GREENBOOK

A Guide to Intelligent Giving

Volume 2
March 2014

Hitchadshut Yehudit:
Jewish Renewal in Israel

JEWISH
FUNDERS
NETWORK

Hitchadshut Yehudit:
Jewish Renewal in Israel

WRITTEN BY CLARE GOLDWATER

Greenbooks are research reports written specifically for the funding community. Each unbiased, comprehensive guide focuses on a problem currently facing the Jewish community, maps out the relevant history, and details a wide range of approaches being taken to address the problem. Greenbooks are produced by the Jewish Funders Network, with a target publication of two guides annually. Greenbooks are available for download at **www.jfunders.org/Greenbooks**.

Executive summary

Hitchadshut Yehudit (Jewish Renewal) refers to the phenomenon of programs that offer Jewish Israelis opportunities for learning, cultural expression, identity exploration, spirituality and prayer, and social action – all explicitly based on Jewish values, texts and traditions, and infused with the principles of pluralism and autonomy.

Hitchadshut Yehudit incorporates two related trends. First, self-identified secular Jews are increasingly taking ownership of their own Jewish identities, re-appropriating traditional Jewish texts, and incorporating them into non-Orthodox Jewish life. Second, the boundaries of identity are blurring and being replaced by multiple, hybrid, Israeli identities, superseding the labels of 'religious' and 'secular' which have for so long polarized Israeli society. Both trends are part of the renewing of Jewish life in Israel as expressions of contemporary Zionism.

This Greenbook aims to give funders, both those new to this field and those with some experience, the tools they need to understand the field and make effective grant making decisions in this arena. In the subsequent chapters of this book we introduce the field, explain its social context, describe broad contours of its landscape, and analyze some of the challenges and questions it raises.

In focusing on some of its key characteristics, this book highlights the multi-faceted nature of Hitchadshut Yehudit. **Hitchadshut Yehudit** is:

Israeli – *Hitchadshut Yehudit* reflects the evolution of Jewish Israeli identities in the context of contemporary Zionism and Jewish sovereignty. Although this evolution certainly bears the influence of Diaspora conceptions of Jewish identity, and the field still depends on funding from outside Israel, the conceptions of Jewish identity being developed retain a distinctive Israeli flavor.

Young – With its roots in the late sixties and early seventies, and following a growth surge in the 1990s, *Hitchadshut Yehudit* is a young phenomenon. Amidst a well-established field of activists, organizations and programs, the majority of organizations remain in 'start-up' mode, still in search of financial security and broad public awareness.

Diverse –*Hitchadshut Yehudit* is an amalgam of hundreds of programs and organizations with diverse political and ideological commitments, multiple approaches and varied methodologies – all operating in a wide range of settings. It touches Israelis in schools, in the army, in community centers and public spaces, on the internet and through the media, and in the study halls of learning programs.

Complex – Striving to understand *Hitchadshut Yehudit* raises a host of contentious but significant questions: What should Jewish life and identity look like in the Jewish State? In what ways should the government promote and support pluralistic Jewish expression? And, particularly, how can Diaspora funders play an effective role in impacting Israeli society? In other words, how can *Hitchadshut Yehudit* foster dialogue between Israeli and Diaspora Jews? Rather than providing answers, this Greenbook aims to present varied opinions on these questions and stimulate conversation.

Funders, however new to this field, will find in this book a broad approach to the field, questions for thought, links to further reading, and resources and tips for funding in this area. They will not find evaluations of particular programs or specific recommendations of which ones to fund. We hope that the community of funders for whom this arena is a priority will benefit and be enriched by this resource.

Goals of this book

This Greenbook is designed to provide funders with an understanding of the phenomenon of Jewish Renewal (*Hitchadshut Yehudit*) in Israel, in order to encourage and strengthen their grantmaking in this arena. We hope that the information contained here will catalyze and fuel conversations between networks of funders, and between funders and potential grantees, such that the field itself will be strengthened. The book offers funders:

▶ An overview of the history and cultural context of *Hitchadshut Yehudit* in Israel

▶ A broad description of the landscape of *Hitchadshut Yehudit*

▶ An opportunity to discuss the larger questions raised by Jewish Renewal

▶ Guidance on how to work most effectively within the field in Israel, recognizing the most common challenges and opportunities

▶ Links and citations to other resources, further information and deeper research

The Book addresses questions that funders commonly ask about *Hitchadshut Yehudit* in Israel, including:

▶ What does the term *Hitchadshut Yehudit* mean?

▶ Why is *Hitchadshut Yehudit* significant for the future of Israel?

▶ Why should non-Israeli Jewish funders become involved?

▶ Where does *Hitchadshut Yehudit* come from? How does it emerge out of the Israeli context?

▶ Where can *Hitchadshut Yehudit* be found and what does it look like?

▶ What is the scope of *Hitchadshut Yehudit*? Is it having an impact on Israeli society?

▶ What role does the Israeli government play in *Hitchadshut Yehudit*? And how can funders work most effectively in partnership with government agencies?

▶ What are the central challenges faced by those involved in *Hitchadshut Yehudit*?

▶ How can a funder become an agent of change in this field?

▶ What are the trends in this field? What are anticipated future directions?

▶ What are the next steps for a funder who wants to learn more and become more involved?

How to read this book

The Greenbook may be read either from cover to cover or as a collection of independent chapters. We recommend starting with *Chapters One* and *Two*, which provide a definition and framework for the discussion, and *Chapter Seven*, which offers specific guidance for funding in this arena. Throughout, we offer links and citations to background information and further research. Because these resources are linked directly in the digital versions of this book, you may find that reading the digital PDF version offers a more versatile experience than the print version.

Reference to particular organizations and institutions does not imply endorsement. There are far too many, and the landscape is too fluid, to allow us to identify particular organizations, programs or individuals in any comprehensive way. Rather, we hope that funders will use the information contained here to engage more deeply with the field and explore opportunities for funding in areas that reflect their interests and values.

QUESTIONS FOR DISCUSSION

In order to stimulate productive conversations among funders, each chapter is followed by Questions for Discussion. For suggestions on how to use these questions, see the chapter at the end of the Greenbook entitled, Ways to Use this Greenbook with Other Funders.

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1 Setting the stage

→ What is *Hitchadshut Yehudit*?

→ Why is it important for Israel?

→ Why should non-Israeli Jewish funders become involved?

Jewish Identities in the Jewish State – circa 2014

THREE SNAPSHOTS

IN A SCHOOL

In a high-school in north Tel Aviv – the upper middle-class, largely secular part of town – the principal prepares to speak to new parents. She reviews the core elements of the school's values and curriculum and starts with the part she considers most important. "This is a *mamlachti yehudi* school," she begins, and goes on to describe the many components of the school that draw inspiration from Jewish culture and values. Except that there is no such thing as a "*mamlachti yehudi*" school, at least not officially. This is not a "*mamlachti dati*," or religious state school. It is part of the parallel secular system, usually referred to simply as "*mamlachti*," with no modifier. Yet the principal chooses to refer to her school with the moniker "*mamlachti yehudi*," or "state Jewish," thus creating a new category. Her choice is the result of a five-year process, during which the principal and her teachers participated in intensive professional development aimed at strengthening their Jewish identities. The process enabled them to integrate Jewish content and values into the fabric of the school. Going beyond Ministry of Education requirements, the school today requires all students in 7-10th grades to study Jewish heritage and culture every week. Thirty students have chosen a major concentration in "Rabbinic Jewish texts" for their *bagrut* (the state-regulated matriculation exams in 12th grade). The requirement for community service is integrated with the study of Jewish texts. A parent-child *beit midrash* (Jewish learning program) meets regularly. After a lot of effort and investment, this "secular" school doesn't seem so secular after all.

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AT THE TRAIN STATION

Friday at 5pm. Restaurants, public transport and businesses have already closed in advance of Shabbat; the streets of Jerusalem are growing quiet. If you pass by the newly-renovated train station, or First Station as it is now called, you will find 300-400 people gathered in the central courtyard to take part in a non-traditional expression of a very traditional event. On the stage, a small group leads the Kabbalat Shabbat prayers, explaining the liturgy and encouraging the gathered worshippers to sing and dance. The traditional prayers and melodies are combined with some modern components that reflect the egalitarian and contemporary style of the proceedings. The audience is diverse, reflecting all ethnic and religious backgrounds, except for the ultra-Orthodox. Some of the participants read from the small prayer book that has been compiled especially for the occasion. Others have come to watch from the edges; after listening to the Shabbat melodies they continue on their way to drink beer with friends, walking their dogs, or generally soak up the relaxed, celebratory and inclusive atmosphere. This is a new way to celebrate Shabbat.

AT THE KNESSET

February 2013. Forty-eight recently elected Members of Knesset are being sworn into office. They each give their maiden speeches, describing their core values and plans for their tenure in the Knesset. One novice MK, Ruth Calderon of the Yesh Atid party, surprises everyone by opening a copy of the Talmud. To demonstrate her commitment to Jewish texts as a core component of secular Israeli identity, she teaches an obscure story about a Babylonian rabbi and his wife. Calderon explains how her background as a child of Ashkenazic and Sephardic immigrants during the early years of the State left her feeling that something was missing in her own culture and past. Searching for cultural roots and a language in which to express them, she discovered the Talmud and fell in love with its humor, humanity, curiosity and intellectual rigor. She embarked on a journey that would lead her to establish institutions that have engaged secular Israelis with Jewish literature and culture. "The Torah is not the property of one movement or another," she says. "It is a gift that every one of us received, and we have all been granted the opportunity to meditate upon it as we build the realities of our lives."[1]

1   To see Ruth Calderon's speech on YouTube with English subtitles, go to **http://www.youtube.com/watch?v=S8nNpTf7tNo**

These short snapshots of Jewish identity in Israel, circa 2014, are just a tiny sample of the many that reflect the evolving social phenomenon of *Hitchadshut Yehudit* (literally "Jewish Renewal"). This renewal of Jewish life and culture in Israel, for all Israeli Jews, is challenging the dichotomous categories of "religious" and "secular" and forging new expressions of contemporary Zionism, enriched by Jewish values and texts.

Hitchadshut Yehudit, as it will be discussed throughout this Greenbook, incorporates two related trends. First, self-identified secular Jews, like Ruth Calderon, are taking ownership of their Jewish identities, re-appropriating traditional Jewish texts, and incorporating them into non-Orthodox Jewish life. Second, the boundaries of identity are blurring and being replaced by multiple, hybrid, Israeli identities, superseding the labels of 'religious' and 'secular' which have so long polarized Israeli society. Both trends are part of the renewing of Jewish life in Israel as expressions of contemporary Zionism.

TERMS AND DEFINITIONS

This Greenbook describes the phenomenon of "Jewish Renewal in Israel" (*Hitchadshut Yehudit* in Hebrew). We acknowledge from the outset that the term itself is slippery and difficult to define. We use it here because it is the term most widely accepted by those involved in it. Other terms that refer to the same broad phenomenon include: Jewish Renaissance; Jewish Pluralism; Jewish Peoplehood; Humanistic Judaism; Jewish Identity; Judaism as Culture, and more.

"Jewish Renewal" or "*Hitchadshut Yehudit*"

The Israeli term "*Hitchadshut Yehudit*" has a different resonance than the term "Jewish Renewal" in North America. There, it tends to refer to a liberal stream of Judaism often characterized by neo-hassidic spirituality, experimental ritual, and new-age undertones. In the Israeli context, "*Hitchadshut Yehudit*" is a much broader term. In order to differentiate between the North American and the Israeli resonances attached to the term, we have chosen to use the Hebrew phrase throughout this book to refer to the Israeli phenomenon.

Definition of *Hitchadshut Yehudit*

In this Greenbook, *Hitchadshut Yehudit* refers to the **wide range of organizations and programs offering Jewish Israelis opportunities for learning, cultural expression, identity exploration, spirituality and prayer, and social action – all explicitly based on Jewish values, texts and traditions, and infused with the principles of pluralism and autonomy.**

Several key points emerge from this definition:

▶ *Hitchadshut Yehudit* is a social phenomenon that can be observed and described. There is some debate over what it really is: a loose collection of programs, a field, an ideological stream, a social phenomenon or a movement. Some argue that is a collective, organized and sustained effort to change a social system.[2] Others, pointing to the diversity of goals and ideologies and lack of organization in the field, insist that *Hitchadshut Yehudit* is rather a loosely-connected amalgam of organizations with some "family resemblance."[3]

▶ *Hitchadshut Yehudit* encompasses an enormous range of activities, including Jewish text learning, holiday celebrations, encounters (*mifgashim*) between Jews with varied approaches to Judaism, and social activism, amongst others. See **Chapter Three** for a full description of the different activities.

▶ *Hitchadshut Yehudit* brings together diverse groups of Jewish Israelis and includes different worldviews and lifestyles. In doing so, it reflects the complex realities of Israeli society. For more on this, see **Chapter Two**.

▶ The early efforts of *Hitchadshut Yehudit* focused on secular Israelis as the primary target population. In recent years, however, it has become clear that there are religious Israelis who also suffer their own version of alienation and lack of engagement with meaningful Jewish identity. In addition, the very labels 'religious' and 'secular' themselves have become more limiting than helpful. As a result, many *Hitchadshut Yehudit* activities today do not make use of the 'secular' and 'religious' categories at all. Indeed, they attempt to subvert the categories themselves.

▶ **Regardless of the target population, the values underlying *Hitchadshut Yehudit* activities are openness, pluralism, and personal autonomy. Observance of *Halakha* (Jewish law) is not the goal. For this reason those programs and institutions that promote *kiruv* (returning Jews to observance) are not treated in this book.**

THE CASE FOR *HITCHADSHUT YEHUDIT*

At first glance, the question of Jewish identity in Israel – a Jewish State, populated by a Jewish majority, operating according to the Hebrew calendar, speaking the Hebrew language and providing a physical space for Jews to exercise freedom of Jewish expression – might seem rather irrelevant. Indeed, studies show that Judaism is present in the lives of the vast majority of Israeli Jews. A 2009 survey, **A Portrait of Israeli Jews**[4] by the Guttman Center, concludes that

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2   Rachel Werczberger and Na'ama Azulay, *The Jewish Renewal Movement in Israeli Secular Society*, Contemporary Jewry 2011. Also see video of Azulay speaking (in Hebrew) about this, at **http://jewishr.wordpress.com/2010/03/18/partnership-2000-jewish-renaissance-study-day/**

3   The philosopher Ludwig Wittgenstein's concept of "family resemblance" is helpful in explaining the connections between varied *Hitchadshut Yehudit* programs. According to this concept, things may be connected by a series of overlapping similarities, where no one characteristic is common to all. For more information see **http://en.wikipedia.org/wiki/Family_resemblance**. I am grateful to Shlomo Fischer for pointing out this concept and its application here.

4   A Portrait of Israeli Jews, a 2009 survey by the Guttman Center at the Israel Democracy Institute. This is the third in a series of surveys looking at Jewish Israeli identity. See **www.idi.org.il** and **http://en.idi.org.il/media/164426/abstract_guttmanavichai2012_eng.pdf**

"many Israeli Jews have an interest in the place that religion occupies in the State of Israel and in the meaning of the Jewish State; they are sympathetic towards manifestations of religion and tradition in the public space." The study shows that although over 80 percent of Israeli Jews are not Orthodox, the overwhelming majority selectively observe lifecycle rituals, such as bar mitzvah and circumcision, and Jewish holidays. Eighty-two percent light Hannukah candles 'always' or 'frequently' and 67 percent avoid *hametz* (bread and bread products) on Passover.

And yet, although they remain connected to Jewish practice and identity through their families and the public culture of the Jewish State, most Israelis do not actively create their own Jewish identities and experiences. For several reasons (described in **Chapter Two**), that connection is based on family and traditional folkways, rather than on active meaning-making and ownership. As **Donniel Hartman writes**, "There is a lot of *Yiddishkeit* (Jewishness) within Israeli society today, but much of it is limited to cultural expression and is meant to support nationalist ideologies."[5] And he continues, "A lack of knowledge of why I am, who I am, and what I stand for Jewishly, together with an increased alienation and fear of the ultra-Orthodox, could easily generate a renaissance of the rejection of Judaism prevalent in the early Zionist movement." Hartman argues that many Israelis have an un-developed or passive Jewish identity. This passivity, combined with ignorance of, and even alienation from Judaism and Jewish texts, could hold significant negative implications for the future of Israel as a Jewish State.

Thus, *Hitchadshut Yehudit* raises a series of fateful questions: What will it mean for Israel to be a Jewish State in the next generation? How will Israeli Jews find meaning and relevance in their Jewish identities? In what ways, if any, will they feel the need to be connected to Jews outside Israel? And, what is the fate of the Zionist dream of a sovereign Jewish State in the Jewish homeland?

In interviews for this Greenbook, *Hitchadshut Yehudit* leaders repeatedly stressed that their work helping Israelis engage with their Jewish identities is far more than an educational task. It is no less than the continuation of the building of the Jewish State, a task of existential value.

In the words of Danny Danieli,[6] and reiterated by many others, *"What is completely clear to me is that the development of Hitchadshut Yehudit, its organizations, activities, and growing number of participants, is absolutely critical to Israeli society and the Jewish people. Hitchadshut Yehudit is the only answer, possibility and hope we have to build a meaningful Jewish-Israeli identity for hundreds of thousands of Israeli Jews who haven't found their place, and won't find their place, in other frameworks. These diverse Israelis – modern Orthodox, traditional, secular of all types – are a critical population for the future thriving of the State of Israel as a Jewish and democratic state, one that is faithful to the foundational values of Zionism, connected in a mutually beneficial way to Jews in the Diaspora and inspired by Western values."*

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5   Rabbi Donniel Hartman, "The New Israeli Jews" in Contact Magazine's edition on Jewish Identity in Israel, Summer 2012. See **http://www. steinhardtfoundation.org/wp-install/wp-content/uploads/2013/10/summer_20121.pdf**

6   Danny Danieli is a long-time activist in the *Hitchadshut Yehudit* arena. He is currently the Director of *She'arim: The Association for Empowerment of Hitchadshut Yehudit.*

THE CASE FOR FUNDING *HITCHADSHUT YEHUDIT*

The significance of *Hitchadshut Yehudit* for Israel suggests two basic reasons that non-Israeli Jewish funders invest in the field. First, for Diaspora Jews who are committed to Israel as a thriving Jewish democratic state, *Hitchadshut Yehudit* is a critical arena in which to be involved. As already mentioned, and as the rest of this Greenbook will continue to demonstrate, it is in this arena that core questions related to the future of the State of Israel are being played out. For anyone interested in the outcomes of these questions, *Hitchadshut Yehudit* deserves attention and involvement.

Second, and perhaps less obviously, *Hitchadshut Yehudit* has a lot to offer non-Israeli Jews who care about Jewish education and identity in their own communities. While the Israeli context differs considerably from that outside Israel, *Hitchadshut Yehudit* leaders address the same questions as those faced by educators and community leaders in the Diaspora. *Hitchadshut Yehudit* offers an opportunity for developing a shared language on topics of Judaism and identity that can bring Israeli and Diaspora Jews together around a new constellation of shared interests. The models of creativity and innovation that have been developed in Israel could serve all Jews and be a catalyst for a new depth of Diaspora-Israel relations. A **recent article** highlights some of the shared issues and ways in which Diaspora Jews can learn from what is happening in Israel. In the words of Rabbi David Kasher, "Something is happening in Judaism" in Israel that deserves to be shared with Jews everywhere.[7]

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7   See article by Rabbi David Kasher at **http://ejewishphilanthropy.com/between-pluralism-and-secularism-an-american-jewish-educators-journey-into-the-world-of-israeli-secular-torah-study/**

QUESTIONS FOR DISCUSSION:

1. Reflect on your relationship with Israel. How does this relationship impact your grantmaking?

2. How do you understand the notion of Israel as a Jewish State? What do you think its "Jewishness" should consist of? What values and expressions of Jewishness do you expect Israel to embody?

3. Look in more detail at the Guttman Center surveys. What do you find particularly interesting or surprising about the portrait of Israeli Jews that is painted there? In the light of these findings, what do you think the focus of *Hitchadshut Yehudit* should be?

4. Have you come across other "snapshots" of contemporary Israeli Jewish identity that you can share with the group?

5. What lessons or messages do you think Diaspora Jews can learn from *Hitchadshut Yehudit* and use in their own communities?

RESOURCES CITED IN THIS CHAPTER

- Rachel Werczberger and Na'ama Azulay, "The Jewish Renewal Movement in Israeli Secular Society," Contemporary Jewry 2011. Also see video of Azulay speaking (in Hebrew) about this, at **http://jewishr.wordpress.com/2010/03/18/partnership-2000-jewish-renaissance-study-day/**

- The Guttman Center, **A Portrait of Israeli Jews**, 2009

- Rabbi Donniel Hartman (2012) "**The New Israeli Jews**" in Contact Magazine's edition on Jewish Identity in Israel.

- Rabbi David Kasher (2013) "**An American Jewish Educator's Journey into the World of Israeli Secular Torah Study**"

2 The history and Israeli cultural context of *Hitchadshut Yehudit*

→ How is *Hitchadshut Yehudit* rooted in Israeli culture and experience?

→ Whom does it serve?

→ Where did *Hitchadshut Yehudit* come from?

① *Hitchadshut Yehudit b'Yisrael*: An Israeli Phenomenon

Motti Zeira, one of the long-time leaders of *Hitchadshut Yehudit* in Israel, defines the primary goal of *Hitchadshut Yehudit* as "ensuring that every Israeli Jew feels at home in Jewish culture and builds a Jewish life." Although this is certainly not the only way to define the core goal, this definition usefully draws attention to the Israeli context of *Hitchadshut Yehudit*. First, it particularly focuses on Israeli Jews, who do not automatically feel ownership of Jewish culture just because they are born Jewish. Second, there is Zeira's use of the phrase "Jewish culture" ("*tarbut yehudit*" in Hebrew), rather than "Judaism" ("*yehadut*" in Hebrew). To the Israeli ear, "*tarbut yehudit*" is a broad category that encompasses Jewish folklore, arts and literature, all the way from the Torah to contemporary Israeli literature. And because "tarbut," or "culture," exists in Israel in the public and private spheres both, "Jewish culture" can also be found in the public square, the media and the arts, unlike in the Diaspora. Zeira's definition emphasizes that *Hitchadshut Yehudit* aims to offer Israeli Jews an opportunity to actualize their own Jewishness in indigenous Israeli expressions of Jewish life.

This highlights the fact that *Hitchadshut Yehudit* is fundamentally an Israeli phenomenon, borne out of the realities and complexities of Jewish Israeli life and identity. Some ideas and programs may certainly be inspired in part, and still largely funded, by Diaspora communities. But they are resulting in new forms of Jewish expression that could not exist in the Diaspora. Funders familiar with Diaspora-based Jewish education will find a lot that is shared and familiar, particularly in terms of content and educational methodologies. But there are also subtleties of language, assumptions and goals, that reflect the unique possibilities for Jewish life in Israel alone. Funders will benefit from paying attention to these nuances and addressing them openly, together with their Israeli partners.

② Who is *Hitchadshut Yehudit* for?

Israeli Jews have extremely diverse Jewish lifestyles and identities. In its 2009 survey, the **Guttman Center** defined five broad categories, and asked the following question:

HOW DO YOU DEFINE YOURSELF RELIGIOUSLY?

- Haredi
- Orthodox
- Traditional
- Secular, not anti-religious
- Secular, anti-religious

3%
7%
15%
43%
32%
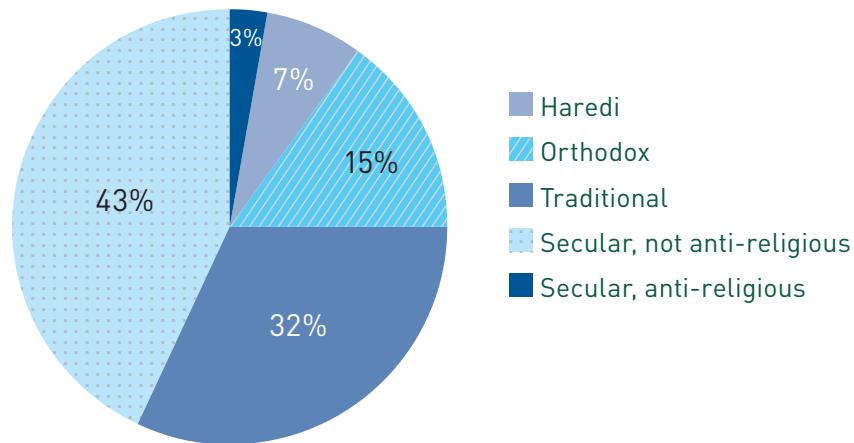
As mentioned in **Chapter One**, *Hitchadshut Yehudit* programs aim at all sectors except the *haredi* (ultra-Orthodox) sector, with most focusing on the secular (*chiloni*) and traditional (*masorti*) populations. The terms "*chiloni*" and "*masorti*" are further examples of language that resonate differently for Israeli and Diaspora Jews. In Israel, the term *chiloni* is a broad sociological category, rather than a statement of religious faith. Indeed, only 22 percent of the Jewish public consider themselves 'religious' (including ultra-Orthodox), while fully 80 percent say they believe in God.[8] *Chiloni*, then, is loosely used to apply to Jews whose lives are not defined by observance of *halakha* (Jewish law) and who tend to use the secular state institutions. *Masorti* (traditional) Jews tend to be those from Sephardic (primarily North African and Middle Eastern) backgrounds who are more connected to Jewish practices in general and whose Jewish cultures never underwent the secularization processes of Ashkenazi communities. As noted, the majority of *masorti* and even *chiloni* Israelis engage in Jewish religious practices at various times. Many *masorti* and *chiloni* Israelis look very similar to liberal North American Jews, even though in North America these Jews are likely to self-identify as "religious."

③ *Hitchadshut Yehudit* in Israel: A Brief History[9]

In order to understand *Hitchadshut Yehudit* today, it is worthwhile to consider the history of its development within the context of the history of the State of Israel.

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8   Research by Ezra Kopelowitz and Hadar Franco, who interviewed Israeli students who self-identified as "chiloni," shows that Israelis often distinguish between behaviors and beliefs. In behavioral terms they may not observe *mitzvot* on a regular basis, but they remained connected to traditions and do have faith in God. As a result, Kopelowitz and Franco suggest that the term "secular believer" is more accurate than "secular." The research report (in Hebrew) can be found on the Panim website - **http://www.panim.org.il/p-120/**

9   For more background on the history of *Hitchadshut Yehudit*, see the resources listed in the **Appendix** to this Greenbook.

As Ruth Calderon notes in her inaugural **Knesset speech**, the early years of the State of Israel required a focus on the primary tasks of nation-building: establishing the institutions and infrastructure of the state, absorbing waves of immigration, and repelling military threats. The social fabric of the state was organized around ideologically-distinct political parties, each of which established its own schools, medical facilities, banks, sports teams, etc. The "Jewishness" of the state was taken for granted, at least in public discourse. In the dominant narrative, Zionism incorporated Judaism "from the Tanach to the Palmach,"[10] conveniently skipping over most of Diaspora Jewish history and rabbinic Judaism.

▶ **The First Wave – 1970s**

The roots of *Hitchadshut Yehudit* can be found in the aftermath of the Six Day War in 1967, and in the early 1970s. It was a time of growing alienation between secular and religious Jews, and the breakdown of the early Zionist political institutions, once the basic goals of Zionism had been achieved. Small groups of secular Israelis – notably from the Kibbutz movement and from the community of olim (immigrants) – started to notice that Israeli Jewish identity was being neglected. They worried that young Israelis were unsure what Zionism and Judaism meant to them, that they were illiterate in Jewish texts and traditions, and no longer had a shared language with Jews in the Diaspora. The Zionist movement had negated Jewish religion and the Diaspora. But it turned out that the so-called "new Jews" were at best disconnected from Judaism, and alienated at worst. They had handed all religious education and services to the Orthodox. Thus, the earliest organizations of *Hitchadshut Yehudit*, established in the 1970s and 80s, were secular *batei midrash*,[11] liberal synagogues, and venues for secular/religious dialogue. These programs remained small and marginal until the mid-90s.

▶ **The Second Wave – 1990s**

Not until the assassination of Prime Minister Yitzhak Rabin in 1995 did the public discourse in Israel begin to shift. Questions about the nature of Zionism, the alienation of religious and secular Jews from each other and the nature of Jewishness in the Jewish State had been bubbling under the surface for years. But with the death of Rabin, they surfaced with new urgency. Graduates of the early organizations emerged to lead new ones, and a new wave of programs and institutions were established. At this time the term "*Hitchadshut Yehudit*" was introduced into public discourse and the first umbrella organization, **Panim**, was established. This second wave also expanded activity into state supported institutions, notably schools and the army.

Nevertheless, *Hitchadshut Yehudit* remained marginal relative to the enormous state resources devoted to the Orthodox institutions that remained the public face

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10 The Tanach is the Hebrew Bible. The Palmach was the elite striking force of the Haganah, Israel's pre-State army. The phrase "from the Tanach to the Palmach" is used to refer to the classical Zionist approach, which venerated the Tanach, then deliberately negated the value of diaspora Jewish history (*shlilat hagalut*), skipping over most of it, and re-emerging with modern Zionism in the late 19th century.

11 "*Batei Midrash*" – plural of "*Beit Midrash*," meaning "house of study," usually focused on traditional Jewish texts and incorporating *chavruta*, the traditional method of study in which pairs of students learn and teach each other through discussion and debate. This is the mode of study in traditional yeshivot.

of "Judaism" in Israeli life, even though the majority of Israelis were not observant of halakha (Jewish religious law). The liberal religious denominations were still marginalized by the state institutions. Apart from small academic programs, the study of Torah and Jewish texts was confined to *yeshiva* frameworks (traditional Orthodox institutions of Jewish learning).

During the 2000s, *Hitchadshut Yehudit* continued to grow steadily, in terms of numbers of organizations, programs, and participants. New generations of participants and activists emerged, new programs were launched, and the public discourse about the significance of *Hitchadshut Yehudit* expanded. While government funding remained severely limited, state institutions expressed more and more interest in including the values of *Hitchadshut Yehudit* in their curricula. And, in particular, *Hitchadshut Yehudit* expanded into new settings. As one source for this Greenbook put it, "Rather than waiting for the people to come to them, *Hitchadshut Yehudit* started to go directly to where the people were" – in centers for community life, public venues, and via the entertainment media.

▶ **2012 - The Third Wave?**

Some sense that *Hitchadshut Yehudit* in Israel is on the cusp of an important new stage. As described in **Chapters Three** and **Five**, a wide range of programs and organizations are active all over the country (albeit with varying levels of organizational stability), and public discourse has never been at a higher level, or more friendly. In addition, a lobby group of MKs, led by Ruth Calderon and Yitzchak Herzog, is actively engaged in trying to shift governmental priorities to this arena.

It remains to be seen whether such programs will gain access to the heart of state institutions, including the funding sources that accompany such access. It is also unclear whether the large number of *Hitchadshut Yehudit* organizations can reach full maturity and financial stability. At this critical juncture, when the ground-work has been laid and so much is still possible, this Greenbook aims to provide funders with an introduction and deeper understanding of this far-reaching phenomenon and its prospects.

QUESTIONS FOR DISCUSSION

1. What is your experience with the seminal events (the Six Day War, Rabin's assassination, for example) in Israeli history that have shaped the development and growth of *Hitchadshut Yehudit*? How have these events impacted you and/or your funding priorities? Have other Israel experiences affected your funding interests?

2. How well does the language that you use to describe your Jewish and Israel-focused commitments translate into Hebrew and the context of Israel? When you tell Israelis about your funding, what language do you find works effectively? What kind of cultural translation do you find yourself practicing?

3. How can you, as a funder based outside Israel, impact Israeli society and strengthen the field of *Hitchadshut Yehudit*?

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3 The landscape of *Hitchadshut Yehudit*

→ Where are *Hitchadshut Yehudit* activities to be found?

→ What are the contours and features of its landscape?

INTRODUCTION

From its modest beginnings in the 1970s and 1980s, *Hitchadshut Yehudit* has grown dramatically into an extensive amalgam of organizations, programs, and initiatives, implemented by hundreds (if not thousands) of activists, educators and leaders, and serving tens of thousands of Israelis of all ages, in all geographic locations and in a very broad range of settings. Although the term "*Hitchadshut Yehudit*" may give the impression of a unitary phenomenon, the reality is far more disparate; the landscape of *Hitchadshut Yehudit* is remarkably varied.

This Greenbook does not offer a comprehensive list of *Hitchadshut Yehudit* programs or organizations. Indeed, previous attempts by funding organizations and umbrella organizations to compile such listings have had the effect of defining who is 'in' and who is 'out,' and have often resulted in fractious debate. In addition, such a list would be almost instantly obsolete.

Rather, this guide offers a typology for recognizing and analyzing *Hitchadshut Yehudit* activities. There are many possible ways to do this. We could categorize the field by the age of participants (high-school, young adult, adult etc.,), by setting (for example, school, army, community center), or by duration and frequency (year-long intensive, weekly gathering, or one-off, for example). These variables do help to make sense of the lay of the land, but do not provide an adequately nuanced understanding of what is really going on. Instead, then, this Greenbook offers a typology that focuses on the problems addressed and the strategies chosen by each program and organization.

A TYPOLOGY OF *HITCHADSHUT YEHUDIT*

The very existence of *Hitchadshut Yehudit* involves a critique of the way that Jewish identity and culture have been defined and continue to be expressed in the Jewish State. If Jewish identity and life were untroubled, they would not require a "renewal." Rather, *Hitchadshut Yehudit* responds to unsatisfactory conditions. And as Israeli society has evolved, so have perceptions of what is unsatisfactory.

The typology follows two organizing variables: the primary problem that the organization, program or activist seeks to address, and the method or strategy chosen for making change. Organizations and programs that may be working in the same setting or with the same age group

are distinguished from each other by the particular problem/s they address, and by the strategy (or strategies) they employ. (Of course, organizations and programs often deal with more than one problem and use more than one strategy. But in most cases one or two central programs and responses can be identified.)

THE PERCEIVED PROBLEMS THAT *HITCHADSHUT YEHUDIT* IS ADDRESSING

Hitchadshut Yehudit addresses the following perceived problems in Israeli society. They are presented in no particular order and in relatively strong language to clarify how they are perceived by *Hitchadshut Yehudit* organizations:

▶ Many secular Israelis are alienated from Jewish texts and unacquainted with the basic canon of Jewish tradition.

▶ Israeli Jews of different backgrounds and religious commitments have very few opportunities to know each other or build meaningful relationships.

▶ Jewish culture and values, especially of the non-Orthodox variety, do not find expression in public spaces and in public culture and are not part of state-led policy-making.

▶ The state agencies responsible for regulating Jewish rituals and lifecycle events and providing Jewish services are in the hands of the Orthodox. Non-Orthodox Israelis enjoy scant support for alternative forms of Jewish expression.

▶ Israeli Jews, particularly those who do not affiliate with a synagogue, have very few sources of community structure.

▶ Young Israelis suffer from an under-developed or passive Jewish identity. One possible result is that they feel less connection to Israel as a Jewish State, which impacts their motivation to serve in the army.

▶ Many Israelis do not find personal meaning or relevance in Jewish culture, practice or tradition.

▶ Israeli Jews do not feel connected to Jews elsewhere. Israelis define themselves as "Israeli" first and "Jewish" second, if at all. They tend not to be familiar with Jewish communities around the world.

▶ Non-Orthodox educational institutions have limited (or no) access to state funding.

▶ Israel's social problems – such as high levels of poverty, income inequality, and racism – are seldom looked at through the prism of Jewish values, which have a great deal to say about how to create a just society.

▶ The categories 'secular' and 'religious' create a rigid dichotomy that inhibit nuanced views and limit the possibilities for Jewish expression.

A TYPOLOGY OF STRATEGIES FOR CHANGE

Hitchadshut Yehudit activities can be categorized into three broad types: public space, private space and state-sponsored space activities. Although these types are not entirely discrete, and there are some activities that do not fall cleanly into a single category, they do help us map the wide range of *Hitchadshut Yehudit* activities. The key variables here are the level of commitment that a participant makes and the typical size of the participating group. The table below explains the typology, followed by a description of the pros and cons of each type that funders must consider when they choose the focus of their philanthropy.

	PRIVATE SPACE	PUBLIC SPACE	STATE –SPONSORED SPACE
PHYSICAL SPACE	Typically removed from daily life, in a classroom	Public spaces (e.g., parks, community centers), large venues. Also in cyberspace.	Typically in schools or army bases, closed to broad public entry
LEVEL OF COMMITMENT AND CHOICE	High commitment, typically on-going	Minimal commitment, low barriers to entry, often one-off	Varied, depending on context
SIZE OF GROUP	Relatively small, intimate, selective, often focused on leadership	Larger, can accommodate large numbers, tends to be open to all	Large or small groups, reaches cross-section of population
TYPE OF ACTIVITY	More intensive, immersive	Less intensive, less immersive	Varied intensity, dependent on program/school/grade/ mandatory vs. elective

① Private–Space Activities

These are activities, such as learning communities, that typically require participants to maintain a high level of commitment and make an active choice to join. Often this requires traveling to a *beit midrash* and/or making an ongoing and regular commitment to a community. Private-space programs are most similar to Diaspora Jewish education and the issues involved are most likely to be familiar to Diaspora Jewish funders.

Pros: Because private-spaces are best suited for small, even intimate, groups and often require that participants step out of their regular lives, the activities that take place here have the capacity to be intensive, immersive and transformative for participants. Because the participants are known to each other and to the organizers, it is also possible to measure impact on identity and behavior over time, and to maintain relationships between and with participants and alumni.

Cons: At the same time, private-space activities tend to reach relatively small numbers of people, and only those who have made a conscious decision to participate. As a strategy to impact Israeli society at large, this is a long-term investment, as the effects will likely take years to be felt. In addition, these activities are expensive on a per-capita basis.

Examples of Private-Space Activities

▶ *Beit Midrash* **Learning, Learning Communities** – These programs offer the opportunity to study classic Jewish literature from the "Jewish Bookshelf," usually rabbinic texts, and to read them together with secular literature. *Batei midrash* programs are distinguished from each other by the length of the learning programs, the target populations, and the types of teachers and texts they bring. Each attempts to provide learners with greater levels of Jewish literacy. Examples include **daily or ongoing study of Jewish texts**,[12] or *chavruta* (text learning in pairs) learning focused on Jewish social values for low-income community residents and groups of volunteers.

▶ **Leadership Training** – Many *Hitchadshut Yehudit* activities focus on training and inspiring leaders, including school principals, directors of community institutions, artists, and social activists. One such **program** recruits young community activists for a *beit midrash* focused on traditional Jewish texts and Zionist thought.[13] Other, more specialized programs expose leaders in economics, politics, the media and the arts to Jewish learning in the spirit of *Hitchadshut Yehudit.*

▶ **Pre-Army Experiences:** *Mechinot* **and** *Shnat Sherut* – Pre-army year-long *mechinot* afford small groups of secular, or mixed secular and religious young people the chance to spend a year before induction into the army involved in various configurations of Jewish learning, volunteering and exploring Jewish and Zionist identity. *Mechinot* are run in conjunction with the army and include a component of pre-military training. *Shnat Sherut* (year of service) programs tend to be more volunteer-focused. A wide variety of *mechinot* and service programs, located all over Israel, are run by a wide range of institutions and youth movements. Several programs target elite, promising youth with the intention of nurturing them as leaders. One program brings young people from low-income neighborhoods to volunteer in similar neighborhoods in other cities, including Jewish learning focused on social values. One *shnat sherut* program encourages graduates of kibbutz high schools to volunteer in periphery communities.

▶ **Post-Army Experiences** – When they finish their army service, most young Israelis take some time "off" before they start studying or take a job, often using this time to experiment with their spirituality and identity. A small number of post-army programs allow these young men and women to explore their Jewish identities in intensive and pluralistic frameworks. One program offers Israelis a six-week immersive experience during the Hebrew month of Elul[14], which combines Jewish learning, secular study, facilitated encounters between different types of Jews, and personal reflection.

▶ **Social Activism** – An increasing number of programs stress the Jewish values of social responsibility and activism. These programs combine Jewish learning on these topics with volunteering and community service, working with populations

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12 http://alma.org.il/?lang=en

13 **Kolot – http://www.kolot.info/en/ContentPage.aspx?cid=4**

14 Elul – **http://midrasha.einprat.org/en/תוכנית/elul-program**

in need and in the periphery, and addressing social issues with an explicitly Jewish response. Examples include a ***beit midrash* focusing on Sephardic religious teachings**[15], and a ***mechina*** in which participants live and work with under-privileged populations in periphery communities.[16]

② Public–Space Activities

These are activities that take place in larger or more accessible public settings (whether real or virtual). Often these activities come directly into the regular spaces that the participants frequent, and tend not to require much a priori commitment. Public-space activities may be one-off or periodic, and they take place in spaces that are open or accessible to large numbers of people.

Pros: These activities have a much broader reach than private-space activities. They can touch large numbers of people in their homes, their local community centers and through a myriad of different interactions. These activities meet the people "where they are at."

Cons: The disadvantage is that the impact is less intense, and is less likely to lead to lasting transformation. It is also very difficult to keep track of participants, measure their responses, or reach them in regular and sustained ways.

Examples of Public-Space Activities

▶ **Shabbat and Holidays** – Several such programs offer opportunities for individuals and families to celebrate Jewish holidays in accessible and creative ways outside of institutional belonging or *halakhic* observance. These include **Kabbalat Shabbat**[17] celebrations in public spaces and the "**Oneg Shabbat**[18]" program in Jerusalem which offers creative Shabbat activities; **Yom Kippur activities**[19] and creative prayer services; contemporary *haggadot* for celebrations of Tu B'shvat and Yom Ha'atzmaut, and a wide range of holiday celebrations organized by community centers and local municipalities.

▶ **Community Development** – Many *Hitchadshut Yehudit* initiatives nurture communities in which Jewish values and expression play a central role. Some of these, based in community centers, develop holiday celebrations and learning opportunities for families. Others involve small autonomous communities of activists, often graduates of the *mechinot* or other leadership programs, who establish an active community life in their neighborhoods. Still others are **broad-based coalitions** of activists, educators, and local leaders.[20]

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15 MiMizrach Shemesh - **http://mizrach.org.il/en/programs/beit-midrash/rabbinic-leadership/**

16 Bina - **http://www.bina.org.il/programs/mechina** (Hebrew), **http://www.bina.org.il/en/programs/social-action** (English)

17 Kabbalat Shabbat - **http://www.ginothair.org.il/article.php?id=544**

18 Oneg Shabbat - **http://www.ginothair.org.il/article.php?id=634**

19 Yom Kippur - **http://kulanu.ravpage.co.il/kipurim** (Hebrew) and see YouTube video of musician Kobi Oz, encouraging non-Orthodox Jews to participate in some kind of Yom Kippur activity (in Hebrew) - **http://www.youtube.com/watch?v=rmFne3qkhhM**

20 Nitzanim - **http://kehilot-nitzanim.org.il/aboutEng.html**

▶ **Mifgash** – Encounters between populations with differing approaches to Jewish identity can catalyze self-reflection, break down stereotypes, and encourage Israelis to see themselves as part of a larger whole. Some *Hitchadshut Yehudit* organizations have long employed this strategy to rejuvenate the Zionist ethos and reduce the alienation between different sectors of society. Examples include **programs**[21] in the army and schools where different groups are brought together to meet, discuss their own values, and work together on a shared project. There are also now entire **schools**[22] that value diversity and recruit a mix of 'religious' and 'secular' students.

▶ **Lifecycle Celebrations** – Since everyone experiences lifecycle events such as births, weddings, and deaths, they provide an opportunity for Jewish traditions to become both relevant and meaningful. To meet this need there are numerous **Bar/Bat Mitzvah**[23] programs for secular families run through schools and community centers, as well as **online resources**[24] for creating contemporary rituals and celebrations.

▶ **Public Lectures and Publications** – This strategy connects the general public with short-term or one-off learning and enrichment opportunities, usually run by **cultural institutions**.[25] Examples include lectures by the public intellectuals of *Hitchadshut Yehudit*, such as Ruth Calderon, Micah Goodman, Donniel Hartman, former MK Michael Melchior and others. Other examples include **Limmud**[26]-style events and festivals such as "**Hakhel**[27]" which attract thousands of people. Various types of **publications**[28] and **journals**[29] are also flourishing.

▶ **Promoting Jewish Culture in the Public-Space** – A range of programs encourage Jewish expression through the media, television, internet and the arts. Examples include festivals for Jewish music (the yearly **Festival HaPiyut**[30] focusing on traditional Sephardic liturgical poems, for example), television shows that draw on Jewish content (like "**Srugim**,"[31] which followed the lives and loves of modern Orthodox singles in Jerusalem), and salons for artists and media personalities engaging with Jewish texts.

▶ **Internet Resources** – The internet offers unparalleled reach to enormous numbers of people, and the opportunity to present Jewish content in a variety of ways, particularly in tandem with other strategies. Examples include a website that provides resources

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21 Gesher - **http://www.gesherusa.org/program/IDF-Jewish-Identity-and-Leadership-Training-for-Officer-Cadets#3**

22 Schools - **http://www.meytarim.org.il**

23 Karev - **http://www.karev.org.il/ContentItemRegion.aspx?TypeMain=ContentItemRegion&CID=468** (in Hebrew)

24 Online resources - **http://www.itim.org.il/en/**

25 Cultural institutions - **http://www.bac.org.il/page/who-we-are**

26 Limmud is a Jewish learning festival, founded more than twenty years ago in the UK, which has now spread to tens of communities all over the world. A Limmud event is characterized by pluralistic Jewish learning with the broadest range of Jewish learning and activities, open to all and led by volunteers. See **http://www.limmudmodiin.org/english** and **www.limmudinternational.org**

27 Hakhel - **http://en.panim.org.il/p-199/**

28 **Publications** - **http://www.acheret.co.il/en/**

29 Journals - **http://www.bmj.org.il/inner_en/39**

30 Festival HaPiyut - **http://www.bac.org.il/bac/piut/eng.html**

31 "Srugim" - **http://en.wikipedia.org/wiki/Srugim**

for **planning Jewish lifecycle** events[32], another that offers **curricula for schools**,[33] including digital textbooks and multimedia resources for classrooms, and another that helps educators create customized educational materials using **Jewish texts**.[34]

③ State–Supported Activities

A growing number of activities take place under the auspices of the State of Israel in schools and the army, and are controlled and/or funded in significant part by state agencies or local authorities.

Pros: Operating in state-sponsored spaces allows for the broadest reach to Israeli society and has the potential to bring about lasting social change. Since participants encounter Jewish content within the broader context of their mandatory education or military service, they have no choice about their participation. In addition, government funding can be substantial and allow for expanding scale and long-term sustainability.

Cons: Participants who do not actively choose to participate may not be interested in or open to the educational process in which they find themselves. In addition, as with any slow-moving large bureaucracy, systemic change requires sustained long-term investment. Finally, governmental priorities can change with the next election.

For more detail on funding *Hitchadshut Yehudit* in state-sponsored spaces, see *Chapter Four*.

Examples of Activities in State-Sponsored Spaces

▶ **Jewish Studies in Schools** – Schools, especially in the *mamlachti* (state secular) system, constitute a significant arena for *Hitchadshut Yehudit*. Multiple programs have created innovative Jewish curricula, provided teacher development, and developed assessment tools and resources to support schools in offering Jewish content. In particular, the Ministry of Education's mandatory discipline for middle schools, called "Jewish Culture and Heritage," has augmented the work that *Hitchadshut Yehudit* organizations have already been doing and is now taking that work to a more systematic level.

For more background on the Israeli school system and projects in state-sponsored spaces, see *Chapter Four*.

▶ **Pluralistic Schools** – Some contend that the education system is best reformed not by adding curricular or informal programmatic content to the schools that exist, but by creating new pluralistic schools that recruit students from across the religious-secular spectrum and offer new models of diversity. These **schools**[35] receive support from networks that assist with teacher training and curricular development.

▶ **Army Programs** – Several *Hitchadshut Yehudit* organizations and programs, in

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32 Planning Jewish lifecycle events – **www.itim.org.il**

33 Curricula for schools – **www.tarbut.cet.ac.il**

34 Jewish texts - **http://midreshet.org.il/English_Vision.aspx**

35 Schools - **www.tzavpius.org.il** (in Hebrew) and **www.meitarim.org**

partnership with the army, provide soldiers with enrichment on topics such as Jewish values, Jewish identity exploration, Judaism and democracy, and Jewish Peoplehood. These seminars, usually paid for by the army, are mandatory for soldiers during their regular military service.

The variety of *Hitchadshut Yehudit* activities reflects the enormous growth and vibrancy in the field overall. As new social problems arise, new strategies have responded, with considerable innovation, to meet the challenge. As a result, *Hitchadshut Yehudit* can be difficult to identify and categorize. It is not so much a coherent movement as a highly diverse amalgam of activities, some of which share many characteristics, while others are only loosely linked. Yet it is this very diversity that reflects the vibrancy and health of the field as a whole, and we hope that funders will harness that vibrancy and amplify it.

QUESTIONS FOR DISCUSSION

1. Which problems in Israeli society do you find most pressing?

2. Which strategies do you expect to be most impactful on Israeli society? Which strategies would you be most inclined to invest in?

3. As a funder, which type of space (private, public, or state-sponsored) for *Hitchadshut Yehudit* do you find most compelling and promising?

4. What do you make of the growth of *Hitchadshut Yehudit* into such a broad set of settings?

5. Micah Goodman, a leader in this field, offers an alternative typology of *Hitchadshut Yehudit* activities: entertainment, enrichment, and transformation. How do you assess the strengths and weaknesses of each of these categories, in terms of effecting societal change? Is there one category you think may prove more effective?

6. In surveying the landscape of *Hitchadshut Yehudit* as a whole, where do you see gaps for new initiatives? Do you prefer to support established methods and priorities, or do you look for new ones?

4 Moving into the mainstream: *Hitchadshut Yehudit* in state-regulated frameworks

INTRODUCTION

As described in **Chapter Three**, some of the most important settings for *Hitchadshut Yehudit* are those that are under the control, supervision or regulation of the government. Indeed, this core feature of *Hitchadshut Yehudit* today has enormous ramifications. This was not always the case; as described in earlier chapters, *Hitchadshut Yehudit* started in structures that were, by definition and out of necessity, outside the mainstream and totally separate from state-run institutions. Yet as programs matured, some started to expand into spaces that were government-regulated, namely schools and the army, and later into frameworks under the auspices of local authorities. This move was critical in reaching all sectors of Israeli society, achieving mainstream influence, and attracting sustainable sources of funding. Today, with a significant proportion of *Hitchadshut Yehudit* taking place within state-sponsored frameworks, it is clear that this trend is only going to grow.

This chapter deals with the nature of *Hitchadshut Yehudit's* interactions with national and local government frameworks in Israel. It does so by addressing the following:

- ▸ The current and potential role of government in strengthening Jewish identity

- ▸ The current scope of government funding to this area

- ▸ Background about the state-sponsored settings which host interactions between government and *Hitchadshut Yehudit*, namely schools, the army and local authorities

- ▸ Suggestions for how funders can work effectively with state agencies

THE GOVERNMENT AND JEWISH IDENTITY

Many governments promote values considered central to the life of their respective nations. Israel is no different in this regard, except that because there is no separation of religion and state in Israel, the government wields enormous influence on the regulation and funding of religious services (for all religions), such as the religious courts, synagogues, ritual baths (*mikvaot*) and religious education.

The issue for *Hitchadshut Yehudit*, is, of course, that the government has historically recognized only Orthodox institutions and has excluded other forms of Jewish expression from government support.

As mentioned in **Chapter Two**, the Orthodox monopoly on state funding for Jewish identity and education is slowly eroding, a welcome development for most *Hitchadshut Yehudit* organizations. All interviewees for this Greenbook expressed hope, and guarded optimism, that more funding and recognition for their work will soon be forthcoming from state institutions. There is a consensus among leaders and activists in the field that this is a crucial step if *Hitchadshut Yehudit* is to become deeply woven into the fabric of Israel, for a number of reasons.

First, and as a matter of principle, it is argued that the government of a Jewish State bears responsibility to support pluralistic and multi-faceted Jewish culture. Second is the matter of equity: spending vast resources on Orthodox institutions appears unjustifiable when the majority of the population is not Orthodox. So, although external philanthropy has played a key role in the creation of much of the field, the long-term governmental investment is critical in order to take the organizations and programs to the next level.

Some, however, look at state involvement in *Hitchadshut Yehudit* with a more skeptical eye. They question the role that government should play, in principle, in the creation of identity. The prospect of government involvement in the personal lives and identities of citizens, they say, may have serious negative consequences. Even such critics, however, will argue for equal access to government support for Orthodox and non-Orthodox programs alike in order to redress the current imbalance.

The 2012 elections opened new opportunities for the establishment of a more equal allocation for non-Orthodox education and culture. First, this is the result of a new political will. In 2013, a lobby group in the Knesset was established, led by MKs Ruth Calderon and Yitzchak Herzog, with the explicit agenda to channel significant resources to *Hitchadshut Yehudit*. At the time of this writing, plans are being made to release 10m shekels to *Hitchadshut Yehudit* in 2013 and to establish a division of the Ministry of Education, led by MK Shai Piron, that would focus on it.

Second, in 2013, the Posen and AVI CHAI Foundations, together with UJA Federation of New York, established a new advocacy organization, *She'arim*: the Association for the Empowerment of *Hitchadshut Yehudit*. It aims to influence broad public support in favor of *Hitchadshut Yehudit* by working inside and outside the Knesset to ensure that the field attracts significantly larger financial resources. The success of these two initiatives would be revolutionary; it would represent an end to the old antagonism between *Hitchadshut Yehudit* and the Israeli establishment.

THE SCOPE OF GOVERNMENT FUNDING FOR *HITCHADSHUT YEHUDIT*

As mentioned, *Hitchadshut Yehudit* has traditionally enjoyed only minimal government funding. But on the question of exactly how much money has gone to *Hitchadshut Yehudit*, the matter remains

contentious. A **2013 mapping**[36] of the field concluded that it is impossible to accurately assess how much government funding goes to *Hitchadshut Yehudit*. For example, in 2011 16.5m shekels went into education for democracy, and 4m shekels was spent on Jewish culture. But it is impossible to tell what proportion of these funds went to organizations with an explicit *Hitchadshut Yehudit* agenda. It is quite clear, however, that Orthodox programs received significantly larger sums. It is estimated that, apart from a few exceptions, only 2-3 percent of the budgets of *Hitchadshut Yehudit* programs come from public funding.[37]

STATE-SPONSORED SPACES

As mentioned in **Chapter Two**, state-sponsored settings encompass a significant proportion of *Hitchadshut Yehudit* activities. These settings are schools, overseen by the Ministry of Education and local authorities, the Israel Defense Forces, overseen by the Ministry of Defense, and cities and small towns or settlements, overseen by local authorities. Funders who are unfamiliar with the Israeli school system, army, or municipalities may find the decision to become involved with these bodies daunting and exciting in equal measure. The following background is intended to provide potential funders with some tools to make decisions about whether, or how, to get involved in programs in state-sponsored spaces.

① The Israeli School System[38]

As noted in **Chapters One** and **Two**, formal educational settings were not the first target of *Hitchadshut Yehudit*, but activists and leaders soon recognized the school system as a key avenue toward systematic and long-lasting change in Israeli society.[39]

▶ **Multiple Systems**

The Israeli school system is divided into Hebrew and Arabic language sectors. Seventy-five percent of the population is served by the Hebrew-speaking sector, and 25 percent by Arabic-language schools. Of the Hebrew-speaking sector, 56 percent of students enroll in the state system (*mamlachti*), 19 percent in the state religious system (*mamlachti-dati*), and 26 percent in the ultra-Orthodox (*Haredi*) system.

Mamlachti schools teach Jewish subjects (Bible, Jewish history, religion and culture) in a limited way and without the assumption that students or their families are religiously observant. Typically these schools are referred to as "*chiloni*" schools, but are more accurately described as schools with a secular outlook that serve a diverse population, including a large proportion of students from *masorti* (traditional) backgrounds.

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36   Seee **www.midot.org.il** - **http://www.midot.org.il/Sites/midot/content/File/hithadshut_yehudit/executive_file_02.pdf**

37   Source – Danny Danieli, *She'arim*: the Association for the Empowerment of Jewish Renewal in Israel.

38   For general background into the Israeli School System see **http://meyda.education.gov.il/files/MinhalCalcala/Facts.pdf**

39   See the 2011 report commissioned by The AVI CHAI Foundation, *Assessing Needs and Directions for Jewish Educational Activity in the State, Non-religious, School System*. This report describes the rationale for Jewish identity activity in Israeli schools, the history and current reality. It can be found at **http://avichai.org/knowledge_base/assessing-needs-and-directions-for-jewish-educational-activity-in-the-state-non-religious-school-system-executive-summary-2011/**

Mamlachti dati schools include an explicitly religious component to the curriculum, offer significantly more hours of Jewish studies, and expect students and teachers to conform to religious (Orthodox) norms. *Hitchadshut Yehudit* activities are present in both of these systems, although to a greater extent in the *mamlachti* system.

▶ **A History of Jewish Studies and the Curriculum**

The *mamlachti* school system has long included mandatory Bible study from grades 2 to 10, as well as options for Rabbinics and Jewish Thought. But over the years the hours and priority allocated to these subjects have eroded. Because in-house teachers were not qualified to teach Jewish subjects, instruction was typically outsourced to Orthodox 'experts.' Acknowledging high levels of Jewish illiteracy, particularly in the *mamlachti* system, each Education Minister since the 1970s has pointed to the need to re-conceptualize and revitalize Jewish studies.[40]

Beginning in the 1970s, and with increasing momentum in the 1990s, *Hitchadshut Yehudit* programs addressed the problem by developing Jewish enrichment and curricular materials for teachers and principals. But because such programs were optional, schools had to allocate additional time. Financial support, meanwhile, came largely from the *Hitchadshut Yehudit* organizations, which essentially had to subsidize the entire cost for the school.

This changed with the appointment of Gidon Sa'ar,[41] Education Minister from 2009-2013, who introduced a new compulsory subject for middle and high schools called "Jewish Culture and Heritage" (*Tarbut Yisrael uMorashto*). This initiative requires (and pays for) students in grades 5-8 in *mamlachti* schools to spend two hours a week studying a state-mandated curriculum of Jewish values, culture, contemporary Peoplehood, and more.

Many *Hitchadshut Yehudit* programs have taken advantage of this shift to expand their programs, particularly in curriculum development and teacher training in areas like Jewish Peoplehood, Jewish values of social justice, bar/bat mitzvah programs, Judaism and democracy, and many more.[42]

▶ **A New Paradigm - Pluralistic Schools**

As mentioned in **Chapter Three**, rather than seeking to insert Jewish content into the existing system, other initiatives create entirely new pluralistic schools that undermine the prevalent secular-religious dichotomy itself. These schools, founded on the principles of diversity and pluralism, recruit students with varying levels of religious observance and commitment. They received a particular boost from former MK Rabbi Michael Melchior, who as Minister for Israeli Society and the World Jewish Community lobbied strongly for the establishment of a third educational stream, in parallel with the *mamlachti* and *mamlachti dati* streams.

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40 For more on this and previous initiatives to reform the Jewish identity component of the Israeli school system, see **http://avichai.org/knowledge_base/ assessing-needs-and-directions-for-jewish-educational-activity-in-the-state-non-religious-school-system-executive-summary-2011/**

41 Gidon Sa'ar - **http://www.knesset.gov.il/mk/eng/mk_eng.asp?mk_individual_id_t=725**

42 For examples of resources (in Hebrew) used by schools to teach this discipline, see **www.tarbut.cet.ac.il**

▶ **Lessons Learned for Funders**

For this Greenbook, practitioners in school-based programs shared insights and experiences relevant to funders who are particularly interested in schools:

a. *Hitchadshut Yehudit* activities operate in public schools, and, as with any public school system, the ultimate authority resides with the Ministry of Education or local education authority. As a result, no program provider, or funder, can expect full control of these programs, which must always meet the regulations and demands of the state authority. Having said that, the Ministry of Education is already involved in many successful partnerships with program providers, and has shown willingness to adopt ideas and curricula from *Hitchadshut Yehudit* organizations.

b. Each school should be treated as a living organism with a unique culture and community. Intervention must be carefully tailored to the needs of the particular school and its population.

c. There are numerous organizations offering *Hitchadshut Yehudit* programs to schools. The ability of the providing organization to deliver a program effectively depends in large degree on its competence in working with relevant state agencies.

d. Earning the commitment of a school's principal is critical to making deep-rooted change. At the same time, if change is not rooted deeply throughout the school, it will all be lost when the principal leaves.

e. Teachers are the key actors in creating cultural shifts in schools. The most effective programs focus on teacher training. Merely bringing in external educators will likely fail to result in school-wide changes. This area is ripe for philanthropic support and could help strengthen government sponsored programs.

f. School-based programs ought to impact on several levels; principals, teaching staff, students, and the overall school culture. Assessments have shown that there is real impact on the identities and commitments of principals and teachers, and to some extent on school culture, but it is more complicated to identify how and when this trickles down to the students.

g. Funders should consider how and where the messages of *Hitchadshut Yehudit* that children receive in schools are reinforced outside the classroom walls. Some programs are now developing strategies to reinforce the messages in non-school frameworks, such as community centers and with family-based programs.

② Local Authorities

One of the trends in the arena of *Hitchadshut Yehudit* is the expansion of activities beyond single institutions and into the life of whole cities and towns. This requires the involvement of local authorities, which have an interest in creating attractive and meaningful cultural options in their towns and cities. They provide resources, financial and otherwise, for community

centers, cultural venues, youth organizations, extra-curricular activities, synagogues, and more. More and more, local authorities are becoming involved in promoting and facilitating meaningful Jewish opportunities, especially in public spaces. Seeing the local authority itself as a key agent for change allows a broad-based coalition of organizations within a community to convene under the auspices of the authority itself. This can be extremely effective as a way to create broad-based support for *Hitchadshut Yehudit*, gain funding and access to local resources, and become rooted in the life of a community.

FUNDING IN CONJUNCTION WITH GOVERNMENT AGENCIES

The future sustainability of many *Hitchadshut Yehudit* programs will likely depend on securing some level of state funding. Thus it is critical for funders to develop an approach to working in conjunction with government agencies. The following recommendations for effective investment in this field were gleaned from conversations with program organizers and other funders who have experience in navigating an array of state entities:

▶ **Be patient**. Working in conjunction with large bureaucracies takes time and patience. Government ministries move at their own pace and are sensitive to a range of political considerations that may impact the project. Take the long view and be persistent.

▶ **Choose your partners wisely**. As an outsider, it is particularly critical to find a partner that has not only a vision and appropriate strategy, but also proven experience with working in government structures. Without a stable platform from which to deliver the program, success will remain elusive.

▶ **Accept limited control**. When working in state-sponsored spaces, the state always has final control. No matter the size of the donation or the project, state systems are ultimately beholden to the government, and not to the donors or program providers. The most successful program providers recognize that they are in partnership with the state, and that common ground must be found in order for the partnership to succeed.

▶ **Create or join coalitions of funders**. In order to maximize resources and influence, consider working with a group of philanthropists and funding partners who share similar visions. It is easier to catalyze and sustain action in government frameworks if you bring a broad platform of support that can advocate for change together. This is particularly recommended for first-time funders in this field. If you are not based in Israel, consider partnering with an Israel-based funder.

▶ **Look for the opportunity**. For more experienced funders, one way to leverage the advantages of programs in state-sponsored spaces, while still retaining a measure of control and flexibility, is to look for the opportunities to fill in the gaps. For example, a school program might focus on curriculum development for certain grades, but there may be unexploited space to expand into other grades that are not yet funded by the Ministry of Education. Or a funder might choose to support teacher training that is not provided by the Ministry, or offer other enrichment for the school, to complement and augment an existing program.

QUESTIONS FOR DISCUSSION

1. How do you view the proper role of the Israeli government in the sphere of Jewish education and identity? Where and how do you think the government should intervene?

2. How do you envision your relationship as a funder with the government agency? For example, do you want to seed new projects before state funding is involved? Do you prefer to join a coalition of funders working with government partners? Do you want to follow the lead of government priorities and provide additional support to fill in gaps that might be left?

3. How can you find common ground with government priorities in order to attract government funding and increase sustainability?

4. What additional information or resources do you need in order to do this most effectively?

RESOURCES CITED IN THIS CHAPTER

- AVI CHAI Foundation (2011) "**Assessing Needs and Directions for Jewish Educational Activity in the State, Non-religious, School System**"

- **The Israeli School System**

- **2013 Midot mapping survey** of the field of *Hitchadshut Yehudit*

5 So, is it working? The scope and impact of *Hitchadshut Yehudit* on Israeli society

→ What is the scope of *Hitchadshut Yehudit* in Israeli society?

→ Is it having an impact?

→ What does success in this field look like?

INTRODUCTION

Despite concerted effort over several decades, the varied goals of *Hitchadshut Yehudit*, as defined in **Chapter Two**, remain elusive. To what extent is *Hitchadshut Yehudit* a real force for change in Israeli society? Is it having an impact, on individual participants, organizations and Israeli society as a whole?

By focusing on the related issues of scope, impact and success, this chapter will address these broad questions:

▸ **Scope** – How big is *Hitchadshut Yehudit*? How many people and organizations are involved? Is there evidence of the extent it has permeated into Israeli society as a whole?

▸ **Success** – By what measures may we judge the success of *Hitchadshut Yehudit*?

▸ **Impact** – Which *Hitchadshut Yehudit* activities have been most successful at creating change? What kind of impact can be discerned, at different levels and from different efforts?

Though these questions are critical for funders (not to mention for practitioners and policy makers) in this field, it is not possible to answer any of them with much certainty. There are a number of reasons for this:

▸ **Lack of Data** – Simply, not enough information has been collected on these questions. Financial resources are limited, and data-gathering and research is not the first priority in organizations run by activists and educators. As a result, many programs and organizations do not systematically gather data. Most information we do have concerns specific programs, but leaves aside larger questions about the field as a whole. In such a complex field, research questions are multi-faceted and require long-term investigation. For example, the most recent attempt to **map the field**[43] and provide some baseline information raises as many questions as it answers.

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43 The 2013 mapping study by Midot offers a broad mapping of the field as a whole, and included broad-based research. While it is helpful in terms of its scope and goals, it raises many methodological and other questions. See 2013 Mapping survey by Midot – English summary - **http://www.midot.org.il Sites/midot/content/File/hithadshut_yehudit/executive_file_02.pdf**

- **Quality of Data** – The data that exists is often neither comprehensive nor robust. Impact research is very scarce, partly due to the lack of clear success measures and the prevalent confusion between outputs and outcomes.[44]

- **Confidential Data** – Data collected in evaluations of particular programs is usually kept confidential and thus inaccessible to other researchers and funders.

- **Diverse Interpretations** – Even where there is openly-accessible data, there is typically no consensus as to its meaning and what should be understood from it.

Nevertheless, in order to offer readers of this Greenbook useful insights regarding the scope and impact of *Hitchadshut Yehudit*, we convened a group of researchers and experts who have collectively been involved in a large proportion of the evaluation and research of the field over the past fifteen years.[45] Their experience and insights provide much of the content of this chapter and the next. While the result is necessarily incomplete, we believe it conveys the essence of what there is to know, at this stage, about the field of *Hitchadshut Yehudit*.

SCOPE – HOW BIG IS *HITCHADSHUT YEHUDIT*?

The general consensus is that despite significant maturation over the past decade, *Hitchadshut Yehudit* remains a peripheral force in Israeli life. This is explained in various ways: traditional conceptions of "real" or "authentic" Judaism are still prevalent; government funding is still distributed unequally, putting non-Orthodox organizations at a serious disadvantage; and the programs on offer are unorganized, small and under-resourced. Whatever the reasons, the fact remains that the majority of Israelis who are the target of *Hitchadshut Yehudit* continue to go about their daily lives unaffected by the field.

Yet there is also evidence of significant change, accompanied by a feeling of optimism in the field. As noted in **Chapters Three** and **Five**, the organizations are maturing, the field continues to grow, and public discourse, supported by political shifts, is more and more evident.

In assessing the size and scope of *Hitchadshut Yehudit*, there are various variables to count: the number and type of organizations and programs, the number and type of participants, geographic spread, and public discourse. Below we take up each of these in turn.

- **Number and Type of Organizations** – Any attempt to count the number of organizations and programs involved in *Hitchadshut Yehudit* requires, of course, a definition of the term and boundaries that define who is included and who is not. This returns us to the difficulties of

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44 The difference between the outputs and outcomes of any given intervention is highly significant. Outputs are usually defined as the products or services of an organization's activities. These are usually seen in the short-term. Outcomes are the (usually long-term) changes that are seen, in behaviors, knowledge or other kind of measure. For example, the output of a particular *Hitchadshut Yehudit* program might be that 200 children in a school participate in weekly Jewish text learning focused on their bar/bat mitzvah. The outcome of this might be that 50 percent report a change in attitude to being Jewish, and 30 percent of their families start attending synagogue regularly. Many *Hitchadshut Yehudit* program evaluations focus on outputs, rather than outcomes, or conflate the two.

45 We are extremely grateful to the researchers who participated in this meeting: Naama Azulay, Erik Cohen, Liron Dushnik, Hagit Hacohen Wolf, Liora Pascal, Elli Schachter, Yair Sheleg, Rachel Werczberger, and Gili Zivan.

definition and terminology discussed in **Chapters One** and **Two**. As a result, it is impossible to give a clear-cut answer. The **2013 mapping survey**[46] of the field, which applied a very broad definition, identified more than 500 organizations. This number is probably inflated because it includes individual synagogue communities and community centers, not all of which consider *Hitchadshut Yehudit* as core, or even central, components of their work. However, a fair estimate of the number of *Hitchadshut Yehudit* organizations would run into the hundreds. In the past few years, as a result of financial pressures, the number of individual *Hitchadshut Yehudit* programs has contracted. Some organizations have been forced to close, and others to merge. The result is a smaller number of stronger, more stable programs.

▶ **Number and Type of Participants** – The numbers and profiles of people taking part in *Hitchadshut Yehudit* activities are difficult to define. One difficulty stems from the diversity of activities that fall into the category of *Hitchadshut Yehudit*. It is also difficult to compare types of participation. For example, is participation of someone in a year-long *mechina* program comparable with the participation of someone who happens upon Kabbalat Shabbat services in the Tel Aviv port? And what about a 7th grade student in a *mamlachti* school who has no choice as to his or her participation in *Tarbut Yisrael* classes?

In addition, scarcity of financial resources often limits the ability of organizational infrastructure to gather numbers and data about participants and users of their services.

There is also the problem of tracking participants. While a *beit midrash* or a *mechina* is able to collect participant data, the same is not true of users of internet sites, or participants at a community center holiday event. In addition, many organizations do not have sophisticated data-gathering software, nor the staff to do this work.

Despite the impossibility, then, of knowing how many Israelis come into contact with *Hitchadshut Yehudit* programs in the course of a year, the following data provides some pieces of the whole picture:

▶ The PJ Library program (*Sifriat Pijama* in Hebrew), which provides Jewish-themed books to pre-schoolers, operates (in cooperation with the Ministry of Education) in thousands of kindergartens, serving a population of 200,000 children and their families.

▶ The largest programs in the formal education system are:[47] Tali with 130 kindergartens and 100 elementary schools; the Be'eri program (part of the Shalom Hartman Institute) with 125 junior and high schools; Morasha and Ma'arag (run by the Alliance Israelite Universelle) with 70 schools; and ORT with 40 high schools. Other organizations working in schools include Karev and the Midrasha at Oranim. Through these efforts, altogether several hundred schools benefit from *Hitchadshut Yehudit* enrichment programs, which train teachers and principals, and provide curricular materials.

▶ Since its inception in 2002, the **Meitarim** educational network, which supports pluralistic schools, has grown to encompass schools and *mechinot* in 17 communities.

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46 2013 Mapping survey by Midot – English summary - **http://www.midot.org.il/Sites/midot/content/File/hithadshut_yehudit/executive_file_02.pdf**

47 These numbers are highly fluid, and are not intended to be authoritative, but to provide a general picture of the size of the varied school programs.

- In 2014, approximately 1,500 students will graduate from the non-Orthodox *mechinot*.

- Hillel activities operate on 9 university campuses around the country, offering students activities related to Jewish learning, social activism and Jewish Peoplehood.

- The Israeli Association of Community Centers estimates that around 250,000 people participate in *Hitchadshut Yehudit* activities during the year. This is the estimated number of one-time participants. The number of those involved in ongoing activities is much smaller.

- At the annual Hakhel festival during Sukkot 2013, run as a joint event by the organizations that are part of *Panim*, 2,000 Israelis took part.

- There are at least 7,000 graduates of leadership training programs for those over 21 in the field of *Hitchadshut Yehudit*.[48]

- The Nitzanim program works in four local authorities to create a broad-based coalition of institutions and resources involved in *Hitchadshut Yehudit*. The program is receiving many requests to join.

PARTICIPANTS

Who are the consumers of *Hitchadshut Yehudit*? In the state-sponsored spaces of *Hitchadshut Yehudit*, the audience is as varied as the non-ultra-Orthodox population itself. In other settings, the population is less diverse. According to a stereotype still popular in some circles, *Hitchadshut Yehudit* is an elitist phenomenon, serving primarily upper middle-class, Ashkenazic, well-educated Israelis, those who have time and money on their hands to dedicate to personal enrichment. A 2003 **study of learning communities**[49] showed this to be partly true, and this finding was validated by another study in 2006. According to the **2006 study**, which studied the impact of the learning experience on participants of 12 established *batei midrash* and learning communities, participants are typically Ashkenazic (65 percent), university educated (72 percent), women (63 percent) and over the age of 30.[50] (Interestingly, the survey showed that the greatest impact of the study was on those who did not fit into the typical profile.) But, partly as a result of the discomfort with this reality among funders and leaders themselves, real efforts have been made to expand the accessibility of *Hitchadshut Yehudit* to Israelis on the periphery, and to reach broader socio-economic ranges and ethnic backgrounds. The move towards community-based programs is part of this trend, as is the growth of school-based programs, both of which expand into arenas with diverse populations across the country. Similarly, organizations working with Russian speaking immigrants and *masorti* Jews also serve to widen the scope to new populations.

48 See Ezra Kopelowitz and Vered Sakal, "Building Jewish Leadership in Israel: A Preliminary Survey of the Field", 2009, for *Panim*, Gesher and UJA Federation of New York. The report is available at **http://www.panim.org.il/text/Jewish%20leadership%20-%20April%2019thx.pdf** Note that this research only takes account of numbers until 2008. Certainly the number is now significantly higher.

49 Hacohen-Wolf, H., & Amzalag-Bahr, H. (2003). Batei-midrash and learning communities: The participants' point of view. **http://www.panim.org.il/p-120/** (in Hebrew)

50 Gad Yair, Talia Sagiv, Sari Shimbursky, Sivan Akrai, Maya Lichtman, *Study of Learning Communities and Batei Midrash.* January 2006. See **http://www.bjpa.org/Publications/details.cfm?PublicationID=12879**

GEOGRAPHICAL SPREAD

Hitchadshut Yehudit programs exist across Israel. Many are located in the Tel Aviv metropolitan area, and there is a concentration of leadership programs based in Jerusalem, but there are certainly opportunities for *Hitchadshut Yehudit* all over the country. In the past decade or so, school-based programs, community centers, and more recently, the *mechinot* have spread to the periphery. Of course, there are some programs that are not geographically located at all, such as the arts and internet-based initiatives.

PUBLIC DISCOURSE AND GENERAL AWARENESS

Some *Hitchadshut Yehudit* organizations have already succeeded in permeating public consciousness. Anecdotal evidence points to a better informed and more positive public discourse about Judaism and Jewish culture than in the past. Articles and books on related topics appear regularly in the media and public figures are making it a subject of general interest. The mainstream media prints articles about the weekly Torah portion, and characters on television embody a wide variety of Jewish expression. Jewish themes are represented in popular **television** shows and movies. Interest in Jewish music, especially *piyutim* (Jewish liturgical poems), grows apace.

Shearim: The Association for Strengthening Hitchadshut Yehudit aims to conduct baseline research that would show the extent to which the general public is both aware of the term *Hitchadshut Yehudit* and its various activities. This may yield useful data for measuring future growth and success.

MEASURING SUCCESS

Discussions with *Hitchadshut Yehudit* leaders for this Greenbook revealed a range of opinions about appropriate measures of success. Those involved in private-space activities tended, unsurprisingly perhaps, to focus on transformation of individual participants. Those involved in public-space activities were more interested in measures that reflected community change, even though this is very difficult to quantify. And those in state-sponsored spaces expressed most interest in institutional change, particularly in schools. In addition, some leaders shied away from quantitative measures of success and focused on looking for signs of influence on sources of power in Israeli society. With this approach, change and success is measured by the positioning of influential people at key places in Israeli society; in government ministries, the army or in positions of societal influence, in the arts or the media.

For their 2013 mapping study, Midot researchers convened a group of leaders in the field in order to discuss success metrics. (For more details, see page 19 of the **Midot report**.)[51]

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51 **http://www.midot.org.il/Sites/midot/content/File/hithadshut_yehudit/executive_file_02.pdf** - p19

IMPACT – ARE *HITCHADSHUT YEHUDIT* ACTIVITIES CREATING CHANGE?

However we choose to measure its success, it behooves us to consider the extent of *Hitchadshut Yehudit*'s impact – on the micro and macro levels both. On the micro level, one might examine whether specific *Hitchadshut Yehudit* activities and interventions are creating the change they aspire to bring about. In this sense, each program and organization has to be evaluated according to the goals and benchmarks it sets for itself. This remains beyond the purview of this Greenbook, since most of the evaluations of individual programs have not been published, and even if they were, it would be difficult to generalize broadly about the field from data collected at one moment in time about one specific program.

At the macro level, though, we may ask whether the phenomenon as a whole is having an impact on Israeli society. Most interviewees for this Greenbook answered with a cautious 'yes.' In the past decade at least, Jewish content in schools has been significantly boosted; pre-army non-Orthodox *mechinot* have flourished; arts and culture inspired by explicitly Jewish sources and texts have become commonplace; and groups of young activists across the country have created their own blends of social activism, communal life, and spirituality. And these are just a few examples.

But as already noted, we lack data both on the long-term impact of various programs and on which settings and methodologies are more successful than others. This makes it difficult for funders to make educated decisions about where to invest.

With that qualification, the following are some general principles acquired through research and experience in this field:

▸ **Transformation Through Encounter** – Exposing Israelis to diverse expressions of Jewish identity can have a transformative effect on their own identities. Meeting people from different backgrounds and having the opportunity to communicate in meaningful ways, and in a safe space, creates meaningful long-term impact on participants.

▸ **Focus on Teachers** – Over a decade of experience in school transformation shows that *Hitchadshut Yehudit* is most effectively introduced into schools in three stages. The first focuses on the principal, and ensures his or her commitment to Jewish identity work in the school overall. The second provides teachers with in-depth training and professional development. Teachers hold the key to long-term change in the school. And the third stage moves into the classroom to impact on students. Work in schools also highlights the importance of creating a positive climate in the school overall, not just focusing on one class or area of study.

▸ **Ongoing Support** – Numerous studies have shown that effective leadership programs must enable participants to translate personal impact into a professional context. Such programs do not expect participants to have the tools to translate their new experiences into their professional lives by themselves, but provide ongoing support and resources in order for leaders to implement their new insights.

Despite the difficulties in defining and assessing *Hitchadshut Yehudit's* impact and scope, we encourage funders to ask questions about these topics and advocate for research and evaluation that will benefit the field as a whole, and funders in particular.

QUESTIONS FOR DISCUSSION

1. Which measures of success are most important to you as a funder? What kind of impact do you want to see, on both micro and macro levels?

2. What success measures would you look for in the field of *Hitchadshut Yehudit* as a whole, and in specific types of programs active within the field?

3. When you fund a particular program, what kind of questions do you ask about scope, impact and success? What information would you expect the beneficiary organization or program to provide?

RESOURCES CITED IN THIS CHAPTER

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○ Ezra Kopelowitz and Vered Sakal, (2009) "**Building Jewish Leadership in Israel: A Preliminary Survey of the Field**", for Panim, Gesher and UJA Federation of New York.

○ Hacohen-Wolf, H., & Amzalag-Bahr, H. (2003) "**Batei-midrash and learning communities: The participants' point of view**". (in Hebrew)

○ Gad Yair, Talia Sagiv, Sari Shimbursky, Sivan Akrai, Maya Lichtman, (2006) "**Study of Learning Communities and Batei Midrash**"

6 From start-up to second stage: *Hitchadshut Yehudit* and long-term sustainability

→ What ongoing challenges do *Hitchadshut Yehudit* programs face?

→ Where are the (non-governmental) Israeli funders?

INTRODUCTION

The first chapters of this Greenbook describe how *Hitchadshut Yehudit* has developed over the last three decades into a vigorous mix of initiatives, ideologies and approaches. New programs continue to be launched, while others continue to evolve and consolidate into collaborative networks. There are, at least, two generations of leaders, and tens of thousands of alumni.

At the same time, *Hitchadshut Yehudit* remains a 'start-up' phenomenon. More often than not, programs operate without year-to-year financial stability, and struggle to put long-term organizational infrastructure in place. Programs close or reduce their activity due to lack of funds. The impact on Israeli society that its leaders aspire to is still unattained. And so, while there are always exceptions, *Hitchadshut Yehudit* remains in transition from start-up to maturity.

This stage raises several key questions for funders:

▸ What are the funding models that will provide long-term financial stability?

▸ Where are the Israeli, non-governmental, funding partners?

▸ How are organizations working together?

WHERE WILL THE FUNDS COME FROM? ENSURING FINANCIAL STABILITY

The overall picture of *Hitchadshut Yehudit*, in financial terms, is one of insecurity and instability. Despite impressive growth, many organizations and programs operate in an unstable financial environment. They are usually forced to raise money on a year-by-year basis, with no time or reserves to plan for the future. Their financial models tend to be unsophisticated and ad hoc. Because only a small number of philanthropists and Federations have made *Hitchadshut Yehudit* a priority, funding is scarce.

This section will explain the most common revenue sources for *Hitchadshut Yehudit*, and will summarize data relating to the size of budgets found in the field.

Due to the dearth of financial data about *Hitchadshut Yehudit*, the observations in this chapter draw from interviews conducted with activists and observers of the field, and unfortunately do not rely on much empirical data. In addition, the range of organizations and activities makes generalizations difficult. **We recommend that when investigating individual programs, funders ask detailed questions about the funding structure, financial model, and budget.**

TYPICAL REVENUE SOURCES FOR *HITCHADSHUT YEHUDIT* PROGRAMS

Hitchadshut Yehudit programs typically depend on three primary sources of income: donations, government funding, and fees or tuition paid by participants. The balance between these sources can vary significantly, depending on the size of the organization, its other activities (if any), and the type of activities it offers.

① Donations

Donations tend to be the single largest source of funding. Most programs depend on philanthropic donations for between 30-70 percent of their budgets. The overwhelming percentage of this money comes from outside Israel, primarily (but not entirely) from the US. The key foundations include The AVI CHAI Foundation, the Posen Foundation, UJA Federation of New York, the Russell Berrie Foundation, the Nadav Foundation [include this in a list of otherwise American foundations?], Jewish Federation of Greater Metro West and the Jewish Community Federation of San Francisco, among others. There are also individual philanthropists involved in the field, and the Jewish Funders Network has networks of funders who are investing in *Hitchadshut Yehudit*. With some significant exceptions, most funders tend to commit their support for short periods of time. As a result, programs feel compelled to create new initiatives rather than consolidate established ones, and hesitate to share results that are less than excellent for fear that they will lose their funding.

② Government Funding

As noted in **Chapter Four**, government funding has been minimal and unreliable. In state-sponsored spaces – such as schools, the army and the *mechinot* – government funding plays a much greater role than in *batei midrash*, advocacy, social justice and community activities. The growth of community-based activities has allowed an expanding role for local authorities to allocate funding to *Hitchadshut Yehudit* in their regions or city, but this is still in its infancy. As mentioned, all the organizations interviewed for this Greenbook expressed a hope for higher levels of government funding in their budgets.

③ Fees for Service

The money organizations raise from tuition fees or for providing a service depends in large part on the program's strategies and the space in which it operates. Some activities in state-sponsored spaces, such as army activities (including *mechinot* which also benefit from government funding), charge the government agency for the service. Some school activities also receive government funds.

In contrast, public-space activities are typically offered for little or no charge. Either it is very difficult to collect fees in that setting, or doing so would significantly reduce interest and participation. Internet-based activities, for example, tend to be offered with no charge and generate no revenue. Similarly, community-based programs tend to be offered for little or no charge, so as to maintain accessibility for all.

Private-space activities, however, such as some *batei midrash* programs and *mechinot*, usually cost participants more significant amounts, but even this cost is usually subsidized, especially for leadership programs. Many programs have traditionally offered educational programs free of charge, on the assumption that cost is an inhibiting factor to participation. Here too, even when they do charge, there is almost always a high level of subsidy. Still, several of those interviewed for this Greenbook reported that they are increasingly charging for their services and are finding that Israelis are more and more prepared to pay. This they attribute to growing acceptance of the value of their activities and a shift in culture.

BUDGET SIZE

On the whole, *Hitchadshut Yehudit* budgets are much smaller than those of other non-profit organizations in Israel, or of Jewish organizations overseas. According to the 2013 Midot mapping, a quarter of programs have a budget under 10,000 shekels per year. Another 10 percent have budgets from 10,000-100,000 shekels a year, and a further quarter have budgets between 100,000-1m shekels. That leaves 43 percent with budgets over 1m shekels per year. (It should be noted that, in this survey at least, these larger organizations often have all kinds of other programs that are included in these budgets, but which are not necessarily *Hitchadshut Yehudit* activities.)

The overall picture, then, is of small organizations which dedicate the bulk of their budgets to programming, leaving little (if any) funds for fundraising, capacity-building, program evaluation, staff development, planning, marketing or any other investment in long-term sustainability.

WHERE ARE THE (NON-GOVERNMENTAL) ISRAELI FUNDING PARTNERS?

Hitchadshut Yehudit exists as it does today due to the leadership and financial support of Diaspora Jews, primarily in the US. Together with a handful of visionary Israelis, a small group of foundations and federations have provided the bedrock of financial support, supported new initiatives, and encouraged building of the field as a whole. But, after 30 years, are there Israelis who are prepared to join this endeavor and take ownership over their own Jewish life in the Jewish State?

The answer is mixed. The vast majority of non-governmental funding in the arena of *Hitchadshut Yehudit* still comes from outside Israel. According to expert estimates, over 90 percent of the philanthropic funding in the field comes from overseas.[52]

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52 Based on conversations with Danny Danieli, longtime *Hitchadshut Yehudit* activist, and today the Director of *Shearim*: the Association for the Strengthening of *Hitchadshut Yehudit* in Israel.

It seems that Diaspora Jews appreciate the value of these activities, while the majority of Israelis do not. At least, not yet. Rabbi Donniel Hartman, of the Shalom Hartman Institute, suggests that self-identified secular Israelis essentially ceded ownership of Jewish life and expression in Israel several generations ago, handing it over to the Orthodox establishment. As a result they found themselves totally outside the arena of Jewish life, and in this alienated state they don't (yet) understand its value or how they can regain ownership. For this reason secular Israelis have not started supporting *Hitchadshut Yehudit* activities in ways comparable to North American Jews.

Yet recent years have seen significant efforts to rally Israeli philanthropists to the cause. In 2010, UJA Federation of New York and Tthe AVI CHAI Foundation, together with the Jewish Funders Network and Tmura, initiated the "Pseifas" ("Mosaic" in Hebrew) project. This program offers organizations a matching grant if they could target new Israeli funders, or encourage current funders to significantly raise their gifts. The program recruited 51 new Israeli donors, who together gave $1.2m to 35 organizations.[53] A second round of Pseifas in 2012 attracted 41 Israeli donors (of whom 12 had already been involved), and raised just over $1m for 29 organizations. Nevertheless, the initiative encountered the difficulties endemic in fundraising in the Israeli community: philanthropy in Israel tends to be a private activity; Israel lacks the high-powered networks of philanthropists that exist in the US; Israeli organizations do not have the experience or capacity to build long-term relationships with donors; and the sphere of *Hitchadshut Yehudit* is still relatively unknown and unfamiliar.

The overall picture, then, is one in which overseas donors are still dominant. Israeli participation, though growing, remains small. Some effort has been made to engage more Israeli funders and it is to be hoped that, as more public discourse and government funding focuses on *Hitchadshut Yehudit*, Israeli philanthropists will join the endeavor in a significant way.

ALL FOR ONE AND ONE FOR ALL? NETWORKS, COLLABORATION AND COMPETITION

As the range and scope of *Hitchadshut Yehudit* activities have expanded, umbrella organizations and networks have been established, representing different types of programs with shared interests. These include formal organizations as well as less formal networks and loose groupings of activists and organizations. The first of these, *Panim*, has undergone several re-organizations since it was established in the 1970s. These varied frameworks, testaments to the evolution of the field as a whole, play an important role in consolidating the field. Indeed, the very presence of these networks has contributed to the growth of *Hitchadshut Yehudit* as a field, and not just a disconnected assortment of programs.

The networks and umbrella organizations play a number of roles:

▶ They provide a forum of peers which facilitates networking, and the sharing of resources and experience.

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53 See **http://www.ujafedny.org/israeli-donors-strengthen-israeli-jewish-identity/**

- They offer capacity-building services, including help with fund-raising, professional development and shared infrastructure.

- They coordinate events and campaigns of shared benefit and interest to members.

- They represent their members in the public sphere.

This is not to imply that collaboration between organizations and programs involved in *Hitchadshut Yehudit* is always straightforward. The programs often overlap, either geographically or in terms of target population, the leaders and activists tend to know each other, and they all depend financially on a small number of donors who are often involved with multiple programs simultaneously. At the same time there are significant ideological differences between activists, as well as a great deal of variety in approach and methodology (as described in ***Chapter Two***).

All of this is a recipe for tension and competition. Indeed, most of those interviewed for this Greenbook testified to some competition for funds. Yet interviewees also highlighted growing levels of collaboration and cooperation between *Hitchadshut Yehudit* organizations and programs. Several leaders mentioned the fact that today it is clear to everyone that collaboration is vital to success of the field as a whole and that it is in everyone's interest to be concerned about the bigger picture. Indeed, one explanation offered for why *Hitchadshut Yehudit* has not broken through to the mainstream is that organizations interested in their own narrow goals have failed to see the value in collaboration. While some interviewees for this Greenbook remained skeptical as to the level of significant collaboration, and the capacity of the umbrella networks to offer meaningful services, others pointed out that non-profit organizations in Israel typically work with very little collaboration, and that in the field of *Hitchadshut Yehudit* the picture is significantly better.

Examples of recent collaboration and cooperation include:

- In advance of the 2013 Jerusalem municipal elections, "Reshut HaRabim: The Jerusalem Coalition of *Hitchadshut Yehudit* Organizations" created posters publicizing the approach of various candidates to *Hitchadshut Yehudit*.

- *Panim* is coordinating two campaigns on behalf of its members, one focused on *Shmittah*[54] and another called "*Na Le'Hitnaheg beHet'em*" ("Please Behave Appropriately," in English) which aims to infuse the culture of leisure and entertainment in Israel with Jewish values.

For a listing of the main umbrella organizations and networks in the field, see ***Appendix I***.

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54 *Shmittah* refers to the Jewish laws related to the sabbatical year, when land must be left fallow. See Leviticus 25:20-22 and Deuteronomy 31:10-13. In advance of the next Shmittah year, 2014-2015, many *Hitchadshut Yehudit* programs are being developed to bring the values of Shmittah into the public discourse and create new expressions of those values.

QUESTIONS FOR DISCUSSION

1. What balance between revenue sources do you look for in the budgets of programs you fund? What kind of model appears most sustainable to you? As a funder, how can you help organizations and programs reach the best balance for them?

2. If you are a non-Israeli, what are your motivations for giving to this field? What motivations do you think Israelis have? Do you expect them to be similar or different? How would you encourage Israeli funders to be your partners? How do you imagine their response?

3. As a funder, what value do you see in funding networks and platforms, as opposed to funding programs directly?

4. How could the platforms and umbrella organizations aid funders in their work?

5. What type of collaboration between organizations and programs would you encourage?

RESOURCES CITED IN THIS CHAPTER

- **2013 Midot mapping survey of *Hitchadshut Yehudit***

- Information about **Pseifas**

7 Effective funding in the field of *Hitchadshut Yehudit*

→ **How can a funder become an agent for change in this field?**

→ **What are the next steps for a funder who wants to learn more and be more involved?**

INTRODUCTION

This Greenbook aims to enable funders to engage in more effective grantmaking in the field of *Hitchadshut Yehudit*. This chapter offers practical guidance and tips – gleaned from interviews with practitioners – for those interested in taking up this challenge. This advice, culled from many people, is not intended to be authoritative. Indeed, it is multi-vocal and reflects divergent approaches. It is presented here to help funders gain from the wisdom and experience of those in the field, and as a catalyst for self-reflection and further deliberation.

The chapter concludes with next steps for embarking on work in this area. For tips and best practices on working with Israeli organizations in general, see the Jewish Funders Network tip sheet in *Appendix III*.

QUESTIONS FOR FUNDERS TO ASK

These are the questions that practitioners in the field of *Hitchadshut Yehudit* wish funders would ask, when they come to learn more and become partners in their endeavors.

▶ What social problem or issue does your organization or program intend to address?

▶ How is your organization or program working to change larger social patterns? Are its goals aligned with its strategy?

▶ How does your organization or program collaborate with others and cultivate partnerships?

▶ What assumptions underlie your work in influencing Israeli society?

▶ Has your organization conducted an external, independent impact assessment? What are the results?

▶ Is your organization or program guided by a yearly, or strategic, plan of action?

▶ Is the government funding the program or likely to fund the program?

▶ Who else is funding the program and what part of the program are they funding?

WHAT FUNDERS CAN DO

As described in **Chapter Six**, *Hitchadshut Yehudit* in Israel is still maturing. Funders can play an indispensable role in propelling it to the next level of development. The following, in no particular order, are some suggestions for what funders can do:

▶ **Promoting Long-term Stability** – There are tens, if not hundreds, of programs in the field that are still in 'start-up' mode. Funders can play a critical role to help organizations consolidate, mature and achieve long-term financial sustainability. Giving long-term support can free leaders from the yearly cycle of fundraising that leaves then living 'hand to mouth,' and allow them to strategize, evaluate and consolidate. Provide funding for evaluation that will help decision-making for the future. Invest in capacity and infrastructure building, including databases, professional development, fundraising staff and office infrastructure that allow programs to become stable. If a program already has government funding – or a partial exit path to government funding – it is usually on the path toward sustainability.

▶ **Advocate** – Many Diaspora and Israeli funders either have no notion that there is a need for *Hitchadshut Yehudit*, or they consider it a 'luxury' when weighed against other pressing needs in Israel. But, as we have argued throughout this book, the renewal of Jewish life and expression in Israel, as part of the evolution of contemporary Zionism, is far more than a luxury. It is critical to the future of the State of Israel. Funders who understand this can play a significant role in spreading a basic message to other funders: if you care about Israel you must also care about *Hitchadshut Yehudit*.

▶ **Build Partnerships and Dialogue** – Diaspora Jewish funders entering into an arena that is not fully their own may unwittingly create resentment or fall victim to miscommunication between themselves and the Israeli recipients. On the other hand, funders with an active commitment to this field have the capacity to create new fields of dialogue and partnership between Diaspora and Israeli Jews. Bringing outside ideas and energy, combined with a mutual respect for indigenous Israeli Jewish identity, can create a sense of mutuality and deep partnership to be emulated elsewhere.

▶ **Managing Risk for New Funders** – If you are a new funder to the area, start with existing programs that have proven track records and strong financial partners, and create a risk portfolio. New funders should also seriously consider partnering with more experienced funders. Use the project to learn about the sector and identify other areas that you would like to fund.

▶ **Innovate and Fill in the Gaps** – As well as supporting organizations to continue what they are already doing, if you are experienced in this field consider new areas. In the next section we offer some directions that might appeal to funders looking to venture into something new.

OPPORTUNITIES FOR INNOVATION

▶ **Alumni** – Many programs have generations of alumni but lack the resources to maintain connections with them. Supporting such initiatives could help programs continue to engage the alumni, track the impact of the various programs over time, and develop a donor base.

▶ **Professional Development** – The leaders and practitioners in *Hitchadshut Yehudit* are some of the most talented, inspiring and dedicated professionals you will find anywhere. Fueled by passion and commitment, they tend to earn low salaries and work in unstable financial circumstances. Typically there are not resources available for their own professional development. Investing in this area would be an investment in capacity-building for the field overall.

▶ **Evaluation and Metrics** – As mentioned in *Chapter Five*, there is a severe lack of data on the micro and macro levels. Individual programs are not always evaluated thoroughly and data-gathering across programs is inconsistent. On a macro level, there is a real need for baseline data that tracks impact in Israeli society, and for establishing metrics for success. Systematic, long-term data collection for this field is crucial if it is to develop strategically, and individual programs and organizations are usually unable to dedicate resources to this goal.

▶ **Innovation and Experimentation** – Israelis are culturally open to innovation and improvisation, but it is hard to continually strive for new inspiration and creativity, especially in uncertain financial environments. It is important to provide opportunities for entrepreneurs and visionaries to experiment with new ideas that will enrich the field as a whole.

▶ **Independent Communities** – The growing number of grass-roots communities, established largely by alumni of the *mechinot* and other leadership programs, typically comprise a group of young couples or families, determined to build a community life that includes Jewish values, learning, spirituality, and social activism. There is a great deal of potential in this area, which is currently unorganized, has minimal infrastructure, and has had minimal access to sources of funding.

NEXT STEPS FOR INVOLVEMENT

Funders interested in becoming involved in this field can take their immediate next steps in the following directions:

▶ **Learn** – Dive more deeply into the world of *Hitchadshut Yehudit* using the links and references in *Appendix III*. If you are interested in particular organizations, use the links to umbrella organizations in *Appendix I*, which will direct you to individual programs and organizations.

▶ **Network** – Connecting to funders with experience in this field is an invaluable way to learn more, understand the issues and gain tips for how to make the best investment in this field.

Contact the **Jewish Funders Network** office in Israel, to be connected to others who are already involved in this arena.

▶ **Discuss** – Meet with other funders to discuss Hitchadshut Yehudit. The discussion questions at the end of each chapter are designed to stimulate conversation that will help you learn more, hone your interests, and encourage further action. See the section at the end of the book entitled *"Ways to Use this Greenbook with Other Funders."*

QUESTIONS FOR DISCUSSION

1. What kind of impact do you hope to make with your funding?

2. Consider the advice from those involved in the field. Which of their recommendations challenge your own approach?

3. Do you prefer to fund new initiatives or more established ones? In the case of *Hitchadshut Yehudit* where can you make the most useful impact?

4. How would you like to see the Diaspora Jewish funding community coalesce around this issue?

5. What kind of interaction would you like to have with Israeli funders, both governmental and not?

6. What do you plan to do next and what additional information or support do you need?

Ways to use this Greenbook

Below are ideas for using this book as a text, and as a study tool, to deepen and expand your understanding of Jewish day school affordability.

Chapter questions: At the end of each chapter are discussion questions which can be used to guide group discussions. You can focus on concepts in the chapter and/or examine how the concepts play out in your local community and schools.

A philanthropic resource: The Greenbook is specifically written for funders. As you read this book, consider how you can take this philanthropic resource and convert it into action.

CHAVRUTA **FORMAT**

***Chavruta,* (Aramaic:** חברותא, lit. "friendship" or "companionship"), is a traditional Jewish approach to **Talmudic** study in which a pair of students discuss and debate a shared text. *Chavruta*-style learning encourages each student to analyze the text, explain his reasoning to his partner, and hear out his partner's reasoning. By means of questioning and sharpening each other's ideas, a *chavruta* often arrives at entirely new insights into the meaning of the text.

→ Set up a time to meet with another funder (or a school leader), possibly as a reoccurring 'learning' time. Pick one chapter to learn together. (Take turns reading it, ask each other questions, mark ideas which you want to explore more deeply.) You can use the discussion questions at the end of each chapter to help expand your conversation.

→ With a larger group, break into smaller groups. Here are two ways to do this:

▶ Break into groups of two. Groups learn one chapter together, and then the full group re-convenes for a larger discussion. Use the discussion questions to enhance and guide the discussion.

▶ Break into small groups of 2-4 people. Each group learns a different chapter, using the chapter's discussion questions to enhance its conversation. The full group re-convenes and each group reports back to the larger group what their group discussed, allowing time for questions.

GROUP DISCUSSION

→ **Book-club style:** Invite 10-15 funders to take part in a discussion group. Limiting these meetings to about 15 will allow for a participatory conversation and will encourage everyone to take part. Decide to address 1-2 chapters in the meeting. Ask everyone to read the chosen chapter(s) before the meeting along with the introduction and conclusion. Use the chapter's discussion questions to start the discussion. You can also invite a speaker to address your group (e.g., endowment chair, professional at a local Jewish education organization).

  ▸ Helpful suggestions: Sit in a circle, in a living room or around a table. One person acts as moderator, to ensure all voices are heard and to facilitate the conversation. If you do not think people will read beforehand, you can do this *chavruta* style (see above).

→ **Board meetings:** Use this book as a learning tool with your board. Set aside time to discuss one chapter at each meeting. Ask members to review the chapter before meeting, and use the allotted time to discuss the ideas in the chapter and how they connect to your local community.

HELPFUL TIPS

→ **Suggested guidelines:**

  ▸ Listen actively. Respect others when they are talking.

  ▸ The goal is not necessarily to agree but to gain a deeper understanding together.

  ▸ Do not be afraid to respectfully challenge one another by asking questions, but refrain from personal attacks: focus on ideas.

  ▸ If this is a funders-only conversation, designate it a 'safe space' and clarify that it is "off-the-record."

→ For group discussions, provide index cards so people can jot down questions that arise when someone else is speaking.

Appendix I: *Hitchadshut Yehudit* networks and umbrella organizations

PLATFORMS AND NETWORKS

The following are platforms and networks that currently serve *Hitchadshut Yehudit* organizations. Each can provide a listing of and more details about its members.

→ **Panim** (literally "faces") – *Panim*, the oldest umbrella organization in the field, is a growing federation of over 40 organizations, and is open to others who want to join. The direction is set by the organizations themselves, the leaders of which serve on five "round tables": *Batei Midrash* and learning communities; school-based organizations; communities; gender; and the internet and social networks. The Israel *Beit Midrash* Network, which had served as an umbrella platform for more than 20 *batei midrash*, recently became part of Panim. Panim serves to bring new resources (financial and otherwise) to the table, and to provide services such as legal consulting and professional development. It also coordinates shared events and campaigns.

→ *She'arim*, **The Association for the Strengthening of Jewish Renewal in Israel** – *HaAgudah l'ha'atzamat haHitchadshut haYehudit b'Yisrael* –The newest of the umbrella groups, *She'arim* focuses on representation and advocacy. One of its goals is to raise public consciousness about *Hitchadshut Yehudit* and to advocate on its behalf both in the public arena and in the corridors of power. It also aims to raise public sector funding from approximately 2-3 percent to 25-30 percent.

→ **The Network of Mixed (Religious and Secular) Communities** – *Mirkam* – (acronym for **Meizam Reshet HaKehilot Me'uravot**) - There are over 20 pluralistic communities that include both religious and secular families. *Mirkam* helps strengthen those communities, raises public awareness, and trains activists and leaders.

→ **Council of Pre-Army Programs (*Mechinot*)** – *Mo'etzet HaMechinot* – More than 40 pre-army programs currently operate in Israel. About half can be considered part of the *Hitchadshut Yehudit* phenomenon (the others are Orthodox yeshivot). The council is the platform for the *mechinot* to interact, share knowledge, and raise the profile of the *mechinot* in general.

→ **Israel Association of Community Centers** - *HaHevrah LaMatnasim* - The IACC works with all the community centers in Israel, to support their efforts in all areas. The IACC's Department for *Hitchadshut Yehudit* provides professional development, financial incentives, and educational resources.

→ *Nitzanim* – *Nitzanim* is a relatively new network of programs based in local authorities. In each community a broad coalition is built, including schools, congregations, informal educational providers and more, in order to create a comprehensive program for furthering the values of *Hitchadshut Yehudit* across the community.

→ **Religious denominations** – The **Reform**[55] and **Conservative**[56] (*Masorti*) movements in Israel, among the first to enter the *Hitchadshut Yehudit* field in Israel, are organized very much like their counterparts in North America. The congregations that are part of the movement are supported and represented by a central organization, which also advocates for the movement as a whole, raises funding, and represents the movement.

→ *Reshut HaRabim*[57]: **Jerusalem Coalition of** *Hitchadshut Yehudit* **Organizations** – An informal network with minimal organizational structure, the Jerusalem Coalition is a platform for organizations based in the capital to collaborate on shared events, offer training and resources to a broader audience, and contribute to a shared vision for a more pluralistic Jerusalem.

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55   Reform movement - **http://reform.org.il/Eng/Index.asp**

56   Conservative (Masorti) movement - **http://www.masorti.org**

57   **https://www.facebook.com/jerusalemforum**

Appendix II: Further reading

The following references are limited to those in English:

BACKGROUND, RATIONALE AND CONTEXT FOR *HITCHADSHUT YEHUDIT*

➔ Rachel Werczberger and Naama Azulay, *The Jewish Renewal Movement in Israeli Secular Society*, Contemporary Jewry 2011.

➔ Rabbi Donniel Hartman, *Renewing Jewish Identity in Israel*, Journal of Jewish Communal Service. Jewish Communal Service Association of North America (JCSA), Winter 2010: 73-76. **http://www.bjpa.org/Publications/details. cfm?PublicationID=8095**

➔ Ruth Calderon, *Tel Aviv and the Flowering of Jewish Renewal*, Journal of Jewish Communal Service. Jewish Communal Service Association of North America (JCSA), Winter 2010 **http://www.bjpa.org/Publications/details.cfm?PublicationID=8122**

➔ Rabbi Naamah Kelman, *Seeding the Field of Jewish Renewal in Israel*, Journal of Jewish Communal Service. Jewish Communal Service Association of North America (JCSA), Winter 2010 **http://www.bjpa.org/Publications/downloadFile.cfm?FileID=7959**

➔ Aliza Korb, Liora Pascal, Eli Silver, Efrat Shapira Rosenberg, *Assessing Needs and Directions for Jewish Educational Activity in the State non-Religious School System in Israel*, AVI CHAI Israel Foundation, 2011 **http://avichai.org/knowledge_base/assessing-needs-and-directions-for-jewish-educational-activity-in-the-state-non-religious-school-system-executive-summary-2011/**

➔ *Jewish Identity in Israel*, edition of Contact Magazine, the Magazine of the Steinhardt Foundation of Jewish Life, Summer 2012. The edition contains articles on this topic by Rabbi Donniel Hartman, Hagit HaCohen Wolf, Rabbi Levi Weiman-Kelman, Naama Azulay and Ephraim Tabory. **http://www.steinhardtfoundation.org/wp-install/wp-content/uploads/2013/10/summer_20121.pdf**

➔ Rabbi Naamah Kelman, *The Pluralism of Pluralism in Israel*, The Peoplehood Papers Volume 10, Center for Jewish Peoplehood Education, 2013 **http://www.bjpa.org/Publications/downloadFile.cfm?FileID=16197**

MAPPING AND IMPACT RESEARCH

[Note that much of this research is several years old.]

➔ Naama Azulay and Ephraim Tabory, "A House of Prayer for All Nations: Unorthodox Prayer Houses for Non-Orthodox Secular Jews" **http://www.socpapers.org/sp2008/sp2008-3.pdf**

➔ Chaya Amzaleg and Chagit Hacohen Wolf, *Batei Midrash and Learning Communities: From the Perspective of the Participants*. UJA Federation of New York 2003

➔ Ezra Kopelowitz and Vered Sakal, *Building Jewish Leadership in Israel: A Preliminary Survey of the Field*. Gesher, Panim: for Jewish Renaissance in Israel, UJA-Federation of New York. January 2009: **http://www.bjpa.org/Publications/details.cfm?PublicationID=4146**

➔ Ezra Kopelowitz and Stephen Markowitz, *Furthering Pluralistic Jewish Education in Israel: An Evaluation of the Meitarim School Network*. Research Success Technologies. March 2010: **http://www.bjpa.org/Publications/details. cfm?PublicationID=4525**

➔ Gad Yair, Talia Sagiv, Sari Shimbursky, Sivan Akrai, and Maya Lichtman, *Study of Learning Communities and Batei Midrash: Final Report*. The AVI CHAI Foundation, January 2006: **http://www.bjpa.org/Publications/details.cfm?PublicationID=12879**

➔ Guy Ravid and Moran Berman, *Hitchadshut Yehudit in Israel: An Analysis of the Field*, Midot 2013. See Summary in English: **http://www.midot.org.il/Sites/midot/content/File/hithadshut_yehudit/executive_file_02.pdf**

Appendix III: Important facts and terms to know about giving in Israel

Philanthropic giving in Israel from abroad can present new challenges. The issues of civil society are less familiar, as are the local laws and language. There is also the matter of complying with US regulations regarding overseas grantmaking.

But the challenges needn't be daunting. Here are basic tips to keep in mind when giving in Israel:

FACT: There are about 36,000 registered amutot (not-for-profit organizations or NPOs) in Israel. As in the US, they span the spectrum in their sophistication and management. Of all the registered amutot and PBCs (see glossary below) some fulfill their filing requirements and some do not.

Tip #1: Look for a certification of proper management

Look for organizations with nihul takin (proper management) certification, provided by the Rasham Ha'amutot (Registrar of Non-Profit Organizations) to indicate the organization is eligible for public funding. This is the closest equivalent to the US 501(c)(3) status.

For funders, nihul takin means the organization has fulfilled its basic filing requirements with the Registrar. It is also the tool used by intermediary organizations to provide tax deductibility for a donor from the United States. By insisting on a valid nihul takin you will filter out close to 20,000 Israeli NPOs which are registered, but have not filed basic data with the government.

FACT: In Israel, tax returns of NPOs are not publically available as they are in the US. However, other filings are available at Guidestar Israel, which can include filings with the Registrar of Non-Profit Organizations and information NPOs voluntarily provide. Currently, most information on Guidestar Israel is only available in Hebrew. **http://www.guidestar.org.il/en**

Tip #2: Vet Israeli NPOs

a. Request a copy of the organization's filings with the Registrar of Non-Profit Organizations.

b. Request detailed work plans and budgets. A soundly managed Israeli organization should be as transparent and organized as those in the US.

c. Include clear statements of expectations, deliverables, and evaluation tools in your grant agreement.

FACT: An array of resources in Israel can assist overseas funders in identifying innovative initiatives, exciting grassroots activities, and effective NPOs. Resources include: experienced Israeli philanthropists, foundations, and grantmaking professionals, knowledgeable intermediary organizations, and the JFN Israel office. JFN Israel offers expert, non-biased philanthropic advising to all JFN members regarding grantmaking in Israel.   >>>

Tip #3: Utilize resources available in Israel

Local philanthropists, foundation professionals, grantmaking consultants, intermediary organizations and the JFN Israel office can assist you as you explore new giving opportunities in Israel. The JFN Israel office is available to: connect you with like-minded funders in our network, offer detailed guidance, and recommend grantmaking professionals from our referral database.
For more information, please contact jfnisrael@jfunders.org.

Important information about making overseas donations: *Always check with your financial and legal advisors before making any overseas donations. A detailed presentation about using an intermediary organization for overseas grantmaking is available on the JFN website at:*
http://www.jfunders.org/jfn-programming/give-israel.

GLOSSARY OF COMMON TERMS

Amutah – The Hebrew word amutah (amutot in plural) refers to nonprofit organizations, governed by the Rasham Ha'amutot (Registrar of Non-Profit Organizations).

Guidestar Israel – A joint project of the Ministry of Justice, Yad Hanadiv, and JDC Israel, Guidestar Israel is the first publicly accessible database which offers information on all Israeli non-profit organizations.

Malkar – A Hebrew acronym for Institute not-intended for profit. The term includes all amutot, public benefit companies, government entities, local councils and municipalities, cooperatives, and more. A malkar is not to be confused with a non-profit organization.

Nihul Takin – A certification of proper management, provided by the Rasham Ha'amutot (Registrar of non-profit organizations) to indicate the organization is eligible for public funding, having passed a basic vetting by the Government of Israel. This is the closest equivalent to the US 501(c)(3) status.

Public benefit company (PBC) – A non-profit organization registered as a corporation, rather than an amutah, an incorporation structure chosen due to different filing and tax requirements by the entity than amutot. For giving purposes, the incorporation structure is irrelevant.

Rasham Ha'amutot – Rasham Ha'amutot literally translates as the Registrar of Charities, but as of July 2012, it is in fact the Registrar of Non-Profit Organizations, responsible for all amutot, public benefit companies, and bequests. The Rasham Ha'amutot is a subsidiary of the Ministry of Justice's Corporations Authority.

Third Sector – All non-profit and non-government activities, including NPOs, civil society assemblies, and philanthropy with a goal of enhancing the public good. Third sector follows the first, which is the public sector, the second, which is the business sector, and supersedes the newly coined fourth, which is the social business/capital sector.

46a – Israeli funders can only receive tax benefits when they make donations to non-profit organizations granted 46a status from the Tax Authorities. Only 4,500 organizations have attained this status, equivalent to 501(c)(3) for funders in the US. For overseas funders, this status is irrelevant.

For questions please contact JFN Israel - jfnisrael@jfunders.org.

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Acknowledgements

Writing about the multi-faceted and vibrant arena of Hitchadshut Yehudit has been an inspiring and challenging process. The core of this work has been to build a bridge between what is happening on the ground in Israel and the interests and needs of funders in North America (and elsewhere). An advisory group of funders and researchers helped shape the format and content of this publication and at every stage made it better than it could ever have been without their help: Scott Berrie, Elan Ezrachi, Alan Feld, Shlomo Fisher, Ezra Kopelowitz, Eli Silver, Dorothy Tananbaum, Karen Weiss. I am also grateful to Liora Pascal at the AVI CHAI Foundation for sharing her knowledge of the field, and for inviting the researchers who gathered for a fascinating conversation about the impact of Hitchadshut Yehudit in Israeli society. Those who participated were: Naama Azulay, Alliance Israelite Universelle; Erik Cohen, Bar Ilan University; Liron Dushnik; Hagit Hacohen Wolf; Ezra Kopelowitz, Research Success Technologies; Elli Schachter, Yair Sheleg, the Israel Democracy Institute; Rachel Werzcberger, Gili Zivan, the Yitzchak Herzog Institute.

Thanks also to Maya Natan, of the Jewish Funders Network in Israel, who generously shared her insights gained from extensive experience with Israeli funders and with Hitchadshut Yehudit.

I am enormously grateful to the many activists and leaders in the Hitchadshut Yehudit arena who generously shared their time and wisdom. They are too numerous to name here, but each added a unique voice to this Greenbook. Their passion and dedication to the future of Jewish life in Israel is truly inspiring and motivating and reminds me every day why living in Israel is meaningful. I only hope that this Greenbook will convey even a small part of their creativity and excitement, and spread the word to those who have not yet been inspired.

Ruthie Rotenberg, who has conceived of and driven this effort at the Jewish Funders Network, has been a fantastic partner. She has thoughtfully set the agenda, offered feedback and encouragement, supported the process through its naturally-occurring twists and turns, and remained clear-sighted about the needs of funders.

-Clare Goldwater
March 2014

CLARE GOLDWATER *is an educational consultant and leadership coach with an expertise in Jewish experiential education and organizational leadership. She works with non-profit organizations and their leaderships to develop new projects, manage innovation and create meaningful Jewish opportunities that will impact individuals, communities and, ultimately, the Jewish world. She is a graduate of Oxford University and Hebrew University, and is a certified Leadership Coach from Georgetown University. She was also a Jerusalem Fellow at the Mandel Leadership Institute in Jerusalem. Clare lives in Jerusalem with her family and can be contacted at clare@claregoldwater.com.*

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