

The *Tikkun Olam* Project
An Initiative for International Development Cooperation
and Humanitarian Assistance

EXPLORATORY WORKSHOP
The Harold Hartog School of Government and Policy
Tel Aviv University



June 11, 2006

The Harold Hartog School of Government and Policy
Tel Aviv University

The Harold Hartog School of Government and Policy is situated in the Gershon H. Gordon Faculty of Social Sciences at Tel Aviv University, Israel's largest university. Established in 2000, the Hartog School is dedicated to improving governance in Israel by preparing students for leadership in public service, serving as a leading public policy think tank, encouraging multidisciplinary research into governance and related issues, and building a bridge between the academic and policy communities. In addition to collaborating with and supporting degree programs in the Faculty of Social Sciences, the School offers scholarships and fellowships, provides funding for programs and courses, initiates and pursues research projects and new teaching agendas, and publishes research reports, monographs and conference proceedings. It does its utmost to involve the local and international communities in issues of pressing concern to governance in Israel and elsewhere – such as transparency in local government, security and soft power, and new avenues of diplomacy – through conferences, workshops and lecture series.

To find out more about the *Tikkun Olam* Project,
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Vice Prime Minister and Minister of Foreign Affairs

Jerusalem, 6 June 2006

Dear participants to the *Tikkun Olam* Project,

Long before the establishment of the State of Israel, the father of modern Zionism, Theodor Herzl, wrote in his book *Altneuland*, "Once I have witnessed the redemption of the Jews, my people, I wish also to assist in the redemption of the Africans."

Fifty-six years later, Golda Meir embarked on her first trip to Africa as Israel's Minister of Foreign Affairs, launching the rich ties which continue today to help realize Herzl's vision. Golda Meir's legacy lies in the urgency of her response to the human suffering she witnessed. It was then that Israel's moral obligation to help sustain life in the developing world became a formal component of its foreign policy. A component as important today as it was then.

The Jewish response to injustice – to actively pursue *tikkun olam* – is deeply rooted in our religious and cultural heritage, going to the core of the Jewish faith. Today, we have a unique opportunity to forge the beginning of a coordinated joint policy initiative on development assistance and humanitarian aid in a spirit of partnership between Israel and the Jewish World. A partnership based on cooperation and creativity, rather than competitiveness, and motivated by the profound sense of ethical commitment, community responsibility and common belief in the dignity of all people, which unites us as Jews wherever we are.

The overwhelming Jewish response to the tsunami disaster in South Asia underscored not only our deep sense of obligation to fulfilling the tenets of *tikkun olam*, but also our ability to effectively mobilize resources when working together.

Towards this end you have the total backing and support of my office for this Jewish and Israeli initiative for International Development and Humanitarian Assistance. I have instructed the head of MASHAV, Mr. Haim Divon, to allocate an annual contribution towards funding future activities to be decided in full partnership with you.

I wish to express my sincere gratitude to the organizers of today's conference, Mr. Trevor Pears, Mr. Stanley Bergman, and the staff of the Harold Hartog School of Government and Policy Diplomacy and Jewish Policy Program, as well as my staff in MASHAV, to wish you a successful and fruitful gathering, and to share with you the hope that through our combined efforts, we can indeed turn our common vision and common values into responses and solutions that will benefit our fellow man and humanity as a whole.

Tzipi Livni

Jeffrey D. Sachs
Director

Quetelet Professor of Sustainable Development

June 7, 2006

To the Participants of the Tikkun Olam Workshop:

I wish to offer my gratitude and ardent support for the Tikkun Olam Project. The project represents a critically important opportunity to build an effective alliance between the State of Israel and Jewish congregations, community groups, philanthropists and NGOs around the world in the fight against global poverty. This is an initiative of historic significance, at the right time and for the right cause.

Extreme poverty claims the lives each year of millions of the world's poorest people, people who literally are too poor to stay alive. These are people who die for lack of access to adequate food supplies, safe drinking water, and basic health services. Millions die each year because they lack \$1 for medicine, or \$5 for a bed net, or \$20 for a tin of high-yield seeds needed to grow a life-saving crop. This needless suffering can and must end.

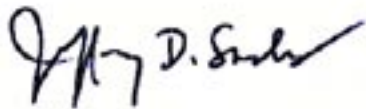
We have the means to empower the poorest of the poor to escape from poverty, with tools that are more powerful than ever before. And of course Israel offers an intensity and breadth of scientific and technological expertise – in agriculture, health, water management, information and communications technology – combined with deep ecological knowledge that is of direct relevance to the poorest parts of Africa. Israel has shown how to make the drylands bloom, and those lessons can now find direct expression in higher food yields and healthier populations just across the Red Sea in sub-Saharan Africa. The time, the technology, and the urgent need have all converged to produce the Tikkun Olam Project.

There is no more beautiful and powerful expression of shared humanity than the tradition of *tikkun olam*, the special responsibility to “heal the world.” Today's young generation is gripped by a search for meaning, connection, and opportunity to contribute. When impoverished societies are helped to rise from extreme poverty, even the richest places in the world are made vastly more secure as well. Young people know this intuitively, and are therefore ready to enlist in a global cause to address the ills of poverty, hunger, and disease.

The struggle to end extreme poverty in our generation is our generation's task in the long quest for justice, peace, and security. Today's struggle finds roots in the fight to end

slavery, the fight against colonial oppression, the fight for civil rights, and the struggle for equal justice for women, minorities, and the dispossessed. The Tikkun Olam Project captures the essence of this challenge, and inspires all to find strength in the deepest traditions of service to others in order to contribute to human betterment.

With great hopes and best wishes,

A handwritten signature in black ink, appearing to read "Jeffrey D. Sachs". The signature is fluid and cursive, with a prominent flourish at the end.

Jeffrey D. Sachs
Director, The Earth Institute at Columbia University

A Note from the Hosts

We are pleased to present the edited proceedings from the *Tikkun Olam* Workshop, held in New York City on 11 June, 2006. This document constitutes important source material from the launch of a process which we hope will lead to a rethinking in the way Jews and Israelis exercise their moral heritage and their commitment to the world.

The workshop was framed as an exploratory dialogue, intentionally avoiding overzealous operative results. Nevertheless, the group expressed a clear desire for further interaction, and at a minimum, an ongoing discussion about past, current and future projects. By exchanging such experiences, the group believed it could learn from each other's past mistakes and duplicate successes.

In terms of ongoing cooperation, the emphasis was on identifying synergies. This included synergies between projects, enabling each organization to do more and better development and humanitarian work. It also meant finding synergies between the hands-on field of international assistance and the more esoteric realm of Jewish identity and the Jewish-Israeli relationship.

The consensus was that whilst there should be caution in devising models for joint collaboration, we can begin acting now. The current generation of young Jews – which has witnessed its parents, grandparents and great-grandparents struggle as Holocaust survivors and toil as baby boomers – has the knowledge, resources and drive to help the world overcome its biggest challenges. The opportunity and responsibility now is to facilitate the exercise of its potential.

The New York workshop was empowering for all involved. The larger organizations were inspired by the energies of the many smaller Jewish development and humanitarian assistance groups operating projects throughout the world. The smaller Jewish organizations felt the strength and confidence derived from the formation of a group collective with common ideals and aspirations and the Israelis present were able to step out of the pressures of Israel's body politic, and share in the optimism and inspiration of likeminded peers from throughout the Jewish world.

Perhaps most encouragingly, the day demonstrated that there are partners with whom to collaborate in order to penetrate the spirit of *tikkun olam* into the mainstreams of Jewish communities worldwide and in Israel.

The next challenge is to translate this hopeful beginning into a plan of action. In this regard we encourage you to read the policy paper at the end of this booklet which was prepared, following the workshop, by the Harold Hartog School of Government and Policy at Tel Aviv University.



Trevor Pears
Executive Chairman
The Pears Foundation UK



Stanley Bergman
Chairman, International Advisory Board,
Harold Hartog School of Government and Policy

Participants

- Daniel Almagor, President, Engineers Without Borders Australia; Jewish Aid Australia
- David Altschuler, Chairman of the Board of Trustees, The One to One Children's Fund
- Judy Amit, COO of Program Planning and Budget, The American Jewish Joint Distribution Committee
- Gideon Aronoff, President & CEO, The Hebrew Immigrant Aid Society
- Maggie Bar-Tura, Executive Director, Commission Management & Budget Office, The UJA Federation of New York
- Dr. Avi Beker, Head of Diplomacy and Jewish Policy Program, The Harold Hartog School of Government and Policy, Tel Aviv University
- Edward Bergman, The World Union for Progressive Judaism
- Dr. Marion J. Bergman, International Advisory Board Member, The Harold Hartog School of Government and Policy, Tel Aviv University
- Stanley M. Bergman, Chairman of the International Advisory Board, The Harold Hartog School of Government and Policy, Tel Aviv University
- Paul Bernstein, Managing Director, ARK - Absolute Return for Kids
- Avrum Burg, Former Speaker of Knesset and Chairman of the Executive of the Jewish Agency
- Edward M. Cardoza, Vice President for Development, Partners in Health
- Geoffrey Clarfield, Director, *Ve'ahavta*: The Canadian Jewish Humanitarian and Relief Committee
- Alison Cohen, *Ve'ahavta*: The Canadian Jewish Humanitarian and Relief Committee
- Jonathan Cohen, Member of Board of Trustees, The American Jewish World Service
- Gilles Darmon, Founder and Board Chairman, *Latet*
- Ambassador Haim Divon, Deputy Director-General for International Cooperation, MASHAV – The Center for International Cooperation, Israel Ministry of Foreign Affairs
- Rabbi Marla Feldman, Esq, Director, The Commission on Social Action of Reform Judaism
- Simon Fisher, Simon Fisher, The Save A Child's Heart Project

- Shai A. Franklin, Director, International Organizations, The World Jewish Congress
- Eli Fried, Policy Researcher & Director of Projects, Diplomacy and Jewish Policy Program, The Harold Hartog School of Government and Policy, Tel Aviv University
- Phyllis Teicher Goldman, Vice President for Development and Communications, The American Jewish World Service
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- Zvi Herman, Director, The Center for International Agricultural Development Cooperation
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- Max L. Kleinman, Executive Vice President, The United Jewish Communities of MetroWest New Jersey
- Dr. Bernardo Kliksberg
- Benjamin Krasna, Deputy Consul General of Israel in New York, Israel Ministry of Foreign Affairs
- Stephen Kutner, Medical Director, Jewish Healthcare International
- Mark Medin, Executive Director, Philanthropic Leadership Group, The UJA Federation of New York
- Congressman Gregory Meeks, Member of House Sub-Committee on Africa and Chair of Kenya Caucus
- Ambassador Arye Mekel, Consul General of Israel in New York, Israel Ministry of Foreign Affairs
- Ruth W. Messinger, President, The American Jewish World Service
- Barbara Miller, Executive Director, MaAfrika Tikkun
- Michael S. Miller, Executive Vice President and CEO, The Jewish Community Relations Council of New York

- Mark Mlotek, Treasurer and Former President, Today's Workmen's Circle/Arbeter Ring
- Lisa Morrison, VP Annual Development, The UJA Federation of Greater Toronto
- Ofer Ne'eman, Chairman of Investment Committee, Evergreen Venture
- Eliseo Neuman, Director, The Africa Institute of the American Jewish Committee
- Barbara Noseworthy, Director, Funding Initiatives, The Earth Institute at Columbia University
- Trevor Pears, Executive Chairman, The Pears Foundation UK
- Will Recant, Assistant Executive Vice President, The American Jewish Joint Distribution Committee
- Simone Rodan, Founder, J-AID (France)
- Sharon Roling, The World Union for Progressive Judaism
- Dr. Sonia Ehrlich Sachs, Senior Health Scientist, The Earth Institute at Columbia University
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- Dr. Gary Sussman, Director of Research and Program Development, The Harold Hartog School of Government and Policy, Tel Aviv University
- Mark Waldman, Co-Chairman, The Canadian Council for Israel and Jewish Advocacy
- Robert Wise, Vice President, Western Region, Tel Aviv University: American Council
- Sam Witkin, President, Tel Aviv University: American Council
- Shachar Zahavi, Founder, IsraAid – Israel Forum for International Humanitarian Aid
- Brenda Bodenheimer Zlatin, Program Officer, The Jacob and Hilda Blaustein Foundation

Greetings:

Avrum Burg:

Good morning ladies and gentleman. Welcome to today's exploratory *Tikkun Olam* Workshop. My name is Avrum Burg and I'm your moderator for the day. Before we hear from our first three speakers, a few introductory remarks:

I believe that today is a chance to begin something new. We are going to start by listening to each other and learning about what is happening in the Jewish world and in Israel in terms of international development and humanitarian assistance. The idea will be to take advantage of the many groups who have come here from around the world, plus the Israeli government, plus Tel Aviv University.

What we are not trying to achieve today is to establish another organization. This is not about creating bureaucracy. I believe personally in the concept of "1,000 flowers", in other words, what we are doing here is starting a process that leads to us becoming 1,000 Jewish flowers, rather than necessarily one overarching institution.

Finally, there won't be any resolutions at the end of the day. This means that you do not have to dedicate the last few hours of the day to drafting formulas, agreements, and compromises... At the end of the day, some of you will sit together and analyze this meeting to see what has come of it, as it is really a study seminar. We hope the next meeting will be the result of the many ideas and suggestions introduced today. Our aim is to share experiences and needs, and then see how best to move forward. In other words, what we're looking for is an open conversation, rather than any fixed predetermined outcome.

Trevor Pears:

I will try in 10 minutes to express what would normally take me half an hour. Along with Stan, my co-host, it is a pleasure to welcome you. On very short notice, we have gathered over 50 guests from four continents and seven countries: the US, Australia, Canada, France, Israel, the UK and South Africa. I must have re-written what I wanted to say several times...I guess "thank you" is number one. I am very proud of being Jewish. I express and fulfill my Jewish identity by doing. Everyone in this room must feel the same way. Certainly, you all make me feel proud.

I represent my family foundation. The aim today is to see how we can do more, and greater, things together. It will also be interesting to see how Israel fits in.

I was recently in Kumasi, Ghana, visiting the Komfo Anokye Teaching Hospital, which is the second largest in Ghana. You don't expect to walk into the accident and emergency ward

and be greeted by a smiling doctor with “boker tov”, which is Hebrew for “good morning”, and find that the individual has been trained in Israel and loves Jews; it makes you feel very proud.

Some personal background: up until about six years ago, I was focused on making money. It was about six years ago that I decided to help build our family foundation. Along the way, one thing has been a consistent theme, and that has been running into other Jews who have decided to live their lives by their Jewish values. At the same time, I am highly conscious of younger people, students, doing an enormous amount of work around issues of social justice. This is the essence of Judaism, and the essence of my being, too. It seems strange to me that this is effectively on the margins of the Jewish debate. I would like, as much as possible, for it to be central to that debate. I am conscious that in recent years in the US there have been considerable moves in this direction, as you all know. The American Jewish World Service very much reflects this trend, but by way of example, I would have liked to see the ‘Protect Darfur’ campaign we ran in the UK, more involved with other Jewish efforts around the world, because we could have done a lot more together.

The situation in the UK regarding Israel is problematic. Certainly, being Jewish in the UK, it seems that if you are not willing to condemn Israel, then people question whether you have a moral compass. Israel is an amazing society, with a reservoir of talent, which I think has not been tapped enough by the Jewish world, let alone by the wider world. I am 41 now, but I still have a passion to turn some of these ideas into real strategies. Today, at this meeting in particular, the idea is, “How can we do more together?” For me, today is a strategic effort to explore what type of common ground we may all find. It is the start of a very long process, but what I believe is that this can only be a win-win scenario. We can have a great impact and affect many more lives in a positive way. We can reinforce Jewish identity and unite the Jewish world around our shared values, goals, dreams and ideas.

Jeffrey Sachs very kindly sent us a letter in which he says that this is the time and this is the cause. I passionately concur with that. I think we can all play a greater part in creating a focused Jewish response. During my travels, I have picked up an African saying: “If you want to go fast, go alone. If you want to go far, go together”. I hope this will be the start of a long-lived effort.

Avrum Burg:

Trevor, thank you very much. Feeling what you felt, can you share with us one more item? Let’s assume no one is in the room, and you are asleep: what is your dream? There is no limitation on Jews, no limitation of money, no limitation of world needs. What is your dream? Tell me how you see this room in 25 years. How would it look?

Trevor Pears:

Well, what I would really like to do today is not to impose any ideas I may have. I have plenty of them but I'd rather we really – if there is a desire – collaborate.

Avrum Burg:

That's fair enough Trevor. In other words, you like to dream alone, but practice together. Our next speaker is Stan Bergman.

Stanley Bergman:

When I met Gary Sussman some time ago – Gary and I were in the same youth movement in South Africa – I asked him, “How real is this?” He said he believed it was real. I re-started believing in Israel, because Israel has done a lot. It hasn't just dreamt. That is probably the theme you will hear from most of the people from the Hartog School of Government and Policy.

For me, there are three reasons why *tikkun olam*, repairing the world in partnership with the Jewish people and the rest of the world, is so important to the Jewish people right now. I am a businessman by background, so I will probably deal with the practical side more than with the spiritual side. The first of these three reasons is demographics. Sometime around the middle of this century (say, 2045), about 50% of the US population will be able to trace their roots to the developing world. I suspect that the same demographics apply to the rest of the developed world. It is in this context that just as it is important for the Jewish people in the US to engage the majority of Americans, it is becoming increasingly important that the Jewish Diaspora have a similar relationship with the developing world. In addition, the majority of members of the United Nations – the majority of countries in the so-called developing world...some 132 nations...will, on aggregate, be the majority by far. Something like 75% of the world's population will come from the developing world.

Tikkun olam, from a practical point of view, is the right thing to do. It also presents a huge opportunity for the Jewish people to engage the majority of the world's population, government leaders, NGO leaders, and business people, and to find the right platform to communicate the challenges of the Jewish people. In this country alone, there are some two to three million Nigerians. These Nigerians are looking to connect with the Jewish people. Not only do they want to work with the Jewish people in this country, but they are anxious to have the Jewish people engaged in their homeland. One in 10 physicians who graduate from a medical school in this country can trace his or her roots to the Indian sub-continent. They would also like to have a dialogue with the Jewish people.

The second of the three reasons I embraced the Hartog School's initiative from the get-go is the notion of “Generation X”, “the millennium generation”. This generation did not have to go

through the challenges of World War II or the Depression. This generation did not have to deal with the challenges faced by baby boomers, whose primary goal was to find a job or career. This generation is looking for values. When I go to a business school to interview people, this generation is asking about the social responsibilities of my company, and exactly what kind of business I run. In order for this generation to maintain its Jewish identity, it will have to seek an outlet for that identity, through a value system.

There is no doubt that this current generation is in daily contact with the challenges of the developing world, either through their fellow students at universities who come from the developing world, or families that live in the developing world, or their colleagues at work, once they have graduated from university. They hear about the suffering in the developing world. I think we in the organized Jewish world must answer questions such as, "How do I express my Jewish values to the world when the majority of the world's population is suffering?"; "I read and am told about suffering by my colleagues; how do I, as a Jew, express myself?" "How do I get the word out about the challenges in the world?" "How do I do something about it?"

I submit to you, who have an interest in Jewish continuity, that if we want to maintain the interest of young adult Jews from the developed world – and I submit that the developed world includes not just the US and Europe, but also Israel – then we have to find the right way to connect these young people to organized charity, one way or another. In my view, the issue for the next generation of young adults will not be one of "who is a Jew?", but one of "what is a Jew?" In order to stay affiliated with the Jewish world, these young people will have to address their need for a value system.

So, my three points are that continuity in the Jewish world will very much be driven by demographics, from a practical point of view. It is important to recognize that, even in the developing world, a majority of the population will no longer trace their roots to the capitals of Western Europe, but rather to other parts of the world. We have to connect with these people, because it is they who will be our neighbors in the Diaspora. Secondly, we need to address the values of the millennium generation and Generation X. Thirdly, we need to find a common platform from which the developed world and the Diaspora can work with the developing world.

I think that this day gives us an opportunity to address a methodology for cooperation amongst Jewish organizations that are interested in the specific topic I have addressed, thereby providing commonality to these three issues.

Avrum Burg:

Will you share your dream with us?

Stanley M. Bergman:

Avrum, thank you very much. Like Trevor, I don't have an agenda or a dream, but I think it would be wonderful if we were sitting in this room 25 years from now, and *tikkun olam* in the developing world were at the top of the agenda of Jews in the developed world...in addition to other themes, such as religious continuity, support for the state of Israel. That would be terrific.

Avrum Burg:

I would like to share with you my dream, and then move forward to the next session. I would like to come here in 25 years' time – assuming I am granted that life expectancy – and see that the work you are already doing has been picked up by others, with the result that the Jewish people is awarded the Nobel Peace Prize for their work in this field. Then the label of the Jewish people will not be a label of hatred, animosity and controversy, but will be one of positivity. Jews will be seen as being “pro-other”, helping and “being there” for others in a different way than others were there for us when we needed them. Thank you.



The Jewish world and Israel – what can we do?

Avrum Burg:

We will now proceed to the next session, which will concern “The Jewish world and Israel: what can we do?” The issue of who is living where is intertwined with the existential question of Israel’s agenda and the Jewish world’s agenda, which are mutually dependant. This issue began to come to the fore several years ago. We will not resolve it today. Nevertheless, we should discuss our differing points of view regarding *tikkun olam* and the world we would like to see. The first part of this session will be presented by Haim Divon, who will be followed by Ruth Messinger, and then by Will Recant.

Haim Divon:

Shalom. It is very good to be here. Let me tell you a little bit about myself, where I come from and where my passions lie. I am one of the very few Israeli officials who have served in the developing world.

I started off in India in 1977, and if I thought I knew something about poverty – well, I knew nothing. I also headed our mission to Sri Lanka, and was Israel’s Ambassador to Ethiopia. So I was glad when the Hartog School asked me to join their initiative and begin to discuss what we are doing as Israelis. During the past few months, we have focused on the challenges we see in the developing world, and where we feel we can be relevant. We believe that an agency can be made better and more effective if it has a few very clear objectives. To give you an example, we are now studying responses to the tsunami. People realized they could not cope with a disaster of such scale, so we are trying to devise a program, in close collaboration with the JDC and several local hospitals in Sri Lanka, which, within two or three years, will enable them to cope more effectively with large-scale disasters because the Jewish community was there to assist.

When we speak to world leaders, such as the Prime Minister of China, we hear them refer to Jewish creativity. The Prime Minister of China was not specifically talking about Israelis, because for him, Jews and Israelis are all in the same basket. I have no problem with that. I think the message we are receiving is that the world is watching us very closely. In spite of the challenges we face in Israel, it is important not to forget that there is something else out there. The Jewish world would do well to combine efforts to see how we can all work together in development assistance.

Israel has over 100 missions abroad, and more than 60 of them are in the developing world. We are trying to make the work of our missions, whether in Africa or Latin America, a priority in Israeli’s foreign policy.

You would be surprised to learn how Israel is perceived by developing countries. The expectations are enormous. Why is this? Why is it that Israel is expected to be a role-model? It is not because we are any better than Canada, the United States or Europe. But from the perspective of the African professional, at the end of the day, they ask themselves if it is possible to close the gap between his country and Canada, or the United States, or Europe. On the other hand, the same professionals, when visiting Israel, witness our problems and challenges, and in spite of them, they see opportunities, and a model similar to their own development experience. They understand that things are possible for their country, too.

Israel is non-threatening; we offer development cooperation with no strings attached, therefore the expectations from Israel overwhelming. We heard recently this while visiting our Jordanian colleagues and while visiting India. We all speak the same language, we dream the same dreams. We are trying to do our best, but I think we can do better. That we are all sitting here together at this first meeting, with so many of you participating – that is already promising.

Ruth Messinger:

As a messenger of the American Jewish World Service (AJWS), I want to thank Stanley, Gary, Trevor and Avrum for asking us to be a significant part of this meeting and for getting everyone together.

Before I begin my remarks, I would like to pass around some green “Save Darfur” armbands. If you don’t have one on now, I hope you will put one on; more importantly, I hope you will continue to wear these armbands. We at the Jewish World Service, along with other Jewish organizations, created the “Save Darfur Coalition”, a multi-faith, inter-racial organization. It brought 75,000 people to the Mall in Washington to speak out against the genocide in Darfur. We know personally that the Jewish community brought 25,000 people to that demonstration, to say nothing of the others who are newly on our mailing list or involved in this effort. I have talked to some people here and would love to talk to others about the ongoing need for education, advocacy and significant *tikkun olam* in Darfur. We hope to see this movement grow in Europe, Canada, and Israel. In addition to education and advocacy, we at AJWS have provided \$2,000,000 worth of humanitarian aid to Darfur; we know we have to do a great deal more.

What I want to do in my shrinking time is give you a brief history of our collaboration with other American Jewish organizations and with Israel. There is one person who should be in this room today but is not. That person is Larry Phillips. He started AJWS about 25 years ago. At that time, it was thought to be an idea whose time had not yet come. He got the notion from his work at Oxfam, so many of whose board members and donors were Jewish. He started AJWS as an organization committed to social change in the non-Jewish developing world. The

organization grew slowly during its first 13 years, and rapidly during these past eight years. In 1998, we were a \$2,000,000 organization; as of today, we are a \$28,000,000 organization. We support about 220 grassroots projects in 38 countries. Forty-five percent of our work is in Africa, precisely because of the dimensions of need there, and the extent of failure there of other international organizations. We have 88 grassroots projects in about 16 countries in Africa. We now have over 500 volunteers, who get experience in what it is really like to be in the developing world.

Our fundamental mission is to pursue justice by promoting grassroots social change in those countries that are the most poor, as penned so eloquently by Jeffrey Sachs. We pursue this mission with four integrated strategies: grants, service, education and advocacy. We do our work from a Jewish perspective, with a Jewish label. We make a serious investment in spreading the idea of who Jews are, and why it is incumbent on Jews to do this work. We try to share this information with the people with whom we work in the developing world. We also share it with our sister and brother organizations in this country, many of which are even larger than all of the Jewish organizations represented around this table taken together, many of which have a Christian faith-base, and some of which have been doing this work for centuries. We spend a lot of time bringing the message of our work to the Jewish communities in this country, too, which are increasingly getting involved in these efforts.

I'll give you a couple of brief examples of our grant-making, in places as diverse as El Salvador and northern Senegal. We work with farm projects that are using drip irrigation and crop rotation, which they learned from MASHAV. They need a great many additional services from us to become food-sufficient. We are also working in the Rift Valley in Ethiopia. Many Jews around the world have helped the Ethiopian Jewish community, but of course the famines that struck them affected everyone else in Ethiopia, too. We asked the women's and children's organizations in the Rift Valley if they needed food, and they said "No, a lot of people are delivering food". We then asked whether we could provide agricultural help, and again they said, "No, actually, people are already doing that". Then they said, "What we do want is a preschool for 3,000 children, so that they will be able to move up into government schools, enter the education system and so become leaders who will later help us cope with these terrible cycles of drought and poverty." We are also working with two youth groups in northern Uganda, in an effort to protect them from falling prey to the Lord's Resistance Army. For those of you who don't know, a large cohort of young people leave their homes every day and walk three kilometers to a compound where they can study conflict resolution, leadership, and HIV/AIDS education and prevention. Most importantly, they know they can go to sleep at night and wake up alive the next morning, and walk back to their villages. I give these examples to emphasize that we work at a grassroots level, on a small scale; we work with a community's vision of how it can begin to heal a piece of its own land. This is quite different from the typical investment in the developing world. I don't mean to say that one is right and one is wrong. Of

course, we are firmly attached to our approach; however, we are careful to respect everyone from the American Jewish community who asks us to work on their projects, whatever their approach – even if we differ from most governments, or the wonderful Millennium Project.

As a last example, we also do disaster relief work, some of it with some of the organizations represented here. I want to credit Marla Feldman and the Commission on Social Action of Reform Judaism for the dimensions this work has assumed. We raised \$11.5 million from 40,000 new constituents of the AJWS for tsunami relief. We are funding an additional 62 small projects in those countries [damaged by the tsunami], and have assured people that we will remain there in the future. Most recently, our work in Darfur and in China, after the earthquake, has been helpful to some of the groups going to the developing world.

As I noted, the people we work with know we are Jewish; they learn a little bit about Judaism from us. For example, we were doing a tsunami relief project recently, training people from several communities in post-traumatic stress work. When I introduced myself, I made it clear that the organization we were representing was a faith-based organization, and I said something about Jewish belief. The interpreter seemed to mention my name and the name of the organization and just keep talking, so I interrupted him. He explained to me that he had been telling them about Judaism, based on what I had told him, all week.

I would like to talk briefly about our service strategy. I am proud to say that although it is not yet as well structured as it could be, we have already had several volunteers in our program from the US and Canada, as well as Israelis, who have brought their expertise to our projects. We have sent 120 skilled professionals to the developing world for anywhere from two months to one year. We have also sent over 400 people of high school and college age. Here we are involved with an intensive education effort, which I am sure speaks to many of you in this room. We give these young people a chance to see the world, do good work, learn Jewish texts and experience Jewish rituals in another place. We do this with rabbinical students, in hope of shaping their future. Consequently, we have an education department, which has much information about Jews as citizens of the world, and which makes substantial use of texts that teach the concept of *tikkun olam*. We also have an advocacy department, which promotes the responsibility of the US and other governments toward Africa. We work with all other international aid and relief organizations. For example, we worked extensively with Israel in Turkey and on relief in Chad. At present, we are working with the Israeli Ambassador in Senegal on a water project. We are raising a growing amount of money from North America's globally-aware Jewish community. The thing I am most proud of is the work we do with younger Jews from every possible background you can imagine. We hope to generate more commitment in the Jewish community for work on global issues, to get many more Jews from many more countries involved in doing much more to heal the world. Thank you.

Will Recant:

Good morning, I am Will Recant from the American Jewish Joint Distribution Committee (JDC). I had prepared my remarks, but I want to leave them aside. We started by talking about dreams. Avrum asked what things might be like 25 years from now. I am thinking about what things were like 25 years ago, when there was a great famine in Ethiopia. Some of us were there, working with the Ethiopian Jewish community, which was greatly affected by the famine; I am thinking about the nightmare that I saw and experienced there and then. And I am thinking about the dreams we had for the future at that time, the dream of getting more than 100,000 Ethiopian Jews to Israel... Today I am working with colleagues to establish a youth village for children from orphanages in Rwanda (based on the concept of the youth village, as developed in Israel). One component of this project is to bring Ethiopian-Israeli Jews, who have themselves been trained as technical experts in Israel, back to Africa, to serve as the experts in Rwanda. So what was a nightmare 25 years ago, turned into a dream that was realized. Our dream for the future is to use those people who were rescued then to represent Israel and the Jewish people in bringing *tikkun olam* to Africa.

You know, *tikkun olam* is a big concept. The *olam* [world] is a pretty big place, and *tikkun* [repair] is pretty big work. The JDC has been involved in *tikkun olam* and development for 92 years. The mandate of the organization is the rescue, relief and rehabilitation of Jewish communities outside North America. At the same time, we apply these values to the non-Jewish world. We have been working in partnership with all of you, too. Yes, a lot more work is needed, a lot more coordination and collaboration are needed, we need to know what each of us is doing and thinking and how things are going. After the Rwandan genocide, I'd see ads in the New York Times placed by various Jewish organizations to raise funds for Rwandan victims. None of those organizations were working in Rwanda, yet we had a job we were doing together, in collaboration with Israeli volunteers and the government of Israel.

The JDC looks at everything strategically. It formalized what it calls an International Development Program in 1986; this is the branch of the JDC that covers disaster and relief work. The strategy behind this was to bring Israeli experts to Africa. Most African nations had cut off diplomatic relations with Israel after the war in 1973 and had not renewed them. We ran small programs, such as an eye care program in Zimbabwe, using Israeli technical expertise and doctors.

Thanks to the Oslo Accords, African nations renewed relations with Israel, and our strategies shifted. Our current strategy is to get involved in non-sectarian programs. Our board of directors was divided on this issue. First of all, the JDC is apolitical globally, and apolitical Jewishly. This enables us to sit with both a Chabad Rabbi and a Reform rabbi simultaneously, as we recently did in Latin America – and by the way, that event was attended by more than 1,200 members of the Latin American community. (A session on *tikkun olam* was attended by

more than 140 people from throughout Latin American, who discussed the programs in their countries.)

Our strategy is as follows: When a Jewish community can be empowered by a *tikkun olam* project – we do it. We do it for basic humanitarian reasons, of course. We do it if we can help a Jewish community, of course. For example, some 100 Jews in Macedonia asked us to help them provide aid during the genocide in Kosovo; they wanted to send tents, water, and so on. Of course we helped them to do this.

We are currently working in a moderate Arab republic. Next week I am going to Istanbul, where we are running a program for street children. The governor of Istanbul will meet with the Jewish organization [we are helping]; the Israeli embassy is also fully involved. The Turkish officials will thank us for the work we are doing with Muslim street children. Whenever there is a disaster in the world, we notify the 45 Jewish organizations that gather under the name of the Jewish Coalition for Disaster Relief. We ensure that these organizations don't start taking out advertisements for themselves in the New York Times, but rather collaborate and coordinate their efforts, and take out an ad that lists us all. We then raise funds and distribute them in a way that promotes the work of all of these Jewish organizations. Thank you.



Discussion

Avrum Burg:

I would like to comment on what we have heard thus far. There is a feeling that, when we repair our own world, we can take our experience and expand it. I want to comment on something I heard from Haim [Divon], which troubles me but which must be addressed: that is, what can we Israelis do? How can we strategically change the value system of Israeli society, so that it is less self-centered, less indifferent to the needs of others, and more able to be part of a world-wide humanitarian coalition.

My feeling is that we have here a very impressive key to a new type of communication with other Jewish organizations around the world. When you go as far away as Africa, you have a different conversation than you have with the community next door. We are not yet there, but I believe this kind of change in both Israeli society and world Jewry is the kind of achievement this generation would love to make, a kind of spiritual commitment.

Now it's time to hear from you all. In making your comments, try to focus on two key aspects: (1) what can you and your organization offer a Jewish-Israeli alliance, and (2) what can the alliance offer you?

Jonathan Cohen

First, I believe we need clarity and frankness about our agendas and desired outcomes; we need to acknowledge the 'elephant under the table' and recognize the implications for all of us if this is to be perceived only as a MASHAV initiative. Secondly, we need a new vision as to how a REAL partnership between Jews in the Diaspora and Israel might look. There has been much talk of this, but outside of some marginal success, little has been done to bring about such a partnership. Our opportunity, and challenge, is to create a partnership with Israel and Israelis - particularly with younger generations - fostering global citizenship and creating engagement and a sense of community and identification with Israel. We need a vision of Israel as the training ground for best practice in the field of international development and a commitment to create a 'service corps' partnership between Israeli and Diaspora youth. We might look to MASHAV and other Israeli NGO's such as Shatil to help develop this program. Thirdly, we need a vision which engages all of us – and our organizations – in showcasing, proselytizing, promoting and legitimating the need for a fundamental commitment to *tikkun olam* within the Jewish community in both Israel and the Diaspora.

Rabbi Marla Feldman

There is already a history of successful cooperative work between the Israeli government, Israeli NGOs and North American Jewish NGOs in international development work, which we should continue to expand. By pooling our resources and leveraging each other's strengths, we

can maximize the impact of Israel and the Jewish community worldwide. By way of example, HIAS and IsraAid are working collaboratively in a successful relief project in Sudanese refugee camps in Chad, funded largely by other North American Jewish organizations including the Union for Reform Judaism and the Jewish Coalition for Disaster Relief. Similarly, several North American Jewish organizations, including the Union for Reform Judaism, along with the Israeli government, jointly funded a project of the International Rescue Committee for Sudanese Refugees in Chad. Such partnerships can and should continue to be expanded.

Mark Waldman

I think that CIJA [Canadian Council for Israel and Jewish Advocacy] and CJPAC [Canadian Jewish Political Affairs Committee] could assist in bringing MASHAV and other Israeli NGOs together with CIDA [Canadian International Development Agency]. I also think that UJA Federation can continue to find private donors and spearhead fundraising projects with Israeli NGOs as we have done with IsraAid for Katrina, Sudan, the India/Pakistan Earthquake and the Tsunami. It would be helpful if the alliance also provided a listing of projects and provide speakers or experts to bring to Canada to educate Canadians about all that Israel contributes in the world.

Simon Fisher

How can Save a Child's Heart (SACH) assist the alliance? The result of SACH's ten-year experience is the creation of a network of contacts, partnerships and ongoing working relationships with health systems and governments in Africa, Eastern Europe, the Far East and the Middle East. These contacts, and the accumulated knowledge and expertise that SACH has acquired, can serve to assist other humanitarian groups in the alliance, both in the field of pediatric cardiac care and in other humanitarian fields. SACH can also help bring together the various Jewish organizations and professionals for the purpose of providing humanitarian aid. For example, a SACH mission could incorporate both medical personnel, as well as other Jewish humanitarian organizations providing other types of aid to the local population.

What can the alliance offer SACH? First, it can help place *tikkun olam* efforts as a major priority of the Jewish world. Second, mapping the Jewish and Israeli humanitarian efforts according to geographical placement and areas of activities can assist the various organizations leverage off one another. Third, ongoing cooperation between the organizations can lead to increased exposure for all of us.

Simone Rodan

In terms of what we can offer a Jewish-Israeli alliance, our experience in working with Israel and European Jewish organizations for the last 4 years could be very helpful to the alliance. MedBridge (the other organization I represent and to which many of the founding members of J-AID also belong) has worked strongly in communicating and cooperating both with Israel's

representatives on a governmental level and with civil society. The very essence of our work consists of establishing and promoting a better relationship between Europe and Israel. We have contacts with many of the Jewish organizations throughout Europe. We understand their mentalities well, their concerns and their priorities. Finally we have a database of thousands of young Jewish leaders throughout Europe that could be involved in the *Tikkun Olam* Project. As for what the alliance can offer J-AID, we are one of the only organizations in Europe that incorporates the very idea of *tikkun olam*. We have worked mainly on the issue of Darfur. The organization is still in its beginnings. The alliance can permit J-AID to learn from the past experiences of other larger organizations in the world. It could also allow J-AID to create relationships with other organizations outside of Europe that could support J-AID's effort and find a common ground on which we can work.

Lisa Morrison

The UJA Federation of Greater Toronto has sent out a number of special appeals in the last few years for some of the worldwide humanitarian crises that have occurred due to natural disasters or genocide, as in the case of Darfur. For example, we raised close to \$1 million for victims of the tsunami. We have found that many donors and nondonors prefer to provide charitable dollars to these kinds of crises through UJA Federation because we have gained their trust over many years. Many people fund these kinds of crises through us so that they are part of a greater Jewish collectivity that is responding to these issues. In some cases supporting an Israeli NGO also satisfies a desire on the part of some donors to assist Israel in enhancing its image worldwide by participating in these humanitarian efforts.

We also feel that we have been so successful because we are extremely quick in advising our donors - almost immediately by e-mail - that they can fund these projects through us. We feel that these "crisis campaigns" have not in any way cannibalized our regular campaign efforts and in fact our experience is that success builds success. The more people trust us with their regular giving, the more they trust us with these humanitarian efforts, and vice versa. Our desire is that the organizations that are providing the services should be coordinated and able to articulate very clearly from the outset as to how the funds will be used. Donors respond well when they are confident that we are partnering with effective service deliverers.

Dr. Sonia Ehrlich Sachs

My name is Sonia Ehrlich Sachs. I am a health coordinator of the Millennium Village Project which is a development project to show that extreme poverty could be eradicated within our generation. The project is a collaborative between the scientists from the Earth Institute at Columbia University, policy advisors from the UN Millennium Project and the civil society harnessed by an NGO called Millennium Promise. The Millennium Village Project is a proof of the concept that the Millennium Development Goals as promulgated by the UN at the turn of the millennium can be achieved by 2015. We are applying the findings of the WHO Commission

on Macroeconomics and Health as well as the recommendations of the UN Millennium Project to help the very poor rural communities with a package of integrated interventions to reach the MDGs. The package consists of very practical, well established inputs into growing more food, providing access to clean water as well as access to health care, infrastructure, transportation, electrification and communication. This holistic package is implemented via a community-led, community-implemented process with scientific, technical and financial input from the MVP. The total financial input by the MVP is \$50 per villager per year for 5 years which is well within the 0.7% of rich world's GNP which was promised over 30 years ago but never delivered.

My personal commitment to this effort stems from being a human being who wants to pass on a peaceful, equitable world to the next generation of my children and grandchildren. It also has the ideological underpinnings from being a child of holocaust survivors whose other relatives did not survive and from being myself a refugee from communist Czechoslovakia. Both experiences are very much part of my motivation to dedicate all of my professional and personal life to the effort of making sure that we do not leave behind and ignore any community of people who live and die in intolerable suffering which we, the luckier rest of us, do have the means to alleviate.

Daniel Almagor:

From our point of view, Australia can offer the alliance a very strong and well resourced community with links into the South Asia and pacific island regions. The alliance offers Australia a connection to a larger cause and examples of success for us to model ourselves on. It is also a meeting place for ideas and best practice. In a more general sense, if we get the world Jewish community and Israel behind the ideas of *tikkun olam*, this would really connect to something that is close to the hearts of young Jews. As a "Generation X-er" still in my 20s, I would like to reiterate that *tikkun olam* is very much on our minds. It is absolutely a priority for our generation.

Gilles Darmon:

First, I wanted to correct the impression that has been building this morning, which is that Israeli society is not ready for humanitarian action. I believe we are proof that humanitarian action is very popular in Israel, and is very much supported by Israeli citizens. I believe the future of Israeli humanitarian action does not lie with the government. If we want to be efficient, we must do something that is not connected to any political or financial interest; that is the only way we can establish any credibility with the international humanitarian community. We are not here to serve any governmental interest; we are here to serve the humanitarian ideal. Second, a word about ideology and goals. If we want to go far, we have to have a very defined ideal and defined goals. Take the history of "Doctors without Borders". They began by sitting around the table, inviting the most prominent doctors in France. But most importantly, the they devised clear goals. We, too, need to define our goal exactly in order to achieve it.

Gideon Aronoff:

HIAS has a great deal of experience over its 125 year history of uniting programs to assist and protect refugees with an advocacy agenda to ensure the broadest governmental, international and NGO commitment to this effort. This experience has been strengthened through our work as one of the nine refugee agencies working in partnership with the US government – the only Jewish agency among this group – to implement our country’s programs for refugees. While we receive important support for our work from government and international sources, we have learned that advocacy and constructive criticism are crucial if the refugee program is to succeed. The Jewish contribution to refugee protection has been significant, in large part because we have not shied away from challenging those who fund us, challenging governments, challenging Israel, challenging the international community to make sure they live up to their international obligations to *tikkun olam*.

An expanding international *tikkun olam* alliance would be extremely helpful in magnifying the potential of HIAS’ advocacy efforts for refugee protection around the world – particularly since migration issues and the problems of refugees and immigrants are deeply interconnected on a global scale. Additionally, while we are focused exclusively on the needs of migrants, the broader alliance can link our work to Jewish efforts to address the related issues of poverty, development, humanitarian assistance and other social justice issues.

Geoffrey Clarfield:

This meeting marks the first time that members of Israeli and Diaspora organizations working in *tikkun olam* are sharing information and discussing a common way forward. Yet we must also look at mistakes made in the field of international development to date, to ensure that we follow or create our own “best practices”.

During the nineteen eighties I spent a couple of years as an adopted member of a tribe of camel herders in the deserts of Northern Kenya. While there, I witnessed the failure of a United Nations development project, which wasted millions of dollars on IPAL - the Integrated Project for Arid Lands, which they argued would become the model for all pastoral development projects across Saharan and Sahelian Africa. International development, a relatively new social enterprise, has not been very successful so far. In Catherine Caulfield’s work on the World Bank, *Masters of Illusion* she points out that even according to the Bank’s internal evaluations, most projects are judged failures. On the other hand, EF Schumacher’s *Economics as If People Matter* from his *Small is Beautiful* series includes a chapter titled ‘Buddhist Economics’. The author explains that he could have called it ‘Jewish’ economics, making the point that values come before, and are always part of, economics.

Today’s question is how we reach a compromise between government and Jewish Federation interests, and the genuine desire amongst Jewish youth for hands on *tikkun olam* volunteerism.

Ve'ahavta has had 10 years' experience with volunteer-driven projects. These are Jewish-Israeli interfaith operations, targeting specific areas in the Jewish and non-Jewish world. One area which could appeal to the values and expertise of Diaspora and Israeli Jewry is hospitals in sub-Saharan Africa. Whereas most government hospitals have failed, the hospitals that have not failed are the Protestant and Catholic missionary hospitals. We are already working with one hospital in Zimbabwe, but this presents an opportunity for the disproportionate number of Jewish doctors and nurses who could also work with these hospitals and exemplify the Jewish edicts to repair the world and to value life over death. This is just one example of something small, Jewish and beautiful that we would like see replicated by many of the organizations that have come here today. We also hope that we will learn of things that have worked for other organizations that we can emulate.

Barbara Noseworthy:

I'm with the Earth Institute at Columbia University. The first question I ask is: "How should this alliance work?" I'd like to raise the question following Geoffrey's comment that development and humanitarian aid are very different animals. I think there is a role for both and that, if done well and sustained, there will be less need for humanitarian aid in the future. If you look at places like Hispaniola after the hurricane [Katrina], the Dominican Republic didn't suffer the same kind of devastation that Haiti did – in part because of development. I think there's a role for both [development and humanitarian aid], but I'd like to ask that we consider the long term. At the Earth Institute, as Geoffrey said, our failures have been because we haven't taken a long term view, and we haven't put the money down. We haven't made a substantive, sustained effort; this is what we're trying to change. Short-term projects are not enough.

Why is the Earth Institute here? We're really looking to scale up our actions. When I look around this table, I think: "My goodness – what we could achieve!" What's in it for us is the ability to take our work, how we work, and expand our reach while retaining our identity. One of the things we've done recently is meet with some of the big NGOs working in Africa – Save the Children, Care, the Red Cross. We said, "You're dotted all over Africa; why don't we at least work with the same country? Why don't we at least work in the same district, find a way to expand our reach?" I think what the Earth Institute might bring to this alliance is the ability to help leverage our efforts, and increase our visibility.

As for education, I should think there is opportunity for collaborative work between Columbia and universities in Israel; I'd like to see them work together.

Max Kleinman:

I agree completely with most of the points already made. I think *tikkun olam* is extremely important. Having said that, there has to be synergy between what we want to accomplish

and the rest of our agenda. *Tikkun olam* is not out in left field, separate from the rest of our agenda, which includes Israel. I am a bit troubled by references to the younger generation's not relating to Israel as much as the older generation, which experienced World War II and the Holocaust. Today, Israel is facing an existential threat. European Jewish communities are more isolated than they have been since the 1930s, and yet many young people don't relate to Israel or to Jewish needs. Although *tikkun olam* is very important and we ought to move forward on it, it ought to be synchronized with our other efforts, so that when we do involve younger people through community relations councils, they are nevertheless clear as to the rest of our agenda, which concerns Israel and Zionism. Both *tikkun olam* and our agenda for the Jewish world have to be part of an integrated whole.

Along these lines, I know there's a major initiative to get many, many students to spend six months to a year in Israel. Certainly, they should be exposed to Israel's humanitarian efforts. Birthright should have a component of education as to what is going on. Our own global community relations councils, which are coalitions of various forces within a community, should be on the radar screen. We should combine the local and the global: many *tikkun olam* projects in local communities should be made global. We should also work closely on this agenda with other local ethnic groups. The key word here is synergy.

Marion Bergman:

I don't want to repeat what others have said, but in an attempt to answer the question: "How should the alliance work?", I propose that the universities collaborate, acting as an umbrella for the stakeholders. We all know who the stakeholders are: the ones we are rooting for, the ones we want to join the alliance, the Generation X'ers, the young Israeli volunteers, and the like. They see a different Zionism for the future. What attracted us to Israel when we were their age is completely different from what's attracting them now to the notion of *tikkun olam*. We have to bring them in. People talked a lot about training volunteers; I think it is very important to train Jewish volunteers.

We also need to listen to those we are helping, and ask them what it is specifically that they need. We can't be paternalistic, and we can't tell them that we're experts in development, because as we know – we're not. Nobody is. We need to get them involved from the bottom up. I feel very strongly that we ought not to impose our values on those we are trying to help and that we should not be telling the recipients of *tikkun olam* what they need. Rather the recipient partners should tell us what they need. There needs to be true collaboration in establishing the agenda of what can work within the local context. The local context must be the frame of reference.

David Altschuler:

"We can go far together" is a mantra which keeps reverberating here. We're already

collaborating and I just want to tell you how this collaboration works and can work. We're small and represent \$1.5 million of the \$150,000,000 a year around this table. We have different strengths, and that is how an alliance can work. For example, in Kosovo, we set up trauma counselling centres. This project is of national significance, and is being absorbed into the government's services. It never would have happened on this scale without the funding partnership with ARK.

A further example is Muslim- Jewish youth theatre group that we established at the Tricycle Theatre in London. The Pears Foundation have become involved to help in the feasibility of a scale-up of the project. As a result, this coming school year we're going to be offering live performances in 60 schools in London, and through the government's Department of Education a DVD of the group performing will be distributed to schools nationally - with an educational/ resource pack for teachers to help counter racism and promote good citizenship. These are examples of how we can work together in partnerships.

Thank you Gary and our hosts, Stanley and Trevor for bringing us together. This conference has already benefited us by enabling us to meet each other. Where does this lead and what are the lessons? I've got two practical suggestions. One is, much work is being done in Africa by many of us around this table, perhaps we can form some sort of umbrella alliance. This would help Israel and aspiring Jewish organizations in their focus on Africa. We could make such an impact together- and it would be a Jewish-Israeli initiative! The second suggestion concerns leadership. If each of us mentored one or two young people, took them away for a week and got them together, developed their leadership skills, we could then bring them together and encourage them to form their own alliances, and take this *tikkum olam* partnership forward.

Barbara Miller:

I think an alliance already exists. That we're sitting around this table means there is some kind of alliance, some common goal. Sitting at the bottom of Africa in a little slip of Cape Town, you have a sense of being isolated from the rest of the world. What the alliance could work on is sharing skills and ideas, and bringing our experience to communities. That's what we do: we collaborate with [organizations] and governments to bring skills to communities, to expand their office skills, help them sustain programs – and then we leave. We don't intend to stay around for the next 25 years. As an organization, we work in about 25 communities, most of which have between 300,000 and 400,000 people each, so you can imagine the impact. It's about networking and skills. We'd be happy to work with the people here.

Bernardo Kliksberg:

Some remarks about Latin America. The maternal mortality rate is 20 times that of Israel, and the child mortality rate is 12 times that of Israel. The rate of youth unemployment is currently 20%-30%. Jewish communities are anxious to be involved in the fight against poverty in Latin

America, because poverty is the most important thing on the agenda. There are [already] many important initiatives, some of them involving Israeli technology. Israel is a very important sub-power in social development, which is a very useful tool. In Latin America's case, we are looking to the involvement of the Jewish community in partnership with other players in society, such as the Catholic Church, which is the most important social institution in Latin America. Our impact on coalitions can be very important. We are going to have a congress in Buenos Aires in October, which will have this same agenda; we hope the alliance can support us. This congress has a partnership with the Catholic Church, the government of Spain, the United Nations and with the Pan-American Board.

Maggie Bar-Tura:

I'm stunned by the number of people in this room who are the product of Zionist education. I wonder which organizing principle or mechanism will ensure there will be people in the next generation who can gather in a room like this. It seems to me that one of the roles an alliance can play is to turn a group of organizations into a movement, which will then engage the next generation of Jews, giving them the ability to act as Jews in an open society. I'm thinking about Rabbi Jonathan Sachs, Chief Rabbi of the UK who talks about Jewish continuity as being just the beginning. His work on social responsibility centers on the three blessings in Genesis; the third of these is for us to be a blessing unto the nations.

Now that the Zionist enterprise has built a national home, we have to furnish it with values and action; what should these values and actions be? I think that we are uniquely placed to conceive them. I think Barbara's distinction between humanitarian aid and development, and Geoffrey's insistence on "bottom up", reflect Jewish tradition's emphasis on responding to the needs of others as they define them, as we're told in Leviticus. I think the role of an alliance would be to turn a group of organizations into a movement for Jewish renewal and Jewish re-engagement in the world. What's in it for me is a continuation and justification of the things I believe in passionately; what's in it for you is that the work will continue to be done in outstanding ways.

Eddie Bergman:

I'd like to go back to the beginning of our discussion: what is a Jew and who is a Jew? When it comes to Generation X, I think the experience of traveling to Israel really helps define who is a Jew, and who one is as a Jew. Defining what it means to be a Jew has been at the core of my work in Africa. Many years ago, I went on a NFTY program to Israel, which was combined with a trip to Prague. I think it would be very powerful if, similarly, we could combine youth movement trips to Israel with a stop in the developing world. Mother Theresa is quoted as having explained that when someone would ask her what to do, how to help, she would say, "Come; come and see the poor, and you'll know what to do."

Alison Cohen:

You asked, “What do I bring? What do I want?”. Well, what I bring is that I’m a *tikkun olam* groupie. I see around this table that we’ve got so much practical experience, business experience, strategic experience – let’s put them together. I have practical, grassroots experience in the field. I’m also a management consultant for several large Fortune 500 companies. I can help us collect our best practices. After all, we’ve all had successes – let’s share them. Let’s build on them. Let’s learn what worked and what didn’t. I would be delighted to see us collect the best practices from all of the Jewish organizations around this table, so we can learn. I’d like to see us establish a resource center, so we won’t duplicate things.

I can also bring some guidelines as to what it means to be Jewish, and what it means to be Israeli. We’re not all going to agree, so let’s set some guidelines, which will facilitate our work together. I’d like to see us generate collective ideas and resources and, most of all, commitment that those of you here want to make this happen. Thank you.

Mark Medin:

I think there are three clear goals: you save the world; you let your children know what you’re doing and how to participate; and then you let the world know what you’re doing, so that Judaism and Jews aren’t foreign anymore. If we can accomplish these three goals, we’ve done a lot. Each and every group here is doing a little bit of this; if all we do is aggregate and communicate this, we will already have made major strides toward our three goals. For example, if my organization were to reach out to 15,000 families and help them get universal health care, or help the poor, that would be one thing, but it would be quite another if we were able to pull together our *tikkun olam* projects and communicate that the Jewish people are engaged in thousands of these projects.

Alex Singer:

Officially, I’m representing the European Union of Jewish Students. Unofficially, I represent all Jewish Students. I think I represent Generation X; that’s why I’m here. On a personal note, I am about to receive my undergraduate degree in International Studies and French from university. My thesis was on Sierra Leone. I just returned from a trip to Rwanda with the European Union of Jewish Students. In response to the question, “What can we offer an alliance?”, I would say that we have an enormous human capacity. The World Union of Jewish Students (WUJS) represents thousands of students around the world. We have a range of interests and capabilities and the motivation to act. We have a can-do attitude, we have idealism, we believe we can achieve things, and we have time. We’ve got leaders, too, who have something to contribute. We take the long-term view, so if you get us involved now, we will be sitting here in 25 years’ time. As for what an alliance can give us: it can give us support, advice, guidance, inspiration and the enormous experience that is in this room. You can prove to us that you guys have done stuff, and so can we. I often encounter students who are Jewish

but who don't affiliate, perhaps because they see Judaism as being all about synagogues, all about the religious side of things. [*Tikkun olam*] can really involve these young people. One of the most important things, from my point of view, is to get more out of the next generation.

Shachar Zahavi:

I see the four points that Ruth mentioned (about AJWS) as being part of a global Jewish effort. I love the idea of grants, services, education and advocacy. I'll give you a few examples of what we do, and how we can continue to contribute. Speaking on behalf of Israeli NGOs, we can try to bring more Israeli donations to the table. It is a bit harder for us to engage the Israeli government, but we have been discussing how we can push the idea of a foreign aid bill, so as to induce the Israeli government to invest more money in foreign aid.

There is also the issue of service. I have one very interesting example, which is our Chad program. We have different Federations working on this program, as well as Jewish groups from the US, Canada, and Israel. This program is funded by several groups, including some from Israel. It rotates Israelis and Jews on the ground. We would really like to continue this, and introduce it into other programs, as well. I'd like to comment on education. I can tell you from my own experience that a lot of Jewish students and groups are coming to Israel; there are a lot of sponsorships. The Canadian Federation flew a couple of Israeli aid organizations to Canada to talk about tikkun olam issues. I think it would be fine if, rather than having Israel in the center, we put the entire Jewish community in the center, with Israel as a part of that.

Benjamin Krasna:

I'd like to make few quick comments. First of all, I think that we, as the government, need to think about better ways to engage the Israeli public in our activities. I had a very good experience when I was serving in Turkey, with the humanitarian effort immediately following the 1999 earthquake. More recently, I worked with the American Jewish Committee, the Bergman Foundation, and the New York Federation to mobilize famine relief and food programs. I think that we need to be aware that our first partner should, naturally, be in Israel. We need to look to the Israeli business community, as well as to Israeli NGOs, to mobilize such efforts. If the Israeli community reaches out to the Jewish community, it will increase the effect.

The second thing I want to say is that I've learned a great deal about the changing philanthropic world. The challenge for us is not to compete over resources, but to identify and mobilize new ones. Finally, before coming to New York, I spent five years in Europe. I spent 18 months negotiating with the European Union over using *tikkun olam* for advocacy and diplomacy. Reaching out and doing humanitarian aid work creates a common platform, from which Israel and the Jewish world can speak to Europeans. This has tremendous potential.

Stephen Kutner:

What does Jewish Health International bring to the table? When this organization began, its primary mission was to engage health care professionals, while educating Jews about the needs of our people in greatest distress. Initially, we took care of the Jewish population. We learned very quickly that this was impossible. Our mission is now primarily to ensure continuity of education and build infrastructure in communities, which are driven by health care providers in the medical schools and hospitals. The Jewish population is very small; it's not possible to make a difference [if we serve the Jewish community only]. The general community understands that anything we do not only in the Jewish community but also in the non-Jewish community, constitutes working together to help people.

This is powerful. It sends an incredible message, that is, that although we are primarily a Jewish organization, we are there to help the world. We haven't discussed anti-Semitism [at this conference]. In Romania, the impact of our project on anti-Semitism has been dramatic. That's what we bring to the table. As for what's in it for us – I think we're all preaching to the choir. We need to learn to sing together in harmony.

Sharon Roling:

Eddie [Bergman] and I interviewed approximately 100 Jews around the world who are involved in the World Union for Progressive Judaism. I could talk about it for hours, but I will only raise a few points, which I think are relevant to the question, "What do we want?" First, the North American Jewish community, Israel, Australia, and South Africa have a specific concept of *tikkun olam* to which, for the most part, the rest of the Jews in the world cannot relate. In Germany, Poland, and Hungary, *tikkun olam* means development work, humanitarian aid, and advocacy. Consequently, I think any forum must address the issue of representation: Do we want a regional balance? Do we want people from Eastern Europe and the former Soviet Union here? Second, any forum should be cross-denominational, ensuring that there is Reform as well as Orthodox representation. Third, while most people we interviewed might have agreed on the concept of *tikkun olam*, when we discussed specific examples of what that meant, things became "sticky". To get things off the ground, we recommend finding one unifying issue. No one will debate that Jewish issues need to be dealt with, or that the Argentinean community, which has endured economic hardship, needs assistance. Finding a universal issue that will have impact is more difficult. Global warming was tabled. I think an issue on which we could develop a collective stance is genocide prevention. Specifically, Darfur was the one issue that spoke to American and Polish and Hungarian Jews alike. I think that's something we could all mobilize behind. Fourth, how do we collaborate not only with one another, but also with non-Jewish organizations? Thank you.

Phyllis Teicher Goldman:

I want to comment on the question Maggie raised as to who's going to be sitting around

this table in the next generation; it is related to a question someone else raised, as to what our own, internal agenda is. We know that the thing young people are most interested in doing, is service. I'm hearing from a lot of people here that taking young people to the developing world is a transformative experience. However, nothing substitutes for the "bottom up" approach, for living in a community and working at the grassroots level, sharing your culture with others. For us, this means taking young people to the developing world and studying Jewish texts at the same time. The entry point is understanding the profound connection between fundamental Jewish values and being a global citizen. My request to all of us, is that we think about these things. As you all know, we in the Jewish community have a tendency to duplicate and replicate [each other's efforts]. At AJWS, we're already taking hundreds of young people to the developing world. We invite you to cooperate with us, so that we can take thousands of young people to the developing world.

Alan M. Schneider:

First of all, Avrum asked how long it would be before we'd see the success of this gathering or, as we're now calling it, "the alliance". Personally, the result I would like to see is a commitment to significantly increase the funding for Israeli NGOs dedicated to international humanitarian aid and disaster relief from world Jewish organizations, individuals, and foundations – particularly here in North America. I've seen the tremendous impact this can have on the reality for Israel's NGOs, the activity they were able to undertake with funding from Diaspora Jewish organizations, particularly following the tsunami. I also wanted to respond to the comment made about using the alliance to lobby or pressure the Israeli government regarding its allocation to humanitarian aid and disaster relief around the world. First, I'd like the Israelis who are around this table to meet as soon as we're all back in Israel. I'd like us to make an effort before bringing foreign pressures to bear – whether from the Jewish world or the general community. I think we have just the right person to lead us in this effort, particularly regarding the legislation that would need to be passed: Avrum Burg.

Mark Mlotek:

Three quick comments. First, we have an opportunity facing us. A number of people spoke about Generation X. We could really engage Jewish young people, our future Jewish leaders, in hands-on experience in Jewish communal work – either directly or through local Federations and Jewish organizations. Second, many Jewish philanthropists are giving money to non-Jewish organizations, such as university research projects. I think tying *tikkun olam* – helping to heal the world – to a Jewish vehicle could be an important way of engaging these philanthropists. Third, while everyone in this room believes in the importance of *tikkun olam*, I think it's crucial to set priorities, to cooperate so that your specific interests remain on the table, to understand how to work as an alliance, as a united group. Fourth, what are the role and importance of Israel? If we think back 30-40 years, to the 1950s and 1960s, when Israel really reached out to the developing world, we can see there were two goals: one was to provide aid

and development, and the other was to foster diplomatic relations for Israel, support for Israel in the UN, to open doors for Israeli diplomats. One of the things that's been lacking today is a discussion of Israel's role. How much do we coordinate with Israel? How important is this work to opening doors and sharing diplomatic and legal [advantages] for the State of Israel?

Eliseo Neuman:

I'm Eliseo Neuman, Director of the Africa Institute of the American Jewish Committee. On the subject of Israel and Jewish general advocacy, I think we should pay attention to certain sensitivities. There is an internal audience, and an external audience. The internal audience consists primarily of unaffiliated young Jews, and the external audience is the humanitarian and development sector. Both audiences are very sophisticated. Young Jews think of themselves as being Jews, but also as being other things. The humanitarian and development sector can at times be quite cynical about the involvement of Jews and Israel in such initiatives. It is very important that we be mindful of not being perceived as wanting to take out at least as much as we are giving.

In connection with this, there are two things I would like to say. One is that the work should speak much louder than words. As for the work itself and how it is done, whether it is centralized or decentralized, my own sense is that the Jewish world has survived for centuries by virtue of its being decentralized. A considerable argument can be made for being aware of what people are doing, while shying away from centralizing. In this context, I'd like to suggest the idea of a clearinghouse; it really would be very useful for all of us to know what each of us is doing. Moreover, this might encourage people who are cynical about our mission. As for what the AJC could get from this and give back: the AJC has a broad network through its offices abroad, which can be used to amplify whatever message we agree to convey. It has partnerships with non-Jewish groups, which I think should be part of our efforts. These days, Jews are not meant to be Jews by the rest of the world. If Jews act with others, it will show non-Jews that Jews are people, who are as concerned as other groups about common issues.

Mark Hetfield:

First, as for reaching out to Generation X, it really is most important to look at the compelling nature of the work we're doing. The Soviet Jewry movement was the training ground for HIAS; former Soviet Jewry activists are now leaders in American communities – in, say, the Darfur movement. We've seen Soviet Jewish immigrants reach out to the Somali community and help create mutual assistance associations. If through the work we are trying to do here we succeed in creating something compelling, I think 25 years from now we will have a new cadre of people leading whatever the next phase of the movement will be. I also want to comment on risk-taking and creative social entrepreneurship. We at HIAS have had a wonderful experience seeing the Jewish community pool resources and take a risk on a new program, which has had fantastic benefits for the people we're trying to help, and has also generated funds. At the

instigation of IsraAid, HIAS has created a program to provide psychosocial services in Chad for refugees from Darfur. It was really the money from IsraAid and from the Jewish Coalition for Sudan Relief that enabled HIAS to gain \$1,000,000 in aid from the US government and from the UN, to make a strong request that couldn't be refused. We extended our program from three refugee camps to an additional two refugee camps. I think the community can feel very positive about this kind of social entrepreneurship and its results.

One last point I'd like to make is that it's very important that we take the energy that has been created around Darfur, see that mission through, and then transfer some of that energy to the long-term problems facing the world – whether it's the civil war in Colombia or long-term poverty. We can't rely on CNN to generate activism in the Jewish community, but must take the interest generated out into the world.

Paul Bernstein:

One of the questions a group like ours can answer is how and to what extent we can express the specific Jewish nature of development work. Everyone strongly agrees we should maximize our impact; but I'm not sure how much we want to shout about it's being a Jewish-led impact. If we do want to shout about it, how do we do it? This is a philosophical issue. At the end of the day, my saying that I'm the one doing tzedakah isn't the best way to do this.

The second issue is a practical one. Most people in this room are representing Jewish or Israeli organizations, all of which have a phenomenal record of achievement in excess of their size and resources; all of them have contributed far more to the wider world than they probably should have been able to. However, there needs to be an awful lot more if we're going to achieve what Stanley and others have described as our engagement with the wide world as it changes, as the majority of countries become more important, and as power becomes less centered in Western Europe than it was in the past.

To reiterate what Mark just said very well, how do we work with Jewish philanthropy through a Jewish prism? The reason I do what I do in the non-Jewish world is firmly rooted in my Jewish background, which has had a huge influence on where I am and what I am. The same must be true for many others here. So, how do we leverage the very large Jewish resources that are being or could be applied. To restate the question, how do Jews express their Jewish voice when they're doing whatever they're doing in the wide world, through whatever mechanism? I don't know the answers, but I think the questions are important. One way might be to engage more with a wider group of organizations, which have their own things to contribute to the Jewish debate. We're obsessed with how we monitor success, but we don't have a monopoly on it. We don't necessarily do it any better but, as an organization, we're happy to contribute to the Jewish fight.

Michael S. Miller:

Thank you very much. I'm not sure whether this has or has not been said, because I was doing community relations work this morning, including walking in the Puerto Rican Day Parade, but I doubt this matter has been put on the table: that is, the ability of global Jewish organizations. Most of the organizations represented here are national or global. Then there's an agency such as ours, [the Jewish Community Relations Council of New York] which specializes in engaging local communities – whether they are African, or Latino, or Asian. There are best practices, which we have developed and which we'd love to share with you. However, rather than monopolize the microphone, I will just indicate that we have built multiple coalitions around quality of life issues. Even the US State Department has taken note of what we're doing here in New York. We've exported that expertise to Northern Ireland, to the former Soviet Union, and to eastern Europe. We'd love to export it to Israel, Africa, and other places around the world, as well.

Avi Beker

Long before the term 'soft power' was coined, the Jews spoke about *Tikkun Olam*. Even before that the Prophet Isaiah delivered the message of 'light unto the Nations'. Light to the nations is an exercise in soft power, that is, influencing other countries through the transmission of lofty ideas and moral values. In addition to contributing ideas, Jews practiced soft power because of their geographic and demographic condition. Lacking sovereignty and the power of a State, the dispersed Jews convinced foreign rulers through their argument and conviction. In an age of a sovereign Jewish State and an emancipated and assimilated Diaspora, *tikkun olam* provides the opportunity to translate universalistic ideas into a concrete program: a joint project in international development that brings together the clout of world Jewry with the technological know-how of Israel. For both Israelis and Jewish youngsters in the Diaspora, this can be an important contribution to their Jewish identity and their common sense of peoplehood.

Malcolm Hoenlein:

Honestly, I came here out of respect for the conveners, and because I care about the subject; but sitting here listening to the discussion, I realize the synergy with the things we do, and the role played by national organizations, which really do much more than I think people appreciate. For instance, we do a lot with African countries. We reach out to Asian countries, especially Muslim Central Asian countries, and to Arab countries. We foster human rights issues and advocate on behalf of particular needs. In fact, we have a group of eight or nine African Ambassadors to the UN who are going to Israel next month; they're one of several such groups, including a Latin American group and an Asian group, which are all going soon, quietly and without publicity. These trips are very effective in introducing them to Israel. They, in turn, introduce their countries to the possibilities of what Israel can do for them. The Conference and many of our member organizations, including Hadassah, reach out to African

and other countries, but I don't think it's coordinated. People don't know what others are doing, so they can't build on each other's efforts.

I think it's especially important that partnerships be formed with Israel. Enhanced mutual cooperation with MASHAV benefits Israel, which helps us all. Given the expertise and the respect for that expertise that I note everywhere we go, I think that the organizations here, working with MASHAV, can take advantage of the resources, including commitment to the Jewish component in context and content, so that it is a Jewish experience for those who participate and contribute. This is a new beginning. We are ready to cooperate and enhance that relationship.

Avrum Burg:

Malcolm, before you came in, we were discussing how we could introduce this value system into mainstream Jewish conversation. How do you see this group's input – for example, this conference – into the mainstream Jewish community?

Malcolm Hoenlein:

My point is that they're (already) doing quite a lot, but don't recognize it. Many of them need to see the connection between the efforts being made around this table, and how they can directly tie it to what they are already doing. I could name 20 organizations that are involved in some way. It's a mutual education process. Maybe we need some Jewish education, as well, to remind them of what the Jewish mission is. Feel free to call on us any time to assist.

Avrum Burg:

Thank you very much Malcolm. That's exactly what we wanted to hear.

I'd like to tell you what I've heard in this conversation. I can divide it into four different issues. The first is the general Jewish communal issue; the second is the Jewish-political – not partisan – issue; the third is one of capital [resources]; and the fourth is one of further thought and development. Let's begin with the first one. The Jewish general issue we have discussed here is one I have heard about for the past few years. I've heard words like nationhood and peoplehood, but today, something new was added, and that is "worldhood"; you might call it *olamiyut*, in Hebrew. We speak about *tikkun olam* – repairing the world. As Malcolm so eloquently elaborated, people do not know they are doing it. So how do we make it part of the hip, contemporary Jewish conversation, wherever it is taking place? How do we make people feel, "This is what we do", "This is what we believe", and "This is our mouth, and we are willing to put our money where our mouth is"? In this context, how do we change the dimensions of the Israel-Diaspora relationship? What we're talking about is a common denominator, a bridge builder, shared responsibility. How do we engage in an action of the many, which is meaningful for the individual? This is a call for a new value system, a new "us", which will, at

the same time, allow many of us to express ourselves in a very individual, personal way. We do not want to have a neo-Jewish approach – on the contrary. We need greater coordination for greater impact. How do we coordinate, and then use that as a bridge for the two populations? The first bridge is between the already-committed and already-affiliated, on one hand, and the uncommitted and unaffiliated, on the other – within the Jewish realm. The other bridge extends from the Jewish world to the non-Jewish world. For example, when I travel to Africa, how do I connect with the African-American community? This is the “worldhood” discussion we had.

The second issue is one of Jewish politics. There’s a tension that’s impossible to ignore. Are we purists? Governments are elephants: they’re big, they have money, they have influence, they have access, and it’s not necessarily the wisest thing to turn to government agencies and resources. Maybe issues such as lobbying and advocacy form the bridge between being purists and being utilitarian, in other words, pushing the government to allocate more resources to us, to do more of jobs that we don’t want the government to do. This is how voluntary work is done; this is the role of the NGO as a complement to the ‘GO’. Next is to have a map of the non-Jewish players who are in the field, and to cooperate or coordinate with some or many or all of them. And then we have to identify and then develop new resources: human resources, financial resources, and political resources that will enhance our activities.

The third issue, which I called issues of capital, subsumes several things. For one, people would like to see a training center in this field. They spoke of youth movements as a kind of unintentional training center for the next generation. We also need research, which will produce information we can share, and a mechanism for sharing our experience, so as to facilitate the work being done. It’s not about keeping your cards close to your chest, it’s about sharing and distributing our experience and know-how – with my peers and with others who are not part of my group, because the world conversation today is about transparency and sharing. If we take something that only we know and only we can give, such that we have a [momentary] monopoly, well then, we have not repaired the world. This includes academic cooperation – for example, between Tel Aviv University and other universities around the world.

Perhaps there should be desks – the Africa desk, the America desk, some other countries’ desks – from which people can glean expertise, focus a laser beam on their activities, and not just on ideology. The last element of this is partnership among Jewish communities around the world, and between Jewish communities and non-Jewish communities throughout the world.

The fourth issue concerns matters for further thought and development. One of these might involve exploring the tension between development and emergency aid, which are not the same, as has been raised here. Another might be exploring how to reduce the tension between

NGOs and GOs. I think it is too soon for this, but we do have to think about it very, very carefully. Yet another issue, which I will also remark on later, is that of a new, inspiring, spiritual covenant for this action. Something to put the wind in our sails, so to speak. It's not just that I do what I feel and you do what you feel; but rather there is something bigger than we all are. Another issue to explore is that of Jewish values and global responsibility. We might do this through what Malcolm called education – be it the education system or the political education system. People don't necessarily see what we're doing as being a Jewish responsibility. This will overcome the view that our work as humanitarians, is different to our work as Jews. No. It's all one big package. Developing this value language is important for people like [Foreign Minister] Tzipi Livni and Ambassador Mekel or the Prime Minister of Israel. But it's no less important for rabbis and their congregations, for congressmen and other political leaders. We have to supply the vocabulary, the terms people can use.

There is the issue of "Who is Israel?" "What is Israel?" Is Israel a government or the government? Is Israel a society? Both? Neither? With whom do we work? How do we work with them? This should be explored and developed, so we can define the parameters of partnership.

When we are done with these four issues, the question is, how do we sell this voice, as Paul Bernstein noted? This has not been the most coherent summation, but it expresses some of the things that were said here, and highlights some of the conflicting elements, which we will need to remain open enough to contain. We must not reject those who do not agree with the mainstream feeling in this room. Would anyone like to add anything?

Barbara Miller:

There's something that I've been sitting with, as an African, that has made me really uncomfortable. It's the divide between the developed world and the developing world. I would ask that we raise our consciousness as Jews who, in another world and at another time, were also discriminated against. We must, then, be conscious of the connotation of that divide.

Avrum Burg:

With your permission, let me take that a step further. I think you're right. It's not just Jewish terminology; rather, we must develop general terminology for people not to feel insulted, humiliated, or even just not good about it.

Barbara Miller:

Here's one for the lexicon. There's the concept of a ubuntu in Africa, which means "I'm a person because you're a person"; it refers to community. If we acknowledge that we have to have a sense of universal community, I think there will be less [ill feeling, divisiveness].

Lunch Session

Greetings by Ambassador Arye Mekel:

Because the Israeli government is part and parcel of the *Tikkun Olam* Project, I would like to read a letter from Tzipi Livni who, as you know, is our new Minister of Foreign Affairs. I think it best addresses the support of the Israeli government for this important project.

[Ambassador Mekel reads aloud the minister's letter – see page 4.]

On a personal note, a lot has been said today about Africa. I had the pleasure of accompanying Prime Minister Yitzhak Shamir [to Africa], I believe in 1992. I hope that Prime Minister Olmert will be able to make such a trip; I would recommend it. At the time, I encouraged Prime Minister Shamir to visit Africa. With all the obligations of an Israeli Prime Minister, it's difficult to travel everywhere, but we did visit four countries in West Africa: Liberia, Cameroon, the Ivory Coast, and Togo. On our way, we stopped in Kenya, in East Africa, for what was then considered a secret night meeting with President Daniel Arap Moi. This was the last visit of an Israeli Prime Minister to Africa, so we encourage Prime Minister Olmert to make such a trip; I know he understands its importance.

In this context, it gives me great pleasure to introduce to you Congressman Gregory Meeks. It was our initiative, with the Consulate of Israel, to invite Congressman Meeks, whose support for this project is extremely important. Congressman Meeks has distinguished himself as a good friend of the State of Israel. Let me read to you from the congressman's biography: Congressman Meeks worked his way up from a youth spent in New York City public housing, receiving a BA from Adelphi University and a law degree from Howard University. After working as an Assistant District Attorney, he became Special Narcotics Prosecutor for the City of New York. He later joined the State Investigations Commission, which oversees inquiries into public officials, state employees and organized crime. In 1992, Gregory Meeks was elected to the New York State Assembly from the 31st District in Rockaway, NY. By 1998, Assemblyman Meeks had received a mandate from the 651,000 residents of the 6th Congressional District (covering southeastern Queens) to serve in the US Congress. Congressman Meeks currently serves on the House Financial Services Committee and the House International Relations Committee, where he is a member of the sub-committees on Africa and on Asia and the Pacific – places that are very relevant to our gathering today.

Congressman Meeks is known for his interest on the development of small economies, and has made strides toward using trade and international relations as tools of both diplomacy and development. Without further ado, I give the floor to Congressman Gregory Meeks.

Address by Congressman Gregory Meeks:

Thank you Mr. Consul-General. It is indeed an honor and a pleasure to be here this afternoon. I wish also to thank Benjamin Krasna, Deputy Consul-General, and Malcolm Hoenline, Ruth Messinger, and Rabbi Michael Miller, who is responsible for my having visited Israel several times.

Ladies and gentleman, I've been asked to speak to this workshop, which is devoted to exploring how the Israeli government, Israeli civil society, Jewish non-government organizations that focus on development issues, and Israeli-Jewish foundations, philanthropists and corporate leaders might cooperate on international development and humanitarian assistance. I hope you will consider my remarks not as a formal keynote address but as a contribution. I understand that the workshop so far has been dynamic and enlightening.

During my eight years in the House of Representatives, I've noticed that the experience and responsibilities of being a federal lawmaker inspire representatives and senators either to open their hearts and minds, or to close their minds and harden their hearts. Like so much else in life, the way in which my colleagues and I allow our hearts and minds to be molded too often depends on partisan politics and ideology, rather than on research and factual evidence. Too much comes down to typecasting – if you're a Democrat you're supposed to think a certain way, and if you're a Republican you're supposed to think another certain way. You're only supposed to associate yourself with an issue that links you to your particular party. I think it's important to resist these dynamics. As for myself, I try to stay on a high learning curve and broaden my horizons.

Not only I and my colleagues, but the nation and the world would benefit greatly from innovative thinking about the most persistent problems. This is a moment not for recklessness but for boldness. I believe that what you are attempting today is precisely that: it's new, innovative, and bold, yet rooted in the ancient idea of *tikkun olam*, repairing the world. I've had many conversations with Consul-General Arye Mekeel. Of course, we've talked about the Israeli-Palestinian conflict and the aspirations of the people of Israel. We've chatted about the desire of many Israeli and Jewish activists, advocates, civic associations, philanthropists and corporate leaders to play a greater, more positive role in international development and humanitarian assistance.

The good will, good intentions, and extraordinary experience of Israelis and Jews could and should be an incredible resource for the world in tackling development challenges and humanitarian issues. Absent of regional conflict, hostility, terrorism, war and anti-Semitism, Israel could and should be an incredible force for progress and prosperity, not only in the Middle East but also in Africa. We're so consumed with the Israeli-Palestinian conflict that we often forget that Israelis and Jews also have other interests and concerns.

Your meeting today reminds us that many Israelis, particularly young people, have a profound desire to make a positive contribution to equitable and sustainable development throughout the world. I admire your interest in exploring how the *Tikkun Olam* Project could be made relevant to Africa. Indeed, it would be marvelous if the government of Israel, concerned Israeli citizens and world Jewry could inspire the international community to undertake and fund this project. I can't think of a place where the spirit of *tikkun olam* is more needed than Africa. So much good could grow out of the notion of repairing the world, of repairing Africa, of helping Africa heal itself, of helping the peoples of Africa achieve democratic development and conquer disease, poverty, environmental degradation and a lack of universal education.

Let's stop for a moment to consider the gravity of the situation facing Africa. We should take into account the number and duration of the crises to which Africa has been subjected. Africa has been battered for the past six centuries. It was depopulated by the transatlantic slave trade. It endured a century and a half of colonialism, which depleted its resources and diverted its development. Upon gaining independence, most African states were economically subjugated by indirect colonialism. Many African countries and African liberation movements were drawn into the orbit of the superpowers, and became Cold War proxies. Apartheid and white minority rule also had a devastating impact. For at least the past decade, Africa has endured civil wars...corrupt regimes and wasting of resources. Having survived the slave trade and being colonized, Africa now confronts an HIV/AIDS epidemic of huge proportions. In some countries, 25%, 30%, up to 40% of the work force has HIV or AIDS. Last year, about 25,000,000 adults and children in sub-Saharan Africa were infected with HIV. Two million Africans died from AIDS, and some 12,000,000 African children were orphaned by AIDS. Despite vast natural resources and an extraordinary potential for prosperity, sustainable development has proven elusive, and the economies of most African countries under-perform or are under-developed in the extreme. Few countries are achieving reasonable growth rates. Although some are doing quite well – for example, there is hope in Kenya, South Africa, Uganda, Liberia, Namibia, Angola and even Nigeria – all African countries still need much help. They need stability. They need not only democracy but democratic institutions, rule of law, modern infrastructure, universal education and health care, access to global markets, access to new technology, and equitable relationships with trans-national corporations. Africa, particularly sub-Saharan Africa, needs abundant access to HIV and AIDS medications. African countries need a strong, independent civil society, and the cultivation of political debate that does not degenerate into armed conflict or violence.

I can't think of a single issue that I just mentioned where the Israeli government, Israeli and Jewish NGOs, foundations, philanthropists, corporate leaders, environmentalists, doctors, scientists and development activists could not and should not be helpful. Israel is one of the most innovative and resourceful countries on the planet. What African-Americans used to say during the Civil Rights Movement applies to Israel: Israel has made a way out of no way. I know

there are a host of political problems in Israel, among Jews generally, and in Africa, which stand in the way. To stand out as a leader in this field, Israel must deal with the Palestinian conflict. Also, it must resolve its internal debate as to whether foreign development and humanitarian aid will divert resources and personnel from Israel's own needs. By the way, we have this same debate in the United States of America: when you look at the proportion of aid that the US gives, the ratio is far less than that in any of the other G8 countries. My constituents don't understand that we've got to give more, because it will make all of us safer and better. I'm anxious to hear the results of your dialogue today. I would say to you what I say to my constituents in the 6th Congressional District: globalization is binding us together. No country can go it alone; no country or region should have to. Our world is increasingly interdependent, meaning that development is threatened by un-development. The AIDS epidemic is really a metaphor for our mutuality and interdependence.

I hope this will not be the last time this group gets together. I also hope this is not the last time I'm invited to your deliberations. There is much I can learn from you, and I hope you can learn just a little bit from me. Dialogue is a great vehicle for reaching common ground, because it enables us to share insights, clarify experiences, and deepen and broaden our understanding – not only of issues but, in truth, of each other. Let me conclude by saying that I will be happy to do whatever I can to facilitate a dialogue between the Jewish community and other communities. Michael Miller does a great job providing a forum for African-Americans and Jewish people in this city. You may not know this, but I have more South Asians in my district than any member of Congress. I have the second-largest number of Haitian-Americans and Haitian immigrants of anybody in Congress. But where I would like to be most helpful is in facilitating a dialogue between the Jewish community and Israelis, on one hand, and African-Americans and African countries, on the other hand.

On one of the trips I took to Israel, I saw there was no water, and yet in the southern part of the country, everything was growing. The technology of being able to fertilize fields so that you can grow food is amazing. That's why I say you've made a way out of no way. That lesson in and of itself can be taken to the African continent. Imagine the example you could set. You could say that if you could do what you've done in Israel, with nothing, imagine what they could do in Africa, with their rich soil and ore. They could make a difference for their own people.

I enjoyed being with you, listening to you, and would love to learn from you. Thank you all very much.

Closing Discussion:

Avrum Burg:

I suggest we hear from the people who opened the day. Each of you will have just a few minutes to make any comments you haven't yet made; then I will make a final summary.

William Recant:

It's been a wonderful day, and we've touched upon many, many things. As I said at the beginning, the *olam* is a big place. We did not repair it today, but we're on a path toward starting. We don't need to reinvent the wheel; there are many wheels already out there. In North America there's the Coalition for Jewish Disaster Relief – it works the way a lot of what I heard here is needed. We need a mapping, we need to know what everyone is doing, what everyone isn't doing, what everybody wants to do, what everybody's hopes and aspirations are.

We didn't talk about money. We talked about finding added money beyond the Jewish agenda. I've worked with the US government and others to try to get USAID money; unfortunately, the Congressman didn't tell us about all of the money that was requested this year that did not come through. Or that the US government is moving backward in foreign assistance, not forward. Yes, we hope the Israeli government and others will step up to the plate. We have to be very, very careful with government versus non-government issues: when to work with government, how to work with government, what to give to and how to give it. We must take baby steps before we take macro steps.

Now, it would be nice to have a training center, but until I know what we're training people for, what those people are going to be doing, and whether they're going to be part of the American Jewish World Service program – which already has a training component....Well, we need to investigate very clearly before we come up with new designs and developments. Let's see where we are, let's map out who we are, let's study existing best practices before we take 50 steps forward. In the US, "Interaction" is an umbrella organization for over 160 faith-based NGOs that engage in what we think of as *tikkun olam*. They have a directory, which is for me a bible, and which shows what different NGOs are doing in different parts of the world. You open it up and it will say B'nai B'rith International is working in these countries, American Jewish World Service is dealing with these issues, the budget for X is coming from Y, and so on...We need someone to put something similar together in a coherent, pragmatic fashion. Only then, after we have grown to where we ultimately want to be, should we set up a training facility for young people, who then will be able to go out and actually do something. If we train them but can't send them anywhere, we will have failed. We still have a lot on our plate.

Ruth Messinger:

I'm pleased to say that some of the things on my wrap-up list have already been said. Malcolm has left, but I will thank him anyway, for providing little pieces of the leadership which is bringing the groups that are doing the work together with Ambassadors to the UN, who need to hear about the work.

I think today's conference has been fascinating. There's lots of energy in this room, but it's not yet clear where all of it will go. Some of the groups here are small; they're doing incredibly good, targeted work, and of course they need to be recognized; they need notice and attention and resources. But I agree with what Will just said: we have to be careful how we give them what they need; we must do it without over-building, without pretending that now we have some massive, macro alliance, which we don't yet have. We do have new opportunities for lots of specific, targeted collaborations. However, each of them is going to take a significant amount of time to develop. Otherwise, the wheel will keep getting reinvented and people will keep getting exhausted.

Will referred to "Interaction" as one of the best practices; I want to also put on the table the Jewish Coalition for Service, which is interested in Jews in service. When we started five years ago, there were five organizations around the table; now there are 55, including groups from Israel, Canada, and America. With all due respect to everyone at this table, Stan was telling me that there are tens of thousands of young people who figure out how to get to [this organization] through Google, so it's getting more and more hits and bringing more and more people into the system. We have to be careful that we grow the system as intelligently as we can.

Further, I think this issue of government versus NGOs is critical. At the end of my original presentation, I talked about advocacy, which Congressman Gregory Meeks also addressed. Our advocacy efforts are directed, appropriately, I think, at our own government, which does not carry its share of the responsibility in dollars for foreign aid. We have a huge public policy agenda here, but then so do the Israelis. I agree with Alan [Schneider]: it should be the Israelis who communicate with the Israeli government. Before we start looking for matches with American private philanthropy, both countries need a larger vision of public policy or of commitment to the developing world. They need to partner with NGOs. I don't think we have the right model for that yet in this country. We're constantly pushing our government to do more, to recognize what the NGOs do – but we need to understand the different roles of government and NGOs, in part because of money. My organization has increased its budget 1,000% in eight years. It is giving away close to \$9,000,000, which goes very far in the developing world – but we need \$50 billion a year. It sounds like a lot of money, but if you look at the budgets of a lot of these countries, it's not a lot of money. Nevertheless, it is more than any NGO is going to be able to raise.

Geoffrey stated this clearly: we have to recognize the time and means it takes to do good work. I have news for you, it doesn't usually take a headline or a plaque in the village. It takes long-term, slow, development work, like the original work of MASHAV. On one of my trips to Israel, I went into a building and there were 50 people in African garb sitting and studying. That's the kind of careful, specific, consciousness-raising it takes when we work on a development project. At AJWS, we assume we're going to be [in a place] for five or six years. Between 10% and 14% of our projects have some capacity to grow and be institutionally strengthened. Many of them get \$25,000 dollars a year to keep doing good work in their village; eventually they spread to a few more farmers, and that's how change happens. I love governments, but that's not usually the way governments or large entities think. If we did nothing else but harness Israeli expertise on the use of water, we would change the developing world, but we wouldn't do it tomorrow and we wouldn't do it next year. It would take lots of people making lots of new commitments to share technology, equipment, investing; it would mean letting some of the work be done at the grassroots level, where nobody puts up a sign, nobody says the Jews are doing this and the Israelis are doing that. It was not pleasant to go through Sri Lanka and see signs that said things like, "KPMG Village". You know, KPMG doesn't need that kind of advertising, they just need to do the work. The crucial issue is how we make changes over time, and how we continue to work with the energy in this room. It's going to take a lot of planning after this meeting to keep working on those energies.

Haim Divon:

Today has been inspirational. I'm sure you've also faced people who tell you your work won't help, it won't change anything. But good work will reap results. The collective commitment here gives us the energy and inspiration we need to continue, to not give up, and to know there are other like-minded people out there.

Today, countries are expected to be players in this field and not to rely solely on NGOs. If Israel boasts about its economic indicators, then it has a role and an obligation as a member of the international community to set aside the energy and resources needed for development.

I'm proud of the work being done by MASHAV, which will celebrate its 50th anniversary next year, and I hope it will grow older in the years to come. We need to continue concentrating on long-term development, as Ruth said. Relief is important, but if we plan well, long-term development may minimize the catastrophes in the world.

I agree with Ruth, we shouldn't be in the PR business. It's very easy to create a photo-op without doing anything real. We have to assess needs, work with local people and local authorities, and let them approach us and ask us to join them. That is what MASHAV does. We are here in the spirit of joining hands. In the past, because of the Cold War, there was no coordination whatsoever; this may be one reason why there have been no significant results in

Africa. Today, many have reached the conclusion that we must work together. The Americans recently asked us to join them in an agricultural program in Ethiopia; they asked us to be their implementing agent, and assume a share in the costs. That was fine with us.

We are also trying to institutionalize a foreign aid bill in Israel. If we want to become members of the OECD, we must compel the government of Israel to increase its budget for foreign aid.

Let me end by thanking everyone here, especially Gary, Eli, Beth, and Avi for working so many hours; and of course, Stanley and Trevor and our latest acquisition, Avrum. I believe we're going places. I'm leaving this session very optimistic. Thank you very much.

Stanley Bergman:

Thank you Avrum, on behalf of Tel Aviv University's Hartog School of Government and Policy. When the School came up with the concept, I was a little nervous. I wasn't sure that we all would get along, as we come from diverse backgrounds. Avrum has done a tremendous job in bringing out the commonality of interests around this table. Thank you so much for what you've done. Let me again recognize Eli and Avi and, in particular, Gary, for the remarkable job they've done. They've spent hours on emails and taken a social-entrepreneurial risk to pull this off; it's really remarkable. I would also like to thank Trevor, who has been patient, pushing from behind the scenes for so long and of course Charles, who is Trevor's aide, has done a remarkable job getting us all here today, and in the right frame of mind.

I could walk out of this room feeling that we have "opportunity inflation": there's more opportunity than we could possibly address. Actually, I will walk out of this room highly motivated: I think we can pull off some very interesting things in the future. The concept of a clearinghouse, of driving *tikkun olam* into the mainstream – Ruth, you're absolutely right: there's a lot of work being done in the Jewish world today, but not enough people know about it. I think one objective of this group is to drive that information gap.

The Consul-General mentioned that no Israeli prime minister has visited Africa in a long time. Eighteen months ago, before he was elected prime minister, Ehud Olmert was in South Africa. He was an amazing hit. I think he did a tremendously important thing for the Jewish people and the State of Israel. He was able to bring the Israeli message to Africa. Of course, I think he even brought the African message to Israel, to the point where a number of Israelis are interested in what has happened in South Africa. I think you could get more Israelis to go to Africa and the developing world; we'd end up with a better world, and it would be good for the Jewish people.

It may be a little surprising coming from me, but there is more than Africa in the developing world. We need to focus on Asia and Latin America, as well. I hope we can reconvene in

the not-too-distant future, perhaps with an agenda of how to drive this initiative forward. I get the sense that there are enough people in this room who really want to continue the dialogue. Trevor, I know you're very interested in seeing this go forward; Gary and the Tel Aviv University team are interested; and Avrum – it's probably too late for you to say you're not going to be involved in the future, so you're in.

Trevor Pears:

In the spirit of not reinventing the wheel, I don't think I've got much to add. My expectations for the day have definitely been exceeded. I think the core questions I had concerning making *tikkun olam* a more central part of the mainstream Jewish world, and the desire to work together, have both been answered. I will do everything I can to take this forward. Practicality must be taken into account, but dreams are also important. Thank you very much.

Avrum Burg:

I loved the compliments. I think it was Henry Kissinger who said once, after being flattered in public, "If only my parents were here. My father would have loved it, and my mother wouldn't have believed it". Kidding aside, I think the compliments are for the group. I've participated in so many Jewish forums – more than I care to remember. The ulterior interest of a Jewish gathering, perhaps of any human gathering is: "How do I make sure you don't succeed more than I do?" I think it was Martin Buber, the great philosopher, who said: "What did we leave behind today, given the biblical injunction of an eye for an eye, when we were all already blind?" I leave this room not blinded, but viewing a beautiful future, thanks to you.

There was no ego in the room this morning. That is what made this meeting so powerful, at least for me. Meetings like this are very, very difficult for me, because I hate sharing. I like to say what I feel. I love to argue, or agree to disagree, but sharing and not saying a word is very difficult for me. Someone once told me, "You listen only when your mouth is open". For the past 30 years, I've listened with an open mouth; all of a sudden, I had to listen with my mouth shut. It was difficult, but it was worthwhile.

The impression I got, from listening, from talking with people during the breaks, is that people feel good about today, but there's a lot of homework to be done. How do I know it was a good day? The group applauded itself. Usually, you applaud speakers, you applaud performers, you applaud an artist – you never applaud yourself, even when it's a collective self. I think you were expressing your good feeling about the day.

Nevertheless, a few things deserve note. I'll be quite brief, but I want to review the content, the background, and the meaning of what we're doing. We circumvented the Israel-Diaspora issue; it's a heavy business. In our generation, Israel-Diaspora relations are no longer geographic. For many years, it was about geography: "Where do you live?" You lived in the

Middle East, or you lived in Babylon; you lived in Jerusalem, or you lived in New York. Today, in a world without borders, there are no borders for identity, either. Israel-Diaspora relations can be redefined: Israelis are those members of the Jewish people who are looking inside, the introverts, the isolationists, maybe even those with a ghetto mentality...the Diaspora today is those of us who are looking to the outside, looking for relations between us as a people and the family of nations. You might be an introverted Israeli who lives in Williamsburg or you might be a extrovert who lives in Jerusalem... If we see the Israel-Diaspora relationship along value lines, spiritual and commitment lines, rather than along geographic or physical lines, perhaps our connection will become a little stronger.

Next, Trevor set a very interesting tone by demanding equilibrium between going 'far' and 'fast'. I'd like to go far, along with many others, Jews and non-Jews alike, but I'm not at all sure I have the time. Some of the steps must be taken immediately.

The next element is, what is a good speech? In a good speech, the speaker tells the audience what he is going to tell them, then he tells them, then he tells them what he has told them. According to this formula, the speech I gave today was a bad one, because I never told you what I was going to tell you. Now I'll tell you. Yesterday, Stanley said to me, "The strategy of a good meeting is to arrange the next meeting, right?" And I replied, "Stan, I promise you there will be a next meeting". What I didn't tell you in my introduction is that there would be a next meeting, because I didn't then know what this room was all about, what tensions might be present, what energies or experience...I knew I wanted to leave this room with people feeling they wanted to get together again. We've had a good beginning, but we have so much more to talk about, to share with each other, to help and support each other, to enhance each other, to empower each other. Now that we've reached the end of the day, I have the feeling that there's not one individual in this room who doesn't feel gratitude. Thank you to both Trevor and Stanley for putting this together, and then trying to put the next one together. I am sure many others would like to see you again.

The two last elements are the following: Let's think about what will happen in 25 years' time. I want you to remember two things. The first one is: 50 years ago, after World War II, very few people believed that it would be possible to unify Europe. After 1,000 years of bloodshed, and after the bloodshed to end all bloodsheds, someone said, "In 50 years, it's going to be a different world". You know what? It happened. So if it happened to Europe in 50 years' time, it perhaps will happen to us in 25 years' time. Twenty-five years is not far away; it's around the corner. Yes, we have to believe it's possible; we have to commit ourselves and think of maintaining our energy, but we have to know that 25 years is a short-term policy, not a long-term policy. I'm not at all sure our parents prepared the world for us. Actually, they were about survival; they were about the physics of their existence; they were about the immediate realities of life. We have a unique opportunity, which very few Jewish generations before us had: to lay the groundwork

for the next generation. We are affluent enough, we are influential enough, we are powerful enough, and we have the patience and the experience to do so.

Now I come to the very last word before the thank yous. We spoke about who is a Jew and what is a Jew. I'd like to add another dimension to it: how to be a Jew. I don't believe that ever in our history the Jewish people survived just to survive. We have always had a higher calling; whatever we were walking toward, that was the horizon, that was destiny, the spiritual one, the redemptive one, improving and repairing the world. The way to walk was *kiyum mitzvot*, the observance of the commandments. If someone comes up to me and says, "Listen, if you don't eat kosher, then you're not a Jew", I would answer, "I'm sorry, but if you're not responsible for the nations, if you do not care for your neighbor as you care for yourself, if you are not sensitive to others as you would expect them to be sensitive to you, then you're not a good Jew". What we're talking about is a new definition of the mitzvot, which define how to be a Jew. If we take this and use it to develop what I called the "kits", with the terminology and the commitment and the catechism of *tikkun olam*, then many, if not all, Jews would say "Yes, that's how we'd like to express both our universal identity and our particular Jewish belonging". I believe this is possible; we proved it this morning. We have it; it is here. We just have to be careful and sensitive in building on this spirit.

Lastly, I wish to thank you all. There are so many people to thank here. As soon as you mention the first name, you've already erred by not mentioning someone else...I'm very experienced at this kind of mistake. Briefly by the list, I'd like to thank Lorena Bloom, Eli Fried, Charles Keidan and Benji and Sylvie and Didi and Gary and Avi and Beth and Stanley and Trevor and Haim and Ruth – and myself. Thank you all very much.

Conclusion of workshop





Jonathan Cohen & Maggie Bar-Tura



Ruth Messinger & Rabbi Marla Feldman Esq.



Stanley Bergman, Avrum Burg & Trevor Pears



Daniel Almagor & Gideon Aronoff



Haim Dixon & Will Recant



Gilles Darmon & Simone Rodan



Edward Bergman, Marion Bergman & Barbara Noseworthy



Alison Cohen & Geoffrey Clarfield



Zvi Herman & Eliseo Neuman



Dr. Bernardo Kliksberg & Dr. Avi Beker



Mark Waldman, Lisa Morrison & Malcom Hoenline



Sam Witkin



Mark Medin & Ofer Ne'eman



Max Kleinman & Benjamin Krasna



Ruth Messinger, Beth Kite & Benjamin Krasna



Dr. Sonia Ehrlich Sachs, Stephen Kutner & Shahar Zehavi



Sharon Roling, Brenda Bodenheimer Zlatin & Shachar Zahavi



Stanley Bergman & Congressman Gregory Meeks



Charles Keidan, Alex Singer, Paul Bernstein & David Altschuler



Mark Mlotek



Dr. Gary Sussman & Mark Waldman



Ambassador Arye Mekel & Stanley Bergman



Edward Cardoza & Simon Fisher



Barbara Miller & Rabbi Marla Feldman Esq.



Sam Witkin & Robert Wise



Stephen Kutner & Eli Fried



Geoffrey Clarfield & Alan Schneider



Congressman Gregory Meeks & Michael Miller



Phyllis Teicher Goldman



Mark Hetfield

Profiles of Organizations

The Africa Institute, American Jewish Committee

Since its founding in 1906, the American Jewish Committee has been a leader in inter-group relations in the US and around the world through advocacy, diplomacy and education. In an effort to "...bridge the gulf of understanding between Americans and the peoples and nations of Africa," the American Jewish Committee has recently launched the Africa Institute, whose research and activities will focus on engaging political, business and religious leaders in deepening mutual understanding and identifying collaborative projects. Establishment of the Africa Institute is an extension of the important work of the American Jewish Committee, which also includes the Transatlantic Institute, the Asia and Pacific Rim Institute, the Latino and Latin American Institute, and the Jacob Blaustein Institute for the Advancement of Human Rights.

In recent months, the Africa Institute focused on Nigeria, the nation with the largest population in sub-Saharan Africa, approximately 50% of which is Muslim. This included hosting a day-long advocacy training workshop for board members of the newly formed Nigerians in the Diaspora Organization (NIDO), meant in part to reach out to the estimated four million Nigerians living in the US; someday, they and other Diasporas from the developing world will comprise about half of the US population.

To further ties between Nigeria and Israel, the Africa Institute arranged for Nigerian Minister Obiageli Ezekwesili to visit Israel, where she met with Israeli Foreign Minister Tzipi Livni and officials from MASHAV, that ministry's technical assistance division, which once was active in Africa.

The Institute's other efforts have included sending Eliseo Neuman to the Second World Congress of Imams and Rabbis for Peace held in Seville, Spain and holding a panel discussion moderated by Ambassador Princeton Lyman, director of Africa Policy Studies at the Council on Foreign Relations and former U.S. ambassador to Nigeria and to South Africa and attended by Ebrahim Rasool, premier of the Western Cape Province in South Africa; Ambassador George Obiozor, Nigeria's ambassador to the U.S. and former envoy to Israel; Linda Thomas-Greenfield, U.S. Deputy Assistant Secretary of State for African Affairs; and Yehuda Paz, chairman of the Negev Institute for Strategic Peace and Development and a veteran of Israel's technical cooperation programs in Africa.

The Institute has recently released the booklet, *Israel and Africa: Assessing the Past, Envisioning the Future*, published in cooperation with Tel Aviv University's Harold Hartog School of Government and Policy.

The American Jewish Joint Distribution Committee

Since 1914, the American Jewish Joint Distribution Committee (AJJDC) has served as the overseas arm of the American Jewish community. Its mission is to serve the needs of Jews throughout the world, particularly where their lives as Jews are threatened or made more difficult. The JDC sponsors programs of relief, rescue and renewal, and helps Israel address its most urgent social challenges. It is committed to the idea that all Jews are responsible for one another.

Specific examples of the JDC's commitment to rescue, relief, and renewal are its involvement in the rescue of 15,000 Ethiopian Jews in the early 1990s; its provision of food, clothing and medicine to some 250,000 elderly and impoverished Holocaust survivors in the former Soviet Union; and its commitment to helping Jewish communities rediscover their heritage and rebuild a vibrant Jewish communal life.

Further, the JDC continues to provide assistance to the State of Israel as it addresses the social service needs of its most vulnerable communities: children-at-risk, struggling immigrant populations, the elderly and the disabled.

In times of crisis, such as natural disaster, war, and famine, the JDC offers aid to non-Jews to fulfill the Jewish tenet of *tikkun olam*, the moral responsibility to repair the world and alleviate suffering wherever it exists.

The JDC adheres to three operating principles: It is non-partisan and apolitical; it seeks to empower local communities by creating model programs and training local leadership to run the programs; and it builds coalitions with strategic partners who, ultimately, will assume responsibility for these programs.

The American Jewish World Service

The American Jewish World Service (AJWS) is an international development organization motivated by Judaism's imperative to pursue justice. AJWS is dedicated to alleviating poverty, hunger and disease among the people of the developing world regardless of race, religion or nationality. Through grants to grassroots organizations, volunteer service, advocacy and education, AJWS fosters civil society, sustainable development and human rights for all people, while promoting the values and responsibilities of global citizenship within the Jewish community.

The Torah makes it clear that it is a Jewish mandate to respond to the needs of the poor and needy, Jews and non-Jews, and even enemies who are in need. Doing tzedakah, righteous deeds, is part of the Jewish obligation to participate in *tikkun olam* - helping to repair the world. Thus, the inspiration for AJWS' work is drawn from the demand for social justice

expressed in traditional Jewish sources. The work of AJWS also creates opportunities for Jews to become involved in development work, while promoting the advancement of cross-cultural understanding.

ARK - Absolute Return for Kids

The mission of ARK – Absolute Return for Kids is to transform the lives of children who are victims of abuse, disability, illness and poverty. It achieves this by providing grants to charities and charitable projects whose activities it has comprehensively researched and analyzed, concluding that its funds will be used efficiently and effectively. In order to maximize the impact of all donations, ARK's patrons and board of trustees ensure that the organization's central administrative costs are met, so that 100% In order to maximize the impact of all donations, ARK's patrons and board of trustees ensure that the organization's central administrative costs are met, so that 100% of all donations to ARK can be used exclusively to help those in need. Moreover, ARK's activities are supervised by an international group of professionals from the alternative investment industry, who apply the same principles and discipline to managing ARK as they do to managing their own businesses.

So as to develop real expertise in each investment area and to allow for the expansion of successful programs, ARK makes fewer than five investments per year.

As ARK believes measurement is crucial to improving work and ensuring accountability, it helps organizations to develop an evidence base where necessary, in part to attract further funding from other organizations. ARK maintains a close working relationship with the organizations it funds, adapting to changing circumstances and striving to constantly improve the intervention and its impact. Lastly, ARK strives to develop scalable solutions to social problems, which can be used by government or other large-scale funders. It then works closely with such funders to ensure a project's sustainability.

The Jacob and Hilda Blaustein Foundation

The Jacob and Hilda Blaustein Foundation promotes social justice and human rights in five program areas: Jewish life, strengthening Israeli democracy, health and mental health, educational opportunity, and human rights. It supports organizations in the United States and abroad that promotes systemic change; involve constituents in planning and decision-making; encourage volunteer and professional development; and engage in ongoing program evaluation.

B'nai B'rith

Established in 1843 and headquartered in Washington, DC, B'nai B'rith is the world's oldest and best-known Jewish humanitarian, community service and public affairs organization. Since its founding, B'nai B'rith has been deeply involved in humanitarian assistance to Jews and

non-Jews alike. B'nai B'rith's first international disaster assistance was to Palestine in 1868, to help fight a cholera epidemic. B'nai B'rith's Disaster Relief program, operated by its Center for Community Action, has provided aid to many countries and communities in distress following natural and man-made disasters, including the Oklahoma City bombing (1995), the El Salvador mudslides (1999), the Turkish earthquakes (2000), and the Indian earthquake (2001). B'nai B'rith also raised funds to help meet unmet needs of victims of the September 11, 2001 terrorist attacks in the United States. Most recently, B'nai B'rith, in cooperation with Brothers Brother, has provided millions of dollars in medicines to the poor of Argentina, Uruguay and Paraguay. B'nai B'rith has enjoyed official UN NGO status for 50 years, and actively participates in UN fora in New York, Paris and Geneva, as well as in major UN conferences around the world. It is the only Jewish organization with NGO status at the Organization of American States and the only NGO operating at MERCOSUR - Latin America's economic union. B'nai B'rith has also been invited to serve on the Executive Committee of the Jewish Coalition for Disaster Relief, which cooperates in response to humanitarian disasters such as Kosovo, Turkey and India. The B'nai B'rith World Center serves as B'nai B'rith International's official presence in Jerusalem and as the organization's public policy arm in Israel.

The Canadian Council for Israel and Jewish Advocacy

The Canadian Council for Israel and Jewish Advocacy (CIJA) is an oversight and coordinating body for strategic advocacy on behalf of the Jewish community. CIJA works with other organizations and individual members of the community to ensure that the Jewish voice is heard where it counts - in government, media and on campus. Created in January 2004 CIJA as an umbrella organization, CIJA coordinates the advocacy of the Canada-Israel Committee (CIC), which is dedicated to strengthening all aspects of Canada-Israel relations; the Quebec-Israel Committee (QIC), which is dedicated to communicating issues of Jewish concern to all parts of Quebec society; the Canadian Jewish Congress, which promotes civil discourse and addresses incidents of anti-Semitism, as well as any issue affecting the quality of Jewish life in Canada; and National Jewish Campus Life, which works to enhance the quality of Jewish life on Canada's college campuses. CIJA is run by a board of directors representative of communities of all sizes from across Canada, including a student representative.

The Center for International Agricultural Development Cooperation

The Center for International Agricultural Development Cooperation (CINADCO) of Israel's Ministry of Agriculture and Rural Development operates as the main professional and operational arm of the Center for International Cooperation (MASHAV), the development assistance agency of Israel's Ministry of Foreign Affairs.

CINADCO is headquartered at the Ministry of Agriculture and Rural Development Complex in Bet Dagan, on the outskirts of Tel Aviv. Agriculture has been the major component of Israel's international cooperation program since it was established in the late 1950s with

the aim of sharing Israel's agricultural development expertise with the developing world. CINDACO's programs take a "bottom-up" approach, focusing on professional, technological and practical know-how. The current global environmental crisis has created an urgent need to reach sustainable management of natural resources. CINDACO pursues this need, by disseminating improved agro-ecological methods and adequate agriculture development practices. In this context, it offers professional services in areas in which Israel's experience reflects technological strengths. These include crop and livestock-production technologies, irrigation and water-saving methods and systems, farm management, forestry, agro-ecology, research and development, agricultural extension, agribusiness consulting services, and the development of arid and semi-arid regions.

The hallmark of CINADCO's activities is the sharing of agricultural experience while integrating research, and extending demonstration project development. This may include on-the-spot training courses and seminars conducted in developing countries; professional and project operations of long-term missions.; short-term expert advisory missions; coordination of joint applied and adaptive research programs relevant to developing countries; and agricultural development programs. CINADCO's professional and operational activities span Central and Eastern Europe, the Commonwealth of Independent States (CIS), and the Middle East.

Commission on Social Action of Reform Judaism

The Commission on Social Action of Reform Judaism is a joint commission of the Union for Reform Judaism (Union) and the CCAR (Central Conference of American Rabbis). It reviews the public policy agenda of the Reform Movement, which is then implemented by the Religious Action Center in Washington, D.C. It assists congregations in establishing social action committees that will help them to apply ethical Judaic principles to contemporary issues. And it oversees the work of Reform Judaism's Religious Action Center of Reform Judaism in Washington, D.C. which pursues social justice and religious liberty by mobilizing the American Jewish community and serving as its advocate in the capital of the United States.

The Conference of Presidents of Major American Jewish Organizations

The Conference of Presidents of Major American Jewish Organizations is the voice of organized American Jewry – a proven effective advocate on issues of vital international and national concern. Representing 52 national Jewish organizations from across the political and religious spectrum, the Conference provides a forum for deliberation for American Jewish leaders, as well as a central address for key American, Israeli and other world leaders who wish to consult on issues crucial to the Jewish community. One of the Conference's efforts is the Secure Community Network (SCN), which is part of the Jewish community's response to the heightened security concerns of the United States. Through the SCN, the organized Jewish community is coordinating and addressing crucial safety and security needs, while establishing national standards for improving security at the local level.

The Consulate General of Israel in New York

The Consulate General of Israel in New York is the liaison between the State of Israel and local and national entities in the New York metropolitan, such as the offices of public officials and business alliances. The role of the Consulate General is to promote a positive image of Israel in the media and the surrounding communities, in part by exposing them to current information, Israeli artists, professors and prominent personalities. In addition, the Consulate General hosts Israeli dignitaries and coordinates their schedules during their stay in the region. It also enjoys a cooperative relationship with the larger American Jewish organizations in the New York area, which are a significant source of support for the State of Israel. The Consulate General encourages supporters and young leaders to become involved in pro-Israel activities in the New York area, and coordinates missions to Israel.

The Consulate General welcomes the cultural diversity that typifies New York. By proudly hosting programs of cultural exchange, such as the annual commemoration of Rev. Dr. Martin Luther King, Jr. and events with the growing Latino community, the Consulate celebrates the vitality of these groups. In conjunction with other Consulates in New York, the Office of the Consul General also organizes events to raise funds for emergency relief aid to other countries.

The Earth Institute at Columbia University

The Earth Institute at Columbia University brings together talent from throughout the university to address complex issues facing the planet and its inhabitants, with particular focus on sustainable development and the needs of the world's poor. The Earth Institute is motivated by the belief that existing scientific and technological tools could be used to greatly improve conditions for the world's poor, while preserving the natural systems that support life on Earth.

The Earth Institute supports pioneering projects in the biological, engineering, social, and health sciences, and actively encourages interdisciplinary projects in the natural and social sciences in pursuit of solutions to real world problems. Specifically, Earth Institute faculty have recently focused on carbon cycle and energy; water access and safety; hazards mitigation; climate change and climate/society interactions; global health; ecosystems; agriculture, ecology, and nutrition; and urbanization. Through such projects, the Earth Institute aims to connect the academic community to public service on a global scale.

Engineers Without Borders Australia

Engineers Without Borders (EWB) Australia is a non-profit organization that works both within Australia and abroad to improve the knowledge and physical resources of people in need. It also aims to educate the Australian community about the environment, technology, and the plight of disadvantaged communities around the world.

It is said that if you give a man a fish he will eat for a day, but if you teach him how to fish, he will have food for a lifetime. EWB Australia cooperates with developing communities to achieve environmentally sustainable, socially responsible and economically viable solutions within the context of their engineering problems. To this end, it assists communities throughout the process of improvement and empowerment, from identification of the problem to the design, implementation and support of solutions, with continual emphasis on education and training. It should be stressed that it is the host community that initiates the project, and approves any solution. EWB Australia insists upon this as part of its ultimate aim of enabling communities to become completely independent.

These projects are conducted by groups of students and graduates from engineering and related fields (e.g., construction, architecture, science, environmental studies), under the supervision of academics and professionals from partnering universities and engineering firms. This maximizes the students' awareness of the social, economic, environmental, political, ethical, and cultural impact of engineering projects, far beyond what they might have learned in the classroom. Moreover, the students are taught to be mindful of the complex political, social and human issues that are no less important a part of engineering development work. In this way, they are trained to see themselves as an integral part of a much larger process.

The European Union of Jewish Students

Founded in 1978 in Grenoble, France as the European Section of the World Union of Jewish Students (WUJS), the European Union of Jewish Students (EUJS) is today the only democratically-elected body representing Jewish youth throughout Europe and at the European Youth Forum. It is also one of the largest student organizations in the world. Its annual programming includes the Summer University, international inter-religious and inter-generational seminars, and study sessions at the European Youth Center, and other cutting-edge projects. EUJS was recently granted NGO status by UN ECOSOC. Since the departure of WUJS for Israel, EUJS has aimed to create strong, independent leadership for Europe's Jewish students. Since 1982, EUJS has been situated in Brussels, Belgium.

Evergreen Venture Partners

Evergreen was established in 1987 by Jacob Burak as one of Israel's first venture capital firms. It has since grown into a leader, generating successful exits with tangible rewards for investors and entrepreneurs. Evergreen's has invested the \$430 million of venture capital funds it is currently managing in 100 technology companies. This is one of the largest portfolios in Israel. Evergreen's investments focus on early-stage Israeli companies in three main fields: communications, software, and health care. Its investments are diversified and balanced. A professional investment team with extensive field expertise guides and supports entrepreneurs and portfolio companies throughout their life cycle, helping them to build a good idea into a leading company.

Because Evergreen sees its entrepreneurs as a key asset, it invests in its relationship with them, to build true partnerships. Consequently, many of Israel's successful serial entrepreneurs have approached Evergreen with their next venture.

The Hebrew Immigrant Aid Society

For more than a century, the Hebrew Immigrant Aid Society (HIAS) has provided essential life-saving services to world Jewry, through its mission of rescue, reunion and resettlement. As an expression of Jewish tradition and values, HIAS also responds to the migration needs of other people who are threatened and oppressed.

Established in New York City in 1881 by a group of Jewish immigrants who found sanctuary in the United States after fleeing persecution in Europe, HIAS offered food, shelter and other aid to countless new arrivals. HIAS has assisted more than four and a half million people in their quest for freedom. This includes the million Jewish refugees it helped to migrate to Israel (in cooperation with the Jewish Agency for Israel), and the thousands it helped resettle in Canada, Latin America, Australia, New Zealand and elsewhere. HIAS also played a major role in the rescue and relocation of Jewish survivors of the Holocaust and of Jews from Morocco, Ethiopia, Egypt and the communist countries of Eastern Europe. Since the mid-70s, HIAS has helped more than 300,000 Jewish refugees from the former Soviet Union and its successor states escape persecution and rebuild new lives in the United States.

IsraAid – Israel Forum for International Humanitarian Aid

IsraAid is a coordinating body of non-government organizations (NGOs) and other interested parties based in Israel that are active in development and relief work and concerned about global issues (*tikkun olam*). Established in late 2001, IsraAid consists of more than 35 Israeli and Jewish organizations, among them humanitarian aid organizations, student and youth movements, industries, solidarity movements, religious organizations, and friendship societies. Its member organizations include the Joint Distribution Committee (JDC), 'Pirchey Refua' (Youth Medical Cadets), The Humanitarian Fund of the Kibbutz Movement, The Student Council of Israel, Aid Without Borders, Israeli Friends of Tibet, B'nai B'rith World Center, Save a Child's Heart, the American Jewish Committee (AJC), and United Jewish Communities (UJC). IsraAid's member organizations believe in providing humanitarian aid worldwide to people in need, regardless of religion, race, gender, nationality, age and disabilities.

IsraAid improves the coordination and collaboration of its members' development and relief efforts. It holds a quarterly conference and training session on international humanitarian issues. IsraAid enables 35 organizations to speak with one voice, presenting to people around the world the giving side of Israel. In particular, it strives to expand Israel's international humanitarian assistance activities, by facilitating cooperation among Israeli aid organizations. This it does with full respect for the culture and custom of the beneficiaries, and while building

on local capacities and enlisting the participation of program beneficiaries. In the process, IsraAid increases the Israeli public's awareness of the needs of people in distress around the world, and actively seeks volunteers and donations for this purpose.

Despite its emphasis on cooperation, IsraAid nurtures and strengthens the independence, reliability and unique approach of each of its member organizations, in an apolitical manner.

Lastly, IsraAid facilitates the sharing of professional knowledge and expertise, and cultivates high ethical standards, with the aim of providing the greatest benefit to those in need of humanitarian assistance.

J-AID

J-AID is a European Jewish organisation that applies Judaism's universal values by dealing with the world's most pressing challenges. J-AID aims to help Jewish communities reconnect with the rest of the world, and thereby to combat prejudices.

One area in which J-AID is active is in combating global poverty, which is a wedge separating one half of the world from the other. J-AID also aims to address climate change and global warming – alarming trends that are threatening livelihoods and long-established ways of life in every nation – by promoting initiatives that work on alternative energy resources. J-AID will also create public events and lobby on specific issues to raise public and political awareness. J-AID also plans to be active in the areas of education, AIDS, conflict and reconciliation, and the prevention of genocide.

Jewish Aid Australia

Jewish Aid Australia (JAA), originally known as Keshet, was founded in 1994 in response to the humanitarian disaster unfolding in Rwanda. Its aim was to establish within the Australian Jewish community an organization that would be recognized as providing a collective response to important humanitarian issues in the non-Jewish world. This, it was hoped, would diminish the reluctance of some in the Jewish community to become involved in the greater Australian and international community, by enabling them to do so within a Jewish context.

JAA aims to mobilise the Australian Jewish community to contribute when significant need arises in Australia or the world, thereby giving expression to the Jewish ethic of active charity. Assistance is provided regardless of sex, age, religion or race. JAA aims to maximize its contribution by drawing on the infrastructure of existing organizations. This obviates the duplication of scarce resources, while complementing the work that is already being done.

Since 1994, JAA has raised approximately \$500,000 for international emergency relief, collected clothing and toys for local projects, provided educational programs to the Jewish

Day schools of Melbourne and Sydney, and created volunteer programs for individuals and families who want to make a person-to-person difference.

With only one part-time employee, JAA relies on volunteers to plan and coordinate work with its partners. JAA is also proud of its low administrative overhead: In 2004-2005, its operating costs were approximately only 4% of donations.

JAA is committed to continually improving its work with its partners, and its communication with its volunteers. This has involved disseminating qualitative questionnaires to partner organizations and creating measurement tools to track the activity and satisfaction of volunteers – steps that have helped JAA mature and grow into a more effective humanitarian organization.

The Jewish Community Relations Council of New York

The Jewish Community Relations Council of New York (JCRC), an affiliate of the UJA-Federation of New York, is the central coordinating body and unified voice for more than 60 major civic, communal, educational and religious organizations in the New York metropolitan area. Its agenda includes Jewish communal affairs, intergroup and government relations, Israel and international concerns, and special projects such as the Jewish Legal Assistance Program, the Jewish Voter Outreach initiative, and the Commission on Security and Emergency Planning.

Jewish Healthcare International

What started as a program to help elderly Jews in Romania improve their failing eye sight, has now become the central address for Jewish medical professionals from Israeli and the Diaspora to volunteer their skills to improve the quality of and access to healthcare services for communities at risk worldwide. JHI's program of ongoing medical education and training in Eastern Europe concentrates on enhancing medical infrastructure and improving the overall quality of healthcare services provided to these communities in need. In Israel, JHI provides screenings, referrals and public health education for Ethiopian Olim and others new immigrants in Absorption Centers throughout the country. When a disaster strikes anywhere in the world, JHI works to provide durable medical goods, medications and healthcare volunteers. Through the leveraging of partnerships and resources, JHI is rapidly becoming known as the relief organization to which Jews turn in order to meet medical and emergency needs throughout the world. In all of our programs, JHI embodies the Jewish ideal of *tikkun olam*, repairing the world.

Latet Founded in Israel in 1996, Latet (Hebrew for "to give") is a humanitarian aid organization founded whose goal is to assist needy populations in Israel and worldwide on an equal basis. Latet mobilizes Israeli civil society to greater involvement in the provision of humanitarian aid

by heightening social awareness and fostering values such as mutual responsibility and acts of loving-kindness. Latet is a non-government, apolitical, non-profit organization with over 1,800 Israeli volunteers.

Latet has a number of features that distinguish it from other humanitarian groups in Israel: It does not recognize borders, providing services without regard to race, religion, ethnicity, age, gender or nationality. It practices strict managerial control, including complete transparency, and apolitical, non-aligned management. It serves as an umbrella organization for over 100 local NGOs. It is committed to ethical and professional public standards: Over 85% of contributions are allocated to specific projects.

In Israel, two the more notable of these projects are “Food for Life”, the collection of food for the needy in Israel, and “I’m Here for You”, implemented in schools, in which theoretical studies are combined with hands-on experience carrying out a humanitarian project. Overseas, these projects include provides emergency aid to victims of natural disasters and wars and other needy populations. In addition, together with the retail chain “LaMetayel”, Latet enables young Israeli backpackers to contribute to the countries they are visiting by voluntarily providing humanitarian assistance.

MaAfrika Tikkun

“Tikkun” is a Hebrew word meaning to repair. MaAfrika Tikkun works solely with and to uplift under-resourced, underprivileged communities across the West Cape and Guateng. It focuses on informal education programs in grades 10 – 12 and post matriculation; and community development projects and programs. MaAfrika Tikkun works with local governments to transform community centers into functional centers of learning, skills development and fun.

In the Western Cape MaAfrika Tikkun’s annual budget is over R4,000,000, composed of donations from large corporations, trusts, foundations and individuals, as well as from the local and provincial departments of health and social services and the European Union (specifically for the Home-Based Care programs).

Among the programs and projects of MaAfrika Tikkun are the GoLD (Generation of Leaders Discovered) Peer Education Program, a pioneering intervention strategy that addresses the behaviors and beliefs that are at the root of the HIV/AIDS pandemic amongst young people; Student for Student, which provides an important leadership opportunity to students in grade 10 and 11, teaching them to become facilitators; five-day cross-cultural camps for participants in the GoLD and Student for Student programs; the Deleft Community Center and Nelson Mandela Peace Park; a computer lab and business center; a food kitchen and food gardening; Home Based Care, which provides ongoing training for approximately 50 unemployed

community members; Community Integrated Management of Childhood Illness, in which Cape Town's department of health trains community members to visit homes to monitor inoculation compliance and bring preventive health services to children under the age of five; the Mfuleni Community Center; grief counseling for the bereaved in their homes; and, in cooperation with Fertile Ground and Kidcru, Camp Wamkelili ("Wamkelekile" means "you are very welcome", in Xhosa), which serves youth infected with HIV, providing them with a much-needed chance to have fun and teaching them that being positive translates into being positive about your health and goals in life.

Nelson Mandela is the chief patron of MaAfrika Tikkun.

MASHAV – The Center for International Cooperation

MASHAV, the Center for International Cooperation of Israel's Ministry of Foreign Affairs, focuses its activities in areas in which Israel has a comparative advantage or cumulative expertise. MASHAV believes that Israel's greatest possible contribution can be made in fields directly relevant to emerging nations, including water resource management and irrigation, desert agriculture and combat of desertification, early childhood education, community development, emergency and disaster medicine, refugee absorption and employment programs, and many, many others.

MASHAV believes in active consultation with local partners. Solutions that may work in one culture or geographic area often can be inappropriate or even harmful in another environment. MASHAV thus strives to develop solutions in partnership with local organizations, asking them to adapt its suggestions to local needs rather than to blindly adopt them.

MASHAV is committed to cooperation throughout the developing world, and therefore focuses on areas of expertise, rather than on geographic areas. It extends a hand wherever Israel's experience is relevant.

MASHAV prefers small-scale activities aimed at community-driven development. It identifies relevant micro-projects that can be a catalyst for wider-scale development. To this end, MASHAV emphasizes human capacity building and training, so as to maximize the impact of development activity. Education leads to empowerment – the surest guarantee of sustainable growth.

MASHAV cooperates with other development organizations; its experience with joint projects, often involving cost sharing, has been very positive.

Lastly, MASHAV believes that development cooperation can and should be used to forge bonds of peaceful cooperation with Israel's neighbors. Consequently, MASHAV remains active throughout the Middle East, regardless of the political climate.

The One to One Children's Fund

Confronted by images of some of the most vulnerable victims of violence and prejudice, a small group of individuals decided to take action. Their aim was and is to build a one-to-one relationship of mutual trust and regard with local communities, and to invest the time, skill and careful funding that will make the most positive difference in the quality of children's lives.

The One to One Children's Fund supports social and educational projects all over the world, relieving suffering, hardship and neglect wherever they arise and helping children overcome the trauma of war, prejudice and natural disaster. This it does by working hand in hand with local communities and volunteers to create programs that are driven and championed by local people; training and providing access to professional therapists and care workers who practice alongside community volunteers, pass on their skills and knowledge, and ensure the most cost-effective investment of funds and resources; and creating centers of excellence and models of best practice from which others can learn.

According to Terry Waite CBE, one of the Fund's patrons, "One to One Children's Fund makes maximum use of the donations it receives to produce the greatest possible outcome. Those who give of their time or their money can rest assured that it goes to those for whom it was intended, and translates into real and tangible differences".

The Fund's patrons are Dame Judi Dench, Chief Rabbi Jonathan Sacks, Lady Sainsbury, Omar Sharif, Sir Harry Solomon and Terry Waite CBE; its trustees are David Altschuler, Rita Eker MBE, Kevin Gundle, and Lawrence Gould.

Partners in Health

The mission of Partners in Health (PIH) is to provide preferential health care for the poor. By establishing long-term relationships with sister organizations based in settings of poverty, PIH strives to achieve two overarching goals: to bring the benefits of modern medical science to those who most need them, and to be an antidote to despair. PIH draws on the resources of the world's leading medical and academic institutions, as well as on the lived experience of the world's poorest and sickest. At its root, the mission of PIH both medical and moral, and is based on solidarity, rather than just on charity.

PIH is a non-profit corporation with a presence in Latin America, the Caribbean, Russia, and the United States. It has coordinated innovative programs to combat AIDS and women's health problems in rural Haiti and urban Massachusetts, ground-breaking tuberculosis treatment projects in the prisons of Siberia and the shantytowns of Lima, and health policy initiatives on a global scale. The founders of PIH did not think they were establishing an organization that would span three continents. PIH was begun in 1983 with a personal commitment to a

few villages in rural Haiti, a country just 90 minutes from Miami by air. This commitment was motivated by the belief that everyone, whether poor or affluent, deserves to benefit from the same high standard of medical care.

The problems PIH sought to alleviate had their root not only in a litany of diseases, but also in a legacy of social and economic inequality. To cure the diseases, it was necessary to address the conditions that had given rise to them. For example, it was necessary to fight pneumonia with antibiotics, and by helping people replace their thatch roofs with tin. Tuberculosis was cured not just by isoniazid and rifampin, but by training residents as doctors, technicians, and health outreach workers, so that they could help diagnose and treat their neighbors.

The community-based model developed by PIH in Haiti has proven so effective that the organization is now employing it in poor communities around the world, from the Peruvian and Haitian Ministries of Health, to the federal prison authority in Russia, to neighborhood activists in Boston.

The Pears Foundation UK

The Pears Foundation is a British-based strategic grant-making trust. It has invested over US \$35 million in the non-profit sector in the past five years. The Pears Foundation has a major interest in human and civil rights. In addition to being the largest private funder of Holocaust Education in the UK, The Foundation also supports genocide education programs in Rwanda, the campaign to 'Protect Darfur', and development assistance work in Democratic Republic of Congo and Ghana. In Israel, The Pears Foundation supports scholars from African and other developing countries who study public health and agriculture at The Hebrew University. The Foundation also supports the promotion of civil and human rights for minority groups within Israeli society.

In the UK, The Pears Foundation contributes to a more inclusive British society by providing grants to projects and organizations such as a Jewish-Muslim theatre and a program that addresses homelessness among youth.

The Save A Child's Heart Project

Founded in Israel in 1995, Save a Child's Heart serves heart patients who range in age from infancy to adolescence, and who come from all corners of the globe: China, Congo, Ecuador, Ethiopia, Ghana, Jordan, Kinshasa, Moldova, Nigeria, the Palestinian Authority, Russia, Ukraine, Vietnam, and the Island of Zanzibar (part of the Federation of Tanzania).

Save a Child's Heart trains medical personnel in its partner countries, with the ultimate goal of creating centers of competence in these countries, enabling local medical personnel to provide needed treatment in their own environment. Training involves both bringing doctors

and nurses to the Save a Child's Heart center for in-depth post-graduate training in all facets of pediatric cardiology, and sending Save a Child's Heart staff overseas to educate and to perform surgery in cooperation with local personnel. However, the children themselves are brought to Israel for surgery and other cardiac care. Save A Child's Heart provides all its services in cooperation with the Wolfson Medical Center in Holon, a southern suburb of Tel Aviv.

Tel Aviv University: American Council

With almost 30,000 students, more than 100 departments, and 5,000 ongoing research projects, Tel Aviv University is Israel's largest and most comprehensive center of higher learning, and the largest Jewish university in the world. The introduction of new multidisciplinary research and teaching programs in fields such as bioinformatics, nanotechnology, neuroscience, and high-tech management has contributed to the unprecedented growth of the student population. This expansion has given the university a unique impact on Israeli society. Many of the world's most esteemed researchers, government, military and business leaders come to Tel Aviv University to develop new ways to approach their work.

Tel Aviv University enjoys the support of dedicated friends throughout the world. They are an important link to the university, and are valued partners in helping it to fulfill its mission. In particular, the university's American Council is a link between American and Israeli scholars, government officials and community leaders. With offices in New York, California and Florida, the American Council hosts lectures, seminars, conferences, and other educational and cultural events to encourage increased dialogue between the people of the United States and Israel.

UJA Federation of New York

Ever since a group of New York Jews first came together to help impoverished European immigrants in the early 20th century, the UJA-Federation of New York has been caring for those in need. As subsequent generations have faced new challenges, the UJA-Federation has continuously evaluated and adjusted how it goes about its life-saving work. Today, its mission embraces three core ideas: caring, renewing, and connecting.

Guided by the principles of *chesed* (loving kindness) and *tikkun olam* (repairing the world), the UJA-Federation assists the poor, the elderly, families in need and special populations, providing social and humanitarian services both in New York and around the world. Its renewal efforts are answering the call of Jews worldwide who seek to learn about their heritage. The UJA-Federation supports programs to make Jewish education more meaningful, deepen Jewish identity, and recruit and train dynamic professionals to serve the Jewish community. From rescuing Jews in peril to supporting programs aimed at fostering tolerance and diversity, the UJA-Federation connects Jewish communities worldwide, building a growing awareness of Klal Yisrael (the entire Jewish people).

UJA Federation of Greater Toronto

The UJA Federation of Greater Toronto works to preserve and strengthen the quality of Jewish life in Greater Toronto, elsewhere in Canada, in Israel, and around the world through philanthropic, volunteer and professional leadership. It also aims to lead the most vibrant Jewish community in North America – a community characterized by diversity, unity, compassion, generosity, and commitment to Israel and Jewish values. The UJA Federation is the organizational hub of Toronto’s Jewish community, and is open to all members of the community, regardless of their religious observance or viewpoint. The UJA Federation is a catalyst for new projects and initiatives to meet the community’s needs. It is founded on values such as Jewish learning, kindness and caring, social justice, *tikkun olam*, diversity and unity.

The UJA Federation is committed to social justice on behalf of the Jewish poor and vulnerable in our community and around the world; strengthening the community’s ties to Israel and its people while supporting Israel’s struggle to meet its social welfare needs; combating anti-Semitism in all its forms; nurturing shared values with Canadians of all faiths; promoting the value and impact of Jewish education; developing a vibrant volunteer community; encouraging the unaffiliated to participate in the community’s dynamic Jewish life; and strengthening the community’s capacity to fund its own needs, among other strategic goals.

United Jewish Communities

United Jewish Communities (UJC) represents 155 Jewish Federations and 400 independent communities across North America. Through the UJA Federation Campaign, UJC provides life-saving and life-enhancing humanitarian assistance to those in need, and translates Jewish values into social action on behalf of millions of Jews in hundreds of communities in North America, in towns and villages throughout Israel, in the former Soviet Union, and 60 countries around the world. Through the Israel Emergency Campaign, UJC and the Jewish Federations of North America are providing economic, social, human welfare and other types of support to Israelis and victims of terror as they strive to lead normal lives during a period of extreme difficulty

United Jewish Communities of MetroWest New Jersey

United Jewish Communities (UJC) of MetroWest New Jersey is the largest Jewish Federation in New Jersey and one of the largest Jewish Federations in North America. It is dedicated to supporting the human services and Jewish programs provided by 48 agencies in MetroWest, Israel and around the world. In 2005, the United Jewish Appeal of MetroWest raised more than \$24.1 million through contributions of some 17,000 residents.

UJC MetroWest offers a spectrum of community services and outreach programs through its Community Relations Committee, Legow Family Israel Program Center, Women’s Department, Rabbinic Cabinet, Joint Chaplaincy Committee, and Young Leadership Division.

Many volunteer opportunities are offered in a variety of areas throughout the community. The local beneficiary agencies supported by UJA MetroWest build and unite the Jewish community through education, services to the elderly, medical care, socialization, recreation, outreach, vocational assistance and psychosocial counseling. Overseas, UJC MetroWest, through The Jewish Agency, assists thousands of Jews who make aliya to Israel every year, helps young Israelis from disadvantaged backgrounds, and develops programs and initiatives that foster employment. It also participates in the Jewish Agency's Partnership 2000 initiative and Project Renewal. Through its funding of the American Jewish Joint Distribution Committee (JDC), UJC MetroWest assists Jewish people in Israel and 60 countries around the world, including the former Soviet Union. Comprising a 177 member volunteer board of trustees, more than 5,000 volunteers and comprehensive professional staff, UJC MetroWest works to provide funding for services and programs that will enhance the quality of life for all Jews and ensure a thriving Jewish future locally, nationally, and internationally.

The Union for Reform Judaism

The Union for Reform Judaism, the central body of the Reform Movement in North America, was founded in Cincinnati in 1873 by Rabbi Isaac Mayer Wise as the Union of American Hebrew Congregations. It has grown from an initial membership of 34 congregations in 28 cities to more than 900 congregations in the United States, Canada, the Bahamas, Puerto Rico, and the Virgin Islands. It is the largest Jewish movement in North America and represents an estimated 1.5 million Jews. At the Union's 2003 Biennial convention the General Assembly approved the change of name.

As the congregational arm of the Reform Movement, the Union's primary mission is to create and sustain vibrant Jewish congregations wherever Reform Jews live. The Union provides leadership and vision to Reform Jews on spiritual, ethical, and political issues as well as materials and consultation for programs in the congregation. The Union also provides opportunities for individual growth and identity that congregations and individuals cannot provide by themselves, including camps and Israel programs, study kallot, and North American and regional biennials.

In 2003 the General Assembly voted overwhelmingly to change the name of the organization to the Union for Reform Judaism.

Ve'ahavta: The Canadian Jewish Humanitarian and Relief Committee

Ve'ahavta: The Canadian Jewish Humanitarian and Relief Committee is a registered non-profit organization based in Toronto. Throughout its ten-year history, it has developed the infrastructure and expertise to implement international and local projects, which are seen as models to be replicated in other parts of the world.

Ve'ahavta is firmly rooted in Jewish faith, history and tradition. It develops relationships based on goodwill and trust with both Jewish and non-Jewish entities. Its partners include the Somali and First Nations communities in Toronto, the Jewish community of Argentina, the Lions Club of Guyana, and the Salvation Army in Zimbabwe.

Ve'ahavta has extensive experience recruiting, training, and monitoring volunteers. The Jewish imperative to *tikkun olam* (repair the world) and give tzedakah (charity) are its mandate, and inform every project it undertakes. Ve'ahavta currently has eight full-time staff and a roster of nearly 1,000 volunteers. This ratio has allowed Ve'ahavta to leverage its worldwide efforts to produce widely respected results on the streets of Toronto, in the schools of Regent Park, in the Darfurian refugee camps of Chad, in the rainforests of Guyana, and fighting HIV/AIDS in rural Zimbabwe.

The Workmen's Circle (Arbeter Ring)

The Workmen's Circle is a 100-year-old Jewish social justice, community-building and cultural organization. It has proven to be the most durable of the 20th century's American Jewish immigrant organizations, offering fellowship, health and welfare benefits and educational services to its members, in addition to solidarity with the labor movements of North America and in Israel. At its height in pre-World War II America and Canada, the Workman's Circle had tens of thousands of active members across the United States. To this day, in addition to the organization's presence in North America, there are Workmen's Circle Centers in Paris and Tel Aviv.

The Workmen's Circle's network of schools were at the heart of its mission: neighborhood-based Jewish supplementary schools, most meeting four to five afternoons a week, with a central mitlshul (middle school) for high-school age students and a seminary (Ierers seminar) for the training of its teachers. The mission of these schools was to instill Jewish identity, foster Yiddish cultural literacy, and impart progressive social justice values to its members' children.

Today, the Workmen's Circle has undergone a renewal, and is providing a cultural community for Jews across the country regardless of denomination. The organization publishes an outstanding bi-monthly magazine, *Jewish Currents*, as well as Yiddish-language resources, textbooks, dictionaries and songbooks. Today's Workmen's Circle/Arbeter Ring boasts a national membership of some 13,000. What once were grass-roots Workmen's Circle-member organized neighborhood-based schools now serve Jewish families seeking a broad cultural literacy for their children and themselves. These families find the heart of their contact with Jewish community around the shuln, which, in addition to weekly instruction, offer their constituent families Jewish holiday and life cycle community, including secular bar/bat mitsve ceremonies. The Workmen's Circle also maintains one of America's premier Jewish camps,

Kinder Ring on Sylvan Lake in New York, and an adult learning and retreat resort center, the Circle Lodge. In addition, two state-of-the-art Workmen's Circle Jewish Multi-Care Centers, in the Bronx, NY and in New Jersey, serve the elderly and infirm.

World Jewish Congress

The World Jewish Congress American Section is a non-profit umbrella of American Jewish organizations seeking to promote and participate in the global advocacy agenda of the World Jewish Congress on behalf of the Jewish communities of the world. Since 1936, the World Jewish Congress has been the diplomatic arm and permanent address of the Jewish people. The World Jewish Congress is the primary sponsor of the International Council of Jewish Parliamentarians (ICJP), which brings together Jewish legislators and parliamentarians from around the world. The mission of the ICJP is to achieve an ongoing, permanent, broad and in-depth engagement with the Jewish people, Israel and the world, and to ensure that our Jewish voice is heard globally on matters ranging from human rights to global poverty to the future of the State of Israel.

World Union for Progressive Judaism

The World Union for Progressive Judaism (WUPJ) is the international umbrella organization of the Reform, Liberal, Progressive and Reconstructionist movements, serving 1,200 congregations with 1.7 million members in 42 countries. The WUPJ strengthens Jewish life in Israel and worldwide by establishing and supporting modern, pluralistic congregations and institutions, developing Jewish communal and youth leadership and advancing social justice. Currently, the organization is assessing its capability to develop comprehensive approaches to *tikkun olam*, focusing on advocacy, social service projects, and education.



The *Tikkun Olam* Project

**An Initiative for International Development Cooperation
and Humanitarian Assistance**

Policy Paper

Overview and Rationale

The *Tikkun Olam* Project is an initiative which proposes that the values of *tikkun olam* can offer a new source of inspiration and reinvigoration for the Jewish world.

The initiative seeks to significantly increase Jewish involvement in (and resources towards) humanitarian and development assistance, making it a central component of Jewish identity and Israel-world Jewry relations. It expresses the new-old Jewish paradigm of responsibility to the welfare of the entire world.

To explore the initiative, a workshop was held in New York City on 11 June, 2006. The workshop was hosted by Trevor Pears, Executive Chairman of The Pears Foundation UK and Stanley Bergman, Chairman of the International Advisory Board of Tel Aviv University's Harold Hartog School of Government and Policy. It was attended by approximately 55 delegates from 35 organizations, spanning seven countries and four continents. What emerged from the workshop was an enthusiasm for exploring and proposing modalities of cooperation.

The practical outcomes of the *Tikkun Olam* Project are as follows:

- A new positive identity for the Jewish world and Israel
- Increased and improved development and humanitarian assistance
- Expanding local and international relationships

(1) A new positive identity for the Jewish world and Israel

There is much focus in the Jewish world and Israel on developing policies which increase interaction and broaden common aims between the two constituencies. In practise however, the Jewish-Israeli agenda has rarely broken from the prevailing paradigm of fiscally supporting Israel, encouraging visits to Israel, enhancing Zionist education, and overtly defending Israel's international standing. Whilst these are important matters to be sure, their success in galvanizing the entire Jewish collective is becoming increasingly fragile. Such traditional modes of interaction are becoming particularly incapable of capturing the attention of the young generation of Jews.

The *Tikkun Olam* Project aims to provide a positive framework around which cooperation for universal betterment serves as a means for mutual identification. Importantly, this new agenda coheres with the value systems of Generation 'X' and 'Y' Jews, who are as much concerned with ending global poverty as with the Israel's legitimacy and policies.¹ In a recent U.S. study of generation Y Jews (aged 18-25), respondents were asked what it means for them personally to be Jewish. The study found that for this generation, "making the world a better place" (64%) and "leading an ethical and moral life" (63%) were the second and third most important factors in defining their Jewish identity, only after "remembering the Holocaust" (73%). These were ahead of all nine other factors suggested, including "believing in God" (50%) and attending synagogue (30%).²

The study also found whilst young Jews embrace their Jewish identities, they have difficulty finding meaningful communal connections.³ By creating a new positive identity around international development and humanitarian assistance, the *Tikkun Olam* Project aims to generate such community connections.

The project is intended to empower Jewish and Israeli NGO's, MASHAV, and other interested parties to educate and advocate in Jewish communities, in Israeli society, and in the world at large about the great potential of a Jewish-Israeli agenda aimed squarely at contributing to the betterment of the human race.

(2) Increased and improved development and humanitarian assistance

The State of Israel has been involved in development and humanitarian assistance activities since the 1950s, principally through MASHAV – the Center for International Cooperation in Israel's Ministry of Foreign Affairs (MFA). Until the early 1970's, MASHAV's activities were extensive compared to Israel's relative size, however for a variety of reasons its endeavors have since been significantly downscaled.⁴

Concurrently, numerous non-governmental and community organizations in Israel and the Jewish world have become involved in development and/or humanitarian assistance. These include existing organizations who entered the field (e.g. American Jewish Joint Distribution Committee, B'nai Brith, various Jewish federations, HIAS, Latet, etc) and

¹ For the purposes of this policy paper, Generation X includes those born between 1961-1981 and Generation Y includes those born between 1982-2003 – see http://en.wikipedia.org/wiki/Generation_Y.

² Anna Greenberg, "Grand Soy Vanilla Latte with Cinnamon, No Foam: Jewish Identity and Community in a Time of Unlimited Choices", Greenberg Quinlan Rosner Research – study conducted for Reboot, April 2006. The figures refer to each factor mattering "a lot" to being Jewish.

³ Sue Fishkoff, "Say it loud, I'm Jewish and proud: Study finds identity, but less affiliation, *JTA*, March 26, 2006.

⁴ This is the subject of research underway at Tel Aviv University's Harold Hartog School of Government and Policy, under the auspices of The Pears Foundation UK.

other organizations established specifically for this purpose (e.g. American Jewish World Service, IsraAid, Ve' Ahavta, MaAfrika Tikkun, Tzedek UK, Jewish Aid Australia, etc).

The *Tikkun Olam* Project aims to substantially increase the amount of giving to the field. It will also create synergies between Jewish and Israeli organizations, thereby enhancing their individual and collective capacities to deliver effective development and humanitarian assistance.

(3) Expanding local and international relationships

Not only does the *Tikkun Olam* Project have the potential to enhance relationships between the Jewish world and Israel, but it can also improve connections between them and the external world. For Jewish communities throughout the world, this may mean strengthening their connections with other local groups and diasporas; for Israel, it may mean fostering its relationships with other states and international organizations.

A bridge to local groups and diasporas

Joint Jewish and Israeli efforts for development and humanitarian assistance can serve as a bridge for dialogue between local Jewish communities and other groups and diasporas, whose home countries are recipients of development or humanitarian assistance.

This factor is particularly relevant in an age of growing diasporas. In the U.S, between 1970 and 1990, the foreign born population increased from 4.7 to 9.7 percent of the total population; and between 1990 and 2000, it grew by 57%, compared with 9.7% for the native born population.⁵

In his address to the *Tikkun Olam* Workshop delegates, Congressman Gregory Meeks underscored the project's capacity to open doors to the multicultural members of his district.⁶ A particularly relevant community in terms of the project is the African diaspora, whose foreign born constituency has increased exponentially in recent years, more than doubling between 1990 and 2000.⁷

⁵ Census 2000 – <http://www.census.gov/population/www/documentation/twps0029/twps0029.html> and <http://www.census.gov/prod/2003pubs/c2kbr-34.pdf>.

⁶ Representative of New York's 6th Congressional District. Congressman Meeks is a member of the House Subcommittee on Africa and chair of the Kenya Caucus.

⁷ See <http://www.migrationinformation.org/USFocus/display.cfm?ID=250>.

International relationships

The development and humanitarian assistance activities of Jewish and Israeli NGOs represent much of the Jewish values of the modern-day Jewish world. The *Tikkun Olam* Project is intended to embed such Jewish values into Israeli foreign policy, thereby improving its attractiveness and global relationships.⁸

Israel's first Prime Minister, David Ben-Gurion, whose worldview led to the founding of Israel's development cooperation program, regularly referred to Israel's capacity to build international relationships by setting an example to the nations of the world.⁹ However, particularly since the Six-Day War, Israel's international attraction has diminished, to the point that today "it not only lacks support, but in fact generates negative and even hostile attitudes."¹⁰ Israel's foreign minister, Tzipi Livni, recently went so far as to cast doubt on the likelihood that the 1947 vote on the UN Partition Plan would today pass at the UN General Assembly.¹¹

A new direction was recently signaled by former MFA Director-General Ron Prosor in a policy address in January 2006, in which he stated that "...the Department of International Cooperation [MASHAV], which operates within the MFA, is the winning formula of soft power. It combines economic utility with the values of the state. It conveys Israel's contribution to *Tikkun Olam*."¹²

The *Tikkun Olam* Project can impel the State of Israel further in this direction, by encouraging it to deepen its development and humanitarian assistance commitments.¹³ In this way, the project can assist Israel to exude Jewish values, become a better international citizen, and improve its global relationships.

⁸ In international relations parlance, this is known as 'soft power', a term coined by Prof. Joseph Nye in 1990. See Joseph S. Nye Jr., "The Decline of America's Soft Power," *Foreign Affairs*, May/June 2004, Vol. 83 Issue 3, pp. 16-20. See also Joseph S. Nye Jr., *Bound to Lead: The Changing Nature of American Power* (New York: Basic Books, 1990); Joseph S. Nye Jr., *Soft Power: The Means to Success in World Politics* (New York: Public Affairs, 2004).

⁹ Golda Meir, foreign minister at the commencement of Israel's development cooperation policy, said in hindsight of the program: "...I am prouder of Israel's International Cooperation Program than of any other single project we have ever undertaken." In Moshe Decter, "To Serve, To Teach, To Leave" *The Story of Israel's Development Assistance Program in Black Africa*, American Jewish Congress, New York, 1977, at 9-10.

¹⁰ Yehezkel Dror, forward to Sharon Pardo, *Soft Power: A National Asset* (Jerusalem: The Jewish People Policy Planning Institute), No. 2, Jan. 2005.

¹¹ Aluf Ben, "Improve the Image," *Ha'aretz*, Feb. 16, 2006.

¹² Former MFA Director-General Ron Prosor, in an address to the Sixth Herzliya Conference on the Balance of Israel's National Security, Jan. 22, 2006.

¹³ An indication of this has already been forthcoming, with Foreign Minister Livni stating in her letter of greetings to the participants in the *Tikkun Olam* Workshop, the following: "Towards this end you have the total backing and support of my office for this Jewish and Israeli initiative for International Development and Humanitarian Assistance. I have instructed the head of MASHAV, Mr. Haim Divon, to allocate an annual contribution towards funding future activities to be decided in full partnership with you."

Recommendations

The following preliminary recommendations are suggested for the *Tikkun Olam* Project, the first of which is primarily philosophical (though with important practical implications) and the remainder of which are more functional in nature.

(1) Create a new Jewish lexicon and narrative

A terminology and language should be designed which facilitates a new Jewish narrative, in which the values of *tikkun olam* penetrate the central discourse of the Jewish establishment. The creation of this new lexicon and narrative will draw on Jewish thought and text, as well as encompassing the efforts of writers and spiritual leaders who support the endeavor.

(2) Map existing and future projects

A mapping exercise should be conducted immediately which details projects underway and on the various drawing boards, with the aim of identifying synergies. Eventually this mapping exercise will be incorporated into an online clearing house which will be updated regularly and serve as a real time repository for the exchange of information between Jewish and Israeli NGO's and MASHAV. It could also form a resource for Jewish volunteering worldwide.

(3) Establish a task force

A *tikkun olam* task force should be established to coordinate the short, medium and long-term direction of the project. The task force will primarily, but not exclusively, comprise interested philanthropists and foundations. The immediate objectives of the task force would be to obtain in principle agreement for the project, approve the policy recommendations, and take the initiative to the next level.

(4) Build a virtual community

A global online *tikkun olam* community should be created. The community will involve Israelis and Jews from throughout the world, including Jewish and Israeli development organizations and experts, the State of Israel, Israeli civil society, interested Jewish organizations, philanthropists and funds, student and youth movement groups, and other interested parties and individuals, for example, from the fields of science, medicine, engineering, technology, public policy, academia, the arts, and other professions.

The community will interact through the use of advanced information communications technologies. The organizational and technical infrastructure will rely on best practices from the world of virtual communities and from the development field. This online environment will incorporate and facilitate the clearing house referred to above. It will also serve as a showcase for donors who wish to identify players in the field.

(5) Hold an international *tikkun olam* gathering

A major international gathering should be held in Africa. This will be where the online community being formed will physically gather. To this end, a two-staged process is required, as follows:

Second Tikkun Olam Workshop

A second meeting should be held of the organizations that participated in the New York workshop in June 2006, together with additional relevant participants. The intention will be to begin formulating joint projects, as well as to develop an agenda for the international gathering.

International gathering

The international gathering itself could be held in 2007-8.¹⁴ A significant portion of the participants should be younger Jews. This will be a key opportunity for organizations to mobilize their constituencies. A steering committee will be entrusted for efforts leading up to the gathering, including finalizing the program agenda, ensuring maximum participation, overseeing the drafting of position papers, and updating the broader group in advance of the event.

(6) Commence training and research in Israel

Development studies could be commenced in Israel as part of the overall strategy of linking Israel to the *tikkun olam* agenda. The program would be geared towards existing and future development workers, diplomats, policy makers and international civil servants. It would be taught in English, and designed to impart knowledge and skills on both the academic and policy making realms. It could be provided as a full graduate degree and/or as a component of other related degrees (e.g. international relations, business, engineering, etc).

The program would also contain a practical internship component in the developing world, to be conducted through MASHAV and/or appropriate NGO's. Graduates would be qualified for employment with development and humanitarian assistance NGO's (Jewish or non-Jewish), international organizations (e.g. World Bank, UNDP), Jewish organizations, as well being given relevant training in the fields of international business and politics.

¹⁴ The details of venue, date and program will be forthcoming.

The research program will lend intellectual weight to the *Tikkun Olam* Project. Such research will be tied to practical policy outcomes. The research may cover areas ranging from development studies, to soft power diplomacy, to Jewish policy, to philanthropy as a public policy issue, and the cross sections between them. There should also be ongoing evaluations of the effects of the *Tikkun Olam* Project, in terms of any shifts in perceptions in Jewish communities and in Israeli society.

Eli Fried, Diplomacy and Jewish Policy Program, Harold Hartog School of Government and Policy, Tel Aviv University, October 2006.



