

► BUILDING JEWISH LEADERSHIP IN ISRAEL

A Preliminary Survey of the Field

Report Commissioned by

- UJA New York Federation of New York
- Gesher
- Panim for Jewish Renaissance in Israel



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Executive Summary

Jewish leadership training programs are a new phenomenon, with 69% of the programs founded within the last 10 years. UJA New York Federation, Panim for Jewish Renaissance in Israel and Gesher want to encourage the growth of this field. This report is a first contribution towards the greater effort.

The research is a collaborative effort between three organizations. Eli Gur of the UJA Federation of New York approached Panim for Jewish Renaissance in Israel with the request that Panim undertake the research project. Panim's work with Jewish leadership organizations over the past ten years places it in a unique position to implement the project. Gesher was recruited to join the UJA Federation of New York and Panim in order to bring the benefits of its knowledge and position within the field to the collaborative effort. The future of the goal is to expand the collaboration to include as many additional partners as possible.

This report provides an initial understanding of the Jewish leadership training programs, on two levels:

1. A description of the basic characteristics of the programs covered by the survey.
2. Initial thoughts on the accomplishments and challenges facing Jewish leadership training programs and questions for future discussion and research.

It is important to stress that this report provides an initial mapping of the field and is not designed to evaluate the organizations and their work. Evaluation requires a deeper understanding of the concrete expectations for social change set by funders and organizations; the manner in which the concept of leadership is understood and implemented in educational programs; and, the work of the alumni and their impact on the field. Rather, this document is intended to

provide the basic information required for strategic discussion and decision making and for determining an agenda for future research.

Given preliminary nature of the research goals, the authors will not make "recommendations," but rather pose strategic questions throughout the report. These questions are based on the data collected from the survey. Funders, who wish to benefit from this report, should pose these questions, both to themselves in order to clarify their own goals regarding social change in Israel and to the organizations they fund. Organizations, should review the strategic questions posed in this report as part of their own internal planning and evaluation process. In order to facilitate this process, we provide "A guide for strategic discussion and future evaluation," which is found in appendix one.

In addition, UJA New York Federation, Panim for Jewish Renaissance in Israel and Gesher will sponsor a formal strategic discussion process in Spring 2009. The process will include funders and organizations active in the field of Jewish leadership training.

The Research

Between November 19, 2008 and January 12th, 2009, an Internet survey was conducted of 26 organizations who were identified as running programs that might qualify as "Jewish leadership training" programs. The survey was designed to enable a preliminary understanding of the field, by gathering basic data about the programs.

The 22 organizations that completed the survey filled out information for a total of 43 programs which they run.

Major Findings

Graduates

The majority of leadership organizations graduate between 1 and 20 graduates a year

from the programs which they sponsor (see page 7).

Age of participants

The average age in leadership training program is 34 years. Only 14% of the programs have participants with an average of over 40 (see page 8)

Gender

33% of the programs divide evenly between male and female participants, with an additional 61% reporting a majority of female participants (see page 8).

Jewish identity of participants

Participants in the Jewish leadership training programs come from across the middle of the Israeli Jewish spectrum, with traditionalist, active secular and liberal orthodox having greatest representation . Conservative and Reform Jews are overrepresented vis-à-vis their numbers in the larger Israeli population (see page 9).

Focus of leadership training

The leadership training programs emphasize skills and knowledge associated with Jewish education with less attention to management, organizational development, communications and political advocacy (see page 12).

- Areas which receive greatest emphasis include knowledge of Jewish ceremonies, practical field work, public speaking, teaching and curriculum development skills.
- Organizational and fundraising skills are emphasized by a minority of programs.
- Only one of the programs includes advocacy and political propaganda skills as a mandatory part of its program.

Support for Graduates

Most organizations actively support their alumni by providing access to organizational resources and continued guidance. Support efforts that require the creation of networks for the purpose of alumni support and development or job placement are pursued by a minority of the organizations (see page 14).

Program Vision vs. Activity of Alumni

A comparison between the areas in which the organizations envision their impact on Israeli society, and the areas in which alumni actually work or volunteer shows that:

- While the organizations stress Beit Midrash style learning and adult education, alumni are unlikely to pursue work in this area. It appears that Beit Midrash style learning or adult education courses are tools for training Jewish leaders, rather than areas in which the alumni actually work (see page 15).
- As reported by the organizations, alumni are more likely to work or volunteer in schools and universities, and in community development.

An interpretative framework for understanding the significance of the Jewish leadership training programs and the challenges they face

The first section of the report focuses on providing a basic overview of the Leadership training programs based on data collected from the survey. In the second section, an interpretative framework is offered in order to make sense of the historical significance of the Jewish leadership training programs. As with the previous section, the goal is to open up questions for strategic discussion and decision making and not to create an evaluative statement.

Why the growth of Jewish leadership programs in the past 10 years?

The leadership training programs are a new phenomenon, with 69% founded in the past 10 years! They are a product of the demise of the socio-political movements which once provided Jewish leadership and vision in the early days of the state (see page 19). Today, the mainstream political parties are not driven by a Jewish vision and there is an increasing apathy and decreasing Jewish knowledge among non-religious Jews that the socio-political movements once served. In addition, the leadership programs are reacting against a rising intolerance of Jewish pluralism among significant segments of the religious public.

The founders of the leadership training programs are visionaries who are working against the historical tide. Future research and strategic discussion needs to deepen our understanding of their accomplishments and the challenges they must overcome in order to succeed.

Funding sources illustrate the larger challenge facing the leadership programs

The reaction of the Jewish leadership programs to the reality of Israeli society is to focus on education for Jewish knowledge and tolerance. However, with their agenda, the leadership organizations find themselves on the margins of institutions which most influence mainstream Israeli society. The most telling evidence is the lack of funding sources within Israeli society. The leadership programs are highly dependent on philanthropy from outside of Israel (see page 21).

A pessimistic interpretation

A pessimistic interpretation is that a reliance on Diaspora funding signals disinterest by the broader non-religious and religious publics in the

work of the Jewish leadership organizations.

The non-religious don't regard the work of the leadership organizations as a priority. The religious who do view Jewish leadership as a priority, are funneling resources into sectarian activity (such as the settlement of Judea and Samaria or sectarian religious education), rather than the pluralistic vision of Jewish society in Israeli.

An optimistic interpretation

An optimistic interpretation is that there is tremendous untapped interest among both non-religious and religious publics. The leadership organizations need to more effectively interface with the mainstream civil and political institutions, which enable access to the broader Israeli Jewish public. Such access will generate income and interest for their work. This is a critical area for future research and strategic discussion.

The researchers feel that the optimistic scenario is the correct one. A focused strategic discussion and development agenda which focuses on the issues raised in this report, will lead to diversification of income streams from Israeli sources and deepen the impact that the organizations are already having on Israeli society.

Issues raised by the survey data, which require further investigation in order to help in the process of realizing the optimistic scenario include:

1. Understanding the work of current and future alumni in schools and youth movements in order to most effectively maximize the impact of their work (see page 21).
2. Exploring the interface between the leadership organizations and civil and political institutions outside of the educational sector. Examples might include

the interface with welfare organizations, sports associations, political parties, the business sector, the army, cultural institutions, municipalities and mainstream media. These institutions enjoy wide spread support, both financially and in terms of public opinion, from the Israeli public and state and are gateways for wide spread impact on Israel society (see page 22).

3. Evaluating areas such as organizational management and development, mass media, communications and political advocacy, in terms of the type of skills alumni require for success
4. Exploring the types of prior leadership experience that predict the success of alumni in their social change work.
5. Focusing on business models that leadership organizations might pursue in order develop programs and services in a manner that will produce stable sources of income from within Israeli society (see page 23).

All of the above points must become part of a strategic discussion between the leadership organizations and partners in other sectors of Israeli society and supportive Jewish organizations outside of Israel.

If the organizations continue to work in isolation of one another and other sectors of Israeli society it is unlikely that the optimistic scenario will actualize. Collaboration does not entail recreating the comprehensive socio-political movements of yester-year, but rather a social movement comprised of professional collaboration and intellectual partnership through discussion, research and activist philanthropy. We hope that this research report will make a small contribution to this larger effort.

BUILDING JEWISH LEADERSHIP IN ISRAEL

A Preliminary Survey of the Field

I. Jewish Leadership Training in Israel

Jewish leadership training programs are run with the goal of enabling motivated Israelis to act as change agents for the purpose of:

- Influencing the Jewish character of Israeli state and society.
- Deepening Jewish knowledge among Israeli elites and the general population
- Building or strengthening community, through the use of Jewish learning, culture and ritual.
- Strengthening ties between Israeli Jews of different religious and ideological backgrounds.*

A New Phenomenon

Jewish leadership training programs are a new phenomenon, with 69% of the programs covered by this survey founded in the past 10 years (see chart on page 19). UJA Federation of New York, Panim for Jewish Renaissance in Israel and Gesher want to encourage the growth of this field. This report is a first contribution towards the greater effort.

The purpose of this report is to enable strategic discussion and decision making based upon a clear map of the field.

This report provides an initial understanding of the Jewish leadership training programs, on two levels:

1. A description of the basic characteristics of the programs covered by the survey.
 - Who participates in the programs?
 - What type of training do participants receive?
 - How many graduates are coming out of the programs?
 - What types of support do programs provide their alumni?
 - What areas within Israeli society are the programs are seeking to address?
2. Initial thoughts on the accomplishments and challenges facing Jewish leadership training programs and questions for future discussion and research.

It is important to stress that this report provides an initial mapping of the field and is not designed to evaluate the organizations and their work. Evaluation requires a deeper understanding of the concrete expectations for social change set by funders and organizations; the manner in which the concept of leadership is understood and implemented in educational programs; and, the work of the alumni and their impact on the field.

Given the goals of the report, the authors will not make "recommendations," but rather pose strategic questions that are based on the data collected from the survey. Funders, who wish to benefit from this report, should pose these questions, both to themselves in order to clarify their own goals regarding social change in Israel and to the organizations they fund.

* These goals are taken from the vision statements of the organizations participating in the survey.

Organizations, should review the strategic questions posed in this report as part of their own internal planning and evaluation process,

In addition, UJA New York Federation, Panim for Jewish Renaissance in Israel and Gesher will sponsor a formal strategic discussion process in Spring 2009. The process will include funders and organizations active in the field of Jewish leadership training.

II. The Research

Between November 19, 2008 and January 12th, 2009, an Internet survey was conducted of 26 organizations who were identified as running programs that might qualify as "Jewish leadership training" programs. The survey was designed to enable a preliminary understanding of the field, by gathering basic data about the programs.

The 22 organizations that completed the survey filled out information for a total of 43 programs which they run. A full list of the participating organizations is found in appendix two. A detailed description of each organization that completed the survey and its programs is found in appendix four.

The organizations were divided into three categories.

Group One - High priority organizations

Organizations whose central mission is to train individuals to work as change agents in the area of the Jewish character of Israeli society. These organizations were contacted multiple times by e-mail and telephone in order to encourage participation in the research. In cases in which they did not fill out survey, the researcher offered to interview the contact person by telephone (seven surveys were completed in this

fashion). Thirteen organizations were identified, all of which completed the survey.[†]

Group Two

Organizations with leadership programs or Jewish identity programs, but which do not focus on both. Nevertheless, the programs might produce graduates who are change agents in the area of Jewish leadership. Ten organizations were identified, seven of which completed the survey.

Group Three

Organizations that operate programs whose graduates might act as change agents in areas having to do with the Jewish character of Israeli society. Two organizations were identified, one of which filled out the survey.

Sampling Caveats

An important caveat is in order. The concept of "Jewish leadership training" is hard to define and indeed an initial understanding of the concept and its implementation is the goal of this report. As basic rule of thumb, the research focused on organizations, whose self definition includes the concept of Jewish leadership training, who work with adults over the age of 21 and work with the goal of promoting Jewish pluralism, i.e., interaction and cooperation between different segments of the Israeli Jewish population. There are other types of organizations whose work might logically fit into this category of Jewish leadership training work, but were not included in the survey. If they were to be included many more organizations would have been covered by the survey with corresponding changes to the picture of the field produced by this report.

[†] For all groups there were additional organizations who were identified as Jewish leadership programs and received the survey invitation, but were disqualified as they do not work with populations over the age of 21.

Two important examples

1. The goal of most of the leadership programs covered in this research is to work with secular, traditional or liberal orthodox Jews with an emphasis on Jewish pluralism. Within this group of organizations the survey is comprehensive. However, if we were to include organizations whose work is on Jewish vision and social change among National Religious and Haredi populations the number of organizations would jump significantly. This bias in the research design should be considered in the discussion of the research report and plans for future research.
2. For the purpose of this research project, a decision was taken to focus on programs who train adults over the age of 21. However, there are a large number of organizations, including the Community Center Association, Youth Movements, Pre-Army Academies[‡] and organizations that focus on Youth at Risk, who do Jewish leadership training with high school or pre-army youth. Including these organizations in the research, will also change the picture presented in this report and should be considered in future discussions and research.

With these caveats in mind, the reader should view this report as the beginning of a process for figuring out what is involved in leadership training and to think through with the researcher how might future research and discussion best provide a comprehensive picture of the field for the purpose of strategic planning.

[‡] Research sponsored by the Avi Chai Foundation has recently been carried out on the alumni of Pre-Army (post high school) Jewish leadership programs.

III. Basic characteristics of Jewish leadership training programs

This section provides an overview of the programmatic and organizational characteristics of the Jewish leadership training programs who responded to the survey. For each area we summarize findings and remark on possible avenues that future research and strategy oriented discussions might explore.

Number of graduates per organization

- In total the 41 programs covered by the research have 7239 alumni.
- The majority of the leadership organizations graduate between 1 and 20 graduates a year from the programs which they sponsor.
- Only four organizations report more than 50 graduates a year.

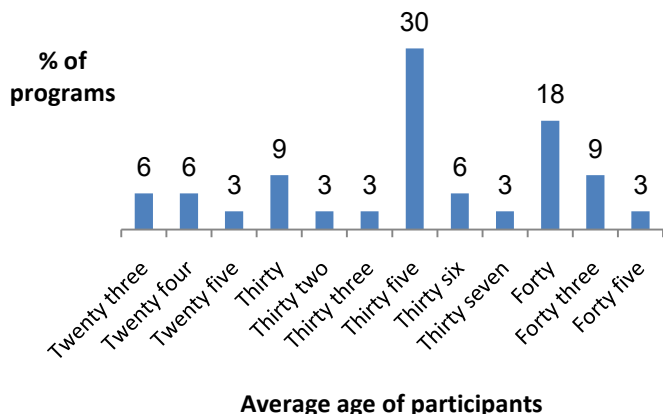
Graduates per organization, per year

		# of organizations				
# of graduates		2004	2005	2006	2007	2008
	1-20	8	6	10	7	11
	21-50	3	4	4	5	4
	51-100	1				1
	101+	1	2	2	3	3
Total organizations reporting out of 22		13	12	16	15	19

Programs run between 6 months and 4 years

Most programs are designed for people working a second job, while training in a new field. Most meet once or twice a week to once a month over a period of 6 months to 4 years, with the vast majority of programs lasting either one or two years.

The average age of participants in the majority of programs is between 30 and 40 years of age.



Program participants tend to be between 30 and 40 years of age.

The average participant in the leadership training programs is 34 years old. In only 12% of the programs is the average age of participants greater than 40 years.

- 94% of the programs have at least one participant 30 years old or less, with the average age of the youngest participant standing at 26.
- 38% of the programs do not have participants older than 45 years of age. 44% of the programs have at least one participant older than 50, with the average age of the oldest participant standing at 49.

Given the average age of 34, it is safe to assume that participants are not embarking on their first profession directly after the army or university. Rather, participants view the leadership training programs as retraining for a second career or volunteer work that sits alongside their established career paths.

Questions for strategic discussion and future research:

Extrapolating from the data, the leadership programs are attracting participants whose average age places them at a point in life in which they have accrued significant professional and life experience and are heading into the most productive years of their professional lives. However, they are at the age in which family responsibility and pressure for establishing stable income is most intense.

It seems that the Leadership programs are an address for those whose interest in Judaism and Jewish life is passionate enough to induce them to switch careers, or intensify existing commitments. For the programs to succeed, graduates must be able to convert their decision to undergo mid-career training into a stable source of income. If such a conversion doesn't happen, it is safe to assume that many of the graduates will not continue to pursue the role of change agents, which the leadership programs place as their primary mission.

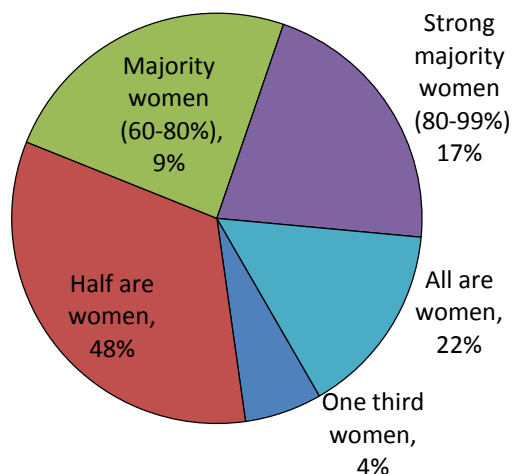
Future research and strategic discussion should ask:

- To what extent do programs treat the economic and professional dimension as a core part of the preparing graduates and for continued support after they leave the program?
- To what extent are graduates able to work in the field of Jewish leadership, build a sustainable career and maintain a livable wage?

Women comprise the majority of participants in 61% of the programs

33% of the programs divide evenly between male and female participants, with an additional 61% reporting a majority of female participants.

Women are a majority in 61% of programs



- 15% of the programs have 100% women participants.
- Only one program reports 100% male participants.[§] In only one other program, do male participants constitute a majority (67%).**

Questions for strategic discussion and future research:

Further research focused on the gender is required in order to understand the difference between gender-balanced programs and those which attract a greater number of female participants.

- Is there a correlation between the content of a program and gender of participants?
- How does the possibility of career and income contribute to men and women entering the field?

Participants come from across the center of the Israeli Jewish spectrum

Programs were asked to report on the Jewish identities of the groups that typify their participants.^{††}

- None of the programs attract the Jewish extremes – "secular post-Zionist or Haredi anti-Zionist." Rather, participants in the Jewish leadership training programs come from across the moderate socio-political center of the Israeli Jewish society. The vast majority of participants come from the liberal orthodox, traditionalist, and Jewishly engaged segments of the secular Israeli population.
- Reform and Conservative Jews have significant representation in 43% of the programs, more than their general representation among the general Israeli Jewish population.

Questions for strategic discussion and future research:

Future research and strategic discussion might examine the following questions:

- To what extent does social change require "culturally appropriate Jewish leadership" – secular graduates working with secular populations and religious with religious? Alternatively, when is the mixing of Jewish groups required, either within the training program or in the field?
- What is the nature of the correlation between program content and type of Jewish populations participating in a program?

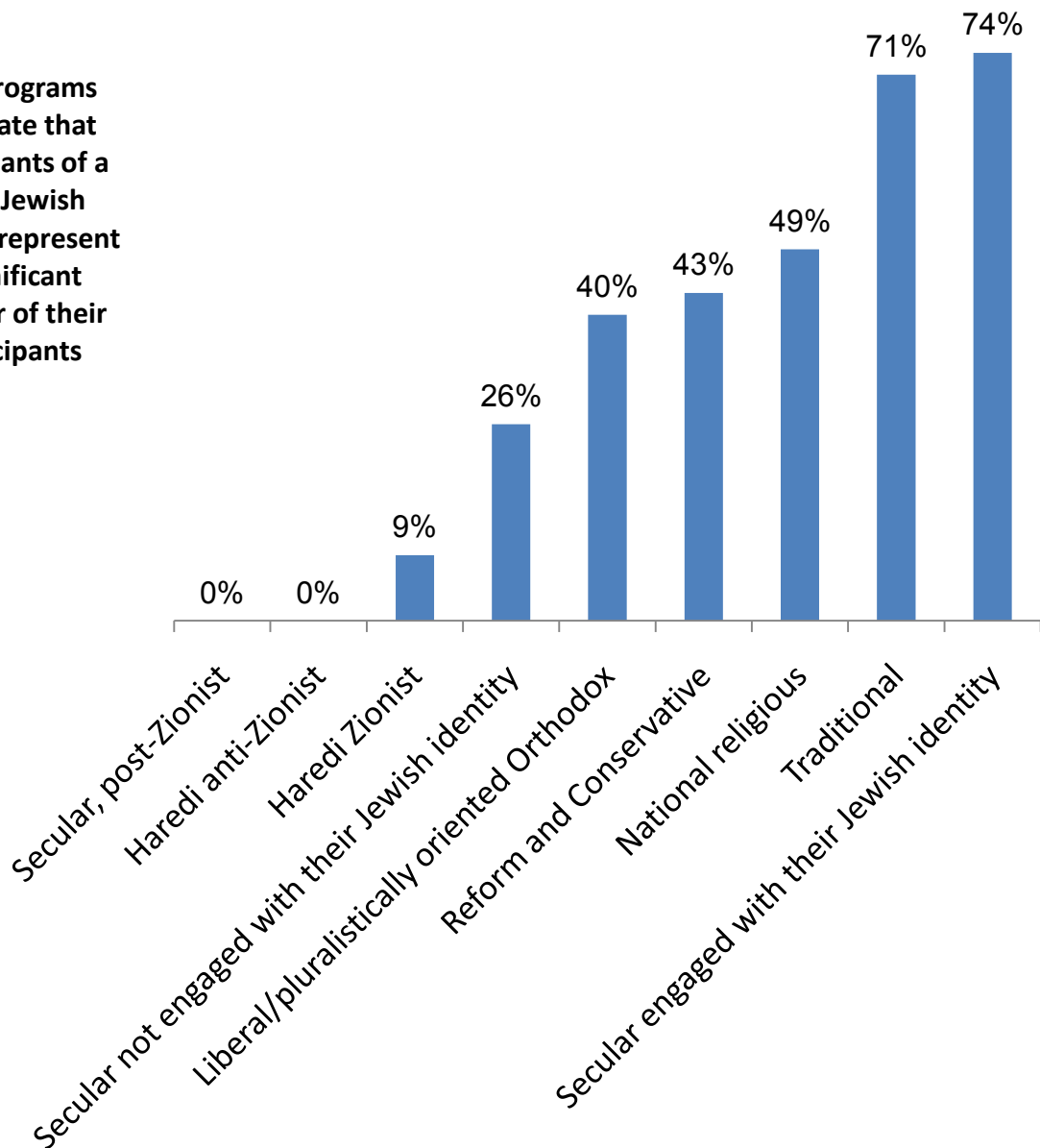
[§] MiMizrach Shemesh program: "Rabbinic Leadership for Social Responsibility."

** The Schechter Rabbinical Seminary.

^{††} The survey used the "nine group model" developed by Meir Yoffee of Panim for Jewish Renaissance in Israel.

Participants come from across the center of the Israeli Jewish spectrum

% of programs that state that participants of a given Jewish identity represent a significant number of their participants



Most participants are veteran Israelis

Most participants are veteran Israelis.

- 13 of 35 programs reported at least one Eastern European immigrant.
- 11 programs have at least one participant from North America,
- 4 have at least one Ethiopian participant.

In terms of immigrants populations that programs seek to serve.

- 6 of 35 programs focus on immigrants from the Former Soviet Union or Eastern Europe
- 2 focus on Ethiopian immigrants.

% of participants in program from:	Number of Programs		
	Eastern Europe	North America	Ethiopia
0%	22	24	31
1-9%	3	4	3
10%-19%	5	2	1
20-50%	2	5	0
100%	3	0	0

Points for strategic discussion and future research:

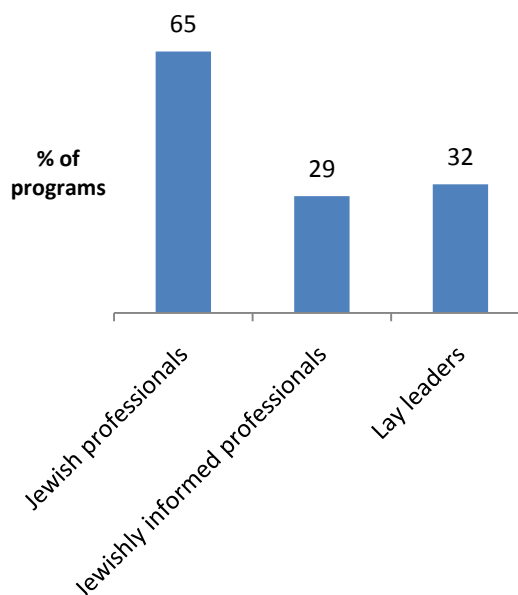
- As was the case for the discussion of the Jewish identity of participants, future research and strategic discussion might look the extent to which veteran Israelis are able to work with veteran populations, and in which situations will social change among immigrant populations require graduates who are themselves immigrants?
- To what extent do programs which aim to work with immigrants or aim to attract immigrant participants, need to organize differently than the programs working with veteran Israelis?

Program Requirements and Content

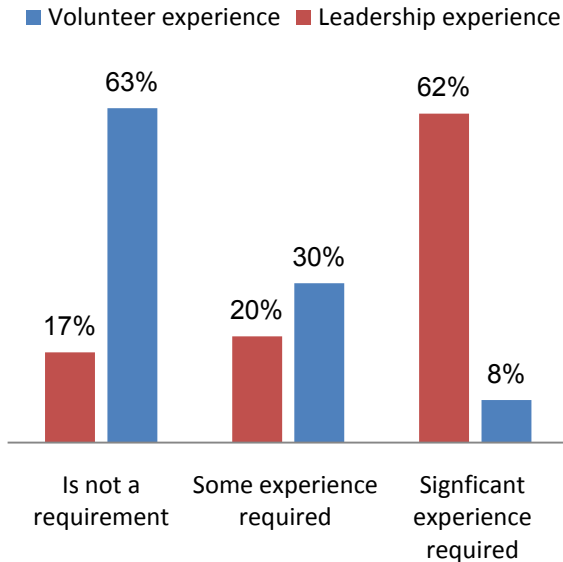
Most programs focus on training future Jewish professionals

65% of programs focus on training professionals who will work as Jewish professionals (Rabbis, Jewish education in schools or in youth movements, other types of Jewish educational programming or as community organizers). A minority train participants who add a Jewish dimension to their professional life or lay leaders.

A majority of programs focus on training Jewish professionals



Most programs require significant leadership experience from applicants



Previous leadership experience is more important than volunteering for acceptance to a program

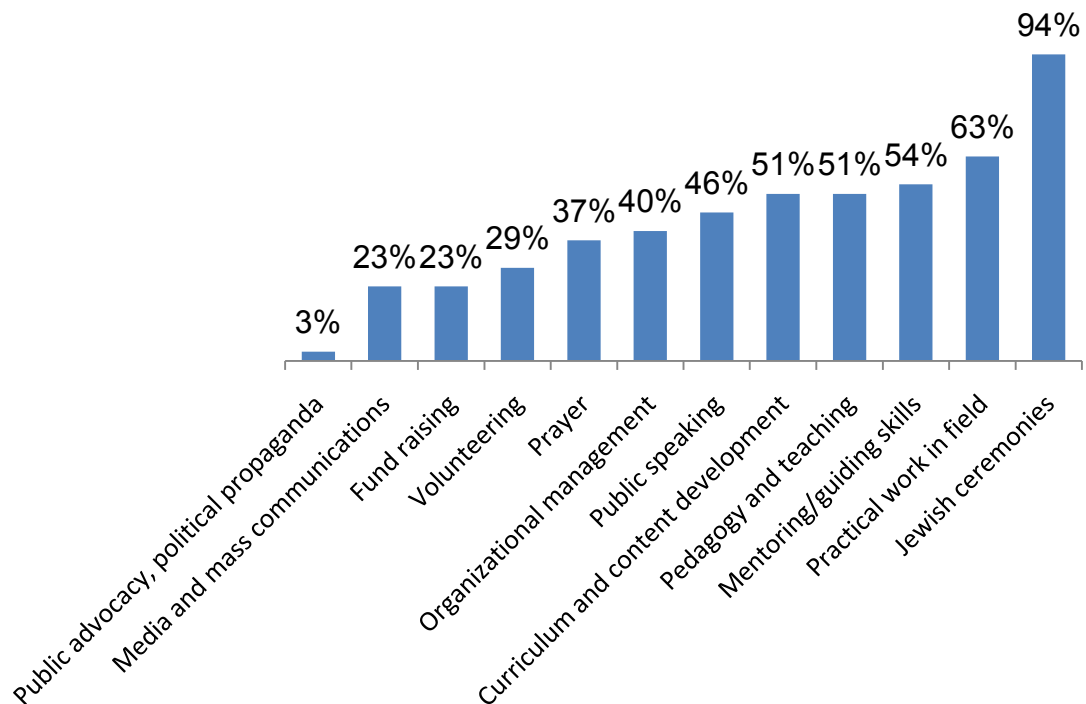
Previous leadership experience is more important than volunteer experience. 58% of the programs require a significant amount of previous leadership experience. Only 6% require a significant amount of volunteer experience.

Curriculum of the leadership programs focuses on education, rather than organizational skills

The leadership training programs emphasize skills and knowledge associated with Jewish education.

- Areas which receive greatest emphasis include knowledge of Jewish ceremonies,

Study requirements focus on skills for educators and Jewish content. Few organizations require mass media or organizational management. Only one requires public advocacy.



practical field work, public speaking, teaching and curriculum development skills.

- Organizational, fundraising and mass communication skills are emphasized by a minority of programs.
- Only one program includes public advocacy and political propaganda skills as a mandatory part of their program.

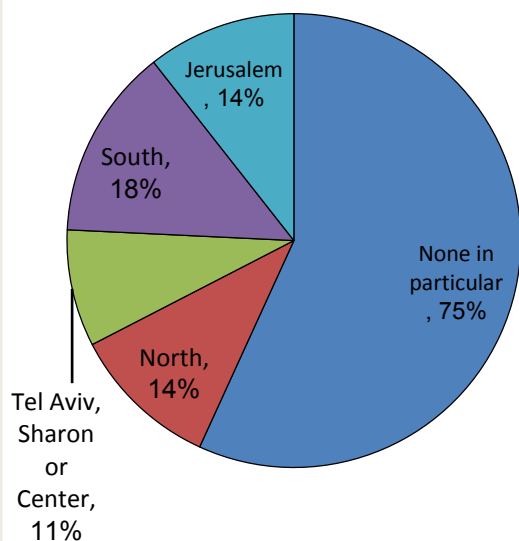
Field work is required by half the programs, but not in a specific location

89% of programs have a practical field work component.

- 75% of these programs do not require the field work to occur in any specific geographical area.
- 82% of these programs do not require the fieldwork to take place in a specific type of location - for example in a "development town", "poor neighborhood," etc.

Questions for strategic discussion and future research:

Most programs do not have a geographic focus



- What types of prior leadership experience best predict success for program graduates work in the field?
- What is the significance of the focus by most programs on educational skills and Jewish content, rather than management, mass communication and political skills?
 - To what extent does the success of graduates in their work as change agents depend on management, fundraising, mass communications and public/political advocacy skills?
 - Why do most programs emphasize educational skills and Jewish content, rather than organizing, mass communication and political skills?
 - Future research should inquire into the differences between graduates who receive training in these different areas. Will those who receive organizational, communications and political advocacy training have a greater impact or is there no correlation?
- How is practical work in the field utilized to prepare participants for their work after the program?
- Why do most programs choose not to imbue the practical work of their participants with a geographical focus or focus on particular types of location for the larger social change agenda of the organization? Is there an advantage to focusing practical work – in terms of participant's ability to network or interface with organizations working in a particular area of geographic or topical focus?

Alumni

The majority of programs either require or strongly expect alumni to work in the field

62% of the programs have either a formal requirement for graduates to work in their field of training or a strong informal understanding to that effect.

Most programs provide ongoing guidance and access to organization resources, but few have an alumni network.

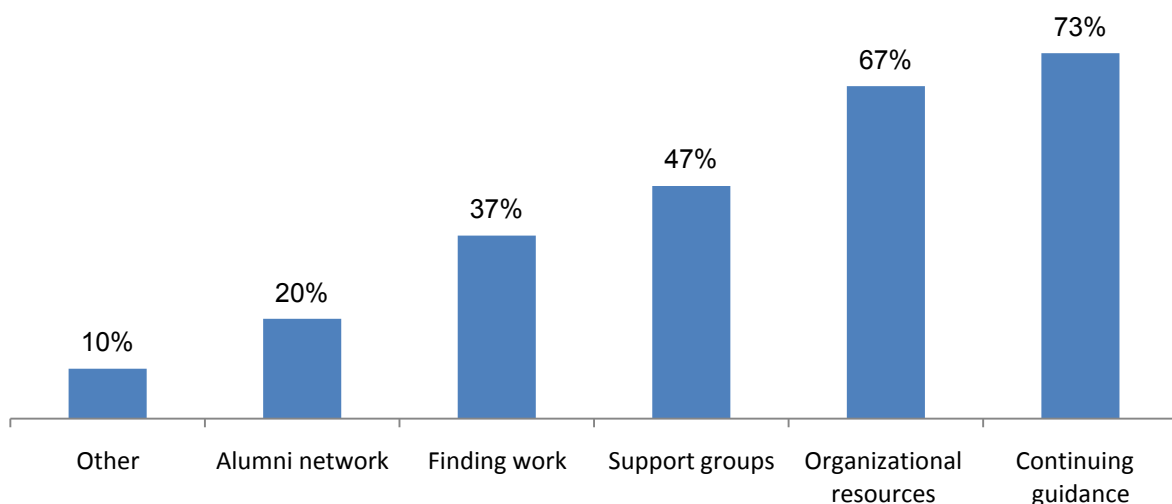
- Most organizations actively support their alumni. Providing access to organizational resources and continued guidance are the most common forms of support provided by 67% and 73% of the programs, respectively.
- Support efforts that require the creation of networks for the purpose of alumni support

or job placement are pursued by fewer organizations. Only 20% of the organizations have an organized alumni network.##

Questions for strategic discussion and future research:

- Is there a correlation with a requirement that alumni work in the field and the overall impact of the leadership program on Israeli society? Is the formal requirement needed to ensure a program maximizes its impact on Israeli society?
- What are the most successful ways for delivering alumni support, both in terms of cost and effectiveness?
 - In areas that require substantial resources, such as job placement and alumni networking is their room for organizations to collaborate with one another?
 - Why do so few organizations currently have an organized alumni network?
 - How are those organizations that do

Types of support programs provide alumni



Recent research sponsored by the Avi Chai Foundation on pre-military (post high school) Jewish leadership training programs are also not setting up alumni networks.

have alumni networks using them for the purpose of resource development and to help the social change work of alumni in the field?

Almost all are willing to participate in future research. 55% currently sponsor research on their programs.

- 100% of the organizations stated that they will participate in interviews required for further research.
- 84% are willing to provide access to their alumni for future research.
- 55% currently sponsor research on their programs.

Questions for strategic discussion and future research:

- What types of evaluation work are programs currently conducting?
- To what extent are programs sharing research and discussing common challenges and lessons learned?

Alumni are more likely to pursue work in educational institutions and community building frameworks, and less likely to work with Beit Midrash style learning and ceremonies for the family and home.

The charts on the next page outline institutional areas in which organizations focus their vision for social change, in comparison to areas in which alumni currently work or volunteer. We learn in general, that when compared to the organizations' vision, alumni are more likely to work or volunteer in educational institutions such as schools and universities, and in community development. Alumni are less likely to engage with adult learning frameworks and mass media.

More specifically:

- The central area which almost three-quarters of the organizations view as central to their vision is adult education, specifically Jewish learning in Beitei Midrash and courses.
- In contrast to the vision of the Jewish leadership organizations:
 - Alumni are much less likely to pursue work in the area of adult learning. It appears that Beit Midrash style learning or adult education courses are tools for training Jewish leaders, rather than areas in which the alumni actually work. It is also likely that the Beit Midrash methodology informs much of the work carried out by alumni who engage in education and community development.
 - Alumni are more likely to work or volunteer in schools and universities, and in community development, than intended by the organizations vision for this area.
- Schools and universities provide the institutional frameworks where between 60% and 70% of graduates work or volunteer. 75% also work in the area of community development.

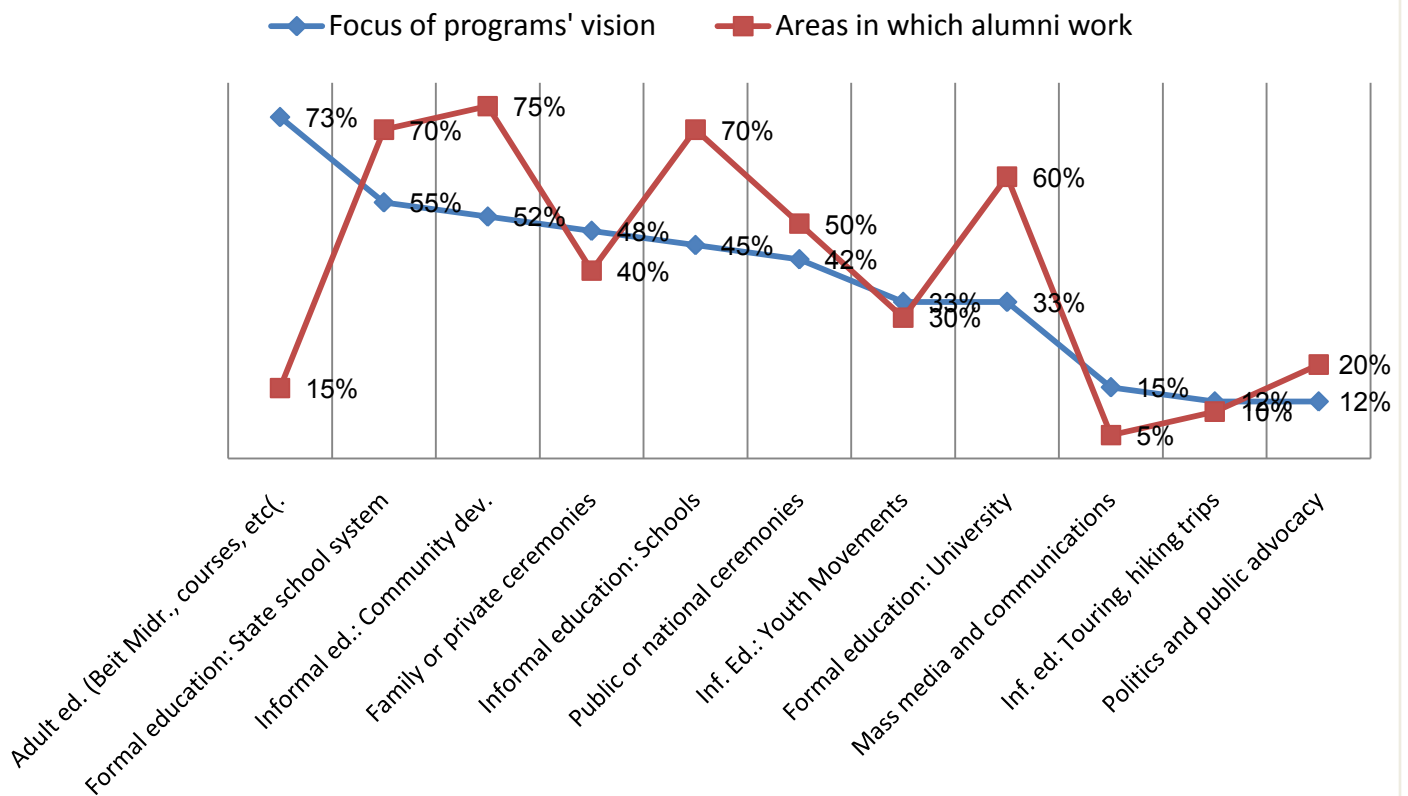
Questions for strategic discussion and future research:

The survey only dealt with alumni activity in a very preliminary fashion, focusing on areas in which alumni currently volunteer and work, as reported by the programs. Future research will need to contact alumni directly in order to gain answers to the following questions.

- What is the nature of alumni work in the areas outlined in this report?
- What are the reasons that alumni are mostly working in education and not in other areas?

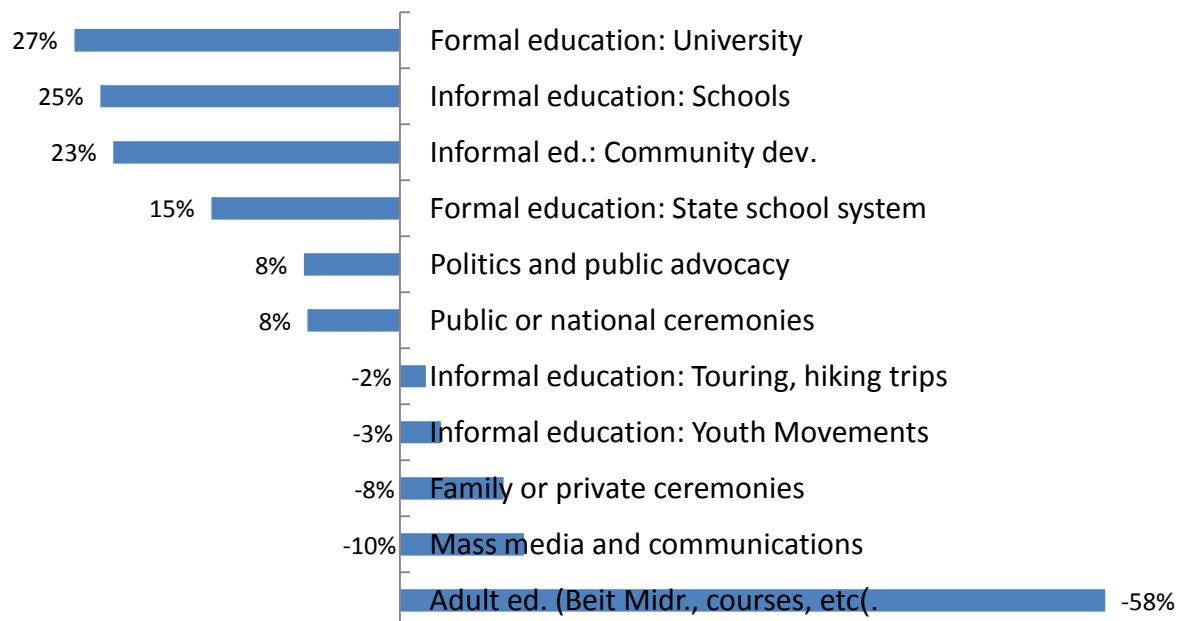
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- What is the significance of the relatively high emphasis of the leadership programs on adult education and Beit Midrash style learning, in contrast to the areas in which alumni actually work?

Comparing program vision and areas in which alumni currently work



Postive = Alumni work in this area exceeds program vision

Negative = Work of alumni less than program vision



IV. Initial thoughts on the accomplishments and challenges facing Jewish leadership training programs and questions for future discussion and research.

In the introduction (see pg. 5) we stress the preliminary nature of the survey conducted for this report. This report does not seek to evaluate Jewish leaders programs, but rather wishes to provide the basic data needed for mapping the field and from there to generate an informed strategic discussion and decision making process; and, to set the agenda for future research.

The first section of the report focuses on providing a basic overview of the Leadership training programs based on data collected from the survey. In this section, an interpretative framework is offered in order to make sense of the historical significance of the Jewish leadership

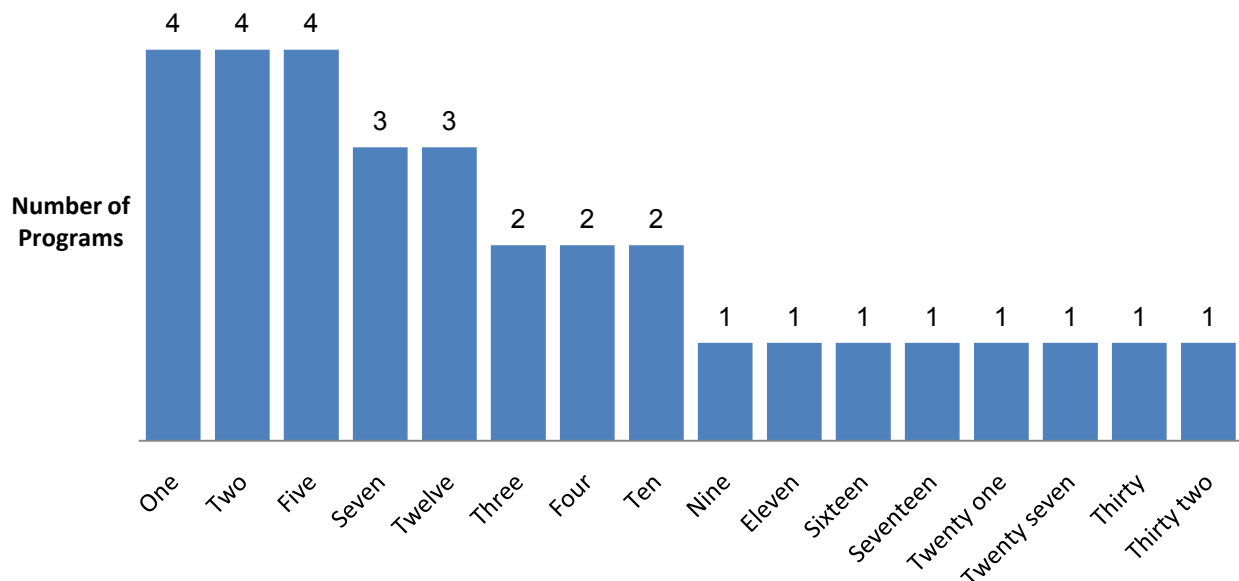
training programs. As with the previous section, the logic here is to open up questions for strategic discussion and decision making and not to create summative evaluative statements.

Why the growth of Jewish leadership programs in the past 10 years?

A striking statistic provided by the survey data are the 69% of the Jewish leadership training programs which are 10 years old or less (see chart on next page). Why the sudden growth of leadership programs in the past decade? An answer to this question will enable greater appreciation of the accomplishments and challenges that the programs face.

The founders of the Jewish leadership organizations are visionaries who are venturing into a new area of social change in Israeli society. To understand the importance of their accomplishments and the challenges they face we

69% of the programs are 10 years old or less



Number of years a program has been active
Mean = 8.93

need answers to the following questions:

1. Within the scope of modern Israel history, what is the historical significance of the leadership training programs?
2. Why the sudden growth of the field starting in the late 1990s?
3. What is the nature of the social issues the programs are attempting to address, and how are they determined by larger changes taking place in Israeli society?
4. What are the challenges that the programs face in their attempt to introduce change to Israeli society?

The following are issues that might arise as a result of asking these big questions.

Why do the programs focus on education, rather than state building?

As noted on page 12 above, the curriculum of the leadership training programs is designed to produce graduates with skills for working as educators, with less emphasis on skills needed to manage organizations, mass communication and public/political advocacy. This picture is reinforced by the analysis on page 15, where we see the vision of most of the programs focusing on community development, adult education and education for youth in formal (school) settings.

When the state of Israel was born in 1948, the idea of "Jewish leadership" would not have been associated primarily with education, but rather with the broader socio-political system. The major political parties were driven by ideological visions for building a Jewish state and society. Each political party was part of broader socio-political movement, which included a school system, bank, labor union, youth movement, housing and employment association, health fund and in some cases a militia. The political leadership of the movement attempted to implement their Jewish vision in all sectors of Israeli society. That vision might have been liberal, nationalist, socialist, religious-Zionist and anti-Zionist, but in all cases had strong Jewish content.

Sixty years later, the political parties (which for the most part are no longer part of broader socio-political movements) no longer represent strong visions for building the Jewish state and Israeli society. Rather, Jewish vision and leadership has moved out of the political system and into civil society.

In contrast to the contemporary political parties, the Jewish leadership organizations still hold that their primary mission is to shape the Jewish character of Israeli society. However, when

compared to the socio-political movements of yester-year the leadership organizations focus on the civil and educational arena, and not state building. As we saw above only 8% of the programs view political advocacy as a mandatory topic.

Questions for strategic discussion and future research:

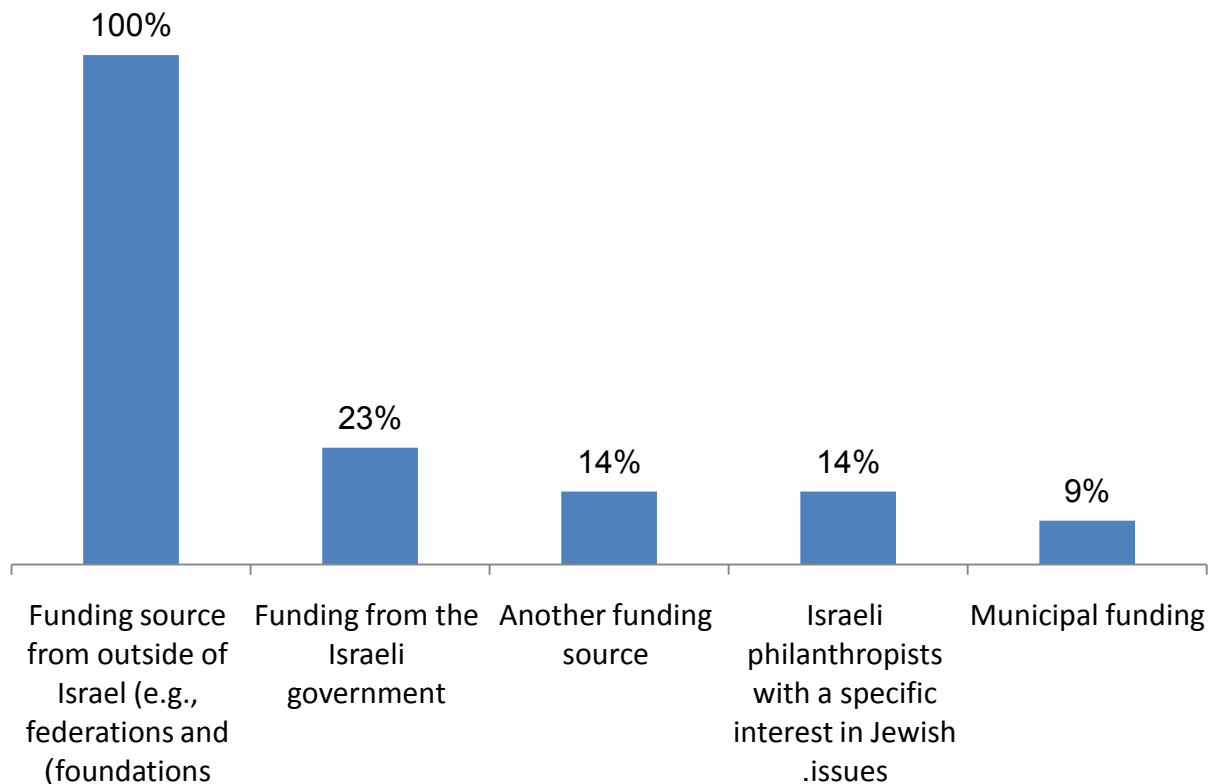
- Why do organizations which continue to hold a Jewish vision for Israeli society tend to focus on education, rather than the political arena?
- Is this a positive, neutral or negative phenomenon?
- What is the reason for the shift of emphasis?

- In what ways, might Jewish leadership organizations collaborate with the mainstream political parties in order to affect wide spread social change?

How best to respond to the increasing apathy of the non-religious and rising extremism of religious publics?

The vision statements of the Jewish leadership training programs point to two main goals: To combat (1) decreasing interest among the non-religious publics in Judaism and Jewish culture, and; (2) to counter the growing extremism and alienation from mainstream Israeli society among significant segments of the religious public.

Funding from foundations and federations outside of Israel constitutes the major source of funding



Funding sources illustrate the problem

The Jewish leadership organizations are working against the tide. They want to counter indifference among the non-religious and intolerance amongst the religious. The question is to what extent are the organizations able to garner grass root support for their cause? The socio-political movements of yester-year enjoyed tremendous support from broad segments of the Jewish population in Israel. In contrast, the Jewish leadership organizations are relatively marginal.

The extent of the challenge is seen in the sources of their funding (see chart on previous page). The leadership programs lack Israeli sources to fund their work. Without exception, the Diaspora source of funding represents the dominant source of income for all organizations covered by the survey. All programs receive funding from sources outside of Israel.

What is the significance of the reliance on funding from outside of Israel?

A pessimistic interpretation

A pessimistic interpretation is that a reliance on funding from outside of Israel signals disinterest by the broader non-religious and religious publics in the work of the Jewish leadership organizations. The non-religious don't regard the work of the leadership organizations as a priority. The religious who do view Jewish leadership as a priority, are funneling resources into sectarian activity (such as the settlement of Judea and Samaria or sectarian religious education), rather than the pluralistic vision of Jewish society in Israeli.

An optimistic interpretation

An optimistic interpretation is that there is tremendous untapped interest among both non-religious and religious publics. The leadership organizations need to more effectively interface

with the mainstream civil and political institutions which enable access to the broader Israeli Jewish public. Such access will generate income and interest for their work. This is a critical area for future research and strategic discussion.

The researchers feel that the optimistic scenario is the correct one, but needs proving. A focused strategic discussion and development agenda which focuses on the issues raised in this report, will lead to diversification of income sources from Israeli sources and deepen the impact that the organizations are already having on Israeli society.

Making the optimistic scenario happen

The following are areas that future strategic discussions should pay attention to, in order to ensure that the optimistic scenario will occur.

Strengthening the interface with schools and youth movements

Currently, the leadership organizations view as a primary mission adult education, community development, and work with schools. While we do learn from the survey that many of the alumni work in schools and universities, and in community development, the research data does not provide us with an understanding of the actual nature and significance of their work.

Questions for strategic discussion and future research:

- Can the leadership programs interface with educational institutions in a way that will generate significant income for their programs and forms of employment for alumni?
- Can the nature and organization of the alumni's work within educational institutions

enable them to act as significant change agents?

- How does the leadership of the mainstream educational organizations view the leadership organizations?
- In what areas might collaboration between educational institutions, leadership organizations and other sectors, such as business and philanthropy lead to greatest impact?

Other civil and political institutions

Beyond educational institutions, the survey data seems to indicate that the leadership organizations do not work extensively with other institutional sectors. We should note that the survey itself was not built to test this issue properly, as it primarily asked questions about educational institutions. It is likely that this bias reflects the reality on the ground. In designing the survey, we drew on the assumption that the leadership organizations are primarily working with educational institutions. However, this assumption might be wrong, and in the least needs to be tested and alternative paths of development, explored.

Questions for strategic discussion and future research:

Future research and strategic discussion should explore the interface between the leadership organizations and other civil and political institutions. Examples might include the interface with welfare organizations, sports associations, political parties, the business sector, the army, cultural institutions, municipalities and mainstream media. These institutions enjoy wide spread support, both financially and in terms of public opinion, from the Israeli public and state.

- To what extent are the Jewish leadership programs interfacing with the cultural,

welfare, sports, political and business sectors?

- If wide spread change is to happen in these sectors, what might such change look like? How will the Jewish leadership programs act as catalysts for such change processes?

The current work with the Israeli army by organizations like the Mandel Leadership Institute and Gesher, Meitar with municipalities, and Gesher with media organizations might provide case studies for how Jewish leadership programs can interface with institutions outside of those directly concerned with education.

Educational content

Future research and strategic discussion should evaluate the current emphasis of the leadership programs on skills and knowledge required for Jewish educators, without an equal emphasis on areas such as organizational management and development, mass media, communications and political advocacy.

Questions for strategic discussion and future research:

- What types of skills and knowledge will best enable an interface with mainstream political and civil organizations?

Research on success stories among alumni of the leadership programs will contribute to answering this question.

Recruitment of participants

We learned from the survey that most programs require a significant amount of prior leadership experience.

Questions for strategic discussion and future research:

- What types of prior leadership experience predict successful social change work among alumni of the leadership programs?

- To what extent are participants currently recruited with substantial leadership experience in sectors outside of education?

Business plan, revenue sources

The optimistic scenario requires organizations to generate revenue by selling services and programming to state institutions such as the Army and Ministry of Education, to municipalities and organizations or philanthropies which are concerned with diverse areas such as welfare, sports, politics, popular and high culture and the media.

Questions for strategic discussion and future research:

- To what extent might the leadership organizations develop ties with business and other types of institutions whether in the form of philanthropic sponsorship or in terms of leadership training that integrates the Jewish dimension with areas that are traditionally associated with leadership in the particular sector?
- What types of resource development work are most appropriate to the work of the Leadership organizations?
- What types of staffing and management skills are needed in order to synchronize the educational program and resource development strategy of a particular organization?

Research should focus on case studies from which the leadership organizations can model. For example, the Teach First program in England provides a stimulating case study.^{§§} Teach First is an independent non-profit organization whose goal is to encourage top graduates from British universities, who would not normally enter teaching, to enter the profession. The program

has 1600 applicants a year, with 400 in each cohort. Teach First is primarily funded by corporations and local business with a small contribution from participating schools and significant public support from the top echelons of the British political system. Using this unique model, the program has reached economic sustainability and gained a high degree of visibility and impact.

Case studies like this one and others will provide fertile ground for figuring out how to make the optimistic scenario play out to the fullest possible extent.

Building a larger framework for collaboration and strategic planning

All of the above points must become part of a strategic discussion between the leadership organizations and partners in other sectors of Israeli society and supportive Jewish organizations outside of Israel.

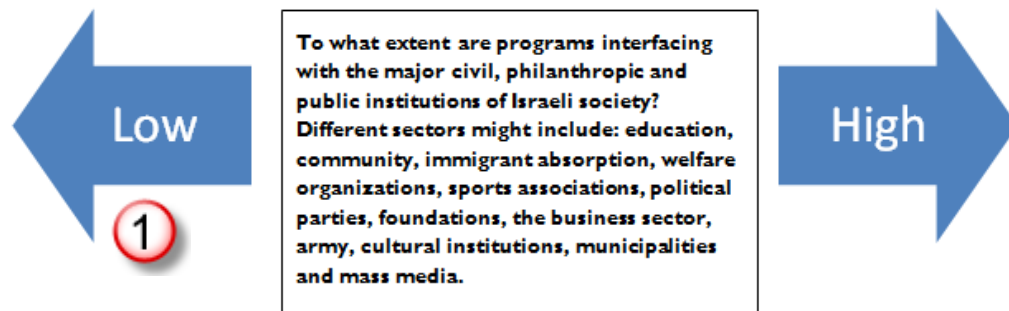
If the organizations continue to work in isolation of one another it is unlikely that the optimistic scenario will actualize. Collaboration does not entail recreating the comprehensive socio-political movements of yester-year, but rather a social movement comprised of professional collaboration and intellectual partnership through discussion, research and activist philanthropy. We hope that this research report will make a small contribution to this larger effort.

^{§§} <http://www.teachfirst.org.uk/>

Appendix 1: Guide for Strategic Decision Making and Future Evaluation

Based on the initial mapping research, the following six areas appear central to any effort to evaluate a Jewish leadership training program.

Integration Scale



Professional/Lay Leader Focus

Does the program train Jewish professionals, professionals who add a Jewish dimension to their work or lay leaders?

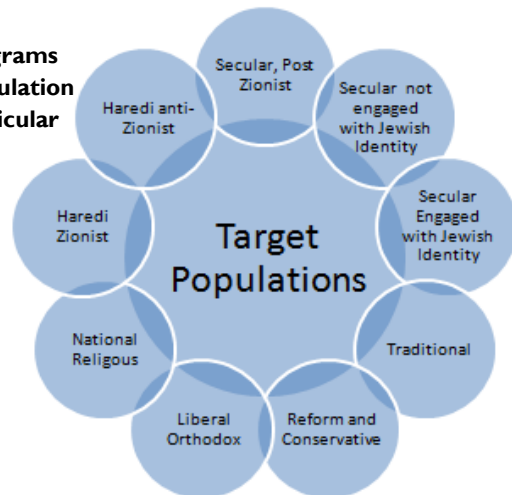
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Target Populations Scale

To what extent are programs focusing on a target population to which they bring particular added value?

5



Areas of Activity Scale

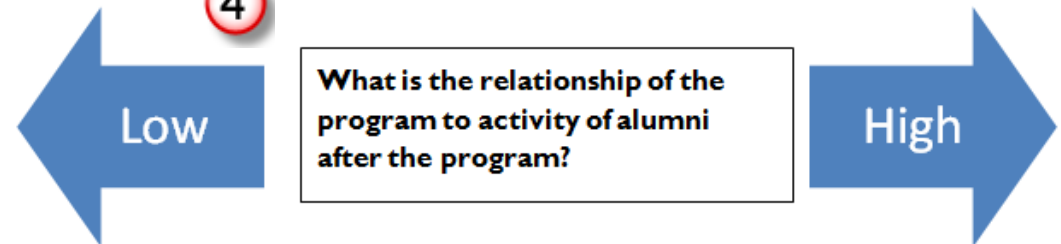
To what extent are programs focusing on an area of Jewish activity to which they bring particular added value?

2



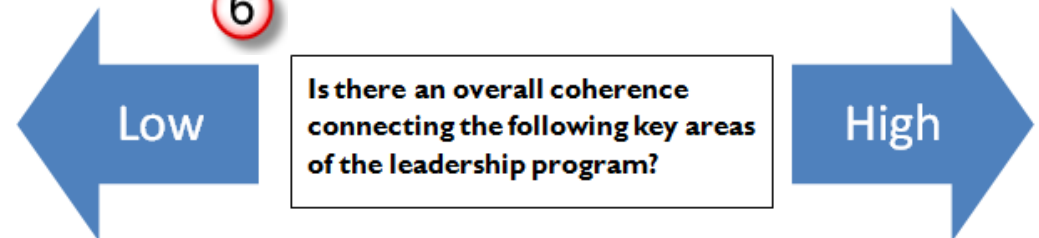
Alumni Commitment Scale

4



Organizational Planning Scale

6

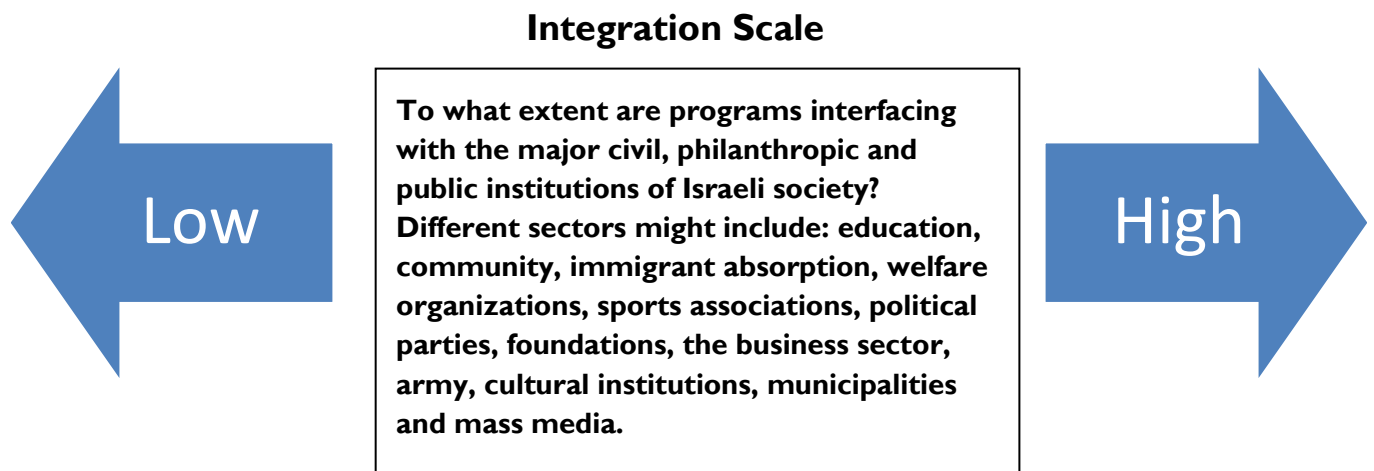


Based on the initial mapping research, the following six areas appear central to any effort to evaluate a Jewish leadership training program.

For organizations and funders:

1. Which questions are relevant to your commitment to produce Jewish leaders for Israeli society?
2. To what extent has your organization systematically thought through the issues at hand?
3. Where does your organization locate itself vis-à-vis the many possible directions a Jewish leadership program might take?

1. Integration with Israeli society



- For which sectors of Israeli society does a program have a vision of Jewish leadership?
 - What types of change does the organization want to see in a particular sector?
 - How will the Jewish leadership program act as a catalyst for such change processes?
 - How does the program define success?
- How does the educational program take into account the knowledge and skills participants need to succeed in different areas of Israeli society?
- To what extent are revenue sources for the program generated from different sectors in Israeli society as opposed to Jewish philanthropy from abroad?
- To what extent are participants currently recruited with substantial leadership experience in sectors outside of education?

2. Areas of activity scale

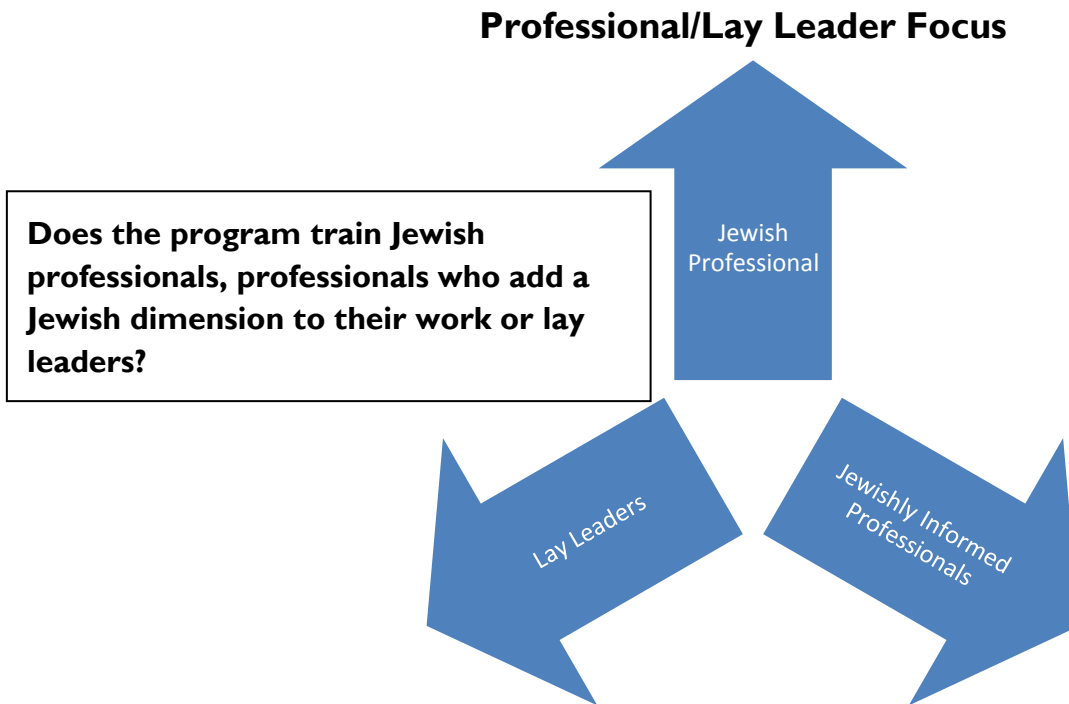
Areas of Activity Scale



To what extent are programs focusing on an area of Jewish activity to which they bring particular added value?

- Of the possible areas of activity having to do with Judaism and Israel society on which does the program focus?
- What is the nature of the added value which the program brings to this area?

3. Professional / Lay Leader Focus

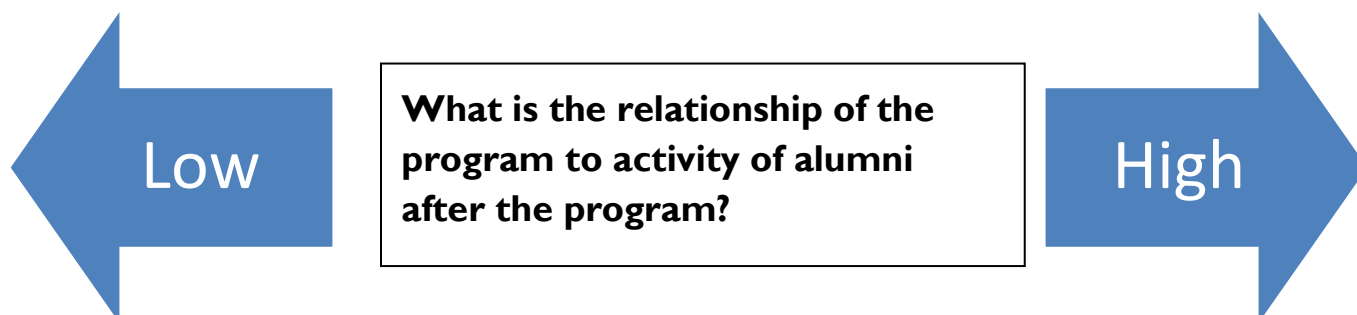


Will the graduates of the leadership training program serve as:

- **Jewish professionals**
Work in a specifically Jewish profession: Rabbis, Jewish education in schools or in youth movements, other types of Jewish educational programming or as community organizers.
- **Jewishly informed professionals or volunteers**
Integration of the Jewish dimension into existing professional or volunteer work. For example, television producers, politicians or government administrators who becomes more aware of the Jewish dimensions and implications of their work.
- **Lay leaders**
Volunteers who hold leadership positions in organizations. For example, board members, fund raisers, educators who as part of their volunteer work impact the organizations for which they are volunteering.

4. Commitment to Graduates, Graduates Commitment

Alumni Commitment Scale



- To what extent does the success of the program involve active concern with what graduates do once the program ends?
- Alumni commitment
 - Does the program require alumni work or volunteer in the area for which they are trained in the leadership program?
 - Does the program feel that such a commitment is necessary?
- Program commitment to alumni
 - Educational program
 - To what extent does the educational program consider the knowledge and skills alumni need in their future work?
 - Professional Support
 - Does the program have an organized alumni network?
 - If yes, does the alumni network serve as a means for resource development and/or to support the work of alumni in the field?
 - In areas that require substantial resources, such as job placement and alumni networking does the program collaborate with other organizations?
 - Economics
 - Does the program treat the economic dimension as a core part of the preparing graduates and for continued support after they leave the program?
 - To what extent are graduates able to work in the field of Jewish leadership, build a sustainable career and maintain a livable wage?

5. Jewish Sector

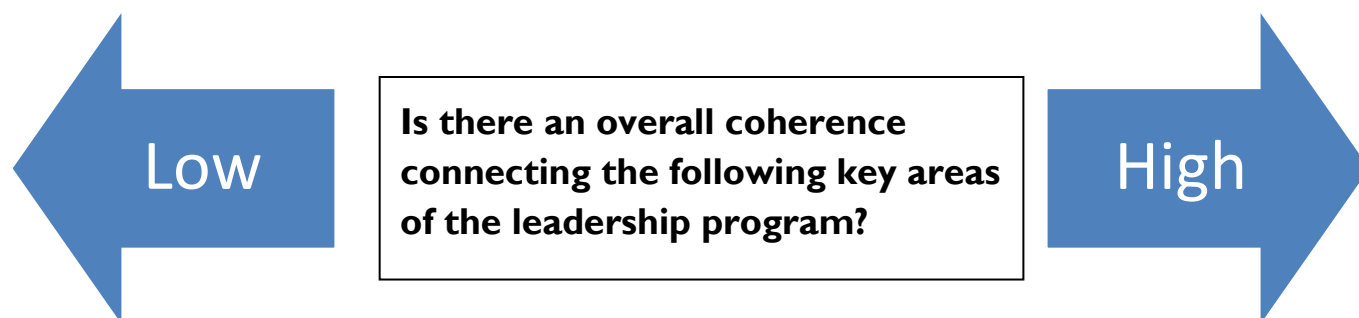
Target Populations Scale



- Which Jewish populations serve as the target audience of the program?
- Culturally appropriate leadership?
 - To what extent does the programs vision for social change in Israeli society require "culturally appropriate Jewish leadership" – secular graduates working with secular populations, religious with religious and immigrants with immigrants?
 - Alternatively, when is the mixing of Jewish groups required, either within the training program or in the field?
- Program Content
 - To what extent is the program focusing on a particular target population and developing leadership tools that are specific for that population?
 - What is the nature of the correlation between program content and type of Jewish populations participating in a program?
- Recruitment
 - To what extent do programs which aim to work with immigrants or a particular sector of the Israeli Jewish population need to organize differently than the programs working with veteran Israelis?

6. Organizational planning

Organizational Planning Scale



- Recruitment
 - What types of prior leadership experience best predict success for program graduates work in the field?
 - From which fields of professional expertise are programs recruiting participants?
- Educational program
 - What types of knowledge and skills are deemed necessary for Jewish leadership?
 - What is the weight placed on knowledge and skills in each of the following areas: educational, fundraising, Judaism, managerial/organizational development, mass communication and political advocacy?
- Practical work
 - How is practical work in the field integrate into the educational program?
 - How is practical work in the field utilized to prepare participants for their work after the program?
 - How is practical work in the field utilized to help participants find employment after the program?
- Research and evaluation
 - What types of evaluation work are programs currently conducting?
 - On educational program?
 - On work of alumni?

Appendix 2: Programs contacted for survey

Group 1 - High priority organizations

Organizations which explicitly view their mission as training individuals to work as change agents in the area of the Jewish nature of Israeli society. These organizations offer programs that are specifically designed for Jewish leadership training. These organizations were contact multiple times, in cases in which they did not fill out survey, the researcher offered to interview them by telephone.

Other organizations

These organization were contacted by e-mail and telephone in order to invite them to participate in the survey.

Group 2

Organizations that have leadership programs or Jewish identity programs but don't focus on both; nevertheless both types of programs might produce graduates who are change agents in the area of Jewish leadership.

Group 3

Organizations that operate programs whose graduates might act as change agents in the Jewish nature of Israeli society.

Organization	Group			Completed for number of programs run by organization
	One	Two	Three	
B'Tzedek	X			1
Beit Morasha		X		4
Gesher		X		1
HaMidrasha at Oranim	X			3
Hebrew Union College		X		3
Hillel Israel		X		0
Kerem - Institute for Training Teachers in Humanistic Judaism		X		1
Kolot	X			2
Kolot in the Negev		X		0
Leo Back Educational Center		X		1
Mandel Leadership Institute			X	3
Masorti Movement		X		1
Meitar	X			3
Memizrah Shemesh	X			4
Nishmat	X			3
Ofakim		X		1
Revivim			X	0
Rikma	X			1
Jewish Community Federation of San Francisco	X			1
Shechter - Beit Midrash for Rabbinical Training		X		1
Shiluv	X			3
TALI Education Fund	X			1
Tehuda	X			1
Temura Israeli Judaism	X			2
Yedidim	X			2
Yesodot		X		0
Total organizations = 26. 22 completed surveys.				Organizations which completed the survey run a total of 43 programs.

Appendix 3: Programs which answered survey

Beit Morasha

Personal and national identity (Mahsevet Chazal institute)
Morale and war (Institute of ethics Judaism and state)
Social justice (Center of Judaism and society)
IDF programs

Btzedek

Life

Gesher

Training Gesher's instructors to promote mutual understanding and the strengthening of Jewish identity

HaMidrasha at Oranim

Leaders for Learning Groups
Community Leaders
Nigun Ba'sade

Hebrew Union College

Israeli Rabbinical Program
Graduate degree in Jewish education and concentration in pluralistic Jewish education
Spiritual Care Training: Mezorim

The Jewish Community Federation of San Francisco

"Gvanim – Leadership development for the promotion of Jewish Pluralism" – Original, National program

Kerem - Institute for Training Teachers in Humanistic Judaism

Kolot

"Amitim" – Lay Leadership Program
"Tehuda" - Beit Midrash for Jewish Leadership

The Leo Baeck Education Center

Makor – Jewish Pluralist Beit Midrash

Mandel Leadership Institute

Mandel School for Educational Leadership
Mandel Jerusalem Fellows
IDF Educational Leadership Development Program

The Masorti (Conservative) Movement – Makhilim

"Makhilim – Qualifying professional leadership for Masorti movement communities"

Masorti Movement and The Schechter Institute

Schechter Rabbinical Seminary

Meitar

Immigrant communities
Community leadership and life cycle ceremonies
Municipal leadership

MiMizrach Shemesh

"Societal-Rabbinic leadership" - Rabbinic Leadership for Social Responsibility.
"Harhavat Hasurot" - cultivating leadership in for social change in organizations who engage in Jewish identity.

Nishmat

Nishmat's Keren Ariel Yoetzet Halacha Program

Ofakim

Judaism as Culture

Rikma

Rikma Fellowship Program

Shiluv

Gvanim Olim – Training leaders to spread Jewish Pluralism among Russian speakers in Israel.

TALI Education Fund: Jewish Education for a Pluralistic Society

TALI Leadership Training Program - Developing Jewish Educators

Tmura - The Institute for Training Secular Humanistic Rabbis & Jewish Leadership in Israel

Training Jewish leadership

Training Secular Humanistic Rabbis

Yedidim

Training for Manchim (mentors)

Training for Rakazim (coordinators)

Appendix 4: Description of Programs

B'Tzedek

<http://www.btzedek.org.il>

Founded and led by Yonatan Glaser, its Director, B'Tzedek develops vision-driven social leadership amongst youth and university students in Israel. B'Tzedek means 'In and through Justice'. It also means 'That's right!' in Hebrew slang. As a new social initiative, B'Tzedek operates out of Topaz, an Israeli incubator for social entrepreneurs.

B'Tzedek aims to provide Israel with a leadership of thoughtful and pro-active citizens from all sectors of society. They will work with and for the marginalized, at-risk and resource poor through individual and joint action that creates change. They will strengthen the work of organizations, create social innovation and influence social policy. The core of this program is an unparalleled combination of hands-on involvement, leadership development and values education, all based on participants' experience and a holistic learning model. Deeply rooted in Jewish and contemporary teachings, it is culturally sensitive when working with non-Jewish populations.

LIFE is an innovative initiative of B'Tzedek in collaboration with Brit Olam, a leading Israeli NGO working in international development. A nine-month service-learning program for Jewish College graduates from around the world and their Israeli peers, LIFE begins with a one month long training and learning period in Israel. LIFE participants then engage in internships and learning in India for four months, afterwards returning to Israel for a second internship and learning period of similar length. Internship positions advance a social justice agenda through change-making programs in diverse fields. Through training, top-level learning and reflecting on their own work, participants develop their social vision and their leadership abilities. Living with, learning from and working to advance the interest of people in weak and vulnerable situations in a developing country and in Israel offers an unparalleled opportunity to experience and explore the ever-deepening connections between local and global social justice.

Name of program	LIFE
Number of current participants	6 (pilot year)
Length	9 months
Years of activity	First year
Vision	For more than a decade, several major Jewish organizations have been exploring the possibility of taking a mixed group of Diaspora Jews and Israelis to a developing country to volunteer there. Forging a new agenda for the Jewish people around global social justice is one we hold dear, but not one we created. LIFE is unique in two respects. First, we are bringing the idea to realization - based on years of experience in adjacent fields and with the goal of creating a program of excellence. Second, we complement the Jewish peoplehood and international development agendas with the goals of leadership development, social change (connected to but broader than the development agenda) and a serious engagement with Judaism, Israel and Zionism.
Goals	In relation to participants in LIFE, the goals of the program are to offer them opportunities to: 1. Live with, help and learn from people in the developing world and in Israel through two different internships 2. Develop their capacity and commitment to lead social change 3. Grow Jewishly and develop their relationship with Israel through learning, field

Name of program	LIFE
	trips, and connecting with top social activists, intellectuals and leaders 4. Create long-term friendships with like-minded Israelis. The long-term goal of LIFE is to involve thousands of young adults in a new paradigm of Jewish life that: 1. Makes responsibility for and practical engagement with local and global social change core elements of Jewish and Israeli identity and life, 2. Helps revitalize Jewish Peoplehood through connecting Diaspora Jews and Israelis around a shared moral vision and mission 3. Empowers participants to help create a vital and worthy Jewish future through a lifetime of vision-driven social leadership.
Compulsory subjects	▪ Jewish texts and Israeli society, land, history, etc ▪ Project design and management, public policy ▪ Public speaking, Media and mass communications ▪ International Development ▪ Inter-cultural studies and sensitivity training ▪ Tikkun Olam, globalization, social justice + social change strategies ▪ Leadership, volunteering and community ▪ Informal and affective goals as well...
Program requirements	Some volunteer, leadership and inter-cultural background is required
Practical work	There is a practical work component
Average age of participants	23
Age range	21-26
Gender ratio	67% women 33% Men
Main Jewish subgroups	▪ Secular who do not actively engage with their Jewish identity ▪ Secular who actively engage with their Jewish identity
Proportion of immigrants	No information
Program funding resources	▪ Jewish philanthropy outside Israel ▪ Other (Israeli business men/women)
Participants scholarships	80% scholarship
Obligations after the program	Informal obligation
Support for graduates	Through existing alum frameworks (in USA) and one we will create

Beit Morasha

<http://www.bmj.org.il>

Founded in 1990, Beit Morasha of Jerusalem works to enhance the Jewish and Zionist character of the State of Israel and empower a committed leadership to engage contemporary religious, cultural and social challenges. Beit Morasha of Jerusalem integrates intensive study of Talmud, Halacha and Jewish philosophy with formal academic scholarship, and promotes a bold intellectual exchange of ideas between all Jews through educational programming across the social spectrum.

Beit Moresha is home to 2 research institutes. The Mahsevet Chazal Institute combines teaching and research and encourages academic and public discussion in the area of Chazal and currently runs the leadership program, *Personal and National Identity*. The Institute of Ethics, Judaism and State currently operates the leadership program, *Morality and War*. The Institute deals with moral dilemmas and the relationship between Jewish ethics and Israeli democracy. Fellows are individuals who study for advanced degrees in related disciplines such as Law, the Social Sciences, Jewish Thought etc.

The Center of Identity and Jewish Culture aims to develop Zionist-Jewish vision and a common Cultural-Jewish language for Israeli society. The Center views Judaism as a civilization that can only be fully realized in an autonomous Jewish state. The Center deals with issues of culture, ideological education and society and government.

Programs were reported as overall totals. 1) Personal and national identity, 2) Morale and war, 3) Social justice 4) IDF programs	
Vision	An attempt to empower young social leadership for taking responsibility in Israeli society while absorbing inspiration from the classical world of Jewish spirit.
The vision for the Israeli society focuses on these areas:	Jewish interests: ▪ Jewish character in Israel public sphere ▪ Israeli Jews knowledge ▪ Other (empowerment of young Jewish leadership) Formal education: ▪ Other (consultation and in-service training for teachers and administrators) Informal education: ▪ Schools ▪ Youth movements ▪ Other (National service)
Compulsory subjects	• Learning Jewish texts • Learning teaching skills • Curriculum and content development for programs • Practical work in field • Volunteering • Mentoring/guiding skills
Program requirements	• Some experience in volunteering is required • Some experience in leadership is required (not officially)

Programs were reported as overall totals. 1) Personal and national identity, 2) Morale and war, 3) Social justice 4) IDF programs	
Practical work	The program includes practical work, but it doesn't focus on a certain area in Israel or in a certain community.
Average age of participants	30
Age range	26-35
Gender ratio	50% women, 50% men
Professional interests	-Community development -Education -Jewish culture
Main Jewish subgroups	Secular who actively engage with their Jewish identity, Reform/Conservative, National-religious, Haredi Zionist.
Proportion of immigrants	No information
Program funding resources	- Jewish philanthropy outside Israel - Israeli philanthropists with a specific interest in Jewish issues - Philanthropy from outside of Israel focused on leadership or other aspect of program without a specific Jewish focus - The Israeli government - Other (Mostly philanthropic foundations)
Participants scholarships	Yes. Scholarship percent changes depending on different variables in consideration to the specific fellow.
Obligations after the program	No formal obligation according to research 85% of their graduates commit to the tasks they are expected to do over years.
Support for graduates	- Support groups - Organizational resources - Alumni network - Other (Magazine)
Is there a continuing research or evaluation of graduates work?	Yes
How many graduated Jewish leadership programs since the organization was formed?	360 Graduates In 2004: 21 In 2005: 24 In 2006: 28 In 2007: 35
Fields of expertise where most graduates are currently work or volunteer in	Jewish Interests: - Character of Israeli public life - Knowledge of Israeli Jew Formal Education: - Public school system - Universities Informal Education: - Schools - Youth movements

Gesher

<http://www.gesher.co.il>

Founded in Israel in 1970, Gesher promotes dialogue and understanding between Jewish groups within Israeli society, especially secular and religious, and seeks to nurture a connection of individual to their Jewish identity and the Jewish People. Gesher's programs include educational programs, seminars and development of teaching aids and multimedia. The activities are aimed at youth, soldiers and army commanders, teachers, educators and adults. The organization is recognized and supported financially by the Israeli government.

Gesher's trains its instructors with the goal of leadership development. Most instructors are traditional or religious; some of them are immigrants. All of them are students: undergraduates and graduates, with experience working with Gesher's target populations. The instructors receive professional training on an ongoing basis during the year and before every activity. Their primary responsibility is to run workshops that deal with Jewish identity and meetings between different Israeli-Jewish groups. The target populations are: pupils, teenagers, soldiers and army commanders.

Name of program	Training Gesher's instructors to promote mutual understanding and the strengthening of Jewish identity
Number of participants	Approximately 100 annually
Length	Ongoing throughout the year and over the course of instructors employment at Gesher.
Years of activity	30 years
Vision	Fighting stereotypes, advancing understanding and sensitivity in Israeli society and building a common ground that will enable different groups to live and work together.
Goals	The program trains leaders to run Gesher's programs which aim to deepen Israeli Jewish identity and mutual understanding and tolerance between groups; and, to prepare them to become influential leaders in Israeli society later on.
The vision for Israeli society focuses on these areas:	Jewish interests: ▪ Jewish character in Israel public sphere ▪ Israeli Jews behavior ▪ Israeli Jews knowledge Formal education: ▪ Official schools system ▪ Universities ▪ Adult education Informal education: ▪ Schools ▪ Youth movements Mass media and communication
Compulsory subjects	▪ Learning Jewish texts ▪ Learning skills of speaking to an audience ▪ Learning teaching skills
Program requirements	▪ No volunteer experience is required ▪ Significant leadership experience is required
Practical work	The program includes practical work, but it doesn't focus on a certain area in Israel or in a certain community.
Average age of participants	25
Age range	22-28
Gender ratio	50% women, 50% men
Professional interests	▪ Community development

Name of program	Training Gesher's instructors to promote mutual understanding and the strengthening of Jewish identity
	- Education - Jewish culture
Main Jewish subgroups	- Secular who actively engage with their Jewish identity - Traditional - Liberal/pluralist - National-religious
Proportion of immigrants	5% are former U.S.S.R or East Europe immigrants. 1% from Ethiopia 3% from North America
Program funding resources	- Jewish philanthropy outside Israel - The Israeli government
Participant scholarships	Yes. No information on the proportion of costs it covers.
Obligations after the program	During the program participants oblige to guide in Gesher, for two years after the program, according to their field of expertise.
Support for graduates	Organizational resources
Is there a continuing research or evaluation of graduates work?	Yes
How many graduated Jewish leadership programs since the organization was formed?	2000 graduates In 2004: 100 In 2005: 120 In 2006: 130 In 2007: 115 In 2008: 110
Fields of expertise where most graduates currently work or volunteer	No information

HaMidrasha at Oranim

<http://www.hamidrasha.org.il>

Hamidrasha was established by a group of Israeli educators and activists in 1989 with the goal of bringing Jewish pluralism to the Israeli cultural and spiritual landscape. As one of the leading pioneers in its field, Hamidrasha has developed a unique educational approach that works to renew Jewish life in Israel on the basis of the study of Jewish and Hebrew texts, renewal of Shabbat and Jewish holidays in the family and community, and action for social justice. Today, Hamidrasha has grown to become one of the largest centers of its kind, annually reaching out to over 40,000 individuals throughout Israel. Hamidrasha is located at Oranim - Academic College of Education in Tivon, Israel.

Leaders for Learning Groups is a two-year course which offers professional training in facilitating Jewish-Israeli culture learning groups based on an integrated pedagogical approach which integrates content and process, intellectual study, emotional involvement and the group experience. The course includes accompaniment of work in the field following the second year of study. The program is intended for teachers, educators, community and social activists.

Leaders for Emerging Jewish-Israeli Communities Program is a one-year course for people who want to build and lead indigenous, non-affiliated praying/celebrating communities in their place of residence. The course aims to provide information, content skills and techniques in facilitating and leading “non-denominational/secular” Jewish communities. The program framework entail three primary components: learning theory about infrastructure and Jewish community (throughout history and in modern Israel), experiential workshop, and practical training. The program graduates receive the support of Hamidrasha during their work in the field.

Nigun Ba'sade (ניגון בשדה) is meant for women from different streams of Judaism who want to influence the field of gender and Judaism in local community and Israeli society. The program includes Jewish learning, networking and support needed for implementing projects in the field.

Name of program	Leaders for Learning Groups	Community Leaders	Nigun Ba'sade
Number of participants	21	13	15
Length	2 years	8 months	6 months
Years of activity	10	2	3
Vision	Developing leadership that facilitates Jewish learning in a way that ties the learner to his/her cultural identity and his/her life style as a Jew and Israeli.	Building cultural/spiritual leadership that will lead the revival of Jewish life in Israeli communities.	Empowerment of woman who are active in the areas of gender and Judaism in the Israeli society.
The vision for Israeli society focuses on these areas:	Jewish interests: ▪ Jewish character of public life in Israel ▪ Everyday behavior of Israeli Jew ▪ Belief of Israeli Jew ▪ Knowledge of Israeli Jew Formal education: ▪ Public school system	Jewish interests: ▪ Jewish character of public life in Israel ▪ Everyday behavior of Israeli Jew ▪ Belief of Israeli Jew ▪ Knowledge of Israeli Jew ▪ Public or national ceremonies	Jewish interests: ▪ Jewish character of public life in Israel ▪ Everyday behavior of Israeli Jew ▪ Belief of Israeli Jew ▪ Knowledge of Israeli Jew ▪ Other (woman place in society)

Name of program	Leaders for Learning Groups	Community Leaders	Nigun Ba'sade
	- Adult education - Informal education: - Community development	- Private rituals for family or in the home - Formal education: - Public school system - Adult education - Informal education: - Community development	Formal education: - Public school system - Adult education
Compulsory subjects	- Learning Jewish texts - Public speaking - Learning teaching skills - Curriculum and content development for programs - Mentoring/guiding skills	- Learning Jewish texts - Public speaking - Learning teaching skills - Curriculum and content development for programs - Prayer - Mentoring/guiding skills	- Learning Jewish texts - Practical work in field
Program requirements	- No volunteer experience is required - No leadership experience is required	- No volunteer experience is required - Some leadership experience is required	- Some volunteer experience is required - Significant leadership experience is required
Practical work	The program includes practical work.	No information	The program includes practical work.
Average age of participants	35	40	45
Age range	22-60	30-60	35-55
Gender ratio	65% Women, 35% Men	80% Women, 20% Men	100% Women
Professional interests	- Community development - Education - Jewish culture	- Community development - Education - Jewish culture	- Community development - Education - Jewish culture - Other (gender)
Main Jewish subgroups	- Secular who actively engage with their Jewish identity - Traditional - Conservative / Reform - Pluralist / Liberal Orthodox - National religious	- Secular who actively engage with their Jewish identity - Conservative / Reform	- Secular who actively engage with their Jewish identity - Traditional - Conservative / reform - Pluralist / Liberal Orthodox - National Religious
Program funding resources	- Jewish philanthropy outside Israel - Other (participation fee)	- Jewish philanthropy outside Israel - Other (subsidy of participants home community)	Jewish philanthropy outside Israel
Participants scholarships	No scholarship	No scholarship	No scholarship
Obligations after the program	1 year of professional work experiencing guiding a learning group.	1 year of professional work experiencing leading rituals at the community space.	None
Support for graduates	Continual guidance	- Continual guidance - Organizational resources	- Support groups - Organizational resources
How many graduated Jewish leadership	Total: 800 15 in 2004 15 in 2005		

Name of program	Leaders for Learning Groups	Community Leaders	Nigun Ba'sade
programs since the organization was formed?	▪ 40 in 2006 ▪ 40 in 2007 ▪ 56 in 2008		
Fields of expertise where most graduates are currently work or volunteer in	Jewish interests: ▪ Character of Israeli public life ▪ Behavior of Israeli Jews ▪ Belief of Israeli Jew ▪ Israeli Jews knowledge ▪ Public or national ceremonies ▪ Family or private ceremonies Formal education: ▪ Public school system ▪ Universities Informal education: ▪ Schools ▪ Community development ▪ Other (Pluralistic organizations)		

Hebrew Union College

<http://www.huc.edu/about/center-je.shtml>

Founded in 1875, Hebrew Union College-Jewish Institute of Religion educates men and women for service to American and world Jewry as rabbis, cantors, educators, and communal service professionals, and offers graduate and postgraduate degree programs to scholars of all faiths. With centers of learning in Cincinnati, Jerusalem, Los Angeles, and New York, HUC-JIR's scholarly resources comprise renowned library, archive, and museum collections, biblical archaeology excavations, and academic publications. Today, Hebrew Union College-Jewish Institute of Religion is an international seminary and university of graduate studies offering a wide variety of academic and professional programs. In addition to its Rabbinical School, the College-Institute includes Schools of Graduate Studies, Education, Jewish Communal Service, Sacred Music, and Biblical Archaeology.

HUC-JIR is a religious and scholarly learning community dedicated to: Developing Jewish professional and lay leaders who transmit and apply to contemporary life the sustaining values, responsibilities and texts of the Jewish tradition; Applying the open and pluralistic spirit of the Reform movement to the study of the great issues of Jewish life and thought; Advancing the critical study of Jewish culture and related disciplines in accordance with the highest standards of modern academic scholarship.

The M.A. Program in Pluralistic Jewish Education is run in conjunction with the Melton Center for Jewish Education at the Hebrew University of Jerusalem. The HUC Department of Education and Professional Development has pioneered the program in order to provide educational leaders with tools to promote Jewish pluralism. The two-year program includes in-serve professional mentoring and guidance.

Israel Rabbinical Program, established in 1975, prepares Israeli men and women to serve as leaders of the Reform Movement in Israel. Graduates support the growing search for meaning, Jewish identity, and spiritual direction among Israelis of all backgrounds and advance the cause of religious pluralism in the Jewish State and around the Jewish world. The student community is comprised of Israeli-born students and immigrants from the Former Soviet Union and North and South America. The curriculum is carried out, in tandem with the completion of the M.A. degree in a field of Jewish studies at an Israeli university.

Spiritual Care Training: Mezorim. The Blaustein Center for Pastoral Care is developing the field of spiritual counseling in Israel and supports the professional training of Israeli rabbinical students who will take the role of spiritual leaders in Israeli society. The field of spiritual counseling open to students from inside and outside the Reform movement. The Mezorim (literally "balms") Program brings together practitioners from different caring professions under the leadership of Rachel Ettun, a family therapist and social worker. The program trains spiritual counselors who bring a wide range of approaches and techniques for use in the community and in therapeutic and medical institutions. Mezorim is a four-semester program combining academic study of Jewish texts, the development of tools for support and counseling, and profound introspection in the fields of the spirit and the soul.

Name of program	Israeli Rabbinical Program	Graduate degree in Jewish education and concentration in pluralistic Jewish education	Spiritual Care Training: Mezorim
Number of	No information	17 in the first cohort	No information

Name of program	Israeli Rabbinical Program	Graduate degree in Jewish education and concentration in pluralistic Jewish education	Spiritual Care Training: Mezorim
current participants			
Length	5 years	2 years	2 years
Years of activity	32 years	2 years	2 years
Vision	No information	Training leadership for pluralistic Jewish education	Training spiritual leaders for Israeli society
The vision for Israeli society focuses on these areas:	Jewish interests: - Jewish character in Israel public sphere - Everyday behavior of Israeli Jew - Belief of Israeli Jew - Knowledge of Israeli Jew - Public or national ceremonies - Private rituals for family or in the home Formal education: - Public school system - Adult education - Other (communities as educational infrastructure) Informal education: - Schools - Community building	Jewish interests: - Jewish character in Israel public sphere - Everyday behavior of Israeli Jew - Belief of Israeli Jew - Knowledge of Israeli Jew Formal education: - Public school system - Universities - Adult education	Jewish interests: - Everyday behavior of Israeli Jew - Private rituals for family or in the home - Other (Israeli Jew coping with the crisis and joy of their life's) Informal education: - Other (Hospitals, nursing homes etc.)
Compulsory subjects	- Learning Jewish texts - Learning organizational administrative skills - Public speaking - Media and mass communications - Fund raising skills - Pedagogy and teaching skills - Curriculum and content development for programs - Prayer - Training period of working in the field - Volunteering - Guidance skills	- Learning Jewish texts - Learning organizational administrative skills - Fund raising skills - Pedagogy and teaching skills - Curriculum and content development for programs - Prayer - Training period of working in the field - Guidance skills	- Learning Jewish texts - Prayer - Training period of working in the field
Program requirements	- Volunteering experience is not a requirement - No experience in leadership is required	- Volunteering experience is not a requirement - Significant experience in leadership is required	- Volunteering experience is not a requirement - Significant experience in leadership is required
Practical work	No information	The program includes practical work	No information

Name of program	Israeli Rabbinical Program	Graduate degree in Jewish education and concentration in pluralistic Jewish education	Spiritual Care Training: Mezorim
Average age of participants	37	30	35
Age range	26-62	25-47	30-45
Gender ratio	60% Women, 40% Men	82% Women, 18% Men	90% Women, 10% men
Professional interests	- Community Development - Education - Jewish culture - Religion - Other (Jewish culture)	- Education - Jewish culture	- Jewish culture - Religion - Other (accompaniment and guidance)
Main Jewish subgroups	- Secular who actively engage with their Jewish identity - Traditional - Reform/Conservative - Liberal/pluralistic	- Secular who actively engage with their Jewish identity - Traditional - Reform/Conservative - Liberal/pluralistic	- Secular who actively engage with their Jewish identity - Traditional - Reform/Conservative
Proportion of immigrants	No information	No information	25% are from North America
Program funding resources	Jewish philanthropy outside Israel	- Jewish philanthropy outside Israel - Other (Fund raising by way of the Hebrew University)	Jewish philanthropy outside Israel
Participants scholarships	Participant receive scholarships - 100% of program cost	Participant receive scholarships - 50% of program cost	No scholarship
Obligations after the program	None (No formal commitment, there is a clear expectation from our graduates to make a significant and long term activity in the field of progressive rabbinical in Israel which mostly happens)	None (No formal commitment, there is a clear expectation from our graduates to make a significant and long term contribution to Pluralistic Jewish educational institutions and systems in Israel)	None (No formal commitment, there is a clear expectation from our graduates will be active in the field of spiritual guidance in Israel)
Support for graduates	Continuing guidance	No information	Continuing guidance
Is there a continuing research or evaluation of graduates work?	No	No information	No
How many graduated Jewish leadership programs since the organization was formed?	Total: 71 5 in 2004 4 in 2005 6 in 2006 6 in 2007 17 in 2008		
Fields of expertise where most graduates currently work or	Jewish interests: - Jewish character in Israel public sphere - Israeli Jews behavior - Israeli Jews faith		

Name of program	Israeli Rabbinical Program	Graduate degree in Jewish education and concentration in pluralistic Jewish education	Spiritual Care Training: Mezorim
volunteer	▪ Public / National ceremonies ▪ Family or private ceremonies Formal education: ▪ Public school system ▪ Universities Informal education: ▪ Schools ▪ Community development Other: Politics and advocacy		

The Jewish Community Federation of San Francisco

<http://www.sjcf.org/israelandtheworld/OurProgramsInIsrael/Gvanim.asp>

The Jewish Community Federation of San Francisco supports, among other funding areas, the promotion of Jewish Identity and Jewish Pluralism. It targets “secular” Israelis, aiming to reconnect them with their Jewish heritage, and Orthodox Israelis---aiming to encouraging them to adopt a pluralistic viewpoint on Jewish Identity. To achieve these goals, the Federation adopts a multi-pronged strategy.

Gvanim - a leadership development program for the promotion of Jewish pluralism - was founded 7 years ago by the San Francisco Federation’s Israel Amuta (lay leadership board) and the Israel & Overseas Committee. Gvanim brings together dynamic, influential individuals. The group has included journalists, a theater director, educators, mayors, educational and community professionals from all walks of life and hues of religious observance. In some cases, people have been brought together whose paths would never have crossed otherwise — for example, an Orthodox settler from Gush Etzion and a leftist secular theater director from Haifa. The object is not only to sensitize this group of influential Israeli leaders to the issues of pluralism, but also to inspire them to become agents of change, each in their own professional sphere and community. To this end, each potential participant commits to creating an “Action Program” after completion of the program.

The participants (20 each year, aged 40 years on average) come from a wide range of professional and religious backgrounds, with significant experience in leadership and broad spheres of influence. The year long course includes intensive learning sessions in Israel with Israel’s leading thinkers and activists in the area of Jewish pluralism and site visits to organizations in the field of Jewish pluralism. The group also travels to San Francisco and New York for an encounter related to Diaspora models of pluralistic Jewish communities. As part of the Gvanim program, each fellow must commit to developing a project that will impact individuals in his/ her own professional/personal sphere. Examples include: Rosh Hodesh Fairs, Jewish education in community centers, Jewish identity programming for teens, Secular Shabbat – prayer house in Tel-Aviv, and more.

It is important to note that since the inception of the original program, Gvanim spin-offs have been created and are thriving: Gvanim IDF (for Lieutenant Colonels), Gvanim for all of Tel Aviv’s high-school principals, “Municipal Gvanim” in Rosh Ha’Ayin, and more.

Name of program	"Gvanim – Leadership development for the promotion of Jewish Pluralism" – Original, National program
Number of participants	20
Length	1 year
Years of activity	7 years
Vision	The program focuses on training leadership to advance pluralist Jewish identity, through connecting "secular" Jews to their Jewish identity and endowing pluralist perception of Jewish identity among traditional and religious population.
Goals	Participants develop community-based action programs to foster Jewish identity and promote pluralism. Participant and graduates link study and social action in order to have broad impact and truly create a ripple effect from the participants to thousands of Israelis throughout the country.
The vision for Israeli society focuses on these areas:	Formal education: ▪ Official school system ▪ Universities Informal education:

Name of program	"Gvanim – Leadership development for the promotion of Jewish Pluralism" – Original, National program
	- Schools - Community building
Compulsory subjects	Learning programs developing skills
Program requirements	- No volunteer experience required - Significant leadership experience required
Average age of participants	40
Age range	30-50
Gender ratio	50% women, 50% men
Professional interests	- Community development - Education
Main Jewish subgroups	Post-Zionist secular, Secular who do not actively engage with their Jewish identity, Secular who actively engage with their Jewish identity, traditional, conservative/ reform, liberal/ pluralist orthodox, national-religious
Proportion of immigrants	None
Program funding resources	Jewish philanthropy outside Israel
Participants scholarships	None
Obligations after the program	Developing projects to advance pluralist Jewish identity.
Support for graduates	- Continuing guidance - Organizational resources
Is there a continuing research or evaluation of graduates work?	Yes
How many graduated Jewish leadership programs since the organization was formed?	150. Closer to 200 when spinoffs are counted.
Fields of expertise where most graduates are currently work or volunteer in	Judaism: - Israeli Jews knowledge - Public/ National ceremonies Formal education: - Public schools system Informal education: - IDF - Schools - Youth movements - Community development

Kolot

<http://www.kolot.info>

Kolot is a nonprofit organization, founded in 1997, as a Beit Midrash for secular and religious Israelis, who come to study classical Jewish texts and their relevance to life in Israel today. Kolot's goal is to strengthen and expand the Jewish leadership that will shape the cultural and social image of Israel. Kolot also deals with the question of Jewish identity, and aims to bridge between different sectors and communities.

Two leadership programs run by Kolot were covered by the research.

1. Amitim Program – Lay Leadership Program

Founded in 1997, Amitim is a lay leadership program which trains about 100 new lay leaders each year, from the realms of civil service, business, media, social organizations, law and the arts, who come to the program with some experience in volunteer work and leadership. The program integrates study of Jewish sources with participants' own personal and professional experience. The study is carried out one evening every 2 weeks, and 3 weekend retreats a year – for two years. The principle study topics are: justice, the power of speech, the significance of power culture of debate,, tzedaka, and attitudes toward minorities.

2. Tehuda

Founded in 2004, Tehuda is a professional leadership program which aims to prepare a community oriented Jewish leadership in Israel, which will work in the context of neighborhoods, municipalities and social organizations. After graduating, each participant works for at least 5 years in a project of his/hers choice with a focus on Jewish culture or education. The participants (20 men and women in each cycle) must have a B.A. in Jewish studies or a similar field, and are expected to fully dedicate themselves to Tehuda, during the 2 years of the program. The weekly studies divide into three tracks: Torah - studies centering on an annual theme which connects textual issues with the reality of life in Israel; Kedusha - learning about Shabbat, festivals, life cycle events, and designing related ceremonies for family and community; and, Chesed - theory and action for contributing to community and Israeli society. The participants in this program enjoy a full scholarship.

Name of program	"Amitim" – Lay Leadership Program	"Tehuda" - Beit Midrash for Jewish Leadership
Number of participants (according to the website)	120	18
Length	2 years	2 years
Years of activity	11 Years	4 years
Vision	Design a language, consciousness, and way of life, which is nourished from the interaction between learning different aspects of Jewish sources and current Israeli-Jewish experience.	In addition to Amitim's vision. Tehuda offers a method for grappling with the Jewish spiritual crisis in Israel by training Jewish leadership who will work in community oriented contexts. Tehuda's vision is to influence the public life of local communities, which serve as the mediating space between individual and the State (neighborhood, community, municipalities and regional councils, social and cultural organizations).

Name of program	"Amitim" – Lay Leadership Program	"Tehuda" - Beit Midrash for Jewish Leadership
Goals	▪ Creating a process of Torah study that combines intellectual, personal and social dimensions. ▪ Developing students as individuals and in groups for enlightening and stimulating learning that will affect the social-communal environment through study and action. ▪ Continuing realization of the values that were studied by the graduates, in different phases in their life. ▪ Forming a language – creating an agreed upon space of knowledge – providing knowledge and concepts in the Jewish resources and values as a basis for study. ▪ Expanding to include additional target populations.	In addition to Amitim's goals. Tehuda seeks to train individuals with initiative and leadership ability, and desire to influence the broader society. Tehuda's graduates will engage Israeli society in deep discourse invoking generations of Jewish wisdom in a manner that makes it relevant for contemporary life.
The vision for the Israeli society focuses on these areas:	Jewish interests: ▪ Jewish character in Israel public sphere ▪ Israeli Jews knowledge ▪ Public / National ceremonies ▪ Life cycle ceremonies ▪ In participants' different occupations Formal education: ▪ Adult education ▪ In participants' different occupations Informal education: ▪ In participants' different occupations Politics and public advocacy Mass media and communication	Jewish interests: ▪ Jewish character in Israel public sphere ▪ Israeli Jews behavior ▪ Israeli Jews belief ▪ Israeli Jews knowledge ▪ Public / National ceremonies ▪ Life cycle ceremonies Formal education: ▪ Public schools system ▪ Universities ▪ Adult education Informal education: ▪ Schools ▪ Youth movements ▪ Travels ▪ Community development
Compulsory subjects	The program does not include practical work	▪ Learning Jewish texts ▪ Learning skills of speaking to an audience ▪ Learning teaching skills ▪ Training period, working in the field ▪ Guidance skills
Program requirements	▪ Some volunteer experience required ▪ Some leadership experience required	▪ No experience in volunteering is required ▪ Significant experience in leadership is required
Practical work	No information	The program includes practical work, but it doesn't focus

Name of program	"Amitim" – Lay Leadership Program	"Tehuda" - Beit Midrash for Jewish Leadership
		on a certain area in Israel or in a certain community.
Age range	25-60	25-45
Gender ratio	55% Women, 45% Men	68% Women, 32% Men
Main Jewish subgroups	▪ Secular who actively engage with their Jewish identity. ▪ Traditional	Secular who actively engage with their Jewish identity
Proportion of immigrants	No information	5% are from former U.S.S.R, 5% are from Ethiopia
Program funding resources	Jewish philanthropy outside Israel	Jewish philanthropy outside Israel
Participants scholarships	Full scholarship	Full scholarship
Obligations after the program	None	5 years of professional work as a leader in different fields of Judaism.
Support for graduates	▪ Organizational resources ▪ Study groups (currently under development)	▪ Organizational resources ▪ Help in finding a job
Is there continuing research or evaluation of graduates work?	Yes	
How many graduated the Jewish leadership programs since the organization was formed?	500	34 18 in 2006 16 in 2008
Fields of expertise where most graduates currently work or volunteer	Judaism: ▪ Israeli Jews behavior ▪ Israeli Jews knowledge ▪ Public/ National ceremonies Formal education: ▪ Universities Informal education: ▪ Community development	

The Leo Baeck Education Center

<http://www.leobaeck.org.il>

Founded 70 years ago in Haifa, the Leo Baeck Education Center is today one of Israel's premier institutions of education and community outreach, promoting ethical leadership and environmental responsibility. The Leo Baeck Center considers education of the next generation as its primary mission as well as connecting between different generations and communities in Israel and worldwide. The Center seeks to nurture an Israeli leadership that is committed to social and Jewish values. The center seeks to build a network of educational and community centers in Israel, that are based on principles of democracy, culture and Judaism, with a commitment to Tikkun Olam.

The Lokey International Center for Jewish Education, which is located at the Leo Baeck campus, has for the past ten years offered a weekly program of Beit Midrash sessions (Makor – Hebrew acronym for Midrash, community and spirit). The sessions deal with multidimensional view on Judaism, community, personal identity, society, culture and spirit. The sessions include small study groups, meetings with people from the field and recreational prayers. The goal is to enable a process of study and thought on central issues of the Israeli culture, and train educators in the realm of pluralistic Judaism. The program participants are expected to come with experience in informal education and a personal interest in Jewish studies and openness to group learning experiences.

Name of program	Makor – Jewish Pluralist Beit Midrash
Number of current participants	15
Length	1 year
Years of activity	10 years
Vision	No information
Goals	No information
The vision for Israeli society focuses on these areas:	Jewish interests: ▪ Israeli Jews behavior ▪ National / public ceremonies ▪ Life cycle ceremonies Formal education: ▪ Official schools system ▪ Adult education Informal education: ▪ Schools
Compulsory subjects	▪ Learning Jewish texts ▪ Skills for speaking in front of an audience ▪ Teaching skills ▪ Prayer ▪ Guidance skills
Program requirements	No previous volunteer or leadership experience is required
Practical work	There is a component of practical work (in the North).
Average age of participants	35
Age range	21-60
Gender ratio	50% women, 50% men
Professional interests	▪ Community development ▪ Education

Name of program	Makor – Jewish Pluralist Beit Midrash
	Jewish culture
Main Jewish subgroups	- Secular who actively engage with their Jewish identity - Reform and Conservative
Proportion of immigrants	No information
Program funding resources	Jewish philanthropy outside Israel
Participants scholarships	None
Obligations after the program	None
Support for graduates	Continuing guidance
Is there a continuing research or evaluation of graduates work?	No.
How many graduated Jewish leadership programs since the organization was formed?	Total: 150 15 graduates in 2004 18 graduates in 2005 10 graduates in 2006 12 graduates in 2007 13 graduates in 2008
Fields of expertise where graduates currently work or volunteer	Judaism: - Israeli Jews knowledge - Israeli Jews behavior Formal education: - Official schools system - Universities Informal education: - Schools

Mandel Leadership Institute

<http://mandel.mli.org.il/>

The Mandel Leadership Institute in Jerusalem was established by the Mandel Foundation in cooperation with the Israel Ministry of Education. At the Jerusalem campus, Fellows hone their social and educational visions by examining the great figures, ideas, and works of western and Jewish civilization, and by learning to translate these visions into practice. MLI Fellows acquire the skills needed to establish and lead the institutions that will implement their creative solutions to educational and social challenges with which society and their communities are faced. The training programs place the educator's vision at the center of professional development. Their world-class faculty composed of leading academic figures from both Israel and abroad, works with Fellows to articulate their individual visions.

The Mandel School for Educational Leadership, founded in 1992, operates within the Mandel Leadership Institute in Jerusalem. The two year leadership development program is unique in terms of its scope, subject matter, and method of study. The program is targeted at fellows who have professional and managerial experience and are capable of leading significant change in education. Mandel School for Educational Leadership graduates serve in key positions in various educational and social settings. They hold influential posts in government ministries, local government, and educational and societal organizations, run schools, and are in charge of numerous educational initiatives. Ongoing ties with the Mandel Leadership Institute and between alumni breed initiatives that influence and revitalize education in Israel.

The Israel Defense Forces (IDF) Educational Leadership Development Program is a unique program designed to enhance the professional identity of IDF officers and commanders, especially education officers, and their conception of their positions as commanders and officers. The program helps infuse content into the role of "the commander as an educator" and promotes the development of the professional status of education in the IDF. Underlying the program are the concepts of vision and practice, educational identity and social sensitivity, and various aspects of the army, education, and Israeli society. The Mandel Leadership Institute has run the IDF Educational Leadership Development Program since 2005. The program is catered for officers in the IDF Education Corps and for commanders, since the standard conception in the IDF is that commanders- not only education officers- have an educational role. The aim of this unique program is to promote and help mold the professional identity of education officers and commanders as educators. Identity-related issues are at the heart of the program, which meets for one full day a week throughout an entire academic year. Participants confront four dimensions of identity: their identity as Jews, as Israelis, as IDF commanders, and as educators. The program comprises three areas of content: Education, Jewish and Zionist identity, and the IDF and Israeli society. These areas are studied with a diverse methodology that includes lectures on theory, educational workshops, encounters, tours, discussions of moral dilemmas, and individual guidance for each participant. The Second Lebanon War highlighted several fundamental issues that are also addressed by the program.

Name of program	Mandel School for Educational Leadership	IDF Educational Leadership Development Program
Number of current	No information	No information

Name of program	Mandel School for Educational Leadership	IDF Educational Leadership Development Program
participants		
Length	2	1
Years of activity	17	4
Vision	We believe that vision-guided leadership is required to bring about substantial educational change. Thus leadership and vision are at the heart of the Mandel School for Educational Leadership training concept. The fellows hone their vision while delving into conceptual, cultural, and social foundations. The program is based on the belief that educational leaders must be guided by a profound, practical vision that emerges from the interrelationship between established theory and effective practice.	The program helps infuse content into the role of "the commander as an educator" and promotes the development of the professional status of education in the IDF. Underlying the program are the concepts of vision and practice, educational identity and social sensitivity, and various aspects of the army, education, and Israeli society.
Goals	The goal of the Mandel School for Educational Leadership is to develop and foster influential leaders with vision to spearhead the advancement of education in Israel. The program is targeted at fellows that have professional and managerial experience and that exhibit the capability of leading significant change in education.	The Israel Defense Forces (IDF) Educational Leadership Development Program is designed to enhance the professional identity of IDF officers and commanders, especially education officers, and their conception of their positions as commanders and officers.
The vision for Israeli society focuses on these areas:	Formal education: - Public school system - Universities - Adult education Informal education: - Schools - Youth movements - Community development Politics and public advocacy Mass media and communication	Army
Compulsory subjects	- Learning Jewish texts - Learning teaching skills - Education Studies - Policy Studies	Learning Jewish texts
Program requirements	- No experience in volunteering is required - Significant experience in leadership is required	- No experience in volunteering is required - Significant experience in leadership is required
Practical work	The program includes practical work, but it doesn't focus on a certain area in Israel or in a certain community.	The program does not include practical work
Average age of participants	36	No information
Age range	28-45	No information
Gender ratio	50% Women 50% Men	50% Women 50% Men
Professional interests	- Community development - Education	No information
Main Jewish subgroups	Secular - not consciously engaged in his/her Jewish identity	Secular - not consciously engaged in his/her Jewish identity

Name of program	Mandel School for Educational Leadership	IDF Educational Leadership Development Program
	- Traditional - Conservative / reform - Religious national - Zionist orthodox - Other	- Traditional - Conservative / reform - Religious national - Zionist orthodox
Proportion of immigrants	No information	No information
Program funding resources	- Jewish philanthropy outside Israel - Israeli government	- Jewish philanthropy outside Israel - Israeli government
Participants scholarships	Full scholarship	Full scholarship
Obligations after the program	5 years of professional work in the field of education and society	None
Support for graduates	- Continual guidance - Support groups - Organizational resources - Help in finding a job	No information
Is there a continuing research or evaluation of graduates work?	Yes	No
How many graduated Jewish leadership programs since the organization was formed?	Total: 550 21 in 2004 21 in 2005 39 in 2006 34 in 2007 27 in 2008	
Fields of expertise where most graduates are currently work or volunteer in	Jewish interests: - Israeli Jews knowledge Formal education: - Public school system - Universities Informal education: - Schools - Youth movements - Community development Politics and public advocacy Other: IDF	

The Masorti (Conservative) Movement – Makhilim

<http://www.masorti.org.il/>

The Masorti movement is a religious movement, which follows the principles of traditional Judaism and Halacha with an open approach to the modern world. Founded in 1979, the Masorti movement (Israeli branch of Conservative Judaism) now constitutes 53 Kehillot and Havurot with thousands of members throughout the country. The movement's purpose is to advance and to strengthen an open, egalitarian and community oriented approach that combines Jewish, Zionist and democratic values.

The Makhilim program began in 2008 with the goal of preparing new leaders to build, expand and lead the communities of the Masorti movement, alongside the movement's leadership, rabbis and volunteers. Makhilim collaborates with the Shwartz program for Non Profit (NPO) management at the Hebrew university, Shatil, the MBA program for NPO management at American Jewish University and distinguished lecturers in Jewish Studies from the Schechter Institute, the Hebrew University etc. The program is divided into three sections: the first focuses on Judaism – modern Jewish history, Jewish movements, Masorti movement ideology, Prayer, Mitzvot and more. The second section has a management and organizational focus - to supply managerial tools for communal organizational leadership. The third section brings together the Makhilim and a selection of Masorti kehillot from all over the country; and also introduces successful community models from other denominations. The program's graduates (Makhilim) must serve as community leaders and managers for at least two years after the program. Participants must have a B.A. degree, leadership and volunteering experience, substantive Jewish knowledge and identify with the Masorti movement's ideology and the concept of community renewal in Israel. Scholarships are provided to some students. The 14 members of the program, coming from different backgrounds, will assume their positions (alongside the Rabbi in existing communities or alone in new communities) in June 2009, after 380 hours of intensive studies that take place at the Fuchsberg Center in Jerusalem.

Since the inauguration of Makhilim, we have received dozens of inquiries from future potential students to join the course. These people come from Kehillot from all streams of Judaism, who have heard about the all-encompassing and intensive curriculum. This proves the necessity and importance of formal training in Israel for Jewish community professionals.

Name of program	"Makhilim – Qualifying professional leadership for Masorti movement communities"
Number of participants	14 (first year)
Length	1 year, weekly meetings
Years of activity	1 year
Vision	To advance a Jewish strong, caring and accessible community oriented approach that combines Jewish, Zionist and democratic values.
Goals	The Makhilim program began in 2008 with the goal of preparing new leaders to build, expand and lead existing and new kehillot of the Masorti movement, alongside the movement's leadership, rabbis and volunteers.

Name of program	"Makhilim – Qualifying professional leadership for Masorti movement communities"
Vision for Israeli society focuses on these areas:	Jewish interests: ▪ Jewish character in Israel public sphere ▪ Israeli Jews knowledge ▪ Public / National ceremonies Formal education: ▪ Adult education Informal education: ▪ Youth movements ▪ Community development
Compulsory subjects	▪ Learning Jewish texts ▪ Learning organizational administrative skills ▪ Learning skills for speaking to an audience ▪ Learning marketing and communication skills ▪ Learning fund raising skills ▪ Prayer ▪ Volunteering
Program requirements	▪ Some volunteering experience ▪ Some experience in leadership
Practical work	No
Average age of participants	32
Age range	26-49
Gender ratio	80% women, 20% men
Main Jewish subgroups	▪ Secular who actively engage with their Jewish identity, ▪ Traditional, ▪ Conservative/ Reform
Proportion of immigrants	7% North Americans 29% South America
Program funding resources	Jewish philanthropy outside Israel
Participants scholarships	Yes. Full scholarship.
Obligations after the program	Each graduate (Makhil) is required to work in one of the Masorti kehillot for two years after the program. The work is in three kinds of kehillot: Work with the Rabbi in large communities, expanding existing kehillot without a Rabbi, or founding new kehillot in Israel.
Support for graduates	▪ Continuing guidance ▪ Help in finding a job ▪ Graduates network ▪ Organizational resources
How many graduated Jewish leadership programs since the organization was formed?	This is the first year of the program.
Fields of expertise where most graduates are currently work or volunteer	Some students work in Kehillot. Some in other Masorti programs such as Marom. Others work in Jewish organizations such as Elul, Mercaz Herzog, etc.

Masorti Movement and The Schechter Institute

<http://www.masorti.org.il/>

<http://www.schechter.org.il>

The Masorti movement is a religious movement, which follows the principles of traditional Judaism and Halacha with an open approach to the modern world. Founded in 1979, the Israeli branch of the Masorti movement now constitutes about 50 groups and communities with thousands members. The movement's purpose is to advance and to strengthen an open, egalitarian and community oriented approach that combines Jewish, Zionist and democratic values.

The Schechter rabbinical seminary was established in 1984 by the Masorti movement, in order to train rabbinical leadership dedicated to values of equality, social justice and a community oriented spirituality.

Since 1988, Schechter has ordained 75 rabbis who have assumed their place as leaders in Israel and other countries. Schechter graduates address the growing educational and spiritual needs of Israeli society; as educators in TALi schools, in the advocacy of women's religious rights, in communities and Conservative congregations serving new immigrants and veteran Israelis, and in congregations abroad.

Rabbinical training is a four- year, full-time program, open to men and women who have completed their army/national service (not required for European students) and B.A . The students become proficient in all aspects of Jewish studies, including Bible, Rabbinics, Jewish Thought and Jewish History. Additional professional training includes seminars in NPO management, accredited CPE (Clinical Pastoral Education) in cooperation with Israeli hospitals, and teaching certification in cooperation with Hebrew University. Currently there are 18 students in the program. The Seminary provides full scholarships and living stipends to all Israeli and European rabbinical students.

Name of program	Schechter Rabbinical Seminary
Number of participants (according to the website)	18
Length	4 years, full time study
Years of activity	21 years
Vision	The Schechter Rabbinical Seminary integrates commitment to the study of Jewish Tradition with a tolerant, pluralistic outlook, capable of engaging in dialogue with all sectors of Israeli society. Religious studies integrate traditional study of Jewish sources with modern, critical methodology.
Goals	The Schechter Rabbinical Seminary aspires to produce a religious leadership for the state of Israel and Europe capable of building and leading Masorti communities, establishing communal Batei Midrash and teaching in schools and other communal institutions.

Name of program	Schechter Rabbinical Seminary
The vision for Israeli society focuses on these areas:	Jewish interests: ▪ Jewish character in Israel public sphere ▪ Israeli Jews knowledge ▪ Israeli Jews faith ▪ Israeli Jews behavior ▪ Public / National ceremonies ▪ Life cycle ceremonies Formal education: ▪ Public school system ▪ Universities ▪ Adult education Informal education: ▪ Youth movements ▪ Community development
Compulsory subjects	▪ Learning Jewish texts ▪ Learning organizational administrative skills ▪ Learning skills for speaking to an audience ▪ Learning marketing and communication skills ▪ Learning fund raising skills ▪ Learning teaching skills ▪ Training period of working in the field ▪ Development of study programs ▪ Pastoral Guidance skills ▪ Prayer ▪ Volunteering
Program requirements	▪ Some volunteering experience ▪ Some experience in leadership
Practical work	The program includes practical work, but it doesn't focus on a certain area in Israel or in a certain community. There is however a focus on immigrants from the FSU/ East Europe.
Average age of participants	33
Age range	26-54
Gender ratio	33% women, 67% men
Professional interests	▪ Community development ▪ Education ▪ Jewish culture ▪ Religion
Main Jewish subgroups	▪ Traditional, ▪ Conservative/ Reform, ▪ Liberal/ Pluralist Orthodox
Proportion of immigrants	40% (FSU, Western Europe, North and South America)
5.Program funding resources	▪ Jewish philanthropy outside Israel ▪ The Israeli government
Participants scholarships	Yes. Full scholarship.
Obligations after the program	The students must work for advancing the values of Masorti Judaism in Israel by way of rabbinic community service and/or teaching and/or spiritual guidance and/or school rabbinic work and/or teaching Judaism as well as volunteering and keeping contact with the movement institutions. The obligation is for three years.
Support for graduates	▪ Continuing guidance ▪ Support groups ▪ Organizational resources ▪ Help in finding a job ▪ Graduates network
How many graduated Jewish	Total: 67

Name of program	Schechter Rabbinical Seminary
leadership programs since the organization was formed?	5 in 2004 4 in 2005 4 in 2006 4 in 2007 2 in 2008
Fields of expertise where most graduates are currently work or volunteer	Judaism: -Jewish character in Israel public sphere -Israeli Jews behavior -Israeli Jews faith -Israeli Jews knowledge -Public / National ceremonies -Life cycle ceremonies Formal education: -Public schools system -Universities Informal education: Youth Groups -Community development Politics and public advocacy

Meitar

<http://www.meitar.org.il>

Established in 1996, Meitar is an educational center based in Jerusalem, working with non-orthodox Israelis to raise their awareness of Jewish tradition, cultivate their Jewish identity, and experience Judaism as a dynamic pluralistic culture. Meitar's mission is to strengthen the bond between non observant Jews and their Jewish heritage, to reduce ignorance and apprehensions regarding all aspects of Jewish life, and to encourage meaningful participation in the local, national and international Jewish community.

Name of program	Immigrant Communities	Community leadership and life cycle ceremonies	Municipal Leadership
Number of current participants	4 communities. Each community numbers between 200 and 500 members.	30	15
Length	On going	2 years	9 months
Years of activity	6	4	3
Vision	The program currently operates in 5 communities. Empowering the community and giving its members the tools and confidence to make a meaningful impact on Israeli society. Through joint activities, Meitar aspires to forge a vibrant community whose members feel a close affinity to each other, to their Jewish heritage and to universal pluralistic values. In this way, individuals and families will become more committed to fostering their Jewish identity in a democratic atmosphere and to participating in the worldwide Jewish Renaissance movement.	Train leaders from the FSU immigrant community who will work within local communities and schools to instill knowledge of Jewish culture and ritual. Ability to develop and propagate alternative life cycle ceremonies for Olim. Help Olim families undertake ritual.	Develop Jewishly oriented leadership in cities. Began in 2008 in two cities. Rosh HaEyn and Kiryat Gat. People who are accomplished in particular areas. Expected to develop programs.
The vision for Israeli society focuses on these areas:	Jewish interests: ▪ Everyday behavior of Israeli Jew ▪ Knowledge of Israeli Jew ▪ Private rituals for family or in the home ▪ Other (Community Development) Formal education: ▪ Adult education Informal education: ▪ Community development	Jewish interests: ▪ Everyday behavior of Israeli Jew ▪ Knowledge of Israeli Jew ▪ Private rituals for family or in the home Formal education: ▪ Adult education Informal education: ▪ Schools ▪ Community development ▪ Other (Ceremonies)	Jewish interests: ▪ Jewish character of public life in Israel ▪ Knowledge of Israeli Jew ▪ Public or national ceremonies ▪ Other (Municipal change) Formal education: ▪ Adult education Informal education: ▪ Touring, hiking trips ▪ Other (Program development)
Compulsory subjects	▪ Learning Jewish texts	▪ Learning Jewish texts	▪ Learning Jewish texts

Name of program	Immigrant Communities	Community leadership and life cycle ceremonies	Municipal Leadership
	- Organizational management skills - Learning teaching skills - Curriculum and content development for programs - Prayer - Practical work in field - Volunteering - Mentoring/guiding skills	- Public speaking - Curriculum and content development for programs - Prayer - Practical work in field - Mentoring/guiding skills	- Curriculum and content development for programs - Practical work in field - Volunteering
Program requirements	- No volunteer experience is required - No leadership experience is required	- Significant volunteer experience is required - Significant leadership experience is required	- No volunteer experience is required - Significant leadership experience is required
Practical work	The program includes practical work	The program includes practical work	The program includes practical work
Does your program focus on a particular immigrant population?	FSU / Eastern Europe	FSU / Eastern Europe	No
Average age of participants	45	40	40
Age range	7-70	25-55	25-50
Gender ratio	No information	100% Women	No information
Main Jewish subgroups	- Secular who actively engage with their Jewish identity - Traditional	- Secular who actively engage with their Jewish identity - Traditional	- Secular who actively engage with their Jewish identity - Traditional
Proportion of immigrants	100% are immigrants from former U.S.S.R and East Europe.	100% are immigrants from former U.S.S.R and East Europe.	15%
Program funding resources	- Jewish philanthropy outside Israel - Israeli government - Municipal funding - Other (Fundraising efforts within the Kehilla)	Jewish philanthropy outside Israel	Jewish philanthropy outside Israel
Participants scholarships	No scholarship	Yes. No information on the proportion of costs it covers.	Yes. 100% of cost.
Obligations after the program	None	Activity in communal frameworks	Initiate a municipal project
Support for graduates	- Continual guidance - Support groups - Organizational resources - Alumni network	- Continual guidance - Organizational resources - Finding work - Alumni network	- Continual guidance - Support groups - Organizational resources - Alumni network
How many graduated Jewish leadership programs since the organization was formed?	Total: 150	Total: 30 30 in 2008	Total: 16 16 in 2008
Fields of expertise	Jewish interests:	Jewish interests:	Jewish interests:

Name of program	Immigrant Communities	Community leadership and life cycle ceremonies	Municipal Leadership
where most graduates are currently work or volunteer in	- Behavior of Israeli Jews - Israeli Jews knowledge - Family or private ceremonies Formal education: - Adult education Informal education: - Community development	- Behavior of Israeli Jews - Israeli Jews knowledge - Family or private ceremonies Formal education: - Adult education Informal education: - Schools - Community development - Other (Ceremonies)	- Character of Israeli public life - Israeli Jews knowledge - Public or national ceremonies Formal education: - Adult education - Trips/hiking - Other (Program development)

MiMizrach Shemesh

<http://www.mizrach.org.il>

MiMizrach Shemesh, the Center for Jewish Social Leadership was established in Jerusalem in 2000 as part of the Alliance Israelite Universelle. Its aim is to stimulate social responsibility based on Jewish commitment, in the light of Jewish tradition and the Mizrahi Jewish experience. To achieve this goal, MiMizrach Shemesh works on developing Jewish social leadership among social activists, school principals, rabbis, attorneys, journalists, university students, parents, and teenagers, and on expanding the discourse on Jewish social values in all segments of Israeli society.

Name of program	"Societal-Rabbinic leadership" - Rabbinic Leadership for Social Responsibility.	"Harhavat Hasurot" - cultivating leadership in for social change in organizations who engage in Jewish identity.
Number of participants	12 participants	5 organizations
Length	2 years	2 years
Years of activity	5	1
Vision	<i>Societal-Rabbinic leadership</i> is a two-year program training an elite group of the future rabbis of Israeli society: rabbinical students (including those about to receive ordination), rabbis at the start of their careers, and incumbent community rabbis. The program offers participating rabbis significant exposure to Israeli society and to social problems. A special emphasis is placed on the study of social values based on classical Jewish texts, and on facing the challenge of translating them to our contemporary reality. The program highlights the legacy of the Sephardic sages, their method of study, philosophy, and original halakhic rulings; these contribute to the abilities participants develop in dealing with the problems of contemporary society in Israel and help participants acquire the skills they require as community rabbis.	<i>Harhavat Hasurot</i> is a training program for an elite group of social change leadership organizations and organizations engaging in Jewish identity who seek widening the numbers of students to the traditional public. The program will locate five interested organizations that will get into a three steps process that will fan out over two years. The program exposes the participant to social aspects of Judaism - social responsibility reciprocal recognizance and aspiration for justice; shaping leadership which promotes Social-Jewish percipience in organizations, and develops capabilities to implement this concept in different ways in the personal and professional sphere.
Vision for Israeli society focuses on these areas:	Jewish interests: ▪ Jewish character in Israel public sphere ▪ Israeli Jews behavior ▪ Israeli Jews faith	Jewish interests: ▪ Israeli Jews behavior ▪ Israeli Jews faith ▪ Israeli Jews Knowledge Formal education: ▪ Adult education
Compulsory subjects	▪ Learning Jewish texts ▪ Learning organizational administrative skills ▪ Learning skills of speaking to an audience ▪ Training period of working in the	▪ Learning Jewish texts ▪ Learning organizational administrative skills ▪ Learning teaching skills ▪ Learning programs developing skills ▪ Training period of working in the field

Name of program	"Societal-Rabbinic leadership" - Rabbinic Leadership for Social Responsibility.	"Harhavat Hasurot" - cultivating leadership in for social change in organizations who engage in Jewish identity.
	field	Guidance skills
Program requirements	Significant leadership experience is required	Significant leadership experience is required
Practical work	The program includes practical work	No information
Average age of participants	35	35
Age range	30-45	30-45
Gender ratio	100% Men	50% Women 50% Men
Professional interests	- Education - Jewish culture - Religion	- Community development - Education - Jewish culture
Main Jewish subgroups	- National religious - Haredi Zionist	- Secular who actively engage with their Jewish identity - Traditional - National religious
Proportion of immigrants	No information	No information
Program funding resources	Jewish philanthropy outside Israel	Jewish philanthropy outside Israel
Participants scholarships	Participant receive scholarships – no information regarding amount	Participant receive scholarships – no information regarding amount
Obligations after the program	None	None
Support for graduates	- Continual guidance - Organizational resources	- Continual guidance - Support groups - Help in finding a job
How many graduated Jewish leadership programs since the organization was formed?	Total: 80 14 in 2004 14 in 2005 14 in 2006 12 in 2007 12 in 2008	
Fields of expertise where most graduates are currently work or volunteer in	Jewish interests: - Jewish character in Israel public sphere - Israeli Jews behavior - Israeli Jews faith - Israeli Jews knowledge - Public / National ceremonies - Other - Rabbinic Formal education: - Public school system - Universities Informal education: - Community development - Other - Social organizations Other: - Academia	

Nishmat

<http://yoatzot.org>

Nishmat – The Jeanie Schottenstein Center for Advanced Torah Study for Women, was established in 1990 to open the highest reaches of Jewish learning to women, and develop women scholars and leaders with the skills to contribute to Jewish leadership world wide. The Center serves 300 registered students annually in a variety of Jewish Studies programs including a special track for Ethiopian-Israeli National Service and Israel Defense Force veterans, enabling them to qualify for college and break the cycle of poverty in which their families are entrapped. The Nishmat student body includes native Israelis, together with Americans, Ethiopians and Europeans.

Ten years ago, Nishmat Dean Rabbanit Chana Henkin created at Nishmat the Keren Ariel Program to train Jewish history's first women halachic consultants (Yoatzot Halacha). The two-year fellowship program, headed by Rabbi Yaakov Varhaftig and Rabbi Yehuda Henkin, includes both highest level halachic studies as well as supplementary studies in women's health. Women qualifying for the program's much-sought twelve fellowships must demonstrate Talmudic fluency as well as leadership ability. The program includes frequent written tests, as well as a four-hour oral comprehensive examination before a panel of prominent halachic authorities.

Following certification as Yoatzot Halacha, graduates assume positions of leadership in Israel and abroad. The Yoatzot Halacha have addressed more than ninety thousand questions on Nishmat's halachic hotline and websites, finding solutions to issues including fertility, sexuality, and other women's health issues that interface with Jewish Law. The Yoatzot have won widespread lay and rabbinic backing in Israel and abroad,

Name of program	Nishmat's Keren Ariel Yoetzet Halacha Program
Number of current participants	12
Length	2 years
Years of activity	10 years
Vision	The program's vision is to broaden women's role in Judaism, thereby enhancing Torah study and practice among the Jewish people. The program qualifies women to respond to Halachic inquiries in the area of Family Life and Women's Health. Graduates respond to questions via an internationally available telephone hotline as well as the internet, and others work beside rabbis in communities. Because of their advanced knowledge of Torah, in some communities the yoatzot function unofficially as part of the spiritual leadership.
Vision for Israeli society focuses on these areas:	Jewish interests: ▪ Israeli Jews behavior ▪ Israeli Jews knowledge ▪ Life cycle ceremonies Formal education: ▪ Adult education
Compulsory subjects	▪ Learning Jewish texts ▪ Apprenticeship in the field
Program requirements	Sincere religious commitment, Talmudic scholarship. Leadership ability
Practical work	The program includes internship with practicing Yoatzot Halacha.
Average age of participants	Most fellows are in their 20's and 30's.

Name of program	Nishmat's Keren Ariel Yoetzet Halacha Program
Age range	23-55
Gender ratio	Women only
Main Jewish subgroups	Modern Orthodox
Proportion of immigrants	30% from North America
Program funding resources	- Jewish philanthropy outside Israel - Jewish philanthropy in Israel
Participants scholarships	All participants receive a full tuition scholarship as well as a living stipend.
Obligations after the program	50 hours' "give-back" to the program. There is an expectation that each graduate will find her path to contribute to society in this field. Some of the graduates are employed by the Nishmat hotline and websites.
Support for graduates	Graduates meet for seminars several times a year for continuing education and guidance. Practicing yoatzot are part of a closed internet-forum, sharing dilemmas, experiences, and guidance. Yoatzot working on the Nishmat hotline and websites benefit from extensive continued mentorship by the program's rabbis.
How many graduated Jewish leadership programs since the organization was formed?	50 graduates, with 8 more scheduled for certification in Summer, 2009.
Fields of expertise where most graduates are currently work or volunteer in	Judaism: - Israeli Jews behavior - Israeli Jews knowledge - Life cycle ceremonies - Formal education: The Yoatzot Halacha are a diverse and highly educated population, with degrees in a variety of fields. Graduates and current fellows include: Physicians, an archeologist, educators, lawyers and mediators, and more.

Ofakim

<http://ofakim.tau.ac.il>

Introduced in the 2004-2005 academic year Ofakim is a scholarship program dedicated to "Judaism as Culture" at Tel Aviv University. The program is intended for a select group of outstanding students who study Judaism Studies and train to become teachers. These students study in The Department of Jewish Philosophy and in one of the following departments: The Department of Jewish History, The Department of Bible Studies, The Department of Hebrew Language or The Literature Department. The students also study in a program especially designed for them to focus on the subject of "Judaism as Culture", as well as a unique program for a Teaching Certificate, specially designed for the requirements of the Ofakim program.

Studies in the program include specially designed extra-curricular activities, which consist of visits to museums, lectures by central figures in Israeli culture, guided tours to places of interest concerning Judaism in modern-day Israel, visits to high-schools, forum discussions led by the students and other special activities that complement academic studies. The length of study in the program is three academic years. Following the completion of their studies, the graduates are entitled to a B.A. and Teaching Certificate. Students in the program receive a full tuition scholarship and a living stipend for their 3 years of studies. In exchange, the students are requested to commit to excelling in their studies throughout the 3 years, to volunteer for the welfare of the community for at least one year during their studies and following their graduation they are committed to teach the subject for at least three years in public High Schools.

The goal and direction of the program is to unlock the treasures of Jewish culture, past and present, to the secular public in Israel, to encourage innovative and creative approaches toward the Jewish culture. The program emphasizes the cultural aspects of Judaism: Philosophy, History, Literature, Art and society.

Name of program	Judaism as Culture
Number of current participants	61 – 37 in formal studies and 24 teaching.
Length	3 years
Years of activity	3 years
Vision	A unique scholarship and study program for training teachers and educational leaders for public schools in the field of Judaism as culture. The goal and direction of the program is to unlocked the treasures of Jewish culture of past and present to the secular public in Israel, to encourage innovative and creative approaches toward the Jewish culture. The program emphasizes the cultural aspects of Judaism: Philosophy, History, Literature, Art and society and not necessarily the religious aspects, which normally deter young Israeli. There is a particularity that the level of students in the program is very high, both intellectually and in relation to social and cultural involvement this out of the perception of the role of teacher as a leader is his/her school in the area of Judaism and ideological areas in general.
Goals	The goal and direction of the program is to unlocked the treasures of Jewish culture of past and present to the secular public in Israel, to encourage innovative and creative approaches toward the Jewish culture.
Vision for Israeli society focuses on these areas:	Jewish Interests: - Knowledge of Israeli Jew Formal education: - Public schools system Informal education: - Schools
Compulsory subjects	Learning Jewish text

Name of program	Judaism as Culture
	▪ Pedagogy and teaching ▪ Practical work in field
Program requirements	▪ No volunteer experience required ▪ Significant leadership experience required
Practical work	The program includes practical work focused in Tel Aviv, Sharon or Center or in a certain community but doesn't focus on a certain community.
Average age of participants	24
Age range	20-42
Gender ratio	65% women, 35% men
Main Jewish subgroups	▪ Secular who actively engage with their Jewish identity ▪ Traditional ▪ Conservative / Reform ▪ Liberal/ pluralist orthodox ▪ National-religious
Proportion of immigrants	No information
Program funding resources	Jewish philanthropy outside Israel
Participants scholarships	Full scholarship
Obligations after the program	3 years of teaching in the field of Judaism as culture (in the framework of Mahasevet Israel studies) in the post-primary Public schools system in Israel in at least 1/3 of position.
Support for graduates	▪ Other (training period)
How many graduated Jewish leadership programs since the organization was formed?	Total: 24 ▪ 11 in 2007 ▪ 13 in 2008
Fields of expertise where most graduates are currently work or volunteer in	Judaism: ▪ Israeli Jews behavior ▪ Israeli Jews knowledge Formal education: ▪ Public school system

Rikma

<http://www.rikma.org.il>

Rikma is an educational organization that seeks to breathe new fire into Jewish life in Israel, by building original communities and strengthening existing ones through training and support of leadership. Rikma works towards its goals by targeting potential leaders from a wide range of backgrounds for its Fellowship Program and Professional Support Strategy.

Rikma Fellowship program is an intensive course in leadership which targets charismatic, talented rabbinical students and other community leaders-in-training, who share a pluralistic view of Judaism. Using a hands-on approach, the program combines study in Israel and the United States, and original projects in community action. Program participants attend regular study and re-thinking sessions with leading Israeli and American Jewish scholars and activists. Study is translated into action when the students are launched into the community, where they begin learning leadership through realization of an original project. Upon completion of the program, fellows carry their Rikma experience into a long-term commitment of professional community innovation.

Name of program	Rikma Fellowship Program
Number of participants	19
Length	Rikma conducts monthly study days in different issues relevant to fellows which are liberal Jewish community leaders in Israel. Whether the issues in question are relevant to "Leadership" or to "Community living". The program is not time-constrained. The fellows were chosen since they stood out in the field and since the support and mentorship Rikma has to offer is continuous and has no end date.
Years of activity	9 years
Vision	Rikma is an educational organization that seeks to breathe new fire into Jewish life in Israel, by building original communities and strengthening existing ones through training and support of leadership. Rikma works towards its goals by targeting potential leaders from a wide range of backgrounds for its Fellowship Program and Professional Support Strategy.
Vision for the Israeli society focuses on these areas:	Jewish interests: ▪ Jewish character of public life in Israel ▪ Belief of Israeli Jew ▪ Knowledge of Israeli Jew ▪ Public or national ceremonies ▪ Private rituals for family or in the home Formal education: ▪ Adult education Informal education: ▪ Schools ▪ Community development
Compulsory subjects	▪ Learning Jewish texts ▪ Prayer ▪ Guidance skills
Program requirements	▪ No experience in volunteering is required ▪ Some leadership experience is required
Practical work	Yes
Average age of participants	37
Age range	28-50

Name of program	Rikma Fellowship Program
Gender ratio	50% women, 50% men
Professional interests	- Community development - Education - Jewish culture
Main Jewish subgroups	Traditional
Program funding resources	Founded with money from Israeli philanthropists. Current funding is from Jewish philanthropy outside Israel
Participants scholarships	Yes. No information on the proportion of costs it covers.
Obligations after the program	None; Participants are community leaders
Support for graduates	- Continuing guidance - Finding work
How many graduated Jewish leadership programs since the organization was formed?	19 total
Fields of expertise where most graduates are currently work or volunteer in	Informal education: - Schools - Youth movements - Community development

Shiluv

Shiluv's mission is the integration of Russian speaking immigrants into Israeli society. "Gvanim Olim" is Shiluv's program for training leaders from within the immigrant communities. The program's graduates will facilitate integration of Russian speaking immigrants through the spread of pluralist Jewish values, exposure to Israeli culture and encounters between immigrants and veterans. The program emphasizes the obligation of graduates to implement projects and in so doing to build partnerships with organizations for Jewish Renewal and Pluralism.

Gvanim Olim is a 2.5 year program, two years of learning and half a year of field work. The program focuses on preparing participants to implement projects in the field, with an emphasis on four areas.

1. Knowledge of Jewish heritage, from the perspective of the pluralistic nature of the Israeli and Diaspora experience.
2. A thorough understanding of the "Russian street" in Israel.
3. Tools for project implementation, with a special emphasis on collaboration with other Jewish renewal organizations .
4. Building an alumni network and providing support for the on-going work of graduates in the field.

The program focuses on immigrant communities in the large Israeli cities and other areas where there are large numbers of immigrants. Participants come from the Russian Speaking communities in Israel. Some participants are religious, but most are from secular backgrounds. Participants have some experience in leadership and volunteering. After the program, participants have a 5 year obligation to work in a project developed during the program, and to be involved in the building of an alumni network. The participants do not receive a scholarship, but graduates do receive organizational support and guidance, including help in fund raising for their projects.

Name of program	Gvanim Olim – Training leaders to spread Jewish Pluralism among Russian speakers in Israel.
Current participants	15
Vision	An Israeli society with social solidarity on the basis of a pluralistic Jewish values system. Integration of immigrants into Israeli society by facilitating face to face encounters between immigrants and veterans. Enabling interaction, while maintaining ethnicity uniqueness, mutual respect and acceptance, identity inquiry and communal activity, based on Jewish pluralist values.
Goals	Training leaders among the Russian speaking community in Israel. Developing and educating a new generation of leaders with broad vision rooted in a Jewish pluralistic ethos. ▪ Exposure of immigrants to Jewish pluralism and Israeli culture through formal learning, informal interaction with Israelis and initiatives of graduates in the field. ▪ A deep understanding of the "Russian street" in Israel and the experience of immigration and acculturation. ▪ The ability to implement and run projects though collaboration with support graduates need for success.
Length	2 years (the next course is planned to last 1.5 years)
Years of activity	2.5 years
Average age of participants	30
Age range	19-45
Gender ratio	70% woman, 30% men
Compulsory subjects	▪ Learning Jewish texts, Jewish Heritage, Israeli Culture, History

Name of program	Gvanim Olim – Training leaders to spread Jewish Pluralism among Russian speakers in Israel.
	▪ Learning organizational administrative skills ▪ Learning fund raising skills ▪ Learning programs developing skills
Program requirements	▪ Some volunteering experience ▪ Some experience in leadership
Practical work	There is a component of practical work in the North, Center and Jerusalem. The focus is on communities of immigrants from former U.S.S.R in large cities and areas with large concentration of immigrants.
Professional interests of participants	▪ Community development ▪ Jewish culture ▪ Integration of Olim into Israeli Society
Main Jewish subgroups	▪ Secular who do not actively engage with their Jewish identity. ▪ Secular who actively engage with their Jewish identity.
Proportion of immigrants	100% immigrants from former U.S.S.R
Program funding resources	Jewish philanthropy outside Israel and self funding.
Participants scholarships	None
Obligations after the program	Continuing a project developed during the course and involvement in building an alumni network. The obligation is for 5 years after the program.
Support for graduates	▪ Continuing guidance ▪ Support groups ▪ Organizational resources ▪ Help in fund raising for projects
Is there continuing research or evaluation of graduates work?	Yes
Fields of expertise in which most graduates are currently working or volunteering	▪ Community development and Jewish identity Informal education: ▪ Youth groups ▪ Community development ▪ Organizations for Jewish innovation Other: ▪ Social Integration of Olim on the basis of Jewish values

TALI Education Fund: Jewish Education for a Pluralistic Society

<http://www.tali.org.il>

TALI is a nationwide educational organization founded in 1976 which operates under the academic tutelage of the Schechter Institute of Jewish Studies. TALI's aim is to promote, develop and enrich Jewish studies in schools and pre-schools that are committed to providing a pluralistic Jewish education for Israel's secular public. TALI is recognized by the Israeli Ministry of Education and currently offers more than 22,000 Israeli pupils the opportunity to enrich their Jewish, Zionist and democratic education.

The TALI Leadership Training Program is a two year program for principals, teachers and TALI coordinators. The program focuses on developing leadership skills for the purpose of deepening Jewish education and puts special attention to the integration of Jewish tradition with the inclusive values of democratic society. The learning process occurs between colleagues and allows for debate and the clarification of personal and educational issues in the context to participant's schools. The program takes place in Jerusalem in the Schechter Institute of Jewish Studies and under its academic aegis. The program constitutes about 2/3 of the academic obligations needed for a Master's degree in Jewish education at the Schechter Institute and is fully funded by The TALI Education Fund (TEF) with the support of Schechter Institute of Jewish Studies.

Name of program	TALI Leadership Training Program - Developing Jewish Educators
Number of participants	37 in cohort 8 and 9 (years: 2007-8 + 2008+9)
Length	2 Years
Years of activity	7
Vision	In the program of educational leadership the TALI foundation wishes to ensure, all TALI schools nationwide, a substantial amount of leading educators how is aware of the broader meaning of TALI education in contemporary Israeli society and is equipped with the relevant knowledge domains in order to expend and customize it to their school.
Goals	1. Jewish Education as a Top Priority: The TALI school places the Jewish education of its students at the center of the school's experience and the allocation of its resources. 2. Jewish Education in Study and Experience: Imparting knowledge and skill and promoting creativity, which will enable pupils to forge a rich, modern and personal Jewish identity; encouraging the experiential aspects of Judaism, for example, the Jewish festivals, prayers, Kabbalat Shabbat and acts of charity; confronting the question of the status, the vital importance and the methods of relating Judaism to a modern democratic Israeli society. 3. Education Towards Humanistic Values: Development of a rational and moral approach towards Jewish and universal values which emphasize respect for fellow human beings, equality between the sexes and respect for different world cultures. 4. Zionism: Education towards knowledge of the Land of Israel and the Jewish people in the past and present deriving from a sense of belonging and love, and emphasizing the centrality of the State of Israel in shaping the path of the Jewish people. 5. Pluralism and Solidarity: Education towards Jewish pluralism which derives from recognizing the value of a multitude of opinions and way of life, both within Judaism and outside it; development of a sense of kinship, fraternity and partnership between all sectors of the nation and strengthening the mutual responsibility between the Jewish people in Israel and the Diaspora, its

Name of program	TALI Leadership Training Program - Developing Jewish Educators
	different religious streams and different ethnic communities. 6. Learning Community: Encounter with the classic sources of Jewish tradition encompasses all sectors of the school's community, as reflected in the cooperation of all of its members in shaping the experiential aspects, the Jewish atmosphere and educational environment of the school. 7. Integration: Integration of all the varied sectors of the population into the TALI schools, out of an awareness of the importance of forging a unity through Jewish education.
Vision for Israeli society focuses on these areas:	Jewish interests: ▪ Jewish character in Israel public sphere ▪ Israeli Jews faith ▪ Israeli Jews knowledge ▪ Public / National ceremonies Formal education: ▪ Public school system
Compulsory subjects	▪ Learning Jewish texts ▪ Learning teaching skills ▪ Prayer ▪ Weekly Torah portion ▪ Different streams in Judaism ▪ Guidance skills
Program requirements	▪ No experience in volunteering is required ▪ Significant experience in leadership and motivation is required
Practical work	The program includes practical work
Average age of participants	36
Age range	25-55
Gender ratio	90% Women, 10% Men
Professional interests	▪ Education ▪ Jewish culture
Main Jewish subgroups	▪ Secular - not consciously engaged in his/her identity ▪ Secular who actively engage with their Jewish identity ▪ Traditional ▪ Conservative / reform ▪ Pluralist / Liberal ▪ National religious
Proportion of immigrants	5 % are from former U.S.S.R, 5% are from North America
Program funding resources	Jewish philanthropy outside Israel
Participants scholarships	Full scholarship – during 2 years and students who wish to complete the MA in Jewish Studies may get a another stipends
Obligations after the program	None
Support for graduates	Help in gaining access and promotion in Tali schools and Tali system
How many graduated Jewish leadership programs since the organization was formed?	Total: 111 ▪ 10 in 2004 ▪ 25 in 2005 ▪ 19 in 2006 ▪ 22 in 2007 ▪ 15 in 2008
Fields of expertise where most graduates are currently work	▪ Formal education: ▪ Public school system ▪ Informal education within Schools ▪ Educational initiatives

Tmura - The Institute for Training Secular Humanistic Rabbis & Jewish Leadership in Israel

<http://www.tmuraisrael.org.il/>

The Tmura Institute was founded in the United States in 1985 with the goal of training rabbis, community leaders and communal educators in the field of Judaism as culture. The Israeli program is 5 years old, and trains of lay Jewish leaders and secular humanistic rabbis. Degrees are granted from the International Institute for Secular Humanist Judaism. Participants come from secular, traditional or liberal religious backgrounds; and, professional backgrounds which include education, media, politics, religion, art and more.

Tmura runs two leadership courses in Israel, one for Jewish lay leaders and another for Secular Humanistic Rabbis. In the leadership course, half of the participants are immigrants from the former U.S.S.R and East Europe. In the rabbinical program, 10% are immigrants from these same areas. Additional information provided for the survey is available by request from Tmura.

Yedidim

<http://www.yedidim.org.il>

Yedidim, a non-profit, non-denominational organization, winner of the President's Award for Excellence and the Mayor of Jerusalem's Distinguished Service Award, envisages an Israeli society where all children and youth have the opportunity to fully realize their strengths and talents. Launched in 1991 by a small group of discharged IDF officers, today, Yedidim reaches out to over 6,000 children, youth and young adults a year in 57 communities across Israel. Yedidim ('Friends') is a mentoring organization which includes a professional team of 11 full time staff and close to 2,000 young volunteers who operate under the direction, guidance and supervision of 180 professionally trained coordinators. Yedidim works to develop a new generation of young and socially responsible leaders sensitive to the needs of a multi- ethnic, multi-cultural and increasingly pluralistic Israel.

Name of program	Institute of Leadership and Volunteerism
Number of current participants	200 participants in total (180 in junior track and 20 in senior track)
Length	10/11 Months
Years of activity	16 years
Vision	We are committed to developing a generation of young and socially responsible leaders sensitive to the needs of a multi-ethnic, multi-cultural and increasingly pluralistic Israel. The various tracks of the Institute are designed to help young Israelis grapple with the notion of <i>Jewish leadership</i> by examining the natural connection between Judaism's main tenets and the call for action, collective responsibility and <i>tikun olam</i> . The Institute aims to integrate the spirit of volunteerism, altruism and ' <i>chesed</i> ' with modern professional management. Programs combine theory with practicum and provide a safe 'space' to test practical skills as well as share ideas, challenges and best practices.
The vision for the Israeli society focuses on these areas:	Jewish interests: ▪ Everyday behavior of Israeli Jews ▪ Israeli Jews' faith ▪ Knowledge of Israeli Jew ▪ Public / National ceremonies ▪ Private rituals for family or in the home Formal education: ▪ Public school system ▪ Universities ▪ Other Informal education: ▪ Schools ▪ Community development
Compulsory subjects	▪ Learning Jewish texts ▪ Learning skills of speaking to an audience ▪ Organizational management ▪ Public speaking ▪ Media and mass communications ▪ Pedagogy and teaching ▪ Curriculum and content development for programs ▪ Practical work in field ▪ Volunteering ▪ Mentoring/guiding skills
Program requirements	▪ Some volunteering experience ▪ Some experience in leadership is required

Name of program	Institute of Leadership and Volunteerism
Practical work	The program includes practical work.
Average age of participants	24
Age range	21-30
Gender ratio	Approximately. 80% women, 20% men
Professional interests	- Community development - Education - Jewish culture
Main Jewish subgroups	- Secular who do not actively engage with their Jewish identity - Traditional - National religious - Liberal/pluralistically oriented Orthodox
Proportion of immigrants	30% are immigrants from former U.S.S.R and East Europe. 15% are immigrants from Ethiopia 10% are immigrants from North America
Does your program focus on a particular immigrant population?	Focuses on both FSU / Eastern Europe and Ethiopia
Program funding resources	- Jewish philanthropy outside Israel - Municipal funding - Funding from the Israeli government
Participants scholarships	Full scholarship
Obligations after the program	Minimum of one year of field work in the realm of immigrant absorption and youth at risk.
Support for graduates	Informal
How many graduated Jewish leadership programs since the organization was formed?	1500 Graduates
Fields of expertise where most graduates are currently work or volunteer	Formal education: - Public schools system Informal education: - Schools - Community development