! In this manner to connect Jews to Jews. Israel can be central in this. This is essential to everyone and it is not certain if young people are aware of this.*

- *The majority feels Jewish but belongs to many identities and does not put up boundaries between them.*
- *The young people are searching to find a Judaism that is not synagogue but rather a way of life of *Tikkun Olam* and *tzedakah*. That there is a possibility to express your Judaism and your roots in a wide variety of ways. After they find a connection to a broad Judaism they will also appear in the community or in the synagogue. They want to be part of the people and therefore they will come.*
- *The connection to Israel is only a way to get here. What speaks to them is the history of the Jewish People and of Israel.*
- *We must work on the concept of *Clal Yisrael*. We need family, community and the people. The problem is that this is not an American value and there is a problem with a value that is not American in the education here. This value has to be turned into a value of everyone. There must be investment in strengthening the concept of the people. There is no such value in our era. We must look at this as an extended family. The content of this: responsible for one another.*

Additional factors that were cited with lower frequency by the respondents were the search for meaning (13), family background (10), anti-Semitism (10), Jewish values (10), and Jewish-Israeli culture (8).

- *America is very religious and people are seeking meaning. Judaism can attract.*
- *We see in culture and creativity an instrument of connection. Cultural experience – replaces organized communities. It has values, content and thought.*
- *What continues to bring honor to Israel and to us as Jews are the voices coming from Israel and presenting sensitivity, such as Amos Oz, David Grossman, and the Haaretz newspaper. They are the bridge to us and they are the honor of Israel in our view.*

Inhibiting Factors –Alienating from Jewish Identity and from Connection to Israel

The responses to the question regarding the factors affecting the desire for distance from connections to Judaism and Israel were also varied. The factor that was cited

most frequently **is the political aspect of the State of Israel** (25, 9.2%), for example:

- *Perception that the conflict in the Middle East is about Israel as an occupier and abuser of human rights.*
- *When young people see Israel behave "badly" they say, "not in my name" and question why they should align themselves with Israel and don't necessarily want to be part of this particular tribe.*
- *People don't want to affiliate themselves with an Israel whose image is one of war, a society driven by internal conflict and by negative feelings of a society and government that are not progressing forward.*
- *Israel's on-going refusal to acknowledge the aspirations of Palestinians in Israel and in the territories, together with domestic policies that are viewed as antithetical to Jewish values as understood in western democracies, create real conflict for Western Jews and create cognitive dissonance that is very difficult to overcome.*
- *When Israel is justifiably and regrettably linked to the following: public corruption, unjust treatment of its minorities, unsuccessful efforts to balance rapid economic growth with social justice, medieval religious coercion blocking the evolution of a revivifying Jewish spirit, and policies that support expanding Jewish settlements on the West Bank.*
- *The bad image of Israel as militaristic and war maker makes Jews keep apart from Jewish stuff.*
- *Anti-Semitism keeps some back and keeps the majority apart.*
- *Internal politics, in Israel and in the Jewish establishment in the Diaspora, that at times gives rise to a feeling of outrage and disgust.*

Religious coercion was cited as an alienating factor by 20 respondents (7.4%), for example:

- *If they have only had negative associations in the past (i.e., forced family traditions, being dragged to shul, a bar mitzvah they were obligated to do, etc.) then they may feel like Judaism or the Jewish community is not theirs, but that of their parents, something obligatory vs. something they can gain from.*
- *Monolithic offer of engagement.*

- *It is important to clarify that Judaism is just what I am familiar with from the synagogue.*

Nineteen respondents (7.0%), noted that the **feeling of lack of relevance and lack of understanding of Judaism** (16, 5.9%), causes alienation, for example:

- *A feeling of lack of relevance, especially among young people.*
- *Prejudices!!!! Most Jews believe falsely that Jewish activities are parochial, poor quality and do indoctrination, they never tried them.*
- *Lack of understanding of the value of affiliating (what can it do for me?), belief that practice is boring and does not evolve with oneself. What is the menu of Jewishness for young people today?*
- *Reputation of boring-ness/stale/square associated with being involved in community.*

Other factors that were noted by up to 20 respondents are:

Ability of entry to the Jewish world that is sometimes perceived as closed and insular from the outside, for example:

- *Barrier to entry for outsiders.*
- *The Jewish bubble.*
- *There are alienating experiences. The most conspicuous of them: That people do not feel welcome. You must do such and such, you are not exactly a Jew like you are supposed to be, those who didn't grow up in the right background and want to become closer are rejected all the time because they don't even know the codes. They don't feel welcome and lose interest. They feel strange when they come to a Jewish encounter – they don't know what to do and this is alienating.*
- *Concepts like the chosen people, there is only one way, you are not a good enough Jew, setting up requirements in order to belong.*
- *Jargon, not welcoming outsiders and non-Jewish partners.*
- *Perception of lack of openness for those who are less educated and the cost.*
- *Rabbis not sufficiently educated in understanding of secularism and modernity.*

Connection to the State of Israel as the State of the Jewish People more than to the local community, for example:

- *Young Jews are more connected to Israel than to local community in France.*
- *Mainly because the community is monolithic and unwelcoming. To unaffiliated, Jewish organizations are perceived as insular, self-righteous and defensive.*
- *Connection to Israel is more attractive than connection to the local community.*

Perception of the feeling of ethnicity/the Jewish peoplehood as opposed to the global/modern spirit:

- *Perception of ethnic in-group ties as "politically incorrect". They want to be away from the ghetto. Don't want to be separated. Being particularistic is perceived as chauvinistic and outdated.*
- *Jewish schools graduates are not prepared to confront "modernity" and anti-Israel bias when they enter universities therefore they either ghettoize or cut their ties with the Jewish organizations.*
- *Feeling trapped inside the bubble and viewing Jewishness as a closed and small environment may turn people away.*

Jewish education that is lacking:

- *Poor level of Judaic education in Jewish day schools. Graduates get behavioral practice without soul, without deep commitment and pride for Jewish values. They didn't have a core anchor.*
- *Poor teachers in Jewish schools.*

Additional factors were noted by a relatively small number of respondents as negatively influencing the connection with Judaism and with Israel: Feelings and senses regarding Judaism (9), economic aspects (9), intermarriages (8), leadership (community/political leadership) (6), anti-Semitism and anti-Israeli propaganda (4), and lack of knowledge/intellectual content about Judaism (3). A number of examples follow:

- *What may turn people away is the mixed marriage.*
- *Ignorance & arrogance I would think are big factors in turning someone away.*
- *Cultural gap about Jewishness between home and school.*
- *The high cost of Jewish life, first and foremost education and synagogues.*
- *On the negative side, frequent bias in media reports about Israel (the Gaza campaign is just one prime example) and well-organized anti-Israel organizations and activists on university campuses have served to create an environment in which young people – many who are not prepared to answer the charges and allegations – may draw conclusions about Israel that are inaccurate, incomplete and unbalanced.*
- *The problem is the anti-Israel media bias which is very harmful. In periods such as the recent Gaza campaign, there is a feeling that from every side they are banging the drums in condemnation of Israel. I know that it's easier to point to this than to suggest solutions, because it is an international trend. Add to that the bias of large circles in the academic community. It must be remembered that Jews, more than any other group in the United States, tend to go to universities, and there they are exposed to huge quantities of anti-Israel propaganda, which frequently also enjoy the prestige and authority of "academic" material.*
- *Someone who does not have a story of values cannot be a "cultured Jew". There are adults who are very educated, we left their Judaism in the realm of childishness. They have not dealt with it since school. They have no ability to meet significant texts and to think about them.*

D.4. Cultural surroundings foster Jewish identity

The stakeholders were asked if conditions of the surroundings could be identified that foster Jewish identity and involvement in the long run. About one-third of the respondents (90, 33.2%) cited **formal and informal educational frameworks as an environment that fosters Jewish identity and involvement over the long run**. Some of them noted different educational frameworks in a general manner (74, 27.3%), such as:

- *In an atmosphere of immersion, there is greater internalization and therefore youth movements, camps, visits in Israel are successful*

educational tools. Immersion options need to be created for adults as well.

- All actions contribute to keep Jewish Identity. I personally believe in all sorts of education, which includes a lot of good information and knowledge. Jews are proud of their common sense of justice and ethical behavior and I think these values inspire people to belong to the community.*
- There is no single answer and therefore there must be many options. Sending your children to Jewish pre-school should be encouraged, were it less expensive. Summer camps are effective, yet there are also cost issues.*
- Youth movements and student Hillel – because the ages between about 12 and 25 are when young people find themselves, and it is better to do so and to make friends/spouses with like-minded people. E.g., Habonim, very influential for me and my daughter.*
- In my personal experience schools, youth movements (tenuot noar), Maccabiah games and Jewish folkdance (rikudim) were excellent ways to keep me close.*
- Encounter programs in various frameworks – long-term study programs (in Israel and elsewhere), short term programs, summer camp.*
- Environments that satisfy a full range of life stages and needs I think nurture long-term involvement best. Whether that be camp, community centre, synagogue or other, it needs to be a place where someone can find answers and fulfillment regardless of their life stage. If they are at a point where social networks are critical, then the ideal environment should offer social functions. If they are at a stage where they are interested in learning more, the ideal environment should offer classes as well. What makes this a better approach than a single-minded environment, is that it would allow the individual to grow with the organization or institution rather than grow out of it.*

Sixteen respondents cited specific programs in the area of **informal education**, for example:

- *I believe that all of the social settings mentioned above are suited to nurture long-term Jewish identity and involvement. The issue is what happens in these settings; do people get turned on or develop a sense of self within the group or are these settings a stimulus for rejecting Judaism, the Jewish People, Clal Yisrael and Medinat Yisrael? The recent development of Limmud experiences around the world demonstrates the viability of this kind of experience for Jews of all ages.*

Thirty-nine respondents (14.4%) noted **family background** as an environment nurturing Jewish identity, for example:

- *There is no question that a committed home environment that actively and intelligently cultivates Jewish experience and identity is the single most powerful setting. Beyond that, I feel virtually any setting can be effective to diverse individuals, if what it offers is authentic, of high quality and delivered by superior personnel. Clearly immersion experiences like summer camps, extended trips to Israel, provide special advantages.*
- *In my opinion the home and youth movements are by far the most influential settings and environments that best nurture long term Jewish identity.*
- *Immersive experiences that model real life are most effective since they present inspiring role models and convey the power and humanity of values-based community grounded in real time and real place. Homes, summer camps and youth movements are the most effective vehicles for this. Their strength is that they create a sense of belonging that is infused with meaning. Inasmuch as Judaism is a group enterprise, a covenantal endeavor, they are confluent with a Jewish vision of covenant and community and therefore successful in creating the desired outcomes.*
- *Obviously, the school and the family are the most important frameworks and every other framework only adds something of its own. However, it seems to me that there is special importance to an additional factor that*

has not been fully utilized and that is the enabling of joint frameworks for Diaspora Jews and Israelis around subjects for study with respect to contemporary Jewish identity without being afraid to deal with the acute questions – Jewish pluralism, the Jewishness of the State of Israel, etc. As a matter of principle, there is importance not only to the experiential frameworks but also to frameworks of penetrating intellectual discussion.

The connection with Israel was mentioned as a nurturing environment by 33 respondents (12.2%), for example:

- *A stay in Israel; programs like MASA and Birthright.*
- *Israel experience is the key activity.*
- *Immersive experiences like Birthright, March of the Living and summer tours are also seen as very positive as well – especially as youth transition into young adults. MASA programs, Israel volunteer opportunities and studying at Israeli universities are extremely powerful tools in developing Jewish identity.*

Additional environments that nurture identity that were mentioned by approximately 30 respondents are **the study of Jewish culture in the communities** (24), **intellectual frameworks** (7), **community frameworks** (4), on-going programs (3), unique programs for leadership development (2), personal connections (1), and connecting experiences (1).

- *Communal and religious institutions that empower and do not preach.*
- *Small groups (e.g. chavurot) tailor-made to specific interests.*
- *There must be investment in connection between parents and children, to change the ways of learning of the community.*
- *The experience today is of purchasing services in the community (clients) and not belonging.*
- *Personal social connections.*
- *Campus groups such as Greek organizations (i.e. fraternities), Hillel, Israel advocacy, etc.*

Fifteen respondents (5.5%) noted **academic programs** of various kinds as nurturing Jewish identity and involvement, for example:

- *There is an increase in Jewish studies in the universities. There is academic standing to these studies. This should be taken advantage of, but there's no continuation to this.*

Environments and Conditions that are not Appropriate for Nurturing a Feeling of Belonging to the Jewish People:

A relatively small number of respondents cited environments and conditions that are not appropriate for nurturing a feeling of belonging to the Jewish People, and at greater frequency – frameworks of formal education (22, 8.1%), for example:

- *Formal and obligatory learning environments in which learning is passive and compelled, in which the environment is contrived and not authentic are ill suited.*

Fifteen respondents noted the synagogues and institutions of the organized community as an environment that is not suitable for nurturing a feeling of belonging to the Jewish People, for example:

- *Institutions are much less successful these days (JCCs, synagogues, etc.) at inspiring Jewish identity. We think this is because young people today don't necessarily want to be associated with institutions – they like to pick and choose their own programs to be associated with. We think this is why BAC (Birthright Israel Alumni Community) has been so successful with our programming; we have not subscribed to one specific thing or environment. Rather, by having constantly different opportunities and programs, alumni can find the different ways of connecting that relate best to them.*
- *Synagogue services do not help; they rather put me off.*
- *Synagogues are boring. The young people of today will not go to anything passive that goes on for three hours on Shabbat morning.*
- *Synagogues and federations are not the way to connect to young people. We need to look for other ways. Perhaps through the community centers to connect to young couples.*

Additional environments and conditions that were cited as unsuitable for nurturing a feeling of belonging to the Jewish People by individual respondents: communities (7), Jewish content (5), informal educational frameworks (4), connection with Israel (4), content that is not relevant or attractive (3), families that are not connected (3), communities that are not open to mixed marriages (3), and groups that are snobbish and coerce religion.

- *The youth movement in the U.S. is useless.*
- *I cannot think of any social settings that are ill-suited except for those that encourage Jewish identity through force, or through methods that can seem pushy. Certain Jewish groups have been known to look down on Jews who do not practice Judaism in a very specific way, and it is these extremist groups that can negatively influence young minds and turn them away from Judaism, if they are not willing or ready to take on such an endeavor.*
- *In community centers there is no content. Summer camps succeed and the content can be deepened. If the camp belongs to a youth movement then there is greater success because this is part of an overall program. Synagogues are awful.*
- *There is no point of connection between the various efforts: synagogues, schools, camps, Hillel, etc.*
- *Content-less environments that emphasize socializing – albeit with other Jews – but provide nothing that might qualify as inspiration.*
- *Conversely, settings that leave no room for questioning, or even dialogue, but that dictate answers and prescribe behaviors.*
- *Existing rabbi training programs are failures.*

D.5. Programs and Activities

In order to translate the general ideas that were expressed by the stakeholders from whom the data were gathered, they were asked to specify the recommended programs and/or activities on which, in their opinion, it is worthwhile to focus, in order to imbue Jewishness with content and to strengthen the feeling of belonging to the Jewish People. This request brought forth many and varied responses. Some of the responses related more to general strategies of action and less to specific programs,

some of them express principles of action at the basis of the recommended programs, some related to the goals of the programs, and some to values and content that the programs need to deal with. We have chosen to present this great variety according to these categories, where, within each category, the suggestions and recommendations of the respondents are presented according to the degree of frequency with which they were cited.

In addition to recommendations of programs, the stakeholders were asked to give the reasons for their recommendations of strategies of action and of programs. Notwithstanding this request, it is interesting that most of the respondents did not specify the considerations and assumptions at the basis of the recommended programs in a clear fashion. The few reasons that were provided for some of the recommended programs were presented together with the details of the program.

General Operational Strategies and Principles at the Basis of the Recommended Programs

- **Programs whose substance is a visit to Israel, of various periods of time:** Trips to Israel, without noting a particular program (57, 21.0%), for example: "The trips to Israel are very effective. We should give others the opportunity to go, not just those answering the Birthright profile. Significant planning for the tour needs to be done and at the end of the tour available options after the return should be offered." "There is importance to the activity of post-Birthright. There is suspicion when receiving something for free, so at the beginning it's not clear to them what the deal is with Birthright." "Frameworks after Birthright and Hillel." "Educational trips to Israel that are based around Jewish wisdom is a great way to do so." "Today's young people are mobile, possibilities should be created in Israel."
- **Birthright⁴** (53, 19.6%) – "To reinforce Birthright" – "Numbers can be increased. Guides in Birthright should be graduates of MASA"; there was also a proposal of Birthright for Israelis – "there should be particular consideration of the 'reverse Birthright' for Israelis."
- **Long-term programs in Israel** (45, 16.6%), for example: "Birthright is nice but it does not contain a significant experience. Young people must be exposed to what really happens in Israel." "Everyone has to know about the option of MASA. The numbers of those coming to Israel must be increased. In every university office of

⁴ Birthright is of course an individual case of a visit in Israel, however it is presented here separately because of the great frequency with which it was cited.

S.A. there should be information about the possibilities. To advertise in the JCC as well. But there has to be investment and attention to those who come. To offer summer programs to students. To establish funds to provide grants for coming to Israel."

The central reason given by a number of respondents (4) for their recommendation to focus on a visit to Israel is that a visit to Israel creates an identity that is not dependent upon religion and pride in Israel, and is particularly important for small communities (4).

- **Programs assisted by the academic world** to attract Jews from the Diaspora to Israel and the creation of ties between Israelis and Jews across the world (38, 14.0%), for example – "I would promote exchange student programs staying in Israeli homes as well as in Diaspora homes"; preparatory programs for the universities in the target countries", academic programs about Judaism, student exchange programs similar to the European "Erasmus", "Encouragement of avenues for study abroad of American universities".
- **Programs based upon new non-institutional initiatives**, with the assistance of funds set up particularly for this purpose (39, 14.4%) – "Encourage the non-institutional initiatives"; "Initiatives from the field must be allowed to develop, among other things through a Jewish capital risk fund", "A 'platform' should be created that will allow the flourishing of various initiatives and actions. Such a platform could be the establishment of a fund that would give grants to various projects in the field of Jewish identity", "the limitations and bureaucracy with respect to the activities of international non-profit organizations must be reduced and simplified."
- **Emissaries in various frameworks** (29, 10.7%), for example: "Teacher-emissaries, young emissaries to summer camps, education for Israel in the schools", "There is importance to emissaries in camps", "the model of Israeli shlichim (through Scouts, JAFI, etc.) going to summer camps abroad".
- **Programs on the basis of the local community** (25, 9.2%). For example: I would focus on on-going ritual-based, communal-setting activities; I suspect that really inclusive and engaging Shabbatonim with well-trained and thoughtful facilitators are probably the best means of getting Jews to realize the riches of their heritage and the value of its concepts.
- **Joint Israel- Diaspora educational programs** (21, 7.7%): "Continuing education programs for teachers in Israel", "Academic and educational cooperation", "We must come together in a joint effort, to create intimacy in relations, to find a good formula for relations. To create a feeling that everyone has a part, that everyone has a right to be at the table."

- **Programs based upon the creation of mechanisms for cooperation** (17, 6.3%), for example: “Some ideas might include joint Israel-Diaspora programming that accentuates comparative advantages, combining the vibrancy of Jewish life in the Diaspora (where Jews CHOOSE to affiliate) and the adventure in Jewish sovereignty which Israel represents; it is worthwhile to think of a national Jewish enterprise/an Israeli project around which world Jewry can be mobilized, for example: The sea channel, Israel as a model state, a new city in the Negev, “cross-communal partnership”, creation of an Israel-Diaspora partnership – creation of an Israeli/national Jewish project in order to mobilize world Jewry, coordination and cooperation of community resources and organizations”.
- **Development and construction of educational programs in the framework of the educational system** (17, 6.3%), for example: “‘Diaspora studies’ should be included in the school curriculum in Israel”, in the educational world – a curriculum should be written together with shared content – poetry, literature, history, biography, classics of thought, basic knowledge of tradition – content that would be studied both here and there. First of all to know and to study a canon of shared studies. Not that it should be written in Israel and abroad separately, but as a joint effort, to sit together and to write a new canon like this, 20-50 texts, and then to take it and to try to introduce it through educational systems in Israel and abroad. To make it appropriate for different levels, and to do it jointly in Israel and abroad with central educational bodies, a joint action with joint commitment”.
- Additional programs that were suggested by a small number of respondents are programs that vary the Jewish offering (10, 3.7%) and development of a Jewish/Israeli passport (6, 2.2%).

Programs According to Objectives

- **Programs to Develop a Perception of Unity/Peoplehood** (30, 11.1%), for example: “Innovative educational initiatives created by educators who have themselves been formed by an immersion in wider-ranging Jewish experiences”.
- **Programs to Strengthen Jewish Identity** (30, 11.1%), for example: I believe that Israel can serve as a laboratory for engaging Jews and helping them express their Jewishness throughout the diaspora. I think Jewish nationalism can give a greater sense of Jewish meaning and belonging to those living in diaspora communities and serve as a jumping off point for engaging with Jewish life in various facets.

- **Programs for Leadership Development** (26, 9.6%), for example, “Bringing school principals to Israel. For example, every third year a period of continuing education, to create a community of principals. The same thing with the organizers of camps and main influencers. To invest in those who influence. Talent spotting and mentorship, leadership training, training rabbis, training in Israel of teacher staff, directors of community centers, directors of communities, rabbis, lay leaders”.
- **Programs for Training of Education Personnel** (26, 9.6%), for example: “Training of local teachers in Jewish studies, Jewish history, etc. The local teachers cost less and there is continuity. It is possible to have training in a local community together with a stay in Israel for a period of time”, “We must examine Steinhart’s experience – charter schools. The secular community here has nothing to offer today. The Israeli teachers who exist are not trained for this work. The teachers here have to have a strong experience of Israel. There are principals who don’t know anything. Everyone has to be given a feeling that they belong to something big. There has to be a program for teachers in Israel. The creation of conditions for partnership with the school, connecting it to the Jewish story. Finding the 100 successful schools and starting from there”.
- **Programs Designed to Create a Pluralistic Judaism in Israel and throughout the World** (23, 8.5%): “Need for new meaning. Get rid of jargon. Need for non-preaching, high quality cultural Judaism. Invent a language. Translate Judaism to our today existential terms (kedusha, redemption, choose life, community, action based)”.
- **Programs Designed to Create a Complex Image of Israel** (17, 6.3%): Israel programs must include meeting “with real Israel” to bridge the gap between the mythical Israel and what the participants see on their local TV. Celebrate the imperfect State, meet the thriving Israeli civil society, “it is worthwhile to map out what Israel does well, what are its strong points and to go with them”, “need to expose the young people to what is really happening in Israel.”
- **Programs Designed to Create a New Generation in the Jewish World** (17, 6.3%), for example: “We have to offer to young people: ‘how can you be partners in Israel’s creation?’ You are stakeholders, “we need a world forum of young people and in general to build personal ties, this works better than anything else!”
- **Programs Designed to Create a New Vision for the Jewish People/Israel/Zionism** (11, 4.1%): “We have to promote a new dialogue between Israeli society and world

Jewry, in order to find a new way to convey to our children the splendor of the heritage we received from our ancestors. This requires that the different programs in Israel and Golah, must encourage the sense of belonging to ONE people, the Jewish People. We should build bridges between Israel and the Diaspora based on the People, the concept of ONE people, AM ECHAD. Towards this end we should deepen the sense of “Jewishness” in the Israeli society and the communities in the Golah.”

Values and Content that the Programs Need to Deal with

- **Programs Dealing with Social Action and Integration of Universal and Jewish Values** (45, 16.6%), for example: “Frameworks for joint volunteer work need to be created, for example, ‘Jewish Peace Corps’, or programs for a year of service”, “projects of social service”, “We must also teach about the Jewish ethical mission to the world, the Seven Noahide commandments”.
- **Programs Focusing on the Hebrew Language** (38, 14.0%), for example – “We need to nurture and advance the teachers. To teach Hebrew with modern knowledge. The teachers are not good enough. But it is possible and important to teach Hebrew.” “The imparting of the Hebrew language – a governmental ministry for this”, “Hebrew – essential, this is an important component in the components of Clal Yisrael”, “Hebrew – to teach alongside Jewish studies that are taught in English. To offer Hebrew classes for adults – the demand exists.”
- **Programs for Civilian Service** (14, 5.2%) – “to offer volunteer opportunities in Israel – the possibilities are lacking”, advocacy for Israel.

A few respondents recommended the following programs: Open sky policy in Israel (5), use of media (5), voucher (4), Israeli cultural programs (establishment of cultural centers).

Considerations that were given by the Stakeholders for the Proposed Programs

- Programs for “*Tikkun Olam*” – Jews need to feel that they can do something to improve the world (4 respondents); education to universalism will enable the establishment of a new Zionism of peace and acceptance (2).
- Encounters between people – personal encounters bring about true change in the perception of the other and in the perception of Jewish life (4); personal ties are the strongest (2), encounters cause people to feel that they are part of something

bigger and that there are different perspectives and significance to Judaism for different people; in order to maintain Judaism as a collective with a varied culture it is necessary to know different kinds of Jews.

- Focus on culture and art – a free cultural program will draw people in (2); Jewish artists have a big impact.
- Ages – college-age is a period of experimentation and this is the time to reach young people.
- Emissaries – when people know the emissaries well a stronger connection to Israel is created.
- Programs focusing on Hebrew – Hebrew constitutes an important component in Clal Yisrael, enables one to truly know Israel, there is a demand for Hebrew for adults, the renaissance of Hebrew is a tremendous revolution.
- Use of the internet – there is a tremendous potential in the internet, from the perspective of efficiency and access to information, enables reaching the widest possible audience in every place including small and non-established communities, and many use it in Jewish life; social networks are the future from the perspective of how people grasp themselves, carry out interactions with other people and solidify their identity. Virtual communities will constitute the main way in which people will formulate their feeling of independence.
- Community-based programs – a community needs to decide for itself what its needs are, relying upon the personal and communal life cycle, work with religious communities and community centers in order to create Jewish study and discussion groups.
- Civilian service – a year of service will provide a shared experience and cause a feeling of belonging to the collective.
- Programs dealing with knowledge – creating a base of Jewish knowledge is critical for the continuation of Jewish life.
- Educational programs permit study of and connection to Judaism.
- Encouragement of leadership and initiatives – young people become attached to the community when they are running programs.
- Longer-term programs – Birthright is too short. The experience must be longer.
- Schools and summer camps are too expensive or are not ideologically suitable for many parents.

D.6. Relevance to the Community

As can be seen from the detailing of the characteristics of the stakeholders who served as sources of information for data-gathering, the principal focus of life of more than one-third of them is in the various communities in the United States and Canada, about one-third in Israel, about one-fourth in the countries of western Europe, a number of respondents from communities in South America and individual respondents from communities in Eastern Europe, Australia and South Africa, and Turkey. In view of the great differences among the communities of the stakeholders, they were asked about the degree of relevance and appropriateness of various programs and activities for their communities, through the question – **“how can your community be assisted with the existing means?”** Prior to detailing the responses, it is important to note that when speaking of a large Jewish population such as the United States, there are significant differences between communities in various areas, and therefore there was no expectation that there would be much uniformity in the responses and perspectives of the stakeholders in terms of the relevance to the community, in spite of their common cultural denominator.

We note that the number of responses to this question was relatively small, most of the interviewees and those who filled out questionnaires did not reply to this question, and preferred to talk in a general manner about programs and principles of action. Below is a detailing of the responses:

General support/financing

- Funding of Jewish education (16)
- Connection to Jews on the global level (10)
- Funding of new initiatives (7)
- Funding of research in order to create new programs (3)

Professional support/training

- Leadership training (6)
- Good community professionals (4)
- Personnel in Jewish education (2)
- Training and understanding of new technologies (2)
- Assistance from professionals from outside of the community (1)

General support of organizations

- General support of small communities (8)
- Cooperation and sharing of information between communities (3)
- “Retiring” unnecessary Jewish institutions

Spiritual/Ideological support

- Assistance in strengthening Jewish identity (5)
- Study and implementation of Judaism in a pluralistic manner (4)
- Assistance in overcoming lack of Jewish knowledge among the generations (2)
- Academic Jewish studies programs (1)

Connections between Communities

The stakeholders were also asked about the connection between their communities and other communities, and about their outlook regarding the needs of other communities. Few of them related to this question, which may testify as to the lack of connections between communities (on the assumption that if there were another situation, they would have related to the question and reported about the existing connections).

In a general manner, the responses to this question were divided between those who specified connections of various kinds between their community and other communities, and those who note that there are no such connections (7 respondents explicitly noted that their community is not connected to other communities).

Connections of various kinds between communities – eight respondents noted that their community is very connected with good relations to other communities and to Israel, and four noted that the connection of Israel to the communities is superficial, four responded that their community is connected to a community in Europe through the Joint and WUJS, and others noted that their community is connected to Israel. Additional responses that were given in this context relate to connections of communities in certain countries and to the nature and kind of existing connections, as follows: Only recently, the community in Geneva started to form connections with other Jewish communities (3); the community in England does not play any role in the international arena (3); the French community is not interested in other communities other than Israel and Canada (3); the community in Romania is not connected to

European Jewry (2); the scientific community is very connected throughout the world and it has a large Jewish presence (2); the community is connected through synagogues and with other communities through a varieties of movements; membership in international Jewish organizations gives global understanding (2); the community is connected only on the local level (2); the community assists in funding international programs (2).

Needs of other communities

Very few respondents related to the question regarding needs of other communities. It could be that this reflects lack of knowledge of such needs, and that attention needs to be given to possible sources (difficulties in informing and being updated? lack of contact? lack of interest?).

Below are the details of the few responses that were received: greater exposure to other Jewish communities including Jews in Israel (3); finding good professional leaders (3); small communities have problems with assimilation and with young people leaving (2); strengthening of the connection with Israel (2); free Jewish education for everyone (1); assistance in creating partnership between organizations (1); funding programs for young people (1).

D.7. Involvement of the Government of Israel

The stakeholders were asked what, in their opinion, are the desirable initiatives and involvement of the Government of Israel. Most found it difficult to specifically indicate the desirable involvement, in their view, of the Government of Israel with respect to strengthening the connection of Jews in the Diaspora with Judaism and with Israel. We have classified the answers into a number of categories, as detailed below:

Visit to Israel

- Journeys to Israel/Birthright (29)
- Birthright

Contact/Dialogues

- Programs to strengthen the connection between Israel and the Diaspora (12)

- Creation of dialogues between Israel and streams of Judaism and between the streams and the communities (12)
- Transferring information between Israel and the Diaspora (6)

Culture and the Image of Israel

- Israel's image and hasbara (15)
- Culture (11)
- Israel as the leader of world Jewry (8)
- Improvement of educational programs on Israel/Judaism (5)

Investment in Education

- Training of personnel in Jewish education (11)
- Academic world (10)
- Funding of education in the Diaspora (8)
- Hebrew instruction (8)

Focus upon Israelis

- Acquainting Israelis with the Diaspora (9)

Social Action

- *Tikkun Olam* programs (10)
- Volunteer programs (2)

Cooperation and Support of Communities

- Cooperation with local entities and accommodation to local needs (18)
- Support of small communities (1)

Miscellaneous

- Encouragement of immigration to Israel and improvement of conditions for immigrants (6)

- Jewish pluralism (5)
- Creation of feeling of unity/peoplehood (4)

Reasons for the Recommended Types of Involvement by the Government of Israel

Only a few respondents gave reasons for their responses regarding the kinds of recommended involvement by the Government of Israel. Among the reasons that were mentioned: The need to cause both sides to be equal partners dependent upon one another; bringing young people to Israel has a profound impact on their Jewish identity; the need for talented and good teachers of Hebrew and Jewish subjects; Birthright exposes people to Israel who generally were not exposed. This creates a broad base for support; not to experience the Diaspora only in terms of potential immigrants to Israel but rather as a positive Jewish experience; the majority of American Jewry is not Orthodox and doesn't want to be treated to as though they are less worthwhile; the desire to know the position of Israel on certain subjects so that it will be possible to defend Israel; Israel's image abroad is under attack and it must be defended; past experience with Israeli involvement with communities is not good. This will make Israel more acceptable to Jews who are on the brink of assimilation; Israel often causes lack of trust due to its treatment of minorities; there is no knowledge in Israel about the Diaspora; more people would immigrate to Israel if conditions there were better; a second trip to Israel creates a greater feeling of acquaintance with and commitment to Israel; Hebrew is vital to preserving Jewish identity; if Israel does not lead, then the United States leads at the expense of communities in other places.

Areas in which the Involvement of the Government of Israel is not Desirable

In addition, the stakeholders were asked if there are areas in which it is not desirable for there to be involvement of the government of Israel, and were asked to give reasons for their answers.

Twenty-three respondents (8.5%) noted that the State of Israel does not need to be involved in carrying out programs but rather in coordinating and/or funding them. Twelve respondents (4.4%) noted that the government needs to refrain from involvement in local community and religious matters of Diaspora communities. Additional respondents mentioned further areas in which the involvement of the government of Israel is not desirable: Jewish education abroad (7 respondents), control over Jewish identity and who is a Jew (5), one-sided intervention (4), immigration to

Israel (3), funding things that are the responsibility of the Diaspora (2), world Jewish institutions (1) and Jewish leadership (1).

A variety of reasons were given for the question of why government involvement is not desirable in the various areas mentioned above, including bad experiences in the past, misunderstanding of needs, etc.: Involvement of the State of Israel in the subject of Jewish identity can be perceived as patronizing (10); this is a local matter (9); until Israel succeeds in being a “light to the nations” on the subject of Jewish identity it should not intervene abroad (3); the behavior of Israel vis-a-vis the Diaspora has been horrible in the past (2); this cannot be connected to Israeli politics (2); governments want to control what happens instead of enabling others (2); governments don’t act in the long-term, due to political considerations (2); the Government of Israel cannot understand all of the needs of Jews in the Diaspora (1); the Government of Israel also belongs to non-Jews and to non-ultra religious/religious and therefore the government doesn’t need to be involved (1); if a young Jew in the Diaspora feels unwelcome in Israel because he has chosen a path that is not considered legitimate in Israel he will cut off contact with Israel (1).

The stakeholders made many suggestions regarding **what Israel should do at home in order to strengthen the partnership with Diaspora communities**: acquaintance of Israelis with the Diaspora (41, 15.1%); education in Israel (31, 11.4%); Jewish pluralism (25, 9.2%); true partnership: dialogue and taking the Diaspora into consideration when determining policy that affects it (21, 7.7%); hasbara and Israel’s image (20, 7.4%); creation of a feeling of peoplehood (18, 6.6%); minority rights in Israel (11); improvement of programs for Jews from abroad in Israel (9); rehabilitation of trust in Israeli politics (8); the controversies about the issue of conversion (streams of Judaism) (7); the end of the conflict with the Palestinians (7); emissaries (6); tourism (5); import of the model of community rabbis to Israel (2).

D. 8. The Target Population

The stakeholders were asked to recommend a target population which should be focused on in activities initiated by the government of Israel, where emphasis was placed on the suggested age range of the target population.

Analysis of the data shows a great difference in terms of the ages of the target populations recommended for intervention. However, in spite of these differences,

it seems that many respondents think that the most important ages for intervention are adolescence (beginning at age 13/14) and young adults (up to age 35-40). A few respondents recommended focusing on early childhood or elementary age children only, whereas a few respondents suggested focusing on the older ages (age 50+).

A number of respondents suggested additional parameters for government intervention with certain target populations, beyond the criterion of age: "the mid-cycle (8 respondents), "the unaffiliated (7), educators (7), mixed marriages (6), elite and potential leadership groups (5), leaders of Jewish communities and organizations (4), core Jews (4), non-Jewish groups with political influence (3), sectors with potential to immigrate to Israel (3), Israelis residing abroad (3), community workers (2), populations "on the brink" (2), shapers of public opinion and politicians (2), educators in informal education (2), developing communities (2), Israelis (1), athletes/artists/journalists (1).

D. 9. Conceptualization and Implementation of Israeli-Diaspora Partnership

One of the interesting questions in the context of the present document is what sort of partnership do the respondents from Israel and the Diaspora have in mind and how is it conceptualized by them. As a follow-up to this question the stakeholders were asked about the characteristics of the partnership, about the necessary mechanisms, in their opinion, in order to advance this partnership and what Israel needs to do at home, on all the fronts in order to strengthen the partnership.

Few of the respondents responded to these questions. Regarding the question of the substance of the partnership the following responses were received:

Centrality of Diaspora Jewry in the Dialogue between it and the State of Israel

- Deep and thorough dialogue. A different distribution of resources and directing many resources to activity in the Diaspora.
- True partnership – a real opportunity needs to be given to Diaspora Jews to live in a Jewish manner the challenges that the State of Israel is dealing with, to participate in working out the solutions and to have influence.
- The partnerships must be built vis-a-vis an organization of Diaspora Jews, so that there is an address to which to turn. There is a need for consistency, bi-annual meetings of the "cabinet". The partnerships should work through the Jewish Agency and not through the Ministry of Foreign Affairs and should be supported by the government.

- Relying upon Diaspora Jewry for purposes of nurturing and strengthening covenants with additional countries beyond the United States.
- The Government of Israel must appoint a group of people from the Diaspora to a planning body.
- To create a group of representatives in the Knesset, comprised of Diaspora Jews.

Additional Ideas on the Substance of the Partnership

- If Israelis think and understand how important Diaspora Jews are for Israel and if Diaspora Jews attempt to think about a world in which, God forbid, Israel does not exist, the partnership will become stronger on its own.
- Emphasis on a change from a covenant of fate to a covenant of destiny.
- To include a number of ways to mark out political, educational, cultural and economic aspects with the shared element of the importance of the connection between Israel and the Diaspora, repeated in each area.
- The substantive question is what is the shared objective? Is it only the Israeli need for support from Diaspora Jews, or a true partnership? If there are areas to consider – what will be the extent of the influence of the Diaspora on situations in Israel? Will they have the right to vote? Will the Diaspora be committed to give financial support?
- Compulsory partnerships due to demographic, sociological and political needs. Planning of partners for the same objectives.
- Dialogue on an intellectual level.

Few responses were given to the question how the Israel-Diaspora partnership could be implemented:

Creation of New Organizations/Forums

- After definition of targets and strategies, there is a need to establish a new body to carry out the government's initiatives.
- A council of representatives that would sit in the Knesset and would be comprised of representatives of the Diaspora which would consider substantive questions affecting Israel.
- Creation of a group of intellectuals and persons of action who would plan things and be in touch with the government.

Creation of New Cooperative Projects

- Creation of a fund (to gather philanthropists together).
- Establishment of a fund for the Jewish People. The fund would be established by policy makers as well as philanthropists, the Jewish Agency, to involve educational activity.
- The Jewish Agency and the Government of Israel must work together to create a joint program. The government must create a budget for the Jewish Agency for this purpose.
- Cooperation between Israel and the Diaspora in an expanded manner. Not only Israel and the United States, but rather dialogue that includes the Diaspora communities as equals.

Attitude to the Manner of Operation of the Partnership

- There is importance to a partnership on an equal footing.
- To operate like a fund – to invest money according to needs and not according to supply (the existence of organizations and programs).
- To rely upon the Jewish Agency that would operate as a fund.
- Focused work – both in the cities and vis-a-vis people.
- Extra-institutional activity.

Leading the Partnership

- The partnership needs to come from the government and to be accompanied by all of the major Jewish organizations – without leaving anyone outside.
- The government needs to take responsibility and to lead the process. Each country would have a team that would be in contact with the Israeli government and there would be joint planning for Jewish life.
- The Jewish Agency needs to serve the action headquarters.
- The Ministry for Diaspora Affairs should lead the process.

Content and Programs

- Zionist youth need to learn about their past in order to understand the importance of Jewish meaning. From a global perspective, the centrality of Israel can develop through Jewish activism.
- Frameworks of informal education (preparatory programs, youth movements, student exchanges, etc.).
- To create meetings of small groups of young people who understand and are committed to mutual brotherhood and recognize the needs of Israel and the Diaspora, who will think of programs to advance the field. To create affiliated communities.

Recommended Mechanisms to Advance the Partnership

Similarly, a relatively small number of responses were given by the stakeholders to the question of what mechanisms are needed in order to advance the partnership:

- A leadership group comprised of an equal number of Diaspora Jews and Israelis, with full representation of the younger generation. There is a need for the presence of intellectuals (not leaders). This group would create encounters and ideas.
- A joint commission of the Government of Israel and the Jewish Agency together with other individuals who specialize in the field.
- Mechanisms for partnership in communities, between young people. Similarly, encounters should be created of intellectuals (like the Herzliya Conference) regarding the Jewish world.
- A world Jewish parliament that would meet in Israel.
- An advisory council that would maintain contact with different levels in Israel, including the government.
- Key figures and structures including embassies, examination of Jewish movements and how they connect with the small communities.
- A group of select leadership that would deal with the field and would recruit people to the field according to the need. The project must be funded by the Government of Israel because this is what will begin to move the process.
- Each country/community must have a committee that is responsible for a project.
- A body within the Israeli government that would be appointed by the Diaspora.
- To give European Jewry full space and expression. (There is usually special emphasis on American Jewry.)

- A chain of institutions (Hebrew/Israeli culture) should be established. These institutions would be located in every major city and would provide on-going cultural activities. An academic institution for Jewish leadership (the college that the Shalem Center is establishing could be an excellent nucleus). Israel's attitude toward the Diaspora needs to change – there needs to be a desire for joint work.
- To carry out comparative studies with other countries and their relations with their diasporas.

Outstanding Quotes from the Interviews and Questionnaires

The government must acknowledge its responsibility to Diaspora Jewry and establish it as one of its missions and not as an adjunct to its activities.

The objective of the JCC was to assist Jews to be Americans. Maybe this needs to be reversed, so that the JCC will now assist Americans to become Jews!

Less emphasis on “here is where you come when the Cossack shows up.”

Israel must be “the university of the Diaspora”. Israel has to develop a shared spirit with everyone and to enable all young Jews to meet one another in the shared space in Israel. There should be a focus on Judaism as a cultural, value-infused experience and not as a religious experience.

Efforts should be made to spur and honor creativity. Something comparable to the Maccabiah should be initiated for creativity, making Israel the culmination point. Like the Israel Prize, there might a Jewish People Prize.

People seek something meaningful without being religious/traditional.

The main suggestion that I have to give the Israeli government and the one at its head is this initiative: Insure that young Jews know Hebrew. This is the best way to insure that they will have a direct connection with Israel. They will see Israel as it is, with its good and bad sides, and then they can also cope with all of the poison and lies that are spread about Israel in other languages.

The question is how to connect between the two parts: A real community in Israel and a spiritual, voluntary community in the United States.

A Jew who lives here can spend his entire life without even once encountering a manifestation of anti-Semitism. He will simply read about it in reports of the ADL,

but it is not a real experience from his perspective. Therefore, the struggle against anti-Semitism must be intrinsically linked to the struggle against racism and general immorality, because only in this manner will it be possible to bring about feelings of identification on the part of young American Jews. This is also the case with respect to the Holocaust.

The communities must place an emphasis on content, not on experience. This is the main disadvantage of "Birthright" – it is entirely experience, almost without content.

While the 'Israel experience' clearly has a powerful impact on (most) young people – and even older people – there is insufficient preparation and follow-up in very many cases, and so the impact is dissipated and often wasted. Enlarge options of belonging, avoid loyalty tests, allow criticizing Israel. New academy of Judaism in 3-4 centers around the world to reinvent a new meaning to Judaism.

There must be belief in Hebrew, the great revolution here is the renaissance of the Hebrew language. The study of Hebrew must be made into something very prestigious. There is need for an international Jewish language.

Education that is happy is what is needed.

Israelis do not relate to the Diaspora as family.

I carry out this initiative and for tens of years I am bringing groups to Israel – no one ever spoke to me about the programs.

Conversely, those Jews who care little about their Judaism often don't care much about Israel, and about the Jewish community as a whole.

I would not like to see any Israeli government in the business of insisting that it speaks for the entire Jewish People.

The challenges facing us are nurturing updated versions of Jewish identity and strengthening the mutual connection between Israel and the Diaspora; carrying out frameworks for encounters and mutual enrichment on the intellectual plane.

There is a danger to the existence of the State and there is a danger to the existence of Judaism in an open society.

Judaism – the vision of all of humanity. There is a particularistic value and memory and a universalistic value. There is a serious race between the processes of growth and the processes of destruction. The religion is imprisoned. In certain areas the culture has developed more than the religion.

And we committed Diaspora Jews, say to ourselves: And what about our problems and challenges? The assimilation at a rate that is perhaps unprecedented in history? Inter-marriage? The exorbitant price of Jewish education? What does Israel contribute so that we can cope with them? And the answer is – nothing.

Young people don't understand what it would be like to be Jewish if there were not a State of Israel. Programs like MASA are essential. Israel can make a contribution but not by bankrupting JAFI.

The big problem – the disconnect from Judaism for years, the way the external and internal organizations work – the lack of cooperation.

School strengthens our Jewish identity. The emissaries are role models and are involved beyond instruction.

The main challenge facing this initiative is psycho-philosophical, and stems from the fact that the relation between the State of Israel and Diaspora Jewry is not balanced. Let's state the truth, without bullshit: Most of the Israelis in leadership positions don't see Diaspora Jewry as full partners. In the best case they see them as limited partners, in the worst case – soldiers who have to carry out the orders they send them from Jerusalem. But I must admit that this is the natural situation, and it is a function of the fact that the results of decisions of the Israeli government are unlimited, because it is a sovereign state, while the results of decisions of Diaspora Jewry are limited, much smaller. And it is difficult to build a true partnership when both partners know that there is such a great lack of balance in their relationship.

Today Israelis view emigration in a more forgiving manner, but there are many Israelis, perhaps the majority, who think of "Diaspora Jewry" in the old Zionist terms of "a Diaspora Jew". The greatest compliment that I received from Israelis was, "you're almost Israeli", i.e., almost as good as us, but not exactly.

... I assume that one of the reasons for this is the Israelis' knowledge that to a certain extent they are dependent on the financial and political support of Diaspora Jewry. No one likes the one he is dependent upon, and at times the reaction to this is the development of a superiority complex: I am in fact dependent upon you, but in terms of values and morals, I am better than you.

It is impossible to feel pride in relation to Israel. For example: a very relevant area for young people today: The relation to ecology – Israel is not in the game. The challenge: to create a feeling of partnership within the Jewish People.

Maybe we have gone to the opposite extreme and we convey that we don't need Israel? Jews abroad do not really believe that Israel cares about them.

There has to be a sense of responsibility towards the world. The attitude to Israel also cannot be based on "you need to do this". But rather on the basis of authentic meaning. For example: Look at Israel and see how much it is in your ability to contribute to this unique experience. Come, let's be partners ...

The image of Israel is grasped in Russia as western and up-to-date, it is good and constitutes a reason for pride.

Factors driving Jews away from Judaism – concepts like "chosen people", there is only one way, you are not a good enough Jew, the imposition of requirements in order to belong.

It is important to clarify that Judaism is not just what I know from the synagogue.

What turns me away from Israel is when I sense a large gap in mentalities between Israelis and Jews of the Diaspora. I do not wish to feel culturally alienated when I go to Israel (as if I went to Thailand, for example). I want to feel at home. The other source of disappointment is when the realities in Israel do not fulfill my ideals. For example, I would like Israel to be a modern, Jewish State where I can "eat a kosher hamburger in Tel-Aviv, but also wear a mini-skirt in Jerusalem". That is increasingly difficult! These religious contrasts reflect not only the gap between Israelis themselves, but also between the ideals of Diaspora Jews and their disillusion with reality.

Ignorance is the greatest enemy, and simplicity in presenting Jewish knowledge is the handmaiden of ignorance.

There is indeed a problem: The State of Israel is not the "promise" that we wanted but everything that goes from the stage of idea to institution does not retain its perfection.

Keeping her Jewish identity is not perceived as politically correct in France.

Prejudices!!!! Most Jews believe falsely that Jewish activities are parochial, poor quality and do indoctrination.

The central problem is that there are on both sides, Israel and the Diaspora, a paternalistic approach. The Israelis say give us the body and the soul (immigration) or the money. Diaspora Jewry (the U.S.) says: We need to save Israel from itself. There is no mold of a shared future. The problem abroad is assimilation. The problem in Israel is alienation from the Jewish tradition.

What puts people off: The guilt feelings, the demand for loyalty, all the time demands for commitment to the community and the synagogue. They want to decide for themselves what to belong to – not because it is required, but because it has meaning.

In my opinion, and particularly for the younger generation, a sense of Jewishness that rests primarily on an obligation to the past, on a sense of conforming to what others have established to be true, or one that comes at the expense of more universal and diverse senses of affiliations, will be negative and will deter people from wanting to affiliate. In this sense, the Jewishness of young Israelis, firmly modern and forward looking and authentic, becomes a very important Jewish resource for increasing affiliation.

Leaders, rabbis, educators, do not know what The point is in being Jewish. They are embarrassed, they don't want to speak about Jews but rather to present Judaism as part of the universalistic world – *Tikkun Olam*. The perception is that if it is just something that is useful to Jews it is not good enough. They think that this is the way to speak to young people. They can't and don't want to speak about Jewish uniqueness. This is seen as tribal and limited. But for *Tikkun Olam*, you don't have to be Jewish.

There is no reason to offer people to be “connected”, we need to offer people to be activists!

The recent development of Limmud experiences around the world demonstrates the viability of this kind of experience for Jews of all ages.

The connections as a people need to be strengthened; with the people of Israel and not just with the State of Israel. We need to strengthen the connection between communities and between people and the community.

Every social structure can work if it has the right components. We need to invest in the connection between parents and children. To change the community's studies.

The question today is not affiliation but connectedness.

The experience today is of buying services in the community (clients) and not of belonging.

Belonging to the Jewish educational system prevents exposure to the wider world and keeps the young people in the community. In the fields of education: financial

difficulties, together with the desire for exposure to the general life prevent Jews from sending their children to day school education.

According to studies the most important stage for influence is high school age. Formal Judaism abandons the child at this age.

What succeed are immersive Jewish experiences. Therefore, summer camps, youth movements, Birthright are successful. We need to go to them (everyone involved in these programs) and ask them how we can help.

There is nothing like exposure to Israel: a stay in Israel has the greatest impact!! There is no substitute. Someone who visits here feels that Israel pulls him.

The greatest influence is the parents. It is true that they send their children to study for bar/bat mitzvah (why: because I had one!) but they want them to be American in every way. That Judaism does not separate them from anything American.

Israel is not on the agenda of those operating the summer camps in the Jewish market.

There is real vitality in the community, but only for those who are interested.

The fact that more do not choose to go to day school is not because of money. They are simply not interested in being set apart. The investment for the parents is huge but not successful in terms of cost-benefit. Auxiliary schools that are not connected to synagogues are the only ones that are successful.

In the long run, there is great value in bringing Israeli teachers to the community, making the personal connection. The shaliach from Israel brings Israel with him to Uruguay. Now there is only one teacher from Israel for 12,000 Jews in Montevideo.

Bringing Diaspora teens or young adults to Israel and Israeli teens to the Diaspora for Jewish community experiences that leave lifelong impressions.

Appendix: Distribution of Respondents (Interviewees and those who Answered Questionnaires) According to Background Characteristics

Age		Age	Frequency	Percent	Valid Percent
Valid	1	35 תל	60	22.7	24.8
	2	55-35	102	38.6	42.3
	3	55+	79	29.9	32.8
	Total		241	91.3	100.0
Missing	System		23	8.7	
Total			264	100.0	

Gender		Gender	Frequency	Percent	Valid Percent
Valid	1	Male	183	69.3	71.2
	2	Female	74	28.0	28.8
	Total		257	97.3	100.0
Missing	System		7	2.7	
Total			264	100.0	

Geographic Basis		Geographic Basis	Frequency	Percent	Valid Percent
Valid	1	Israel	86	32.6	33.7
	2	United States	74	28.0	29.0
	3	Canada	10	3.8	3.8
	4	Eastern Europe	1	.4	.4
	5	Western Europe	45	17.0	17.6
	6	South America	12	4.5	4.7
	7	Former Soviet Union	25	9.5	9.8
	8	Australia/South Africa	2	.8	.8
	Total		255	96.6	100.0
Missing	System		9	3.4	
Total			264	100.0	

Country of Origin		Country of Origin	Frequency	Percent	Valid Percent
Valid	1	Israel	46	17.4	18.0
	2	United States	86	32.6	33.6
	3	Canada	11	4.2	4.3
	4	Eastern Europe	2	.8	.8
	5	Western Europe	52	19.7	20.3
	6	South America	17	6.4	6.6
	7	Former Soviet Union	36	13.6	14.1
	8	Australia/South Africa	6	2.3	2.3
	Total		256	97.0	100.0
Missing	System		8	3.0	
Total			264	100.0	

Scope of Vision		Scope of Vision	Frequency	Percent	Valid Percent
Valid	1	Local	41	15.5	18.1
	2	National	62	23.5	27.3
	3	International	124	47.0	54.6
	Total		227	86.0	100.0
Missing	System		37	14.0	
Total			264	100.0	

Nature of Occupation		Nature of Occupation	Frequency	Percent	Valid Percent
Valid	1	Lay leader	44	16.7	20.1
	2	professional	102	38.6	46.6
	3	Researcher	26	9.8	11.9
	4	Intellectual	8	3.0	3.7
	5	Community Leader	19	7.2	8.7
	6	Other	20	7.6	9.1
	Total		219	83.0	100.0
Missing	System		45	17.0	
Total			264	100.0	

Community Size		Community Size	Frequency	Percent	Valid Percent
Valid	1	to 50,000	25	9.5	12.4
	2	to 200,000	23	8.7	11.4
	3	over 200,000	153	58.0	76.1
	Total		201	76.1	100.0
Missing	System		63	23.9	
Total			264	100.0	

Appendix 6 – Interviewees and Correspondents

The following is a listing of individuals who answered our questionnaire, of others whose opinions we heard in the course of our work, as well as those to whom we turned for various professional and scholarly insights in the course of our work.

Last name	First name	Country
Aband	Shay	Israel
Abazov	Kate	FSU
Adelman	Rachel	Israel
Adler	Alexander	France
Afriat	Yoan	France
Agron	Ilya	FSU
Agron	Leonid	FSU
Allen	Shoshana	Canada
Allouche	Philippe	France
Appelbaum	Eran	Israel
Arbib	Johanna	Italy
Argov	Yoav	Israel
Ariav	Yarom	Israel
Ariel	Jonny	Israel
Aronson	Cheryl	US
Aronson	Robert	US
Asor	Shay	Israel
Attias	Sarah	Israel
Ayalon	Danny	Israel
Bar Tura	Maggie	US
Barber	Anat	France
Bayfield	Tony	UK
Bayme	Steve	US
Beeri	Ariel	Israel
Bekerman	Zvi	Israel
Bell-Kligler	Roberta	Israel
Ben David	Dan	Israel
Ben Rafael	Eliezer	Israel

Last name	First name	Country
Ben-Ami	Jeremy	US
Ben-Ari	Alexandra	Israel
Ben-Ari	Alexandra	FSU
Beninga	Shimon	Israel
Bennett	Roger	US
Bercovich	Jorge	Argentina
Berdah	Myriam	France
Berkovic	Sally	France
Berkowitz	Maggie	US
Bernat-Kunin	Gordon	US
Berrie	Angelica	US
Besnainou	Pierre	France
Bider	Persio	Brazil
Bielski	Zeev	Israel
Bodin	Valery	FSU
Boeken	Tom	France
Boms	Nir	Israel
Borot	Laurence	France
Bouganim	Ami	Israel
Boyd	Jonathan	UK
Boyd Gelfand	Shoshana	UK
Breakstone	David	Israel
Britovksy	Senna	Israel
Britovsky	Sana	Israel
Bronfman	Charles	US
Budin	Valery	FSU
Burstein	Asya	FSU
Buzaglo	Shlomo	Canada

Last name	First name	Country
Calderon	Ruth	Israel
Cardin	Sandy	US
Caspi	Rivka	Israel
Charendoff	Mark	US
Chazan	Barry	US
Chechanover	Lily	Israel
Cherlow	Yuval	Israel
Chertok	Fran	US
Chlenov	Mikhail	FSU
Cohen	Erik	Israel
Cohen	Steven M.	US
Cohen	Itamar	Israel
Cousens	Beth	US
Cukierman	Roger	France
Cukiermann	Roger	France
Daniel	Jean	France
Danziger	Rafi	US
Dauids	Stanley	US
Davis	Jonathan	Israel
de Castelbajac	Isabelle	France
Deech	Ruth	UK
DellaPergola	Sergio	Israel
Demri	Bobby	France
Deutsch	Daniel	US
Dinur	Raanan	Israel
Divon	Haim	Israel
Drew	Glen	US
Dror	Yehezkel	Israel
Drori	Avital	Israel
Dyonna	Ginsburg	Israel
Edelstein	Yuli	Israel
Edelstein	Paula	Israel

Last name	First name	Country
Einhorn	Emily	US
Eisenstadt	Stuart	US
Elbar	Eran	Hungary
Elinson	Daniel	Israel
Eliram	Eitan	Israel
Elrat	Liat	Israel
Elshanskaya	Olga	FSU
Elshanskaya	Olga	FSU
Epstein	Jerome	US
Ezra	Doron	Israel
Ezrachi	Elan	Israel
Farber	Seth	Israel
Fenster	Jason	US
Feuerstein	Gerda	Israel
Finkelstein	Maxyne	US
Firestone	Wayne	US
Fischgrund	Chaim	Israel
Fish	Rachel	US
Fiss	Joelle	Belgium
Foxman	Abe	US
Frank	Charlotte	US
Frankel	Ana	Serbia
Freund	Naomi	Israel
Furst	Aryeh	US
Galperin	Misha	US
Gamlen	Alan	UK
Ganor	Ezra	Israel
Garber	Leah	Israel
Gavison	Ruth	Israel
Geffen	Peter	US
Geltman	Barry	Israel
Gil	Avi	Israel
Gilbert	Andrew	UK

Last name	First name	Country
Ginsburg	Dyonna	Israel
Gitlin	Todd	US
Glauben	Sarah	US
Goldberg	Aaron	Israel
Goldberg	J.J.	US
Goldman	Ilan	Brazil
Goldstein	Elliot	US
Goldwater	Claire	US
Golovenski	Vera	Israel
Goodman	David	UK
Gordis	Daniel	Israel
Greenberg	Irving (Yitz)	US
Greenberg	Syma	Israel
Grinstein	Gidi	Israel
Grumet	Zvi	Israel
Guerra	Fernanda	Brazil
Gutow	Steven	US
Gutow	Steve	US
Haber	Helen	FSU
Haber	Helen	FSU
Habib	Jack	Israel
Haddad	Raphael	France
Haddad	Judit	France
Harris	David	US
Hartman	Donniel	Israel
Hasson	Daniel	Israel
Hauser	Zvi	Israel
Hedwat	Clare	US
Herman	Laura	US
Hershkovitz	Daniel	Israel
Herzog	Yitzchak	Israel
Hirsch	Richard	Israel
Hochbaum	Jerry	US

Last name	First name	Country
Hoenlein	Malcolm	US
Hoffman	Alan	Israel
Hoffman	Steve	US
Horwitz	Aharon	Israel
Ibrahimzade	Ishak	Turkey
Indyk	Martin	US
Infeld	Avraham	Israel
Joel	Richard	US
Joselow	Deborah	US
Kababia	Aharon	Israel
Kabat	Joanna	US
Kassow	Denise	Brazil
Kaunfer	Jeff	US
Keidan	Charles	UK
Keidar	Shelly	Israel
Kenaani	Dan	Canada
Keren	David	Israel
Khalifat	Francis	France
Kletter	Yael	US
Klimstein-Levi	Birchat	Israel
Knobel	Marc	France
Kollek	Daniel	Canada
Konckier	Regine	France
Kopelowitz	Ezra	Israel
Korda	Justin	Israel
Krakov	Dan	Israel
Krikler	Douglas	UK
Kristal	Motti	Israel
Kurtzer	Daniel	US
Lakhman	Konstantin	FSU
Lakhman	Konstantin	FSU
Lanski	Anne	US
Lawton	Clive	UK

Last name	First name	Country
Lazar	Berel	FSU
Leiderman	Lucas	Israel
Lerman	Tony	UK
Lerman	Eran	Israel
Levin	Morlie	US
Levy	Bernard-Henri	France
Liebler	Mark	Australia
Liebler	Isi	Israel
Lifshitz	Margalit	Israel
Lipner	Rafi	Canada
Lipner	Shalom	Israel
Liwerant	Daniel	Mexico
Low	Florence	Israel
Maimon	Israel	Israel
Mallach	David	US
Mantver	Arnon	Israel
Marciano	Raphy	France
Marciano-Bally	Raphael	France
Mariaschin	Dan	US
Mariascis	Dima	FSU
Mark	Gidi	Israel
Matkowsky	David	US
Mercer-Wood	Shimon	Israel
Meridor	Dan	Israel
Messinger	Ruth	US
Meyers	Joel	US
Miller	Deborah	Israel
Mintz	Alan	US
Mittelberg	David	Israel
Moisi	Dominique	France
Mondshine	David	FSU

Last name	First name	Country
Mor	Dani	Israel
Morrison	Jeremy	US
Motzashvili	Diana	FSU
Musicant	Haim	France
Muss	Stephen	Israel
Mutzinshvili	Diana	FSU
Nachmias	Yael	Israel
Nadan	Elik	Israel
Nasatir	Steve	US
Neeman	Yaacov	Israel
Nefedyaeva	Natalya	FSU
Nefedyaeva	Natalya	FSU
Nevzlin	Leonid	Israel
Newmark	Jeremy	UK
Odenheimer	Micha	Israel
Ofir	Nataly	Israel
Ohaly	Uri	Israel
Olmert	Ehud	Israel
Or	Ehud	Israel
Osiel	Debbie	Canada
Ostrin	Asher	Israel
Pazner	Avi	Israel
Pearlstone	Richard	US
Peles	Shlomo	Israel
Peretz	Chedva	Israel
Perlov	Joe	Israel
Petit-Ohayon	Patrick	France
Phillips	Ben	US
Pinto	Diana	France
Polischuk	Marcia	Israel
Pollak	Martin	US
Polonski	Roman	Israel
Popper	Steven	US

Last name	First name	Country
Post	Marlene	US
Poupko	Israel	Israel
Prasquier	Richard	France
Prasquier	Beatrice	France
Puder	Arik	Israel
Ratner	Charles (Chuck)	US
Ravid	Shlomi	Israel
Refaeli	Varda	Israel
Refaeli	Shizaf	Israel
Reingewirtz	Sasha	France
Reinharz	Jehuda	US
Rettig	Edward	Israel
Revcholevski	Anne Marie	France
Rifkin	Shoshy	Israel
Riskin	Shlomo	Israel
Robin Kurshan	Alisa	US
Roche	David	France
Rosbort	Enrique	Israel
Rosen	Steve	US
Rosenberg	Jennifer	US
Rosenberg	Barry	US
Rosner	Shmuel	Israel
Rothenberg	Naftali	Israel
Rubin-Kurshan	Alisa	US
Rubinstein	Elyakim	Israel
Ruskay	John	US
Saada	David	France
Sadetski	Max	Brazil
Sarna	Jonathan	US
Sasson	Ted	US

Last name	First name	Country
Saxe	Len	US
Schlessel	Lane	US
Schneider	James	Israel
Schnitzer	Nahum	Israel
Schwartz	Andrei	Europe
Schwartz	Sid	US
Serero	Lisa	France
Shain	Yossi	Israel
Sharansky	Natan	Israel
Shavit	Gideon	Israel
Shaviv	Paul	Canada
Sheffer	Gabi	Israel
Shilo-Tamir	Ayelet	Israel
Shizaf	Refaeli	Israel
Shoshani	Shimshon	Israel
Shrage	Barry	US
Silver	Shaul	Canada
Silverman	Jerry	US
Silverstein	Jamie	US
Sirat	René-Samuel	France
Smith	Moishe	US
Soberman	Michael	Canada
Soffer	Ilan	Israel
Sokolsky	Ted	Canada
Soloducho	Daniel	Israel
Solomon	Jeff	US
Solomon	Carole	US
Soloway	Jason	US
Sorek	Dinah	Israel
Spivkovsky	Lysa	FSU
Starr	David	US
Steinhardt	Michael	US

Last name	First name	Country
Tal	Rami	Israel
Taranova	Julia	FSU
Taranova	Julia	FSU
Tayeb	Gil	France
Togaten	Leonid	FSU
Toledano	Jo	France
Trachtenberg	Manuel	Israel
Trahtenberg	Leon	Argentina
Trainin	Rani	Israel
Trigano	Shmuel	France
Tucker	Ethan	US
Tugatin	Leonid	FSU
Turner	Safra	Israel
Turner	David	US
Ukeles	Jack	US
Valis	Peter	FSU
Vigdor	Moshe	Israel
Vinikov	Rony	Israel
Vitenberg	Lilia	FSU
Vitenberg	Lilia	FSU
Volis	Peter	FSU
Wagner	Ilán	US
Wahl	Jean Jacques	France
Waltman	Shana	Canada
Warshawsky	Avi	Israel
Waxman	Chaim	Israel
Weinberg	Syma	UK
Weinberg	Ora	US
Weiser	Ron	Australia
Weiss	Natalie	US
Weiss	Ariel	Israel
Wertheimer	Jack	US

Last name	First name	Country
Wilf	Einat	Israel
Windwar	Anthony	UK
Wine	Leora	Israel
Woocher	Jonathan	US
Yadovsky	Michael	Israel
Yechezkel	Oved	Israel
Yoffe	Eric	US
Yoffe	Regina	FSU
Yona	Brenda	Israel
Zafirir	Eitan	Israel
Zajfman	Daniel	Israel
Zak	Jorge	Argentina
Zaks	Lilia	FSU
Zarum	Rafi	UK
Zeitune	Ezra	Argentina
Zaluski	Benjamin	France
Zitzer	Dima	FSU
Zitzer	Natasha	FSU

Appendix 7 – Current Government of Israel Expenditures for Diaspora



Subject: Government Expenditures for Diaspora

Following on our conversation and your letter of February 2, 2009 on the above matter we conducted an initial mapping of government allocations directed at Jewish communities the world over.

Attached is a Table which details government resources regarding the Diasporas, presented by the various Ministries. It should be emphasized that the allocations are for government activities for Jewish communities outside of Israel and are not meant for activities undertaken within Israel, or activities aimed only at promoting aliyah.

The facts presented here are based on the government's budget for 2008 (unless otherwise indicated) and present the budgetary basis for the activities and not the activities themselves, nor budgetary adjustments such as additions, or reductions done in the course of the year.

I hope that the data will be helpful to you in preparation of the State of Israel's policy paper on strengthening Jewish identity and the connection to Israel among the younger generation in the Diaspora.

You may turn to Liat Ellert, coordinator of this issue for the Department, for any question or clarification in our ongoing cooperation.

Sincerely

Yael Nahmias

Department Head

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Details of the Government of Israel Budget for Activity in Jewish Communities in the Diaspora:

Ministry	Program	Objective	Governmental Budgets and Resources	Comments
Prime Minister	Birthright	Bringing young Jews for a 10 day visit in Israel to encourage Jewish-Zionist education and intensifying the connection with Israel	about 75 million New Israeli Shekels (NIS)	
	Masa	Bringing young Jews for a semester or academic year in Israel. To intensify Jewish-Zionist education and strengthen the connection with Israel	130 million NIS	Goal of bringing 20,000 young people a year
	Nativ	Various activities in Jewish communities in CIS and some in European countries	17.5 million NIS – for the activity budget (2009)	Total budget for 2009: 50,420 million NIS (includes salaries, rentals and activities budget)
	General		25 million NIS	
Public Diplomacy and the Diaspora	Projects	Various projects to intensify the connection to Israel.	2 million NIS	<ul style="list-style-type: none"> a. Promotes Jewish studies programs in Latin America and Spain – in conjunction with the Hebrew University. b. International seminar on combating anti-Semitism in conjunction with Tel Aviv University. c. Holds 3 seminars a year on subjects of Judaism and Zionism and against anti-Semitism throughout the world – with the cooperation of the World Zionist Organization. d. Assistance to the global forum for combating anti-Semitism of the Ministry of Foreign Affairs. e. The Emek Hatanakh Project – Writing a Bible and a traveling exhibition in the Ukraine on the subject of Israel and Zionism.

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Prime Minister's Office
ديوان رئيس الحكومة



משרד ראש הממשלה

אגף תיאום, מעקב ובקרה
Department of Policy Implementation
قسم التنسيق والمتابعة

Ministry	Program	Objective	Governmental Budgets and Resources	Comments
Education	Jewish education in the Diaspora	Assistance to schools in the United States, South America, France and eastern Europe	about 12 million NIS	

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Appendix 8 – Proposed Budgets for Programs Outlined in the Report

Tables 1-1.6 lay out our proposal for financial participation by the Government of Israel and the Jewish People in funding this program in its fifth year. In these Tables we also offer our estimate of the contribution these programs will also make to the Israeli economy.

Tables 2-2.6 lay out a proposed five-year outline for the program, including the extent of annual growth in the course of enacting the program.

Table 1: Participation of the Government of Israel and the Jewish People in funding the Recommendations in the fifth year and estimated contribution to the Israeli economy (in millions of US\$)

Recommendation	Participation of GOI	Participation of Jewish People	Estimated Expense	Percentage of GOI Participation	Estimated Rate of Return to Israeli Economy per Dollar Contribution of GOI	Estimated Contribution to Israeli Economy
Experiencing Israel	133	156	647	21%	389%	517
Disseminating Jewish and Israeli Culture	52	10	62	84%	31%	16
Support for Jewish Education	24	9	33	72%	62%	15
Supporting <i>Tikkun Olam</i> Projects	10	10	20	50%	20%	2
Fund for the Jewish Future	25	25	50	50%	20%	5
Strengthening Jewish Identity within Israel	16		16	100%	100%	16
Total	260	210	828	31%	220%	571

The contribution to the Gross National Product of the State of Israel for each dollar invested by the State of Israel comes to \$2.20 (220%). The estimated rate of return to the Israeli economy was arrived at on the basis of accepted parameters used by the Bank of Israel in relevant areas.

Table 1.1: Participation of the Government of Israel and the Jewish People in funding the Recommendations in the fifth year and estimated contribution to the Israeli economy (in millions of US dollars)

Recommendation #1: Israel Experience

Category of Activity	Number of participants	Average cost per participant ((dollar	Participation of GOI per participant ((dollar	Participation of Jewish People per participant ((dollar	total participation of GOI	Total Participation of Jewish People	Total Estimated Expense	Percentage of GOI Participation	Estimated Rate of Return to Israeli Economy per Dollar Contribution of GOI	Estimated Contribution to Israeli Economy
High School Programs	5,000	10,000	1,000	1,000	5	5	50	10%	881%	44
High School Summer Camps	10,000	6,000	1,000	1,000	10	10	60	17%	420%	42
Study Abroad	16,000	10,000	1,750	1,750	*30	28	160	19%	452%	136
Educational Tours - Taglit	50,000	2,500	1,000	1,500	50	75	125	40%	158%	79
Short-term Programs	8,000	4,000	1,000	1,000	8	8	32	25%	316%	25
Pre-College Masa	6,000	20,000	2,500	2,500	15	15	120	13%	695%	104
Post-College Masa	5,000	20,000	3,000	3,000	15	15	100	15%	579%	87
Total	100,000				133	156	647	21%	389%	517

* Including a \$M 2 yearly budget for curricula development.

Table 1.2: Participation of the Government of Israel and the Jewish People in funding the Recommendations in the fifth year and estimated contribution to the Israeli economy (in millions of US dollars)

Recommendation #2: Disseminating Jewish and Israeli Culture

Category of Activity	Participation of GOI	Participation of Jewish People	Estimated Expense	Percentage of GOI Participation	Estimated Rate of Return to Israeli Economy per Dollar Contribution of GOI	Estimated Contribution to Israeli Economy
Batei Tarbut	10	10	20	50%	10%	2
Study Circles	10		10	100%	10%	1
Rendering Cultural Treasures Accessible	5		5	100%	50%	2.5
Distance Learning	3		3	100%	90%	2.7
Supporting the Dissemination of Hebrew	10		10	100%	50%	5
Supporting the Dissemination of Israeli culture	14		14	100%	20%	2.8
Total	52	10	62	84%	31%	16

Table 1.3: Participation of the Government of Israel and the Jewish People in funding the Recommendations in the fifth year and estimated contribution to the Israeli economy (in millions of US dollars)

Recommendation #3: Support for Jewish Education

Category of Activity	Number of participants	Average cost per participant ((dollar	Participation of GOI per participant ((dollar	Participation of Jewish People per participant ((dollar	total participation of GOI	Total Participation of Jewish People	Total Estimated Expense	Percentage of GOI Participation	Estimated Rate of Return to Israeli Economy per Dollar Contribution of GOI	Estimated Contribution to Israeli Economy
Teacher training ((yearlong	200	20,000	10,000	10,000	2	2	4	50%	90%	3.6
Seminars for educators and professionals	2,000	7,000	3,500	3,500	7	7	14	50%	60%	8.4
Supporting schools abroad					10		10	100%	20%	2.0
Jewish Civilization Curriculum					0.6		0.6	100%	50%	0.3
Jewish culture schools					4		4	100%	10%	0.4
Total	2,200				23.6	9	32.6	72%	62%	14.7

Table 1.4: Participation of the Government of Israel and the Jewish People in funding the Recommendations in the fifth year and estimated contribution to the Israeli economy (in millions of US dollars)

Recommendation #4: Supporting *Tikkun Olam* Projects

Category of Activity	Number of participants	Participation of GOI per participant ((dollar	Participation of Jewish People per participant ((dollar	total participation of GOI	Total Participation of Jewish People	Total Estimated Expense	Percentage of GOI Participation	Estimated Rate of Return to Israeli Economy per Dollar Contribution of GOI	Estimated Contribution to Israeli Economy
Supporting <i>Tikkun Olam</i> Projects	10,000	1,000	1,000	10	10	20	50%	10%	2
Total	10,000	1,000	1,000	10	10	20	50%	10%	2

Table 1.5: Participation of the Government of Israel and the Jewish People in funding the Recommendations in the fifth year and estimated contribution to the Israeli economy (in millions of US dollars)

Recommendation #5: Fund for the Jewish Future

Category of Activity	Participation of GOI	Participation of Jewish People	Estimated Expense	Percentage of GOI Participation	Estimated Rate of Return to Israeli Economy per Dollar Contribution of GOI	Estimated Contribution to Israeli Economy
Fund for the Future	25	25	50	50%	10%	5
Total	25	25	50	50%	10%	5

Table 1.6: Participation of the Government of Israel and the Jewish People in funding the Recommendations in the fifth year and estimated contribution to the Israeli economy (in millions of US dollars)

Recommendation #6: Strengthening Jewish Identity within Israel

Category of Activity	Participation of GOI	Participation of Jewish People	Estimated Expense	Percentage of GOI Participation	Estimated Rate of Return to Israeli Economy per Dollar Contribution of GOI	Estimated Contribution to Israeli Economy
Israeli school curricula and programs	12		12	100%	100%	12
Pluralist Batei Midrash	4		4	100%	100%	4
Total	16		16	100%	100%	16

Table 2: Government of Israel and Jewish People shares in funding the Recommendations - Five Year Framework
(in millions of US\$)

Recommendation	2009		Year 1		Year 2		Year 3		Year 4		Year 5	
	GOI	Jewish People	GOI	Jewish People	GOI	Jewish People	GOI	Jewish People	GOI	Jewish People	GOI	Jewish People
Israel Experience	35.25	79.25	57	95	74	108	96	125	116	140	133	156
Disseminating Jewish and Israeli Culture	8		19	2	27	4	36	6	44	8	52	10
Support for Jewish Education	3		8	2	13	4	18	5	21	7	24	9
Supporting <i>Tikkun Olam</i> Projects			4	4	6	6	7	7	9	9	10	10
Fund for the Jewish Future			5	5	10	10	15	15	20	20	25	25
Strengthening Jewish Identity within Israel			3		5		10		14		16	
Total	46.25	79.25	96	108	135	132	182	158	224	184	260	210

**Table 2.1: Government of Israel and Jewish People shares in funding the Recommendations - Five Year Framework
(in millions of US\$)**

Recommendation #1: Israel Experience

Category of Activity	2009			Year 1			Year 2			Year 3			Year 4			Year 5		
	Number of participants	GOI	Jewish People	Number of participants	GOI	Jewish People	Number of participants	GOI	Jewish People	Number of participants	GOI	Jewish People	Number of participants	GOI	Jewish People	Number of participants	GOI	Jewish People
High School Programs	3,300			3,500	1.75	1.75	3,800	2.85	2.85	4,200	4.2	4.2	4,600	5	5	5,000	5	5
High School Summer Camps	6,600			7,000	3.5	3.5	7,500	5.63	5.63	8,250	8.25	8.25	9,000	9	9	10,000	10	10
Study Abroad	2,000	1.75	1.75	3,000	7.25	5.25	5,000	10.75	8.75	8,000	16	14	12,000	23	21	16,000	30	28
Educational Tours - Taglit	25,000	16	60	34,400	23	63	38,400	30	66	42,800	38	69	47,200	46	72	50,000	50	75
Short-term Programs				1,000	1	1	2,000	2	2	4,000	4	4	6,000	6	6	8,000	8	8
Pre-College Masa	5,000	12.5	12.5	5,200	13	13	5,400	13.5	13.5	5,600	14	14	5,800	15	15	6,000	15	15
Post-College Masa	2,000	5	5	2,600	7.8	7.8	3,200	9.60	9.60	3,800	11.4	11.4	4,400	13	13	5,000	15	15
Total	43,900	35.3	79.25	56,700	57.3	95.3	65,300	74.3	108.3	76,650	95.9	124.9	89,000	117	141	100,000	133	156

(1) In High School programs and High School summer programs, the contribution of the Government of Israel will be of \$500 per participant in the first year, of \$750 per participant in the second year and reach \$1000 per participant starting from the third year only.

(2) In Educational Tours programs (Taglit - Birthright Israel), the participation of the Government of Israel will reach \$1000 per participant starting from the fifth year only.

**Table 2.2: Government of Israel and Jewish People shares in funding the Recommendations - Five Year Framework
(in millions of US\$)**

Recommendation #2: Disseminating Jewish and Israeli Culture

Category of Activity	2009		Year 1		Year 2		Year 3		Year 4		Year 5	
	GOI	Jewish People	GOI	Jewish People	GOI	Jewish People	GOI	Jewish People	GOI	Jewish People	GOI	Jewish People
Batei Tarbut			2	2	4	4	6	6	8	8	10	10
Study Circles			2		4		6		8		10	
Rendering Cultural Treasures Accessible			1		2		3		4		5	
Distance Learning			2		2		3		3		3	
Supporting the Dissemination of Hebrew			2		4		6		8		10	
Supporting the Dissemination of Israeli culture	8		10		11		12		13		14	
Total	8		19	2	27	4	36	6	44	8	52	10

**Table 2.3: Government of Israel and Jewish People shares in funding the Recommendations - Five Year Framework
(in millions of US\$)**

Recommendation #3: Support for Jewish Education

Category of Activity	2009			Year 1			Year 2			Year 3			Year 4			Year 5		
	Number of participants	GOI	Jewish People	Number of participants	GOI	Jewish People	Number of participants	GOI	Jewish People	Number of participants	GOI	Jewish People	Number of participants	GOI	Jewish People	Number of participants	GOI	Jewish People
Teacher training (yearlong)				40	0.40	0.40	80	0.80	0.80	120	1.2	1.2	160	2	2	200	2	2
Seminars for educators and professionals				400	1.4	1.4	800	2.8	2.8	1,200	4.2	4.2	1,600	5.6	5.6	2,000	7	7
Supporting schools abroad		3			5			7			8			9			10	
Jewish Civilization Curriculum					0.6			0.6			0.6			0.6			0.6	
Jewish culture schools					1			2			4			4			4	
Total		3		440	8.4	1.8	880	13.2	3.6	1,320	18	5.4	1,760	20.8	7.2	2,200	23.6	9

Table 2.4: Government of Israel and Jewish People shares in funding the Recommendations - Five Year Framework (in millions of US\$)

Recommendation #4: Supporting *Tikkun Olam* Projects

Category of Activity	2009			Year 1			Year 2			Year 3			Year 4			Year 5		
	Number of participants	GOI	Jewish People	Number of participants	GOI	Jewish People	Number of participants	GOI	Jewish People	Number of participants	GOI	Jewish People	Number of participants	GOI	Jewish People	Number of participants	GOI	Jewish People
Supporting <i>Tikkun Olam</i> Projects	3,000			4,400	4.4	4.4	5,800	5.8	5.8	7,200	7.2	7.2	8,600	8.6	8.6	10,000	10	10
Total	3,000			4,400	4.4	4.4	5,800	5.8	5.8	7,200	7.2	7.2	8,600	8.6	8.6	10,000	10	10

**Table 2.5: Government of Israel and Jewish People shares in funding the Recommendations - Five Year Framework
(in millions of US\$)**

Recommendation #5: Fund for the Jewish Future

Category of Activity	2009		Year 1		Year 2		Year 3		Year 4		Year 5	
	GOI	Jewish People	GOI	Jewish People	GOI	Jewish People	GOI	Jewish People	GOI	Jewish People	GOI	Jewish People
Fund for the Future			5	5	10	10	15	15	20	20	25	25
Total			5	5	10	10	15	15	20	20	25	25

**Table 2.6: Government of Israel and Jewish People shares in funding the Recommendations - Five Year Framework
(in millions of US\$)**

Recommendation #6: Strengthening Jewish Identity within Israel

Category of Activity	2009		Year 1		Year 2		Year 3		Year 4		Year 5	
	GOI	Jewish People	GOI	Jewish People	GOI	Jewish People	GOI	Jewish People	GOI	Jewish People	GOI	Jewish People
Israeli school curricula and programs			2		4		8		12		12	
Pluralist Batei Midrash			1		1		2		2		4	
Total			3		5		10		14		16	

APPENDIX 9 – BIBLIOGRAPHY

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