

MAY 2007

Jerusalem

A STRATEGICAL PLAN FOR THE STRENGTHENING OF JERUSALEM AS THE CIVILIZATIONAL CAPITAL OF THE JEWISH PEOPLE

Capital cities serve as sources of pride and identity for peoples and religions... strengthening global Jewish identity and identification requires innovative policies, including strengthening the standing of Jerusalem as the cultural capital of the Jewish people.



THE JEWISH PEOPLE POLICY PLANNING INSTITUTE
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JERUSALEM

A STRATEGIC PLAN FOR THE STRENGTHENING OF JERUSALEM AS THE CIVILIZATIONAL CAPITAL OF THE JEWISH PEOPLE

Michael J. Weil

together with
Ahava Zaremski

Jerusalem, May 2007, Iyar 5767

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Jerusalem Chai

Ten Measures of beauty were bestowed upon the world; nine were taken by Jerusalem
and one by the rest of the world

(Babylonian Talmud, tractate Kiddushim 49:2)

For Zion's sake I will not be silent, and for Jerusalem's sake I will not be still, until her
righteousness shall go forth like a bright light and her salvation shall flame like a torch

(Isaiah 62, 1)

Preface

This paper deals with enhancing the standing of Jerusalem as the civilizational capital of the Jewish people and as a cultural and spiritual center of humanity as a whole, while respecting and preserving its importance in Christianity and Islam.

It has been prepared by the Jewish People Policy Planning Institute at the joint initiative of the Mayor of Jerusalem and the former Minister for Jerusalem and Diaspora Affairs and is part of the Institute's new project on Global Jewish Identity headed by Professor Chaim Waxman, though this paper had been prepared before that project started.

As all JPPPI projects, this paper combines policy planning methodologies with crafting of strategic recommendations. It has been prepared by Michael Weil together with Ahava Zaremski, with inputs by all professional staff members of the Institute. JPPPI is ultimately and collectively responsible for this report.

Relations between Israel, as a Jewish and democratic state in which a majority of the Jewish people will soon be living, and Jewish communities around the world pose many problems. On one hand, solidarity as grounded in a common heritage and a sense of shared destiny is strong. On the other, fundamental differences between the meanings of living as a Jew in Israel and in the Diaspora and between socio-economic and political structures of a state and networks of voluntary communities may well increase the social distance between Israel and the Diaspora. These dangers may become very acute in the next generation, for which many formative events of the establishment of Israel and the emergence of new types of Jewish communities, especially in the USA, are history rather than personal experiences.

All the more so, strengthening global Jewish identity and identification requires innovative policies, including strengthening the standing of Jerusalem as the civilizational capital of the Jewish people.

Let me add a comment on the interdependence between the political future of Jerusalem and making it into the civilizational capital of the Jewish people. For sure, obtaining an agreement on the future of Jerusalem, its boundaries and its international recognition will ease the task of making it into the civilizational capital of the Jewish people and may in part be essential for significantly enhancing its global standing as a whole. But taking vigorous action to strengthen Jerusalem as the civilizational capital of the Jewish people does not depend on a political agreement and neither needs nor should wait for it. Furthermore, strengthening the civilizational standing of Jerusalem may help to reach an agreement meeting Jewish aspirations while recognizing the significance of Jerusalem for Christianity and Islam.

Hence the importance of this paper with its analysis, realistic vision and policy recommendations, not only for the development of Jerusalem but for the future of the Jewish people as a whole. Therefore it is the hope of the JPPPI that concrete action along the lines of the proposals presented in this paper will be taken up both by the Government of Israel and the Jerusalem Municipality, as well as NGOs and main Jewish decision makers and organizations all over the world.

Yehezkel Dror
Founding President

Executive Summary

This paper has been prepared by JPPPI following a joint initiative by the Mayor of Jerusalem and the former Minister of Jerusalem and Diaspora affairs.

The main objective of the project is **to develop policy directions for strengthening the standing of Jerusalem as the civilizational (including spiritual, cultural, religious, social and more) capital of the Jewish People.**

This main objective includes a number of secondary objectives serving the main one:

1. To develop the notion of civilizational capital city in the context of Jerusalem and the Jewish People
2. To identify the cultural and spiritual potential of Jerusalem
3. To develop ties, linkages and connections between Jerusalem and Jews in the Diaspora
4. To translate the notions of **כִּי מִצְרָא תֹּהֶה** (From Zion the Torah shall come forth) and **אוֹר לְגַוִּים** (a light unto the nations) into policy and action
5. To clarify the universal meanings and messages of Jerusalem to monotheistic

societies in particular and possibly to global society in general

6. To stimulate the creation of meaningful messages from Jerusalem both to the Diaspora and to humanity at large
7. To propose policy, programs and organizational arrangements that realize the above objectives

The **client populations** of this paper are:

1. The Government of Israel
2. The Mayor and Municipality of Jerusalem
3. Main Jewish Organizations, such as the Jewish Agency and the Zionist Organization.
4. Major Jewish people decision makers In Israel and overseas
5. Main Jewish communities around the world
6. Jewish thinkers and activists
7. Voluntary bodies relevant to the project

The **target populations** are Jews everywhere and global society.

The critical issue is the need to decrease the gap between the visions, perceptions and ideals of Jerusalem and the reality of Jerusalem or as expressed

metaphorically between the heavenly Jerusalem and the earthly Jerusalem.

A **realistic vision** was generated to describe a possible future of Jerusalem and this has been used as the main frame for this report.

The realistic vision has the following components:

Culturally, religiously, spiritually and educationally:

1. Jerusalem using its past to lead into the future
2. Jerusalem as the center of Jewish creativity and a cultural core
3. Jewish religious thought, scholarship, ideas and leadership emanating from Jerusalem
4. Jerusalem as an epicenter of knowledge and education כ' מציון תצא תורה
5. Increased Jewish knowledge enhances awareness and understanding of Jerusalem
6. Jerusalem serves as a main repertory of Jewish publications and artifacts
7. Synergy between different dimensions of culture, spirituality and religion
8. Jerusalem as a place for young people

Demographically, Geographically, Learning and Pilgrimage Tourism:

9. Jerusalem as the geographical center of the Jewish People; the city visited by the majority of Jews
10. A glorious cityscape expressing Jewish history, culture and values
11. Jerusalem develops as the center of Jewish cyberspace and the use of advanced technologies
12. The predominance of Jerusalem and its

widely accepted role as the political center of the Jewish People

13. Using the Jewish Holiday Calendar

Universally and globally:

14. Jerusalem as the center of the three main monotheistic religions
15. Jerusalem as a multi-cultural city
16. Universal messages emanating from Jerusalem
17. Jerusalem as a global, international, cultural and world city

In looking at **the realities of Jerusalem**, the overall picture of Jerusalem is that while historically it is the civilizational capital of the Jewish People and while it possesses many such manifestations, the potential is significantly greater and much needs to be done to achieve that goal. A number of particular features are noted:

- Jerusalem is a center of education and scholarship and has powerful Jewish educational resources that can be drawn upon to increase Jewish knowledge and Jewish connectedness with Jerusalem
- Jerusalem is a Jewish culture center. However, Israel and Jerusalem lack a strategy for deepening and strengthening cultural centrality and presenting it to main audiences
- Jerusalem is an important Jewish religious center
- Jerusalem may be the spiritual and religious center of the Jewish People but it does not speak with a clear voice in this regard
- Decreasing Jewish knowledge negatively impacts on the role of Jerusalem and detracts from a relationship with the city

- Jerusalem is experiential. It utilizes all of the senses.
- Jerusalem is a fairly cosmopolitan city and tourism is a major industry in the city
- Jerusalem is perceived as normatively a center of justice
- There are many ways in which Diaspora Jews make semi permanent connections with Jerusalem — purchasing apartments, spending a sabbatical, studying or investing
- Jerusalem together with New York is a major center for Jewish organizational infrastructure
- Jerusalem is a center of international media

The **problems, weaknesses and threats** of Jerusalem's reality can be summarized as:

- Jerusalem is a relatively poor city and possesses few resources that can be mobilized easily. Also, somewhat paradoxically, buying a home in Jerusalem is relatively expensive.
- Jerusalem is a city fraught by conflicts. These include political, religious and ethnic conflicts. Such conflicts hinder Jerusalem from being perceived as a non-controversial center. For example, Conservative and Reform Judaism, and Jews converted via these denominations, are not fully recognized.
- The increasing ultra-orthodoxy of the city is distancing Jerusalem from some sectors while for others Jerusalem "Haredization" and religiosity strengthens the spiritual image of Jerusalem.
- Jerusalem is widely perceived as hostile to diversity and Jewish religious pluralism.
- Some critical issues relating to egalitarianism/women's rights are played out in Jerusalem

as witnessed by the issue of women praying at the Western Wall and the Gay "Parade" in 2006.

- Because of the unclear future of the city politically, Jerusalem finds it difficult to be considered a global city with a universal message.
- Jerusalem is not recognized internationally as the capital of Israel.
- Jerusalem is from time to time not seen as a safe city. At the height of the *intifada* this was a serious problem that disturbed daily life but even in recent times when there have been far fewer terrorist acts, security is still an issue and acts as a deterrent..

POLICY DIRECTIONS AND RECOMMENDATIONS

The city of Jerusalem can be developed in a number of directions based on its strengths and relative advantages and towards realization of the realistic vision.

The three main dimensions that can be foremost tools in Jerusalem's development are:

1. The civilizational, including cultural, religious, spiritual, ethical and educational, dimension
2. The geographic and tourism dimension
3. The global and universal dimension

These three dimensions will be reflected in proposed activities to the main target population — the Jews of the Diaspora; and also to the secondary target populations: Jews in Israel and internationally — the global community

Jerusalem is considered as an asset and central component as the civilizational capital

**Diaspora
Jews should
be involved
in making
Jerusalem
into the
civilizational
capital of
the Jewish
People**

of the Jewish People, and not only of the State of Israel. As the capital of the Jewish people it imposes demands and provides rights and responsibilities. Jews all over have a right to have a say about Jerusalem and its future. Diaspora Jews should be involved in building up Jerusalem and making it into the civilizational capital of the Jewish People, in addition to being the capital of the State of Israel.

As an overall grounding for the suggested policy directions, it is recommended that Jerusalem emphasize the connection between its past and its present and future, developing its civilizational heritage and mission and using its cultural and religious bases to voice central Jewish messages and values to Jews and humanity.

Four main drivers are proposed:

a) Focusing on the younger generation

It is preferable to focus efforts on those target populations that will lead to the greatest impact — young people and future generations.

b) Using History

Learning about Jerusalem's past can help understand its present and also to think about the future. Historical sites should be presented as ways of understanding the present and the future. Visitors should also be invited to see the city as a very much part of the modern world.

c. Using the Calendar

The Jewish calendar has many significant dates that pertain to Jerusalem. Events should focus around these dates.

d) Involving and exciting the non-religious and the secular

Jerusalem belongs to all Jews. It has inherent spirituality and holiness to all Jews. It has meaning for non-Jews too. This can be expressed through culture, art and education.

The following are the main policy directions proposed according to the three main categories of the realistic vision as presented above.

Culturally, religiously, spiritually and educationally:

1. Cultural Development and the Calendar
2. Making the Jewish voice of Jerusalem Heard and Coherent
3. Expanding the educational sector — *כִּי מֵצָיוֹן תִּצְאֶת תּוֹרָה*

Geographically, Learning and Pilgrimage Tourism:

4. Using cyberspace and modern technologies
5. Recognition for contributions to Jerusalem
6. Tourism Development
7. Strengthening the institutional dimension

Universally and globally:

8. Jerusalem as an International city
9. Universal Messages *אור לגויים*
10. Activities Abroad

Some **35 projects** are suggested in the fields of:

Religion, education, culture, tourism, international, the calendar, activities in the Diaspora and institutional

The Jerusalem Project should be treated and presented as a major Jewish People project.

Ideally, the **organization** of the proposed Jerusalem project should be a partnership between the Government of Israel, the Jerusalem municipality, the Jewish Agency and major bodies in the Jewish world. This organization will act as a lead agency but the actual implementation will be carried out largely by existing bodies as listed below as stakeholders.

An international advisory committee should be set up to guide the activities.

A possible name for this mega project of the Jewish People is:

"Jerusalem Chai"

The following identifies some of the main **stakeholders** — organizations that have or should have a vested interest in a strong Jerusalem and vibrant ties overseas. Most have expressed some interest in this project

The Municipality of Jerusalem, the Government of Israel, the Jewish Agency, UJC, Keren Hayesod and US Federations, the Jerusalem Foundation, the Jerusalem Institute for Israel Studies, Start-Up Jerusalem, Ben Zvi Institute, Mishkenot Shaananim and the Jerusalem Forum of Foundations.

At this stage only a “target” budget is suggested. Its size and composition reflect the notion of achieving a critical mass large enough to have an impact and multiplier effect and expressing the idea of a major Jewish People mega project.

An initial total **budget** of \$50 million is suggested for the first five years.

In view of the aftermath of the second Lebanese war and the need to give priority to rebuilding the North of Israel, initial funding for this project may be less in the first years and build up later.

The following is an example of possible

projects for implementing or initiating in the first three years:

Small or operational projects

- Semester in Jerusalem for Jewish day schools from the Diaspora
- Organized sabbaticals in Jerusalem
- Festival of Jewish culture
- Annual youth art competition on Jerusalem
- Expanded and organized bar/batmitzva programs
- *Kol Nidre* appeal in all synagogues in the Diaspora to make a commitment to visit Jerusalem in the next three years
- Organized celebrations of Jerusalem Day in the Diaspora
- Local Diaspora Jerusalem committees (as was done successfully in the 1996 Jerusalem 3000 celebrations)
- Honorary citizenship in recognition for contributions and efforts for Jerusalem

Initial Major and Capital projects

- International Jewish high school
- Center for advanced Jewish studies
- Jewish People museum
- Center for secular Judaism
- Inter-faith dialogue center of the three monotheistic religions on global human futures

The first steps include a decision in principle, mobilizing of the main partners, approval of the overall design, initial budget, setting up of a steering committee and organizational infrastructure and project management

PRE-CONDITIONS

1. Considerable Diaspora involvement and implementation as a joint partnership between Israel and the Diaspora.
2. Significant political support and leadership including sponsorship by the government and sponsorship by leading Jewish organizations such as the Jewish Agency, Keren Hayesod and the UJC.
3. Significant consideration should be given both to the secular and the religious parts of the Jewish people.
4. Consideration should be given to the sensitivities of other religions and ethnic groups. Enhancing the Jewishness of Jerusalem should not be done at the expense of Christian or Muslim communities and sensitivities. Openness to new technologies to promote experiential Jerusalem.
5. Concerted efforts and critical mass. It is important not to spread too thin or to attempt to implement too many dispersed projects and activities. A concerted effort by concentrating on a few flagship projects will increase effectiveness and will achieve objectives better. Critical mass is required to in order to achieve impact and professionalism.
6. Marketing and Public relations. A critical component of the Jerusalem project is image. Creative PR should be used to market Jerusalem.

The Context, Objectives and Target Population

1. THE CONTEXT

Jerusalem has always had a unique place in Jewish life whether in ritual, history or dreams. Today as the capital of the modern State of Israel it performs a central role in Israel's national identity, serving government, socio-cultural, demographic, cultural, educational and spiritual roles to name a few.

Jerusalem has been considered throughout history to be the most important city for most Jews as seen in Jewish thought and tradition. There seems to be a disconnect for a part of the Jewish world, both in Israel and abroad, between Jerusalem's centrality in thought and their aspirations, and aspirations are often not translated into practice.

Jerusalem relates to and transcends the Jewish People. It should again be the central place of the Jewish people and should become a main location for civilizational interaction between the Jewish People and the world. It is a holy city for three major monotheistic religions; its history and culture provide meaning and inspiration for many.

One of the problems of Jerusalem is that it also bound to negative traditions of remembrance in the Jewish collective memory. A typical

example is how Jews remember Jerusalem in the midst of the marriage ceremony. Under the *chuppa*, Jerusalem is invoked by breaking a glass to remember its destruction. Part of the premise behind the proposed Jerusalem project is to stress the positive vision of and connotations with Jerusalem by developing positive images and trends.

It is not only a city of many cultures and communities, a mosaic of languages and traditions but also a city of strife, conflict and controversy. The Middle East peace process presents Jerusalem as one of its thorniest problems for until there is a full peace agreement the final political status of Jerusalem, its boundaries and Jewish sovereignty over parts of it are in debate¹.

The day to day realities of Jerusalem need to be considered. It is a poor city, its citizens are amongst the lowest earners in the country and it has few economic resources. Terrorism and problems of security periodically reduce tourism.

There have been a number of attempts in the past to focus on Jerusalem and its relation to the

¹ For example the front piece article of the Economist (April 15–21 2006) — Jerusalem the key to peace.

Jerusalem should become a main location for civilizational interaction between the Jewish People and the world

Jewish world. These include some major events around historic dates such as:

1996 — Jerusalem 3000, commemorating 3000 years of David's rule

1998 — 50 years of the State of Israel with Jerusalem as the capital

2000 — the millennium year and a universal message from Jerusalem

The Strategic Plan of Jerusalem published in 2004 devoted one its five themes to culture and society. It looked at Jerusalem as a spiritual, religious and cultural center and at its nature and image as a capital in the widest sense. It recommended developing Jerusalem as a multi-cultured and religious mosaic encouraging the notion of "living side-by-side".

There has not been, however, a concerted attempt to strategically develop the relationship between Jerusalem and the Jewish People further and to translate these into actual policy and programs.

2. PROJECT OBJECTIVES

The main objective of the project is **to develop policy directions for strengthening the standing of Jerusalem as the civilizational (including spiritual, cultural, religious, social and more) capital of the Jewish People².**

2 The project does not deal with demographic, political or economic aspects of Jerusalem; which whilst important to its future as a vibrant city, are not within the scope of this project on Jerusalem as the civilizational capital of the Jewish People.

The term "civilizational" is used throughout this paper to express the notion of the Jewish People as a civilizational social entity which is also in some respects a polity. As a civilization, it has as its capital Jerusalem which expresses social, cultural and spiritual connections and characteristics.

This main objective includes a number of secondary objectives serving the main one:

1. To develop the notion of civilizational capital city in the context of Jerusalem and the Jewish People
2. To identify the cultural and spiritual potential of Jerusalem
3. To develop ties, linkages and connections between Jerusalem and Jews in the Diaspora
4. *כִּי מַצִּיאֵן תְּצָא תּוֹרָה* (From Zion the Torah shall come forth) and *אוֹר לְגּוּיִם* (a light unto the nations) into policy and action
5. To clarify the universal meanings and messages of Jerusalem to monotheistic societies in particular and possibly to global society in general
6. To stimulate the creation of meaningful messages from Jerusalem both to the Diaspora and to humanity at large
7. To propose policy, programs and organizational arrangements that realize the above objectives

The **client populations** of this paper are:

1. The Government of Israel
2. The Mayor and Municipality of Jerusalem
3. Major Jewish people decision makers In Israel and overseas

4. Main Jewish communities around the world
5. Jewish thinkers and activists
6. Voluntary bodies relevant to the project

The above are elaborated more in the section on stakeholders and interest agencies below.

Conceptually the **target populations** of this endeavor are:

1. Jewish people around the world
2. Jerusalem and the citizens of Israel³
3. Humanity in general with regard to universal messages emanating from Jerusalem

In the proposed activities as a whole, special attention should be devoted to the young and future generations.

3. THE ISSUES

The critical issues are the need to develop the visions, perceptions and ideals of Jerusalem and to narrow the gap between them and the reality of Jerusalem. Whilst Jews and also Christians and Moslems perceive Jerusalem in ideal terms and express visions for a close relationship with Jerusalem, in practice, relationships are fairly tenuous and images of Jerusalem are often negative (as described below in the chapter on realities). This can be expressed as a dissonance between vision and reality or between “the heavenly Jerusalem” and “the

³ This project does not deal with the relationship between the citizens of Israel outside Jerusalem and Jerusalem as its national capital. Rather it concerns them as Jews and how they relate Jerusalem from a Jewish civilizational perspective.

earthly Jerusalem.”⁴ Visions and ideals need to be translated into realities, actions, connections and dynamic relationships. The image of the city and its profile need raising and reformulation to accurately reflect aspirations, hopes and dreams. The visions are developed into a realistic vision in this report below and later compared with the realities of Jerusalem

The image of the realities of Jerusalem as seen by most of the media and often expressed by many visitors is even more negative than its actuality. For example, the city has a lower proportion of Haredi citizens than many appear to believe, namely less than 25% of the total population. Similarly the actual number of citizens who left Jerusalem in 2003–4 was the lowest since 1990⁵ and is less than that perception of a mass and rising exodus. The challenge is on the one hand to find ways of translating and expressing visions and ideals into practical realities and actions. And on the other hand to ensure that images and perceptions actually reflect the realities of the city.

The challenge is to find ways of translating visions and realities into practical realities

⁴ Whilst this is thought to be originally a Christian notion originated by Augustine, it appears widely in Jewish religious sources. In particular the Talmud in Tractate Taanit 5 — “Rabbi Yochanan says: The Lord Blessed Be He said, I will not come to the heavenly Jerusalem until I come to the earthly Jerusalem. And is there a heavenly Jerusalem? Yes as it is said (Psalms 122) Jerusalem rebuilt as the city that is connected together.”

⁵ Jerusalem: Facts and Trends 2004, Jerusalem Institute for Israel Studies. Of the 25,700 net loss of citizens between the years 2000 and 2004, half moved to locations within then Jerusalem metropolitan area

Jerusalem is central in Jewish thought, tradition and practice

It is therefore one of the prime roles of this project to translate visions of Jerusalem in practical strong linkages and secondly to generate images and messages that portray the realities of Jerusalem as a civilizational center in practical terms.

The actual views of Jerusalem as the civilizational capital of the Jewish people and strengthening the realities of Jerusalem as a capital of this nature largely depend on broad processes with which both Israel as a country and the Jewish People must address.

First, the process of changing Jewish identity and identification within the Jewish populations in both Israel and the Diaspora, challenges and affects the position of Jerusalem within the Jewish people. Without knowing and/or identifying with Jewish history, tradition, civilization, and Jewish spirituality/religion, the potential centrality of Jerusalem is almost impossible to realize. It not only hinders cultural expression relating to Jerusalem, but it also hinders sentiment in making a space for Jerusalem in the lives of individual Jews. It is crucial therefore to understand and address over the long term the relationship between the concept of Jerusalem as the spiritual, cultural capital of the Jewish people and the ability of individual Jews to see understand, feel and connect to the notion of the "Jewish people".

Second, Jerusalem's geopolitical reality hinders its ability to achieve in full its ideals and values of Jerusalem as the civilizational capital of the Jewish People. Notions of peace and justice in particular are impaired in some opinions by

the political realities that face Jerusalem and the problems affecting specific population groups. Perceptions of unequal treatment of Jerusalem's Palestinian population, non-Orthodox streams of Judaism, and conservative interpretation of Jewish law are often seen as contradictory to these mega-values for Jerusalem and hinder the city's ability to communicate values of equity, tolerance and pluralism globally.

4. THE VISIONS AND IDEALS OF JERUSALEM IN JEWISH TRADITION

The central standing of Jerusalem in Jewish tradition and history is well documented in writings, archeological findings, poetry, folklore, pilgrimage and constant maintenance of a Jewish core population in the city, despite many prosecutions.

This is also true in contemporary Jewish life.

The following comments provide some examples, but of course do not cover in full a subject dealt with in extensive studies⁶.

Jerusalem in Jewish thought and tradition stems heavily from the creation of its image as established in Writings and Prophets, particularly

6 A few select examples:

Levine, Lee I. *Jerusalem : its sanctity and centrality to Judaism, Christianity, and Islam*, New York: Continuum, 1999,

Naor Mordecai *City of hope : Jerusalem from biblical to modern times*, Jerusalem, Yad Izhak Ben-Zvi, 1996, Prawer Joshua, Ben-Shammai Haggai, *The History of Jerusalem*, *Jerusalem : Yad Izhak Ben-Zvi* ; New York : New York University Press, 1996

Rosovsky, Nitza. *Jerusalem: City of the Great Kings: Jerusalem from David to the Present*, Cambridge, Mass: Harvard University Press, 1996

through its description of the Book of Kings, Psalms, the depiction of David and Solomon's kingdoms, and the description of Jerusalem at the end of days via the Prophets. Jerusalem in Jewish liturgy and tradition is rooted in the Five Books of Moses (though not mentioned ever by name).

Jerusalem is central in Jewish thought, tradition and practice. Jerusalem is recalled in Jewish thought repeatedly via liturgy and ritual. Jews face toward Jerusalem when they pray. Since the destruction of the 2nd Temple, numerous practices have been added to remember the once glory of Jerusalem now destroyed. The thrice daily prayer includes a request for the rebuilding of Jerusalem and the return of the *shechinah* (Divine Presence). Such a request is also evident in the grace after meals. The Talmud instructs leaving a piece of food on everyone's plate at every meal, leave a piece of home unfinished during its building, and for a bridegroom to place ashes on his forehead and break a glass under the wedding canopy to remember the destruction of Jerusalem.

An example of a secular view expressed by Boris Schatz, the founder of the Bezalel Academy of Art, envisioned Jerusalem in the modern era as building the third temple as a temple of culture and the arts. He initiated the Bezalel to be a major component and manifestation of this dream.

In short, the idea of the centrality of Jerusalem in the Jewish people and Judaism has a very strong basis in all facets of Jewish identity. But this does not assure actual centrality, the strengthening of which this project is directed.

5. THE CONCEPTUAL FRAME

In addressing the more "earthly" Jerusalem, the political, security, demographic, economic and environmental problems of Jerusalem⁷ need be addressed in order to fully realize the ideal of Jerusalem as the civilizational capital of the Jewish People. This project, however, does not deal with those issues, focusing instead on stricter parameters for "spirituality and culture" in a broad sense of those and related terms.

Our findings indicate that much can be achieved even if progress with the "material" aspects of Jerusalem is slow. This is demonstrated by the fact that in the period 1999–2000 when Jerusalem reached a peak of national and international standing culminating with record tourism and the visit of the Pope and many other notable politicians, religious leaders and statespersons, these fundamental problems were still in place and largely unsolved.

The study methodology is presented in Appendix 1 below.

⁷ These are dealt elsewhere. For example see the new Jerusalem Outline Plan, proposals for Jerusalem political status and Holy Basin by the Jerusalem Institute for Israel Studies, the proposed economic initiative headed by Professor Gur Ofer and the Jerusalem Forum

A Realistic Vision of Jerusalem as the Civilizational Capital of the Jewish People

The realistic vision as portrayed below is based on strategic planning methodology where “realistic visions” are an often used tool, as well as ongoing JPPPI work, the attitudes and visions of interviewees and a review of documents and literature. The vision reflects the desires, aspirations and aims for Jerusalem as the civilizational capital of the Jewish people yet rooted in reality. The visions take into account the current status of the city, existing trends and feasible strategies to approximate the desired future. The vision is not utopian or a dream but rather a depiction of the possible or almost possible. Examples are used to edify the description but this is not to be taken for a list of projects. The latter appears at the end of the report.

The realistic vision relates to a long term time horizon projected 25 years ahead to — say around 2030.

The realistic vision as described here and its form will act as the structure for the whole report, the mapping and recommendations.

CULTURALLY, RELIGIOUSLY, SPIRITUALLY AND EDUCATIONALLY:

1. Jerusalem using its past to lead into the future

History is a critical factor in building towards the future. Just as capitals such as Rome continue to be conscious of its past, so does Jerusalem. The realistic vision aims to allow Jerusalem to evolve, shaping its present by building on the past. This includes utilizing remains, artifacts, and Jewish themes. Jewish history comes to life in Jerusalem as new dynamic museums recreate the past and other sites like the Western Wall tunnels, David's City and the Davidson Museum bring the past of Jerusalem's centrality to life with new meaning for the present and future.

2. Jerusalem as the center of Jewish creativity and a cultural core

Jerusalem is recognized as a main center for Jewish cultural creativity. A number of major international festivals take place in the city spanning music, theatre, poetry, cinema and art — mostly with a Jewish theme.

An industry based on Jewish art has devel-

oped exporting around the world and creating a strong cultural economy in Jerusalem. The city generates significant income via the trade, industry and employment surrounding the bringing and producing of culture to the city.

Jerusalem becomes a central place for publications on Jewish subjects.

Mishkenot Sha'ananim is expanded as are similar facilities established as more international figures spend time in Jerusalem to learn and exchange with fellow artists.

3. Jewish religious thought, scholarship, ideas and leadership emanating from Jerusalem

Jerusalem is respected as the most important city for Jewishness, Jewish ideas and scholarship. Many of the most important Jewish and religious figures and leaders are based in Jerusalem. Much of the most original thinking and breakthroughs emanate from the city.

Jerusalem becomes a center for Jewish thinking and a leader in discourse between pluralistic views of Judaism

Advancements in Jewish and a spectrum of religious scholarship and learning are made as are religious responsa (*she'elot u'teshuvot*) that meet the needs of modern society.

A forum of leading rabbis is centered in Jerusalem who relate to world events and today's reality by making statements on religion, cultural and spiritual issues, Jewish as well as global. Chief Rabbis in Israel and other rabbinical leaders act as spiritual figureheads respected and listened to by all denominations.

4. Jerusalem as an epicenter of knowledge and education כי מציון תצא תורה

There is a foremost network of pluralistic international Jewish day school in Jerusalem. It attracts students from around the world. It includes an exchange project in which major Jewish high schools around the Diaspora send their students to Jerusalem for a semester of study.

An international endowment for religion and spirituality provides grants and scholarship for religious and spiritual study in Jerusalem and religious leadership development.

The Hebrew University and other places of higher education are the foremost in Jewish scholarship, study and research leading and attracting some of the best scholarship.

A university of the Jewish people focusing on Jewish subjects is established with branches in other centers and extensive use of remote learning.

Some of the most important yeshivot are in Jerusalem as well as religious colleges for women. Jerusalem has a spectrum of religious study and learning institutions.

Most Jewish leaders, scholars of Judaism and rabbis around the world spent time studying, teaching and doing research in Jerusalem

5. Increased Jewish knowledge enhances awareness and understanding of Jerusalem

Jews become increasingly knowledgeable about their history, heritage, literature and culture. This leads to greater understanding and interest in Jerusalem with more visitors, participation in

websites, attending conferences, learning and writing about Jerusalem and it becomes central to their civilizational outlook. Jews everywhere become more aware of the reality of Jerusalem and its positive attributes.

6. Jerusalem serves as a main repertory of Jewish publications and artifacts

This is supported by the creation of an extensive, renowned, and structurally beautiful national library which contains the finest collection of Judaica and manuscripts, as well as collections in all major fields. It also puts to use the most up-to-date technology for Judaica based research. Main publishers on Jewish civilization are located in Jerusalem.

7. Synergy between different dimensions of culture, spirituality and religion

There is strong cooperation existing between some artistic bodies; religious bodies; and intellectual bodies, but without “censorship” and impairing pluralism. This includes scholars/artists exchange, an online network of resource exchange and interchange, and cooperative efforts.

8. Jerusalem as a place for young people

With a relatively large young population, young people are taking a lead. Many of the city's leaders are young and the young feature prominently in senior positions in business,

commerce, educational institutions and public organizations.

The city abounds with activities for the young-festivals, cultural activities and entertainment.

Jerusalem is renowned for its center for developing young leadership.

DEMOGRAPHICALLY, GEOGRAPHICALLY, LEARNING AND PILGRIMAGE TOURISM:

9. Jerusalem as the geographical center of the Jewish People; the city visited by the majority of Jews

Jerusalem retains its demographic majority of Jews in the city.

Tourism to Jerusalem is expanded considerably. A modern day form of *aliyah la'regel* takes place and the majority of Jews in the Diaspora visit Jerusalem frequently. Many of these visits take place around the Jewish calendar especially *aliyah la'regel* on Sukkoth and Pesach. But also around Jerusalem Day, Chanukah and the Day of Independence.

Heritage tours by Jews are centered on Jerusalem.

Jerusalem is the “part-time habitat” for many Jews from the Diaspora as they purchase recreational and part-living apartments in the city.

Jerusalem becomes a desired location for young Jews from the Diaspora to celebrate their Bat/Barmitzvah, marriage and other life cycle ceremonies.

10. A glorious cityscape expressing Jewish history, culture and values

Jerusalem is a destination and a city that inspires.

Jerusalem is renowned for its unique architecture and pleasing aesthetic appearance expressing Jewish and other cultures. A number of major buildings are erected in Jerusalem designed by the best architects in the world that house important Jewish and Israeli institutions. These buildings include the library of the Jewish People, new museums and headquarters of main Jewish organizations and centers of learning.

Synagogues in various communities throughout the city and in a spectrum of approaches to egalitarianism are rebuilt or renovated. Architecture makes use of the greatest artists to continue with the historical feel of Jerusalem while bring innovation and renovation.

11. Jerusalem develops as the center of Jewish cyberspace and the use of advanced technologies

Most of the major Jewish portals are based in Jerusalem. The computer and software sector are the main drivers of Jerusalem's commercial base. A number of major global IT corporations have research and development centers in Jerusalem.

Alternative and creative experiences of "being" in Jerusalem are available using "virtual" technologies. A system of virtual experience is created by which people can visit/tour Jerusalem, its key sites and newly developed showplace areas, and make a virtual pilgrimage

to holy sites, experience theatrical performances, etc.

Places of higher learning and education use distant learning based in Jerusalem.

12. The predominance of Jerusalem and its widely accepted role as the political center of the Jewish People

Jerusalem is the main center of the organized Jewish world. All the major Jewish organizations are headquartered in Jerusalem and/or have a strong local presence.

Major conventions and conferences regarding Jewish issues take place in Jerusalem.

A Jewish People Leadership academy operates in Jerusalem, at which most Jewish people leaders spend time studying main issues and being coached in various aspects of leadership

13. Using the Calendar

Events in Jerusalem follow the Jewish calendar. The highlights are the three "foot" festivals when festivals and activities abound and tourists pack the City.

Other days are also important each for its own specific reasons such as the fast of the 9th of Av and Jerusalem Day.

UNIVERSALLY AND GLOBALLY:

14. Jerusalem as the center of the three main monotheistic religions developing and transmitting spiritual and moral messages

The main monotheistic religions use Jerusalem as a main center accenting the need for ethic and moral development. Christianity, Judaism and Islam alike do so, each one on its own together with cooperation in joint ventures, scholarship and jointly disseminate universal spiritual and ethical messages relevant to evolving global issues and events.

Jerusalem is seen as an example of how to treat holy places and sites. Significant investments are made to enhance them and encourage pilgrimage.

15. Jerusalem as a multi-cultural city

Jews, Christians and Moslems live side by side. Much cooperation takes place and joint activities and institutions are formed.

Jerusalem is recognized and admired as a model for multiculturalism

16. Universal messages emanating from Jerusalem

Jerusalem becomes known as one of the cornerstones of human values. It is recognized as

a place of justice, peace, tolerance and coexistence. Frequent statements by religious leaders, politicians and intellectuals are announced in Jerusalem and transmit universal messages.

17. Jerusalem as a global, international, cultural and world city

Jerusalem is recognized by the main powers as the capital of the State of Israel. Most nations lead by the U.S set up embassies in Jerusalem, contributing to its cosmopolitan character and adding new suburbs with impressive diplomatic buildings and edifices.

A major international organization under the auspices of the UN sets up its headquarters in Jerusalem. This is followed by international NGOs.

Jerusalem becomes an oft visit location for international conferences and negotiations. It is one of the first stops on world tours of international leaders.

Jerusalem becomes recognized as a world city and one of the places where things happen. There are frequent visits by major international figures and celebrities as well as intellectual figureheads.

Important international cultural festivals take place attracting the top performers in the world. Jerusalem becomes a major cultural city on the world map.

CIVILIZATIONAL CAPITALS

This chapter takes a brief indicative glance at capital cities and spiritual and cultural capitals and their features in order to gain some insights and notions into the potential of a city such as Jerusalem, despite its uniqueness not paralleled in other civilizations and by other capitals.

Capital cities serve as sources of pride and identity for peoples and religions around the world. They can be a source of unity and common source of identity. They can be civilizational, religious, national or global capitals. For Jerusalem, its identity is multifaceted as the civilizational and religious capital of the Jewish People as well as the capital of the State of Israel, together with being central to Christianity and Islam. Other capital cities such as New York, London, Rome, Paris and Tokyo are global cities whose impact transcends beyond national borders and contribute to global society and economy as a whole.

1. CIVILIZATIONAL AND RELIGIOUS CAPITALS

History/heritage, spirituality, and central religious-political figure are central to the standing of a civilizational and religious capital. Some religious capitals such as Mecca and Jerusalem

have achieved holiness as a result of historical circumstances or events, perceived to reflect a higher cosmic order, and/or by housing a holy object such as a shrine or a tomb⁸. Religious capitals reinforce religious identity, with Rome and Vatican City together arguably the most powerful example, as well as Mecca. As a religious city it attracts pilgrims possibly seeking to explore the past and confront the present through religious means.

Civilizational, religious, spiritual centers can provide a voice for one's people as well as a universal voice that reaches beyond its specific movement. For this, a central institution seated within the city is ideal.

"When the Pope speaks, the world listens". Global leaders and celebrities continue to seek the advice and blessing of the Catholic Pontiff. The Pope and the Vatican have managed to transcend their immediate following and capture the attention of the world. No other figure from any Christian denomination carries comparable worldwide recognition of spiritual stature, be

⁸ R.J. Zwi Werblowsky and Benjamin Z. Kedar, eds., *Sacred Space: Shrine, City, Land* (New York, NY: New York University Press, 1998), 11.

it the Archbishop of Canterbury in London or the Patriarch in Istanbul. His prestige is due to numerous factors including being the inheritor of a very large and very old body of faith, mythology behind the Pope generating sentiment that the Pope is “divinely” invested with the virtue of infallibility, invested authority that goes hand-in-hand with his infallibility; and his being Head of State in Vatican City.

Mecca and Medina serve less as universal capital cities possibly due to the fact that they are reserved solely for Islam.

Rome and Athens possess potential for world significance and attention by virtue of their history as remnants of ancient world civilizations. All are hindered by city planning problems, imposing housing structures with bad traffic and air pollution. For Athens this ultimately resulted in much devastation of its aesthetic interior, yet in anticipation for the 2004 Olympic Games, much of Athens was rebuilt drawing upon its history with the Acropolis remodeled and a huge pedestrian area from the Temple of Olympian Zeus to Plaka, Monastiraki, and the Psirri has been built.

It is also important for a capital to host administrative functions and governing bodies. These cities are held in high esteem, with their ruling councils seen as the earthly embodiment of the rule of a higher power. Examples: Vatican City houses the Pope and the Roman Curia (the Papal Court) which administer the Roman Catholic Church.

2. CULTURAL CAPITALS

There are a number of capital cities that have a strong cultural base. Edinburgh and Vienna are two particular examples. Indeed the city fathers of Vienna have often been criticized for investing solely in the city's cultural heritage and ignoring industry, science or technology and even its higher education.

3. EDUCATIONAL CAPITALS

Creating the identity for a city as a global capital for higher learning of a specific variety would likely be easier to manifest than simply being a capital of higher learning. In Rome and Vatican City this somewhat exists. To date, Rome is a center of education for Italy and has Europe's largest university (measured in students), La Sapienza, and has many religious institutions as well. Yet the power of educational institutions are most prominent examples are Oxford and Cambridge, relatively small cities renowned due to their universities and amongst the oldest and most prestigious universities in the English speaking world and Boston, possibly *the* center of higher learning. Boston has over 100 colleges located in it and related cities, such as Cambridge, MA, including Harvard (America's oldest), Brandeis and MIT, with three key elements: history, prestige, and quantity. Religious colleges or universities in religious capitals are evident in Brigham Young University in Salt Lake City for the Mormons and the Banaras Hindu University, in the Hindu holy city of Banaras, though not devoted to Hindu studies and without discriminate policy of students or faculty based on religion.

4. DIASPORIC CAPITALS

Capital cities of home countries are important to diaspora communities. But largely the capital city (such as Rome, Athens and Delhi) is less important in diasporic relations than the home country. Here Jerusalem is an obvious exception.

A key factor in strengthening a city as a national capital, or motivating a Diaspora to connect to its homeland is to make the home-city a source of pride for its nationals around the globe. National capitals strive to be a source of intellectual and cultural ingenuity, being a source of pride to nationals around the world. Another important factor in diaspora-homeland relations is how the homeland (which can be embodied by its capital city) speaks for and cares for its nationals abroad.⁹

5. INTERNATIONAL AND GLOBAL CAPITALS

Beijing, London, Moscow, New York, Paris, Washington DC, and Tokyo are but a few examples of world or global cities whose importance and influences transcend beyond national boundaries. They are centers of economy, communications, culture and power.¹⁰

9 Gabriel Sheffer, *Diaspora Politics: at Home Abroad* (Cambridge, UK: Cambridge University Press, 2003), 29.

10 Beaverstock, J.G., Taylor,P., and Smith, R.G. (1999) A Roster of World Cities, *Cities*, 16, 445–458., World Cities beyond the West: Globalization, Development and Inequality, Gugler, Josef, ed., Cambridge University Press, 2004, Hall, P (2001) Global City Regions in the Twenty First Century,

The presence of international organizations in a capital or global city are generally not enough to create a world identity, unless they become a “hub” such as Geneva, or Brussels as the central location of European Union bodies. Geneva because of its exceptional number of international organizations concentrating on humanitarian causes is known as the City of Peace¹¹; and the Hague which has several UN organizations, most strikingly the International Court of Justice.

National capitals strive to be a source of intellectual and cultural ingenuity

in Scott, A (ed) *Global City Regions. Trends, Theory and Policy*. Oxford, OUP. Page59–77, Robson, William A. and D.E. Regan, editors. *Great Cities of the World*. London: George Allen & Unwin LTD, 1972. , Sean Duffy, trans. *World Cities in a World System*, Article Publié dans *Hérodote*, n°101, 2è trim. 2001., Shachar, Arye, “*The Global Economy and World Cities*”, in: Shachar, A. and Oberg, S. (eds.) *The World Economy and the Spatial Organization of Power*, Gower, Aldershot, 1990, pp. 149-160.,Shachar, Arye, “*World Cities in the Making: The European Context*”, in: Kresl, P.K. and Gappert, G. (eds.) *North American Cities and the Global Economy*. Urban Affairs Annual Review 44, Sage, Thousand Oaks, 1995, pp. 150–170.

11 Geneva houses the International Committee of the Red Cross, World Health Organization, United Nations High Commissioner for Human Rights, and the World Council of Churches, to name a few.

The Realities of Jerusalem

This chapter describes the present realities of Jerusalem using the categories of the realistic vision in chapter C. The realities are expressed in terms of connections and linkages where applicable. Supporting data is provided where available and in some cases impressionistic trends are presented. This chapter relates the positive attributes and connections relevant to Jerusalem as the civilizational capital of the Jewish People. Whilst the substance may be impressive and imply a good start, the overall assessment is that Jerusalem only very partially achieves that objective and there is a long way to go.

1. CULTURAL, RELIGIOUS, SPIRITUAL, AND EDUCATIONAL CONNECTIONS AND LINKAGES

a) Jerusalem using its past to lead into the future.

Jerusalem is an historic city abundant with major and minor historic sites. Some sites are geared towards the past whilst others lead to the future, such as Yad Vashem and the Herzl Museum. The use of advanced technologies can be seen at the Israel Museum and the Davidson

Center in the Old City. But largely Jerusalem is not perceived as a city of the future.

b) Jerusalem as the center of Jewish creativity and a cultural core

Jerusalem is a cultural center. There are 24 museums with the most important being Yad Vashem and the Israel Museum. Some 1.1 million persons visited the main museums in 2002¹². About a third is estimated to have come from abroad. The new Museum of Tolerance, designed by Frank Ghery, is in the development stage.

The Hebrew University National Library is about to undergo a major change and will be reconstructed as the national library of the State of Israel.

A recent U.S newspaper report hailed the cultural revival in Jerusalem as worthy of international note¹³.

There are 25 annual festivals which covered

12 Recent numbers are not available although it is known that whilst there was a drop in the years 2002–4, they have since risen rapidly.

13 Washington Post 19 June 2006, “Jerusalem Finding Oxygen in the revival of Creative Arts”.

153 days in the year 2000⁽¹⁴⁾, the most important and of international nature being the Israel Festival, the Jerusalem Film Festival, Liturgica, the Judaica Fair and the International Book Fair (biennial). There is some criticism that The Israel Festival does not have enough "Jerusalem" content or connection with Jerusalemites nor does it have any particular Jewish content.

Whilst in the sector of performing arts Tel Aviv is the leader, Jerusalem is the main center for training and study of performing and plastic arts hosting ten institutions including the Sam Spiegel School of Cinema, Nissan Nativ Drama Studio and others.

There are 10 major centers for theatre and concerts and the Arena once completed will become a major venue. These act as part of the critical cultural infrastructure.

Meanwhile studies have shown that tourists to Jerusalem take little part in the city's cultural activities (5%) as compared to about 30% participation by tourists in cultural activities in other major capital tourist cities such as Rome, Athens and Moscow, not to mention, London, Vienna, New York or Paris where participation is even higher.

Jerusalem has signed cultural agreements with 22 cities including Paris, New York, Florence, Moscow, Vienna, Los Angeles and others.

The Government through the Ministry of Education and Culture allocates some 84 million shekels to culture in Jerusalem annually (compared to 209 million shekels to Tel Aviv!)

14 The number of festivals dropped as a result of the second Intifada and they are currently rising again. Due to the long gestation in booking and preparing conventions, the actual growth will only show itself in the years to come.

plus an additional 6 million shekels contributed by the City Hall¹⁵. The Jerusalem Foundation is one of the main supporters of cultural projects. It spends some \$30 million annually on cultural, educational and other projects.

However, *Jerusalem and Israel as a whole lack a sufficient strategy for marketing its cultural output*. Jerusalem is a cultural resource for the Jewish people and produces much cultural and artistic output, but few in the Diaspora know about these. There is no broad strategy for exporting cultural products — books, music, and art — to the Diaspora. Moreover, *the Jerusalem-Tel Aviv split remains*. Jerusalem seems to be perceived by Diaspora Jews as a historical center while new creativity is flowing from Tel Aviv. It is also witnessed in the successful Tel Aviv — LA cultural exchange, whereas only little cultural exchange existed in the Project 2000 NY — Jerusalem relationship.

The Jerusalem Foundation is one of the main fundraising and development arms of Jerusalem outside of the municipality supporting programs in the arts, culture, education and so on.¹⁶

There are some specific Jerusalem awards, prizes and competitions. The Jerusalem Foundation awards the annual Wolf prize for contributions to the city and the Municipality awards the title of *Yakkir* (honorary citizen) for service to the city. At the bi-annual International Book Fair the Jerusalem Prize, Israel's only international literary award, honors an author whose

15 "Support for Cultural Institutions in Jerusalem", Avner Rottenburg, Bracha Foundation, 2005

16 In 2003 it raised \$22.3 million and allocated \$17 of which nearly half (46.8%) was allocated to education, performing arts, schools and museums and 26% to arts and culture.

works best express the idea of the freedom of the individual in society.

c) Jewish religious thought, scholarship, ideas and leadership emanating from Jerusalem

Jerusalem is a Jewish religious center. With its centrality in Jewish tradition it is the home of many of the most important Jewish historic and religious sites. These include the Western wall, Western Wall tunnels, the Mount of Olives, and

City of David. Foremost, however, is The Temple Mount, the site of the previous Temples to which Religious Jews throughout the world face in the direction of the Temple Mount in prayer. Today, the Temple Mount is inaccessible to many Jews (especially Religious Jews for Halachic reasons), and the Mount of Olives little visited. The Western Wall, the Kotel Tunnels, and City David remain central to Jewish tourists, the former being one of the primary destinations for Jewish visitors and groups.

On the other hand Jerusalem is not the only major practical religious center in Jewish life today. Bnei Brak and New York are not far behind in many respects such as yeshivot and religious scholarship. The major figureheads in Jewish religious life in most cases do not emanate from Jerusalem¹⁷.

17 Whilst Rav Eliyashiv and Rav Ovadia Yosef are residents of Jerusalem. Former chief rabbi Rav Israel Lau and the late Rav Schach were residents of Tel Aviv and Netanya respectively. Likewise the late Rabbi Feinstein resided in the US

In accordance with the Jewish tradition of plurality of authority there is no higher *halachic* or legal religious authority. The Chief Rabbinate does not make major pronouncements either to Jews or speak on universal issues. The Jewish religious voice is dispersed. Moreover, Jerusalem does not have a religious university (such as Bar Ilan); and there are no significant centers of Halacha. Whilst there are many organizations serving inter-religious dialogue but few are focused on the three monotheistic religions. The Tantur Center is a notable exception but its impact is not yet significant.

d) Jerusalem as an epicenter of knowledge and education

Jerusalem has powerful Jewish educational resources that can serve as a foundation to increase Jewish knowledge and Jewish connectedness with Jerusalem. Jerusalem is host to one of the major universities. According to the Times Higher Education Supplement ranking of top universities around the world, the Hebrew University comes in at 60th and the highest of Israel universities for the year 2006¹⁸. The student population in the city numbers 35,000 students including colleges, teachers training centers and branches of universities from overseas. The Hebrew University has 24,000 students. Of these approximately 600 are immigrants and 6,000 were born outside of Israel. There are about 1,500 Jewish students from overseas.

18 Academic Ranking of World Universities, 2005

Jerusalem has a strong student infrastructure which can serve as a base for the involvement of young people in Jerusalem and educational development. There are 37,000 students studying in yeshivot and religious institutions¹⁹ in Jerusalem. Thus its student population is about 70,000 and roughly 10% of the population. However the connections between the Hebrew University and the city require upgrading. There are about 1,000 students at the overseas school and on average 180 academics on sabbatical at the HU. The new MASA project²⁰ is working to increase these numbers substantially. Currently there are 7,000 students in Israel on long term projects and of these 3,000 study in Jerusalem.

The Ben Zvi Institute runs a Jerusalem studies school and has many programs on Jerusalem largely serving Israelis. It is in the process of developing a museum on Jerusalem, and its role in the Jewish People.

There are some 50 research institutes in Jerusalem. Among these are a number of notable think tanks such as the Institute of Democracy, the Jerusalem Institute for Israel Studied, Van Leer, Ben Zvi, Brookdale Institute, the Truman Institute, and the Jerusalem Center for Public Affairs, the Shalem Center, Mercaz Shazar, along with the Jewish People Policy Planning Institute and others.

19 21,800 at Kollelim and 15,000 at higher yeshivot — Jerusalem City Outline Plan, economic survey

20 Masa was established in 2005 as a joint venture of the government of Israel and the Jewish Agency to enable Jewish young adults from around the world to spend a semester or a year in Israel to build a life-long relationship with Israel and a firm commitment to Jewish life.

e) Increased Jewish knowledge enhances awareness and understanding of Jerusalem

The identity of Jerusalem as a spiritual and cultural center for the Jewish people is weakened where there is little Jewish knowledge. Due to ignorance many cannot relate Jerusalem with its image via history, the bible, and tradition; if they relate to Jerusalem at all, it is the Jerusalem presented in the media. Ignorance about Jerusalem detracts from a relationship with the city. The image of Jerusalem whether by Israelis or by Jews in the Diaspora or even non-Jews around the world differs from its realities, and varies greatly based on the extent of an individual's Jewish knowledge, at times negatively and at times positively as elaborated below.

**Jerusalem
has strong
student infra-
structure**

f) Jerusalem as a repertory of Jewish publications and artifacts

The Israel Museum ranks as an internationally acclaimed museum. Its collections of Judaica, Land of Israel archeology, Jewish art and Jewish ethnology are unique. Particularly renowned is the Shrine of the Book, which serves as the depository of the Dead Sea Scrolls.

The Hebrew University National Library is the main depository of publications on Jewish and Israel themes and it holds priceless Jewish manuscripts.

The Zionist archives and the Herzl Museum are a main resource on these subjects. Yad

Vashem serves both as one of the prime museums on the Shoah, archives on martyrs and all matters relating to the Shoah and center for education, research and scholarship on the Shoah.

g) Synergy between different dimensions of culture, spirituality and religion

Some linkages between religion and culture can be seen. Judaic and Jewish ethnographic collections at the Israel Museum and the biannual Judaica Fair are examples. Many plays, entertainment and musical performances performed in Jerusalem have Jewish and/or religious themes.

h) Jerusalem a place for young people

Jerusalem demographically is a young city with 53% of its Jewish population under 25. (This is also the case with the Arab population). Migration to Jerusalem is also largely of young families. 50% of all persons moving to Jerusalem in 2002 were under 24. However, the young are also leaving the city representing 52% of migrants from Jerusalem in the same year. Lack of affordable housing, cultural activities and job opportunities have been cited as the main reasons for leaving.

The city celebrates "Youth City" annually where young people "run" the city for a day.

2. DEMOGRAPHIC, GEOGRAPHICAL AND PILGRIMAGE TOURIST CONNECTIONS AND LINKAGES

a) Jerusalem as the demographic, physical and geographical center of the Jewish People; the city most visited by Jews

As of Rosh Hashanah 5767 (September 2006), the population of Jerusalem stood at 719,000²¹, with the Jewish population accounting for 66% and the Arab population 34%.

The Arab population consisted of a Muslim majority (95%), mostly based in East Jerusalem, and a Christian minority. The population of Jerusalem comprised approximately 10% of the overall population of Israel. Jerusalem's Jewish population comprised approximately 9% of the overall Jewish population of Israel, while the city's Arab population comprised roughly 18% of the overall Arab population of Israel.

Since 1967, the proportional Jewish population of the city has declined from 74% in 1967 to 72% in 1980 and 67% in 2003. Conversely, the proportional Arab population of Jerusalem has increased from 26% in 1967 to 28% in 1980 and 33% in 2003. Whilst according to Jewish demographers and decision makers the preferred ratio of Jews to non-Jews is 70/30, projections show that by the target date of the city's new outline plan, and unless drastic changes are incorporated, the likely ratio will be nearer to 60/40²².

21 Jerusalem institute for Israel Studies and Israel National Bureau of Statistics

22 Jerusalem Outline Plan, Report No.4 , Policy Plan, Jerusalem 2000

About a third of the Jewish population of Jerusalem is Haredi or some 150,000 people. With a high birth rate, the proportion of ultra-orthodox Jews is likely to grow. But at the same time and partially due to the high cost of housing in the city and the lack of sufficient housing in Haredi areas, many young Haredi Jews are leaving the city to places like Modiin Elite, Beitar Elite, Beit Shemesh and other new ultra-orthodox settlements.

Jerusalem is the most popular tourist destination in Israel and especially by Jews, though it is also of significance to Christian tourists. Tourism is a major industry in the city. There are 66 hotels and 8,852 hotel rooms. 1.9 million person nights were registered in 2005 with an average stay of over three nights. This would have risen to 2.5 million by the end of 2006 had it not have been for the war in Lebanon. Hotel occupancy too has risen in Jerusalem from 45% in 2004 to 57% in the first four months of 2006. Some 65% of tourists stay in Jerusalem hotels whilst 85% of all tourists visit Jerusalem. This is a much higher percentage for a capital city than in most tourist centers such as Spain, Italy, France or Greece and indicates the importance and centrality of Jerusalem as a place of interest for tourists. 47% of all tourists to Israel were non-Jews in 2004 and most of them visited Jerusalem.

There are no statistics available on the proportion of Jewish tourists visiting Jerusalem but these can be extrapolated from national tourism statistics²³ and on the basis that 85% of all tourists visit Jerusalem as above. 55% of all

tourists are Jews but the percentages vary from country to country — France 85%, UK 65%, USA 72%, Canada 71%, Argentina 91%, and South Africa 58%. Jerusalem is the prime residence for 33% all tourists followed by 13% for Tel Aviv. The average stay in Israel as a whole is 19.8 days and Jerusalem has the longest duration of all tourist locations at 13.3 days on average.

Jerusalem was until the outbreak of the second Intifada a major player in the field of international conventions ranking 7th in the world. In 1996, the peak year, 42,600 persons participated in 68 international conventions. This number has since fallen but is picking up again in recent years with 41 conventions and 2,180 participants in 2002. The most popular subject areas for conventions are medicine followed by religion including Judaism, Christianity and interfaith conventions.

Jerusalem features prominently in all Jewish programs for young people. Both Birthright and Israel Experience programs participants spend up to three days in Jerusalem, more than any other center in Israel. Birthright's highlight event with 3,500 attendees takes place in the Jerusalem Convention Center. However Jerusalem is typically portrayed in these programs as a historic and religious place rather than one relating to Israel's future. The future of Israel, its cultural, technological and economic progress is demonstrated more by programs visits to Tel Aviv and Rechovot rather than Jerusalem.

Some 150 missions from overseas visit Israel and practically all come to Jerusalem.

Jerusalem is a popular destination for scholars for sabbaticals. At the Hebrew university there are 180 sabbatical professors (mostly Jews) on average each year. Many others come on long

23 Inbound Tourism Survey, Annual Report 2003, Geocartography, Ministry of Tourism, Jerusalem 2004

term programs for one year such as the Jerusalem Fellows, Melton Center, the Hartman Institute and others. The rabbinical seminaries in the U.S all have a year program in Jerusalem for their students. There are some 1,000 Jewish students mainly from the U.S who come to study at the Hebrew University's one year program too. On a less organized basis, it is traditional in Haredi circles for yeshiva students to study for a year or more in Israel although no accurate numbers are available. The new MASA program is expected to increase the number of people working or studying in Israel and especially Jerusalem for long periods.

Jerusalem is also one of the main foci in all publicity and advertising campaigns for tourism and Aliyah. Visitors come to Jerusalem for rites de passage ceremonies, whether Bat/Barmitzvah programs or for burial. As most of these are organized on an individual basis numbers are not available.

b) A glorious cityscape expressing Jewish history, culture and values

The use of Jerusalem stone as mandatory from the British mandate (and still in force) has created a cityscape of light and uniqueness blending old and new. The proliferation of historical sites, the seven hills of Jerusalem and views from many angles provides a special backdrop to the city.

Jerusalem also benefits from a large number of parks and green spaces more than most cities in Israel and comparable with international standards for open space²⁴.

The “cultural historical mile” extending from the Khan and the old railway station to Jaffa Gate as well as the historic basin of the Old City

and Mount of Olive are special to the city, the latter being a candidate for UNESCO recognition as an international heritage site.

c) Jerusalem as a center of Jewish Cyberspace and the use of advance technologies.

There are some Jerusalem internet portals such as www.virtualjerusalem.com and the internet sites of the Jerusalem municipality.

Jerusalem's industrial base is centered around hi-tech especially the Har Hotzvim and the Malkha Technological Park. There are many “dot com” companies and also R&D centers based on IT such as Intel.

d) The predominance of Jerusalem and its widely accepted role as the capital of the Jewish People

Jews express their attachment to Jerusalem as the capital of the Jewish People in many ways. Some of the tourist related ones such as visits, bar/batmitzvah celebrations and Birthright are described above. There are also many ways in which **Diaspora Jews make quasi permanent connections** with Jerusalem. There are a few that invest in businesses in the city. This is particularly true of the high tech sector and there are some five major venture capital funds based in Jerusalem that are financed from overseas.

Buying property in Jerusalem has been a

24 Standards for Open Space, Appendix to the Open Space Master Plan, Megama Consultants and Reches Eshkol Architects and Town Planner, 1990

growing trend in recent years. It is estimated that there are some 20–30,000 apartments owned by Jews overseas²⁵. Some were purchased for investment purposes but most are kept empty and used for vacation and the *chagim*. Indeed *Aliyah La'regel* is an important part of Jewish tourism and Jews from abroad pack the hotels in the city on Sukkoth and Pesach. Jerusalemites express concern that the existence of a large stock of mostly empty apartments owned by wealthy Jews from overseas contributes little to the city's welfare and serves to drive up house prices, making it hard for locals to buy housing.

Jerusalem plays a prominent role in the Jewish organizational world. The Jewish Agency, the World Zionist Organization, World Center for Bnai Brith, the World Jewish Congress, Birthright, Yad Hanadiv, and the New Israel Fund are all headquartered in Jerusalem. Most other Jewish international organizations have an organizational presence in Jerusalem such as Hadassah, World Maccabi Union and the Joint. Similarly many of the major U.S Jewish organizations have branches in the city such as ADL, American Jewish Committee, the American Jewish Congress, World Union of Progressive Judaism, Zionist Organization of America, Israel bonds, Hillel, National council of Jewish Women, the Rabbinical Council of America, United Jewish communities. Others such as World ORT and HIAS are notably absent.

e) The Calendar

The Jewish and Israeli calendar has many days

25 Jerusalem Municipality, Bank of Jerusalem and Anglo Saxon Real Estate

that are significant for Jerusalem. Sukkoth and Pesach are the days of *Aliyah la'regel* to Jerusalem and this is the high spot of the year in terms of tourism both domestic and Jewish overseas when hotel occupancy rates reach their maximum with an average of 90%. *Tisha B'Av* commemorates the destruction of both Temples and is thus by nature a day devoted to Jerusalem, not only its destruction but also its rebuilding. Jerusalem Day commemorates the liberation of Jerusalem in the Six Day War. However in recent years this has become very much a sectoral day celebrated mostly by religious Zionist Jews and largely ignored by the rest of Israelis and by Jews abroad. So far only the intermediate days of Pesach and Sukkoth are significant in terms of an increase in tourism.

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3. UNIVERSAL AND GLOBAL CONNECTIONS AND LINKAGES

Jerusalem's importance for all nations is a central Jewish concept. While this aspect is currently weak, Jerusalem has in many ways always been an international city. Its status as such stems largely from its role as an important center to three major monotheistic religions and to some extent beyond that. It has experienced changing rule from a Jewish state, to Greek and Roman rule, Persian, Byzantine and Arab rule, Crusader influence, Turkish rule, the British mandate and finally today as the capital of Israel. But even under the various administrations, religious organizations and countries and empires held

significant stakes in Jerusalem. Diplomatic activity abounded especially in the nineteenth century with a strong presence of consulates from Russia, Great Britain, France, Germany, and Ethiopia and so on.

Jerusalem transcends beyond its local position as a major city and today as the capital of Israel. However, generally speaking, Jerusalem is not recognized as Israel's capital. The U.S.A which has decided in principle to move its embassy to Jerusalem has not in practice implemented that decision (see section f below).

a) Jerusalem as the center of the three main monotheistic religions developing and transmitting spiritual and moral messages

Jerusalem's importance to the international community and humanity stems mainly from its role as a religious place in Judaism, Christianity and Islam. But even beyond the three monotheistic religions, Jerusalem is considered a holy and spiritual city. Its spirituality is expressed not only in religious literature, but also in the arts, general literature, pilgrimages and tourism and so on. As a holy city, notions of morality and spirituality are present. Indeed visitors expect to see Jerusalem as a visionary, ideal and moral city and are often surprised to find it in practice a city rather like many others with commercialization, crime, vice and material comforts.

Jerusalem's uniqueness is expressed also in educational terms, having one major university, many branches of universities from overseas, colleges, research institutes and yeshivot, Jerusalem is a center of higher learning and research.

Yet, conflict over Jerusalem tends to distance it from some people. Strife, tension and security questions counter the ideal vision of the city as a place of peace and pluralism. Jerusalem is perceived differently in accordance with views on its final status. There are those that would prefer to see the internationalization of Jerusalem in part or in whole. Indeed this was the position of the Vatican until recent years. But even today, there are many who would hope to see some form of shared or multiple rules in Jerusalem. On the other hand the official Israeli view is that Jerusalem is the eternal capital of the State of Israel and this is supported by the majority of Israelis.

b) Jerusalem as a multi-cultural city

Jerusalem is also a city of many nationalities, communities and ethnic groups (see also the previous section). Jews are composed of many sub communities as are the Muslim and the Christians. Jerusalem can be seen as a mosaic of peoples who surprisingly live well side by side most of the time, although conflicts do erupt on the basis of religious and ethnic clashes. Jerusalem is a host to much multiculturalism and inter-religious and cross ethnic activities and organizations as much as to strife.

Only 73% of its Jerusalem's Jewish citizens were borne in Israel²⁶. It is a city popular with immigrants with over 70,000 immigrants having come to live there since 1989 and as of October 2004 they comprise some 10% of the popula-

26 Central Bureau of Statistics 2005

tion. Moslems account for 210,000 persons or 31 % whilst there are 14,000 Christians. The rest are Jews who themselves are made up of many communal sub-groups.

c) Universal messages emanating from Jerusalem

Whilst Jerusalem is a multi-ethnic city, religious, national and ethnic groups live side by side, though with much tension and conflict at times. The potential for pluralism, justice, *tikkun olam* and peace are there but such universal messages are not being realized and disseminated.

Some starts have been made such as the Museum of Tolerance, designed by Frank Ghery which is being constructed in the center of the city. Yad Vashem as the center of Shoah memorial activity, research and education serves as a universal reminder against genocide.

d) Jerusalem as an international, cultural and world city

Jerusalem has been declared a heritage city by UNESCO albeit nominated by the government of Jordan and moves are ahead to promote the old city basin as a heritage site.

Jerusalem is an example of city whose past is very much part of its present and also its future. Many of the visitors who come to Jerusalem wish to explore its past and its history. Jerusalem has been a city of great archeological interest and it hosts a number of archeological research and study centers.

There exists a decision in principle to move the U.S Embassy from Tel Aviv to Jerusalem and a site has been chosen for this purpose in the

Talpiot neighborhood²⁷. However the embassy issue is at a standstill until a resolution with the Palestinians is signed. Costa Rica and El Salvador which were the only countries with embassies in Jerusalem moved in 2006 their embassies to Tel Aviv.

Many countries that have an embassy in Israel also have a functioning consulate in Jerusalem. However, the absence of embassies in Jerusalem signifies the lack of recognition of Jerusalem as the capital city and its prominence.

Jerusalem has also had *an international presence* in the various arms of the United Nations. Following the departure of the British in 1948, the United Nations took over Government House and the various cease fire and peace agreement led to the locating of UN organizations in Jerusalem. The following are located in Jerusalem. — ILO, UNPD, UNICEF, UNRWA, UNTSO, World Health Organization, The World Bank (IBRD), the Red Cross and the UN Office of the High commissioner for Human rights. However they largely serve the West Bank and not Israel.

As an indication of greater international standing in the past, in the 1970s and on the initiative of then Mayor Teddy Kollek, a series of international committees were set up. These included an advisory committee on planning and

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²⁷ Under official policy as put forth by the U.S Executive Branch, Jerusalem is not part of Israel. Under the legislative branch, laws are favorable towards binding Jerusalem to Israel. In U.S public opinion, Jerusalem is the capital of Israel. AIPAC is working to establish this on the record

architecture, an annual conference of mayors from major cities round the world and the prestigious Jerusalem committee²⁸. It was during this “golden” period that the Israel Museum, the Israel Festival, the International Book Fair, Mishkenot Shaananim and the Jerusalem Foundation were founded.

Because of the special political reality of the Middle East and the importance and central location of Jerusalem, Jerusalem hosts the third largest contingent of media representatives in the world after Washington and London. The BBC bureau in Jerusalem is the largest in the world after London. The Jerusalem Post is headquartered here as is the Israel Broadcasting Authority. Other TV and media studios are located in Jerusalem. This is a significant asset and resource that can be used for promoting Jerusalem in a more positive manner as a cultural and spiritual center.

4. WEAKNESSES AND THREATS

It is necessary to distinguish between Jerusalem as an idea and its reality. For those who are aware of Jewish tradition and texts, Jerusalem’s image is lofty. Its current reality is in a few elements true to that reality but in most seriously tarnished.

Jerusalem suffers from image dissonance. This is paramount amongst many Israelis, for

whom its negative image as a poor and religious city is a deterrent as indicated both by surveys and migration of secular Jews from the city. Amongst Diaspora Jews as described by those interviewed for this study, viewing Jerusalem as a modern city with crime and dirt may be an unpleasant surprise and it is far from their visionary Jerusalem. Increased westernization and institutions open on Shabbat and festivals may hurt the spiritual image of Jerusalem for part of the Diaspora, but they make the city more attractive to the majority of non-orthodox Jews.

The problems, weaknesses and threats of Jerusalem’s reality can be summarized as follows:

- Jerusalem is a poor city and possesses few resources that can be mobilized easily. It is also an expensive city to buy a home in.
- Jerusalem is a city fraught by conflicts. These include political, religious and ethnic conflicts. Such conflicts hinder Jerusalem from being seen as a non-controversial center. For example, Conservative and Reform Judaism, and Jews converted via these denominations, are not recognized.
- The increasing ultra-orthodoxy of the city is distancing Jerusalem from some sectors while for others which however are a majority, Jerusalem “Haredization” and religiosity helps the spiritual image of Jerusalem rather than hurts it. Because of the unclear future of the city politically, Jerusalem finds it difficult to be considered a global city with a universal message.
- Jerusalem is not recognized internationally as the capital of Israel.

28 The committee included notables such as Lord Goodman, Professor Louis Kahn, Sir Robert Menzies, Professor Prawer, Rabbi Emanuel Rackman, Ernesto Sabato, S.N. Tagore, Professor Efraim Urbach, Lord Weidenfeld, Eli Wesiel, Isaiah Berlin, Judge Haim Cohen, Oscar Kokoshcka, Henry Moore, and others

- Jerusalem is from time to time not seen as a safe city. At the height of the *intifada* this was a serious problem that disturbed daily life but even in recent times when there have been far fewer terrorist acts, security is still an issue and acts as a deterrent.
- Jerusalem is perceived as hostile to diversity and Jewish religious pluralism. It is particularly damaging to the segments of active and identifying Reform and Conservative Jews with less impact amongst the unidentifying majority.
- Some critical issues relating to egalitarianism/women's rights are played out in Jerusalem as witnessed by the issue of women praying at the Western Wall.

5. ASSESSMENT AND POTENTIAL

The overall picture of Jerusalem is that while it formally is the civilizational capital of the Jewish People and while it possesses many such manifestations, the potential is much greater and much needs to be done achieve that goal.

Culture

Jerusalem is in some respects a center of culture yet how much of that culture is disseminated abroad? The international festivals are rarely attended by visitors from overseas. The Jerusalem 3000 quasi-mega event was an attempt to make some inroads here in 1996 but largely failed. Indeed there is no international festival of Jewish culture (with the possible exemption of the Judaica Fair).

Education

There is a place for Jerusalem in strengthening itself as a primary educational center in the Jewish world. Today, apart from the Hebrew University, little scholarship, learning and education are exported. There are none or very few overseas students attending Jewish day schools in Jerusalem. There is potential to organize programs to encourage both Jewish high school and university students to spend a term or a semester in Jerusalem e.g. through MASA.

Religion, ethics and spirituality

Jerusalem is the center of Jewish religion, spirituality, and religious scholarship. The critical mass of yeshivot and religious students in Jerusalem constitutes a potential opportunity for Jerusalem, much untapped. Apart from the Center of Technology and Halacha there is no international center for research into *Halacha* and *piskei din*. There may be a place for an international rabbinical Beit Din (as distinct from a Sanhedrin) beyond the local as a clearing house for the Jewish legal issues and *piskei din* drawing upon the notion of כ"י מצין תצא תורה ודבר ה' מירושלים. Moreover, rabbinic leaders could be encouraged to respond on ethical aspects to certain world events in order to provide a Jewish voice to a changing world. This will further encourage this notion.

Jerusalem continues to be the most important city to religious Jews, yet it does not act as the focus. The multiple religious voices of Jerusalem can be seen as strength and encouraged.

The Nobel laureate for peace Eli Weisel offers a secular view and described Jerusalem as "the

Jerusalem can consti- tute a source of spiritual inspiration and moti- vation for young people

29 “Jerusalem’s “fate affects not only Israelis, but also Diaspora Jews like myself. The fact that I do not live in Jerusalem is secondary; Jerusalem lives within me. Forever inherent in my Jewishness, it is at the center of my commitments and my dreams.

Jerusalem, for me, is above politics. Mentioned more than 600 times in the Bible, Jerusalem is the national landmark of Jewish tradition. It represents our collective soul. It is Jerusalem that binds one Jew to another. There is not a prayer more beautiful or nostalgic than the one which evokes the splendor of its past and the shattering and enduring memory of its destruction.

I remember when I went to Jerusalem for the first time; I felt that it was not the first time. Yet each time I revisit the city, it is always for the first time. What I feel and experience there, I feel nowhere else. I return to the house of my ancestors; King David and Jeremiah await me there.”

“A Jew may be Jewish far from Jerusalem; but not without Jerusalem. Though a Jew may not live in Jerusalem, Jerusalem lives inside him.

No other nation’s memory is as identified with its memory as ours. No people have been as faithful to its name, or have celebrated its past with as much fervor. None of our prayers are as passionate as those that speak of Jerusalem.

Jerusalem is the dream of our dreams, the light that illuminates our hopeless moments. Its legitimacy lies in its sovereignty.” (from a speech given at the New York Israel Solidarity rally. 22 Oct 2000)

national landmark of Jewish tradition. It represents our collective soul”²⁹

Whilst the prominence of Jerusalem’s religious character is known and prevalent, its secular spirituality is not sufficiently prevalent. Indeed to some extent, Jerusalem turns off non-religious Jews and especially Israelis as evidenced both by the emigration of young Jerusalemites in recent years and the lack of desire of many

Israelis to visit Jerusalem. There is also a growing if small secular “religious”-spiritual” movement in Israel and ways should be found of enhancing the spiritual secular dimension of the city³⁰.

The notion of spirituality is part of a recent trend noted especially amongst young people who are searching for inner meaning and purpose as well as engagement in non-traditional types of quasi-religious non-material related activities³¹. Often this is related to individualism rather than communal or collective pursuits³². It is mainly a Western phenomenon, different from Eastern spirituality such as Buddhism or mediation.

Robert Wuthnow argues that “a traditional spirituality of inhabiting sacred places has given way to a new spirituality of seeking” and that “people have been losing faith in a metaphysic that can make them feel at home in the universe and that they increasingly negotiate among competing glimpses of the sacred, seeking partial knowledge and practical wisdom”³³.

It is suggested that Jerusalem can be an answer in part to these searches and can constitute a source of spiritual inspiration and motivation for young people.

30 Talk by Naama Azulay on secular religiosity — “Varying strategies towards building Jewish engagement in Israel”

31 Glendinning Tony and Bruce Steve, “New Ways of Believing or Belonging: Is Religion Giving Way to Spirituality”, *The British Journal of Sociology* 2006, Vol. 57 Issue 3

32 Wade Clark Roof, “A Generation of Seekers: The Spiritual Journeys of the Baby Boom Generation” (*MARS HILL AUDIO Journal*, Nov./Dec. 1993)

33 From Wuthnow in *After Heaven: Spirituality in America Since the 1950s*, quoted by Wade Clark Roof, *Religion and Spirituality: Toward an Integrated Analysis*, in Michelle Dillon, ed. *Handbook of the Sociology of Religion*, Cambridge University Press, 2003

Similarly, Jerusalem as a spiritual city and the center of religions may appeal to some as a religious city but its universal spiritual and ethical messages are not clearly transmitted. The focal universal messages could be justice, tolerance, social justice, pluralism or other.

There is a trend that Judaism amongst many of the young both in Israel and the Diaspora³⁴ is moving from **text based to experiential**. Jerusalem should look to adapt accordingly

Moreover, **there may be opportunities for Jerusalem to play a central role in the trend of spiritual seeking developing amongst some of the young**. While many are traveling to the Far East in search of spirituality, the Jewish world can explicitly proclaim Jerusalem as a center of God's presence, Jerusalem as elevation and closeness to the divine. It can take advantage of the spiritual seeking/journey of particularly the young and encourage coming to Jerusalem to experience it. Jerusalem can be promoted, based on tradition, as the embodiment of wisdom via spiritual awareness and consciousness of divine in history. Experiencing Jerusalem's learning centers while visiting the Western Wall tunnels, *Kabbalat Shabbat* services overlooking the Old City, taking part in *Tisha B'Av* activities in Jerusalem or attending cultural performances are but a few examples. The view of Jerusalem from the Talpiot promenade is uplifting and inspiring.

³⁴ See the 2000 NJPS study and the New York Jewish population study and also new trends such as Hebe Magazine and Synagogue 2000 as described in the Reboot study on the spirituality of young Jews "Grande Soy Vanilla Latte with cinnamon" — Jewish identity and Community in a time of Unlimited Choices, Reboot 2006 and "OMG! How Generation Y is Redefining Faith in the iPod Era, Reboot 2006.

Jerusalem can expand opportunities for spiritual experiences connected to various sights and sounds in the city.

Moreover, as Jerusalem is episodic and experiential with the power of Jerusalem often absorbed through experience, the city can be transferred and strengthened via cyberspace and modern technology. The Jewish community and Israel can be creative in transmitting the essence of Jerusalem through experience to those who are not in Jerusalem, with access to Jerusalem symbols.

Tourism

The potential for Jerusalem's tourism has been insufficiently tapped. For example 65% of all American Jews are yet to visit Israel. However further tourist connections to Jerusalem need to take on creative forms either organized or specialized such as bat/barmitzvah trips, tours for families or seminars for sabbatical scholars.

Whilst Jerusalem is a major location for international conventions and conferences, the Jewish world is only a small part of it leaving the medical sector with the largest number of participants.

Organization

Whilst many Jewish national and international organizations have a presence in Jerusalem, not all do and most are not headquartered in the city. Furthermore the majority of meetings and conventions of these organizations rarely take place in Jerusalem though the potential is there. In 2004, the UJC held its first GA in Jerusalem and this could become a periodic event.

Policy Directions and Recommendations

The city of Jerusalem can be developed in a number of directions based on its strengths and relative advantages and towards realization of the realistic vision.

The three main dimensions that can be foremost tools in Jerusalem's development are:

1. The civilizational, cultural, religious, spiritual, ethical and educational dimension
2. The geographic and tourism dimension
3. The global and universal dimension

These three dimensions will be reflected in proposed activities to the main target population — **the Jews of the Diaspora**;

And also to the secondary target populations:

- **Jews in Israel**
- **Internationally** — the global community

Jerusalem is considered as an asset and a central component as the civilizational capital of the Jewish People, and not only of the State of Israel. As the capital of the Jewish people it demands both rights and responsibilities. Jews all over have a right to have a say about Jerusalem and its future. Their care, concern and aspirations for Jerusalem should be utilized and acknowledged. Diaspora Jews should be involved in building up Jerusalem and making it into the civilizational

capital of the Jewish People, in addition to being the capital of the State of Israel.

Thus proposals below suggest, among other ideas, personal involvement and engagement, helping expand the "experience of Jerusalem". Some of Jerusalem's major sites may help some visitors not only to understand Jerusalem's distant past and its connection with Judaism and the Jewish People but to also understand its present.

It should be stressed that learning and knowing about Jerusalem will help to lead to greater closeness and involvement and bringing the "heavenly Jerusalem" closer to the "earthly Jerusalem". However, knowledge by itself does not make the city into the civilizational capital.

1. POLICY DIRECTIONS

Jerusalem is a unique city and there is no place quite like it. Jerusalem unlike some other global cities does not have a strong economic or industrial base; it is not a center of communications, a port or close to natural resources. Whilst it does have a strong high tech sector, this is not a major component of the city. Modern Rome, which used to be called the Eternal City, is probably the closest model for Jerusalem, despite radical

differences. The Vatican is the capital of the Catholic Church. Rome via the Pope and the Vatican transmit universal messages to the world. It is a historical city and now is largely portrayed as a cultural and tourist center. The current municipal administration is working to stress its image as a cultural, social and technical center with many initiatives in those spheres. Rome may in part be a good prototype, portraying both the past and the future with spiritual, cultural and economic messages. The prominence of cultural development as part of Vienna's strategy can also be used in part as a model.

However Jerusalem and its roles are unique and require singular policies to make it into the civilizational capital of the Jewish people and a main cultural and spiritual capital of humanity as a whole, in addition to its unique position in Christianity and Islam.

It is suggested that Jerusalem accents the connection between its past and its present and future, developing its cultural heritage and using its civilizational base, to voice central messages to Jews and humanity on universal and spiritual issues.

The policy directions include some ideas and proposals for projects and activities to be implemented as part of a Jerusalem mega-project. Whilst some are major and capital projects, many are small, one-off "soft" projects that can be implemented easily with limited resources. In many cases organizational resources are required more than finance. The policy directions are general in nature and are followed by examples of specific operational projects that illustrate the policy directions. These are often multi-goal in nature designed to advance a number of categories of the realistic vision presented above.

As an overall grounding for the suggested policy directions. It is recommended that Jerusalem emphasize the connection between its past and its present and future, developing its civilizational heritage and mission and using its cultural and religious bases to voice central Jewish messages and values to Jews and humanity.

2. MAIN DRIVERS

Four main drivers are proposed:

a Focusing on the younger generation

It is preferable to focus efforts on those target populations that will lead to the greatest impact. Thus it is suggested that this be young people and future generations.

b Using History

Learning about Jerusalem's past can help understand its present and also to think about the future. Historical sites should be presented as ways of understanding the present and the future. *Aliyah la'regel* should become more of an "obligation" or habit. Visitors should also be invited to see the city as a very much part of the modern world

c Using the Calendar

The Jewish calendar has many significant dates that pertain to Jerusalem. These are the three pilgrimage festivals of Pesach, Shavuot and Sukkoth, *Tisha B'av* that commemorates the destruction of both Temples, the day of

Independence and Jerusalem Day. Events should focus around these dates. It should become a universal day of celebration for all Jews with special events not only in Israel but at all Jewish communities in the Diaspora.

Similarly, whilst Passover and Sukkoth are peak times for Jewish tourism, these should also be a peak time for Jerusalem events and tourists should be encouraged to take part in tours, seminars and festivities. The idea of *Aliyah la'regel* should call upon all Jewish visitors and not just the religious.

d Involving and exciting the non-religious and the secular

Jerusalem belongs to all Jews. It has inherent spirituality and holiness to all Jews. It has meaning too for non-Jews. This can be expressed through culture, art and education.

3. POLICY RECOMMENDATIONS AND PROPOSED PROJECTS

The following are the main policy directions proposed according to the three main categories of the realistic vision as presented above.

Culturally, religiously, spiritually and educationally:

1. Cultural Development and the Calendar

Jerusalem's strong cultural infrastructure needs major expansion. The calendar should be filled with major events. Festivals and productions relating to Jewish themes can be considered.

Tourists should be encouraged to make use of the city's cultural facilities.

Furthermore, Jerusalem should be portrayed as a multi-cultural city in addition to it being central to Jews.

Projects

- A Jewish People museum
- Festival of Jewish culture
- Festivals of Jewish music, literature, poetry and art
- Center for Jewish folklore
- Annual Jewish youth art competition on Jerusalem
- Adoption of cultural institutions in Jerusalem by their counterparts in the Diaspora and vice versa
- Organized celebrations of Jerusalem Day in the Diaspora
- Turning Jerusalem Day into a festival for all Jews and Israelis
- Jerusalem Day as a day of tolerance and *tikkun olam*
- Special events for Tisha B'av, Jerusalem Day, Pesach , Shavuot and Sukkoth

2. Making the Jewish voice of Jerusalem Heard and Coherent

Jerusalem should radiate (non-religious/secular) spirituality and appeal to those who seek "Judaism without religion" and spirituality without traditional religion.

Jerusalem needs to strengthen its status as the central source of Judaism. This may require setting up a widely accepted international Beit Din, research into Halacha and modernity, a panel of prominent religious leaders speaking on major universal and global ethical issues and responding to world events and establish-

ing more prominent places of Jewish higher learning.

Jerusalem is appealing to many visitors and not only those religiously inclined. The numerous historic sites, the dramatic views, the sense of light reflected in Jerusalem stone and the mosaic of peoples can be enhanced to provide a unique experience.

Projects

- Secular yeshivot
- Creating a panel of religious spokespeople that will address significant issues affecting Judaism and Jewry and speak out on universal matters
- Central Halachic research center that will attempt to break new grounds
- International Beit Din
- A global institute on applying Jewish thought to human problems

3. Enhancing the status of Jerusalem as the center for three monotheistic religions

Jerusalem's central, pivotal and unique position as the center for Christianity, Islam and Judaism is well known but rarely synergistically exploited. Creating multi-denominational centers for spirituality and religious ethics, delving into the commonalities between the three monotheistic and biblical religions still need to be done.

Projects

- Inter-faith dialogue center of the three monotheistic religions
- Conventions on religion and secular moral values
- Museum of monotheistic religions and religious tolerance

- Freedom of religion and tolerance watch by a panel of religious leaders from the three religions
- Multi religious campus to train religious leaders (rabbis, priests and imams) including in-training in conjunction with centers in Rome and Cairo and with special focus on questions of tradition and modernity, gender and so on
- International commission on ethics

4. Expanding the educational sector —

כִּי מֵצַוְתָּא תְּזַעֲרֹת

The educational sector is one of the largest economic sectors in Jerusalem in terms of employment and the Jerusalem educational system is one of the largest Jewish network in the world. It should be seen also as an "industry" and made economic use of and exported.

Educational "zones" and campuses should be built where a number of educational and academic institutions are concentrated. Schools should be opened as centers of excellence for Jews from all over the world. Higher education and top rate scholarship should be expanded. New curricula and educational advances should emanate from Jerusalem and used in Jewish day schools around the world. This requires initiating a strategic plan and many new projects, such as developing pluralistic core curricula on Jewish subjects for all Jewish schools around the world, including Israel.

Projects

- International Jewish high School
- Semester in Jerusalem for Jewish day schools from the Diaspora
- Creating a university of the Jewish people

(or expanding The Hebrew University in this direction)

- Organized sabbaticals in Jerusalem
- Twinning of schools in Jerusalem with schools in the Diaspora
- Center for advanced Jewish studies

Geographically, Learning and Pilgrimage Tourism:

5. Using cyberspace and modern technologies

- Establish a number of major Jewish portals
- Center for distance learning in and about Jerusalem and Jewish subjects
- Virtual pilgrimages and visits to Jerusalem for all the three monotheistic religions
- R&D centers in Jerusalem in IT, communications and the internet
- Center for software development on Jewish related subjects

6. Recognition for contributions to Jerusalem

It is important that those who make significant contributions to Jerusalem and its development should be rewarded by recognition. The form of recognition should be designed to strengthen the connection between the city and the contributors. Contributions and significant gestures to the city should be recognized and rewarded.

- Honorary citizenship in recognition for contributions and efforts for Jerusalem

7. Tourism Development

Tourism should be expanded especially for and by Jews. Tourism should be seen as a means of increasing connectivity between people and

Jerusalem. Visits should be extended in duration and deepened by adding organized educational and cultural content. Tourism can be structured especially for specific groups and specialized too.

Projects

- Expanded and organized bar/batmitzva programs³⁵
- Organized *aliyah la'regel* on Sukkoth and Pesach with tours and seminars
- Jerusalem as the focus of the 60 anniversary celebrations of the State of Israel in 2008
- *Kol Nidre* appeal in all synagogues in the Diaspora to make a commitment to visit Jerusalem in the next three years
- Center for volunteering
- Campaign to buy a second home in Jerusalem (combined with improving the supply of affordable housing)

8. Strengthening the institutional dimension

Jerusalem should become the institutional capital of the Jewish People and central to Jewish communal and organizational life.

Projects

- Each major Jewish organization to have a physical presence in Jerusalem
- Annual convention of all Jewish organizations in Jerusalem with substantive contents
- A Jerusalem charter for Jewish institutions whereby they will commit to holding con-

³⁵ The project will include pre study in their home countries, joint ceremonies or coordinated ones, seminar in Israel, reception with the Mayor of Jerusalem or other dignitary, distribution of special certificate, tour of the country and so on.

ventions in Jerusalem, keep an office in Jerusalem and run training and educational programs in Jerusalem

- International advisory committee to the Jerusalem city Council
- International youth congress in Jerusalem
- Global Jewish leadership academy
- Establish a Jewish People campus where many Diaspora institutions will be housed as well as community centers

Universally and globally:

9. Jerusalem as an International city

The international presence of Jerusalem should be strengthened. Jerusalem needs to see itself as a world city. Major global international NGOs and UN related institutions would fit well in Jerusalem. More involvement with UNESCO is suggested and more cultural and other agreements between Jerusalem and other world cities.

Whilst many of these proposals depend on external actors and initiatives, assertive action by the city of Jerusalem and the Government of Israel could act as catalysts to these happen.

Projects

- Encouraging the establishment of a major UN related agency in Jerusalem
- An international prestigious Jerusalem prize for tolerance
- Center for *tikkun olam*, including study, scholarship, practice and internships

10 Universal Messages אור לגויים

Jerusalem should portray universal messages that relate and emanate from its past and present.

These can include justice, tolerance, peace, human values. Preferably the focus should be on not more than 2–3 such messages and projects should be based around these.

Projects

- A World High Court of Justice
- Center for outstanding students from around the world to study global human problems
- Institute for advanced global studies
- Museum of global problems and urban issues of division and diversity
- Creating a campus in the city for international institutions

11. Activities Abroad

All communities should be encouraged to conduct a wide range of activities about and around Jerusalem in their home countries. These can include festivals, exhibitions, competitions, seminars, lectures and courses of study. A curriculum on Jerusalem should be created for use in all Jewish schools around the world. Jerusalem Day should become an integral part of curricula in Jewish day and supplementary schools.

Projects

- Jerusalem curriculum for all Jewish day schools around the world
- Exhibitions on Jerusalem in Diaspora communities
- A signpost in each synagogue and community center showing the distance to Jerusalem
- Local Jerusalem committees (as was done successfully in the 1996 Jerusalem 3000 celebrations)
- Twinning of Jerusalem neighborhoods with Diaspora communities (as an extension of Partnership 2000)

4. RELATING PROJECTS TO THE REALISTIC VISION

Below are listed the proposed projects according to the specific and operational categories of the realistic vision as outlined earlier. Some projects are repeated as applicable to more than one category.

CATEGORIES	PROPOSED PROJECTS
Culturally, Religiously, spiritually and educationally	
1. Jerusalem using its past to lead into the future	<ul style="list-style-type: none"> ■ Turning Jerusalem Day into a festival for all Jews and Israelis ■ Jerusalem Day as a day of tolerance and <i>tikkun olam</i> ■ Special events for Tisha B'Av, Jerusalem Day, Pesach , Shavuot and Sukkoth
2. Jerusalem as the center of Jewish creativity and a cultural core	<ul style="list-style-type: none"> ■ A Jewish People museum ■ Festivals of Jewish music, literature, poetry and art ■ Center for Jewish folklore ■ Annual youth art competition on Jerusalem ■ Adoption of cultural institutions in Jerusalem by their counterparts in the Diaspora ■ Exhibitions on Jerusalem in Diaspora communities
3. Jewish religious thought, scholarship, ideas and leadership emanating from Jerusalem	<ul style="list-style-type: none"> ■ Center for advanced Jewish studies ■ Central Halachic research center that will attempt to break new grounds ■ International Beth Din ■ Secular yeshivot ■ Schools in the Diaspora twinning with schools in Jerusalem
4. Jerusalem as an epicenter of knowledge and education	<ul style="list-style-type: none"> ■ International Jewish high School ■ Semester in Jerusalem for Jewish day schools from the Diaspora ■ Twinning of schools in Jerusalem with schools in the Diaspora ■ Creating a university of the Jewish people (or expanding The Hebrew university in this direction) ■ Center for distance learning in and about Jerusalem ■ Organized sabbaticals in Jerusalem ■ Jerusalem curriculum for all Jewish day schools around the world
5. Increased Jewish knowledge increases awareness and understanding of Jerusalem	<ul style="list-style-type: none"> ■ A Jewish People museum ■ Exhibitions on Jerusalem in Diaspora communities ■ Center for advanced Jewish studies ■ Semester in Jerusalem for Jewish day schools from the Diaspora ■ Creating a university of the Jewish people ■ Jerusalem curriculum for all Jewish day schools around the world ■ Center for distance learning in and about Jerusalem ■ Virtual pilgrimages to Jerusalem for all the three monotheistic religions ■ Center for distance learning in and about Jerusalem and Jewish subjects
6. Jerusalem serves as a main repertory of Jewish publications and artifacts	<ul style="list-style-type: none"> ■ A Jewish People museum ■ Center for advanced Jewish studies ■ Central Halachic research center that will attempt to break new grounds

CATEGORIES	PROPOSED PROJECTS
7. Synergy between culture and religion	<ul style="list-style-type: none"> ■ Festival of Jewish culture ■ A signpost in each synagogue and community center showing the distance to Jerusalem
8. Jerusalem as a place for young people	<ul style="list-style-type: none"> ■ International youth congress in Jerusalem ■ Annual youth art competition on Jerusalem ■ International Jewish high school
Demographically, Geographically, Learning and Pilgrimage Tourism	
9. Jerusalem as the geographical center of the Jewish People; the city most visited by Jews.	<ul style="list-style-type: none"> ■ Expanded and organized bar/batmitzva programs ■ Organized <i>aliyah la'regel</i> on Sukkoth and Pesach with tours and seminars ■ Jerusalem as the focus of the 60 anniversary celebrations of the State of Israel in 2008
10. A glorious cityscape expressing Jewish history, culture and values	<ul style="list-style-type: none"> ■ Establish a Jewish People campus where many Diaspora institutions will be housed as well as community centers ■ A Jewish People museum ■ Museum of monotheistic religions and religious tolerance ■ Multi religious campus to train religious leaders (Rabbis, priests and imams) including in-training in conjunction with centers in Rome and Alexandria and with special focus on questions of tradition and modernity, gender and so on
11. Jerusalem as the center of Jewish Cyberspace	<ul style="list-style-type: none"> ■ Establish a number of major Jewish portals ■ Center for distance learning in and about Jerusalem and Jewish subjects ■ Virtual pilgrimages to Jerusalem for all the three monotheistic religions ■ R&D centers in Jerusalem in IT, communications and the internet ■ Center for software development on Jewish related subjects
12. The predominance of Jerusalem and its widely accepted role as the capital of the Jewish People	<ul style="list-style-type: none"> ■ <i>Kol Nidre</i> appeal in all synagogues in the Diaspora to make a commitment to visit Jerusalem in the next three years ■ Campaign to buy a second home in Jerusalem ■ Local Jerusalem committees (as was done successfully in the 1996 Jerusalem 3000 celebrations) ■ Twinning of Jerusalem neighborhoods with Diaspora communities (as an extension of Partnership 2000) ■ Each major Jewish organization to have a physical presence in Jerusalem ■ Annual convention of all Jewish organizations in Jerusalem ■ A Jerusalem charter for Jewish institutions whereby they will commit to holding conventions in Jerusalem, keep an office in Jerusalem and run training and educational programs in Jerusalem ■ International advisory committee to the Jerusalem City Council ■ Honorary citizenship in recognition for contributions and efforts for Jerusalem ■ Global Jewish leadership academy ■ Establish a Jewish People campus where many Diaspora institutions will be housed as well as community centers

CATEGORIES	PROPOSED PROJECTS
13. Using the Calendar	<ul style="list-style-type: none"> ■ Organized celebrations of Jerusalem Day in the Diaspora ■ Turning Jerusalem Day into a festival for all Jews and Israelis ■ Jerusalem Day as a day of tolerance and <i>tikkun olam</i> ■ Special events for Tisha B'Av, Jerusalem Day, Pesach , Shavuot and Sukkoth
Universally and international	
14. Jerusalem as the center of the three main monotheistic religions developing and transmitting spiritual and moral messages	<ul style="list-style-type: none"> ■ Inter-faith dialogue center of the three monotheistic religions ■ Conventions on religion, secular moral values ■ Museum of monotheistic religions and religious tolerance ■ Freedom of religion and tolerance watch by a panel of religious leaders from the three religions ■ Multi religious campus to train religious leaders (Rabbis, priests and imams) including in-training in conjunction with centers in Rome and Alexandria and with special focus on questions of tradition and modernity, gender and so on ■ International commission on ethics
15. Universal messages emanating from Jerusalem אוֹר לְגָוִים	<ul style="list-style-type: none"> ■ A World High Court of Justice in Jerusalem, to act and decide upon the rules of natural and universal justice, as opposed to the International Court in the Hague, which is guided by the formal rules of international law. The judges will include thinkers, intellectuals and jurists internationally recognized as bearers of universal and human values. ■ Creating Jewish religious panel of spokespeople that will address significant issues affecting Judaism and Jewry and speak out on universal matters ■ A global institute on applying Jewish thought to human problems ■ Transmitting universal values ■ An international prestigious Jerusalem prize for tolerance ■ Global Jewish leadership institute ■ Institute for advanced global studies ■ Center for volunteering
16. Jerusalem as an international, cultural and world city	<ul style="list-style-type: none"> ■ Encouraging the establishment of a major UN related agency in Jerusalem ■ Center for <i>tikkun olam</i> including study, scholarship, practice and internships ■ Center for outstanding students from around the world to study global human problems ■ Museum of global problems and urban issues of division and diversity ■ Creating a campus in the city for international institutions

Implementation – Structure, Resources and Next Steps

The Jerusalem Project should be treated and presented as a major Jewish People project.

1. THE PROPOSED STRUCTURE

Organization is a significant component in the implementation of the proposals.

It is suggested that a new small and compact organization be established to take the project to the next stage of planning, development and implementation. The organization should be a partnership between the Government of Israel, the Jerusalem municipality, the Jewish Agency and a few other major bodies in the Jewish world. This organization will act as a lead agency but the actual implementation will be carried out largely by existing bodies as listed below as stakeholders.

The central organization will lead and coordinate resources.

An international advisory committee should be set up. This committee will act as the steering committee of the new organization.

A possible name for this mega project of the Jewish People is:

"Jerusalem Chai"

This name stresses the living and actual Jerusalem and looks towards the future. It also incorporates the significant number of 18.

2. STAKEHOLDERS

The following identifies some of the main stakeholders — organizations that have or should have a vested interest in a strong Jerusalem and vibrant ties overseas. The stakeholders also include bodies that can be partners in implementing some of the recommendations and involved in proposed projects. Most have expressed some interest in this project.

The Municipality of Jerusalem. The Mayor of Jerusalem is one of the initiators of this project. The city needs both strengthening and direction and it also is interested in good relations with Jewish communities abroad and global connections. The proposed projects are also a natural follow-up to the recommendations of the City's Strategic Master Plan.

The Government of Israel. Former Minister Nathan Sharansky was one of the two initiators of this project as Minister for Jerusalem and Diaspora Affairs. Strengthening the status

and role of Jerusalem has been one of the main-stays of successive governments and it appears strongly in its mandates. It should be handled by a unit in the Prime Minister's Office or by the minister responsible for Diaspora affairs. The Knesset committee for Aliyah and the Diaspora should be involved. This can be done with due attention to the priority of rebuilding the North.

The Jewish Agency. The Jewish Agency has expressed interest in the project through a number of departments and can be a main partner and stakeholder.

UJC, Keren Hayesod and US Federations. The UJC and other Federations all have a strong interest in closer ties with Jerusalem. They can be used as a base for projects in the Diaspora. The New York Federation was until recently partnered with Jerusalem through Partnership 2000.

The Jerusalem Foundation. The Jerusalem Foundation, focusing on educational and cultural projects, has expressed an interest in the project and a willingness to host an international seminar on the subject.

The Jerusalem Institute for Israel Studies. The Institute is one of the foremost research bodies on Jerusalem and operates a number of related projects. A project headed by Professor Gur Ofer and sponsored by the Institute has related objectives.

Start-Up Jerusalem. This organization founded by the opposition leader in the Jerusalem city

Council, Nir Barkat, has as its stated objective as encouraging culture and tourism in Jerusalem. It has expressed interest in being involved.

Ben Zvi Institute. The Institute focuses amongst others on Jerusalem studies. It encourages Israelis to study and tour Jerusalem. It has a school for Jerusalem studies.

Mishkenot Shaananim. Mishkenot acts as a host for visiting dignitaries and significant cultural and spiritual figures. It has expressed an interest.

The Jerusalem Forum of Foundations. This forum was established by the major foundations in Israel — Yad Hanadiv, the CRB foundation, UJA Federation of New York, the Jewish Agency, the Brachah, Clore, Sherover and Devorah foundations. The Forum is trying to create a focused effort to develop Jerusalem largely within an educational and cultural context by possibly pooling existing and creating new resources and effective leaderships

3. RESOURCES

It is important that significant resources be made available for the project in part on a matching basis. Some resources can be part of new special campaigns similar to those done by the UJC Federations.

At this stage only a “target” budget is suggested. Its size and composition reflect the notion of achieving a critical mass large enough to have an impact and multiplier effect and expressing the idea of a major Jewish People mega project. More specific and detailed budget estimates and

costing will be prepared after the overall design is approved.

An initial total budget of \$50 million is suggested for the first five years as follows:

Organization and manpower	5
Marketing and PR	5
Planning and development	2
Initial one-off and small projects <i>10–15 projects @ \$0.5–1.5 each</i>	10
Capital projects <i>Five capital project for the first three years</i>	28

In view of the aftermath of the second Lebanese war and the need to give priority to rebuilding the North of Israel, initial funding for this project may be less in the first years and build up later.

It is important to develop a mix of small or ongoing projects coupled with a number of major projects. The following is an example of possible projects for implementing or initiating in the first three years:

Small or operational projects

- Semester in Jerusalem for Jewish day schools from the Diaspora
- Organized sabbaticals in Jerusalem
- Festival of Jewish culture
- Annual youth art competition on Jerusalem
- Expanded and organized bar/batmitzva programs
- *Kol Nidre* appeal in all synagogues in the Diaspora to make a commitment to visit Jerusalem in the next three years

- Organized celebrations of Jerusalem Day in the Diaspora
- Local Diaspora Jerusalem committees (as was done successfully in the 1996 Jerusalem 3000 celebrations)
- Honorary citizenship in recognition for contributions and efforts for Jerusalem

Initial Major and Capital projects

- International Jewish high school
- Center for advanced Jewish studies
- A Jewish People museum
- Center for secular Judaism
- Inter-faith dialogue center of the three monotheistic religions on global human futures

4. NEXT STEPS

A five year project timetable is suggested.

The first steps include a decision in principle, mobilizing of the main partners, approval of the overall design, initial budget, setting up of a steering committee and organizational infrastructure and project management

A mix should be developed of small or ongoing projects coupled with a number of major projects

5. PRE-CONDITIONS

1. Considerable Diaspora involvement and implementation as a joint partnership between Israel and the Diaspora.
2. Significant political support and leadership including sponsorship by the government and sponsorship by leading Jewish organizations such as the Jewish Agency, Keren Hayesod and the UJC.

3. Significant consideration should be given both to the secular and the religious parts of the Jewish people.
4. Consideration should be given to the sensitivities of other religions and ethnic groups. Enhancing the Jewishness of Jerusalem should not be done at the expense of Christian or Muslim communities and sensitivities.
5. Openness to new technologies to promote experiential Jerusalem.
6. Concerted efforts and critical mass. It is important not spread too thin or to attempt to implement too many dispersed projects and activities. A concerted effort by concentrating on a few flagship projects will increase effectiveness and will achieve objectives better. Critical mass is required to in order to achieve impact and professionalism.
7. Marketing and Public relations. A critical component of the Jerusalem project is image. Creative means should be used to market Jerusalem using PR.

Apendicis

APPENDIX 1 – Methodology

From a methodological point of view this project is based on attempts to identify ways and determine feasibility of achieving a pre-defined but open-ended target.

This target is developed in the form of a realistic vision for Jerusalem as the civilizational capital of the Jewish people for the year 2050 at the approximation of which main recommended strategies are directed. At the same time, the open-ended nature of the realistic vision should be emphasized, with significant changes likely by the year 2050 and strategies to be redesigned accordingly.

This is done on the basis of JPPPI strategic planning approaches and methods, JPPPI staff input and aided by the following instruments:

- In-depth interviews with some 50 decision-makers, experts, informants and stakeholder in Israel and overseas
- Mapping of activities and data concerning linkages with Jerusalem
- Analysis of statistics
- Compact literature survey

APPENDIX 2 – List of Interviewees

גופים ממלכתיים

אייזן דב, משרד החינוך, חינוך לתפוצות ברקן נמרוד, חטיבת התפוצות, משרד החוץ זומר אריה, אגף שיווק חו"ל, משרד התיירות טל צבי, חטיבת דתות, מש"ח החוץ

נון מיכה, משרד התרבות לשנו רוני, ארגונים בינלאומיים, משרד החוץ סולטן אסתר, מנהלת מחקר וסטיטיסטיקה, משרד התיירות

שובל זלמן, לשעבר שגריר ישראל בארצות הברית שניר גدعון, מנהל אגף אסטרטגיה ותכנון, משרד התיירות

גופים עירוניים וירושלמיים

אולמן ד"ר אורן, מנהל חטיבת אסטרטגיה ותכנון אולמרט אהוד, לשעבר ראש העיר וכוכום ראש הממשלה

אלטמן מירה, מנכ"ל מרכז הקונגרסים בירגר זאב, מנהל יריד הספרים ברקת ניר, סטארט-אפ ירושלים הרشكוביץ ד"ר שרה, מנהלת החטיבה לחשיבה אסטרטגית, עיריית ירושלים

חוון ד"ר מאיה, מכון ירושלים למחקר ישראל חשין רות, מנכ"ל קרן ירושלים טרנר פרופ' מיק, ראש הוועדה למורשת בינלאומית בישראל וב诧לאל כהו משה, ראש צוות תכנית מתאר

MRI-DOR DAN, י"ר קרן ירושלים
 פדר מל'י, מנהלת המחלקה לתיירות
 פלדמן עודד, ראש אגף תרבות לשעבר
 קמחי ישראל, מכון ירושלים לחקר ישראל
 רביב צבי, קרן ירושלים החדששה
 רוזן יעקב, יו"ץ מדיני לראש העיר
 רוטנברג אבנר, לשעבר ראש המחלקה בינלאומית, אגף
 תרבות

גופים יהודים והתפוצות
 גולן אלה, מנהל המחלקה לשירות, הסוכנות היהודית
 גולד דורין, ראש המרכז הירושלמי לענייני ציבור
 ומדינה
 והופמן אלון, מנכ"ל המחלקה לחינוך, הסוכנות היהודית
 שושני ד"ר שמשון, מנכ"ל תגלית
 שלב אבנר ועורייה וויזיאן, יד ושם
 שמע משה, מרכז בגין

גופים תרבותיים, חינוך ורווח
 תלגון יוסי, מנכ"ל פסטיבל ישראל
 מולכו יצחק, י"ר מוזיאון ישראל
 ערמוני אבוי, סגן נשיא לקשרי חוץ, האוניברסיטה
 העברית
 צמרת פרופ' צבי, מנהל יד בן צבי
 שילה מיכאל, משכנות שאננים
 Beech Ruth, Deputy Director, The Jewish
 Museum, New York
 Elkin Josh, Director, Partnership for Excellence
 in Jewish Education, USA
 Felsenfeld Marcy, staff UJC for Partnership 2000
 New York-Jerusalem
 and Global Jewish relations
 Foltin Richard, Legal Analyst, American Jewish
 Committee
 Fox Barbara, Chairwoman (lay) of Project 2000
 New York-Jerusalem
 Gillette David, Senior lobbyist, AIPAC, USA
 HaLevni Weiss Prof. David, author, Professor of
 Philosophy, Columbia University
 Hoenlein Malcolm, President, Conference of
 Presidents, New York

Isaacs Jeremy, South Africa
 Joel Richard, President, Yeshiva University, New
 York
 Leonard Grahame, President, Executive Council
 Australian Jewry, Sydney
 Newman Josh, Editor in Chief, HEEB Magazine,
 USA
 Pollack Lester, founder, Centre Partners, USA
 Segal Richard, President of the National
 Foundation for Jewish Culture
 Shestak Jerome, Wolf, Block, Schorr and Solis-
 Cohen, former; head of the American Bar
 Association; former delegate to UN under
 Carter; Philadelphia
 Tendler Rabbi Moshe, Professor of Biology,
 Yeshiva University, USA

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THE JEWISH PEOPLE POLICY PLANNING INSTITUTE

(ESTABLISHED BY THE JEWISH AGENCY FOR ISRAEL) LTD

The Jewish People Policy Planning Institute was established in 2002, as an independent non-profit organization. The Institute examines the challenges, threats and opportunities facing the Jewish People, and engages in strategic policy planning to assure long-term thriving. Interface with actual policy making is enhanced by helping the major Jewish organizations and the government of Israel in agenda setting and presenting analyzed and innovative policy options.

Among the projects in process in 2007:

- Annual Assessments of the Situation and Dynamics of the Jewish People
- Alternative Futures of the Jewish People 2025.
- Jewish Demographic Policies
- Improving the Standing of the Jewish People in Emerging Superpowers without Biblical Tradition
- Jewish People Crisis Management
- A Jewish People Strategy towards Islam
- Global Jewish Identity
- Project on the external image of the Jewish People

The Institute promotes Jewish leadership policy discourse by publishing policy papers, preparing background material for decision-makers and holding workshops for decision-makers and policy professionals. In addition, the Institute provides advice and helps with staff development in an effort to help build-up strategic thinking and policy planning capacities of the Jewish People.



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The Jewish People Policy Planning Institute
(Established by the Jewish Agency for Israel) LTD

Givat Ram Campus
P.O. Box 4689 - Jerusalem 92228

www.jpppi.org.il
email: info@jpppi.org.il