



Conceptual Framework
for the ILC's Potential Future Leadership Role
Leveraging the Israeli Diaspora in the US

Final Draft for Comments
Submitted to ILC Management and Board

Iyar 5771
July 2011

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Guidelines for Quick Reading

This document can be skimmed by reading the bolded phrases. Each paragraph contains only one idea, captured in the bolded sentences. Footnotes do *not* contain new ideas, but examples, sources, and references.

Background and Introduction

1. **The goal of this report is to offer a conceptual framework for the ILC's strategic thinking in the coming years, seeking to answer two broad questions: (1) "What are the recent major trends affecting Israelis living in the United States, and (2) Amidst these changes, what is the ILC's potential future leadership role?"**
2. This project emerged as a result of collaboration between the Reut Institute¹ and ILC board members over the past months:
 - The Reut Institute deploys a taskforce that studies the future of Israel's relations with the Jewish world and the major trends affecting Jewish communities.² Through its work, Reut has identified the ILC as an innovative organization able to play a leadership role vis-à-vis the Israeli Diaspora in the context of the changing relations between Israel and the Jewish world.
 - Four years after its inception, the ILC is reassessing its strategic direction. As such, the ILC is reassessing its strategic direction in light of changing trends within the Jewish world today.

This collaborative effort materialized in order to assess the ILC's needs as an organization, and to examine its potential role in today's rapidly changing reality.

3. The ILC's leadership invited Reut Institute to explore these ideas and to present our findings to members of the ILC board. **This report is the product of extensive research, interviews, and strategy sessions based on the following:**
 - **Preparatory meetings with the Executive Director of the ILC** regarding the challenges and opportunities facing the organization;
 - **Interviews with dozens of experts and leaders in Israeli and Los Angeles Jewish communities**, including members of academia, Jewish day schools, rabbis, Israeli and Israeli-American media, lay-leaders, community members

¹ The Reut Institute – www.reut-institute.org – is a not-for-profit and non-partisan strategy group with the mission of sustaining significant and substantive impact on the security and well-being of the State of Israel and the Jewish People.

² To read the original document, see: A New Covenant between Israel and the Jewish World: A Conceptual Framework ([click here](#)).

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and finally, ILC board members and staff.³ The bulk of these meetings took place in April 2011, during the Reut Institute's study visit to Los Angeles, CA.

- **Review of ILC's key documents and reports** such as the ILC 2007 Business Plan, 2008-2009 Action Plan, 2009-2010 Action Plan, Position Paper presented at the Sderot Conference (2010), and others.
4. **It is important to note that this report is conceptual.** Its translation into a strategic plan and concrete programs would require internal deliberations by the ILC and potentially further research. The Reut Institute is looking forward to partnering with the ILC on this future effort.
 5. **Although this report is based on the above mentioned conversations and documents, it reflects the analysis and conclusions of the Reut team alone.**
 6. **The structure of this report is as follows:**

Part 1: The ILC's Playing Field: Changes taking place among the Israeli Diaspora

- Background: the changing paradigm in the relations between Israel and the Jewish world: Jewish Peoplehood taking center stage;
- Current mindset and changing reality vis-à-vis the Israeli Diaspora;
- The emergence of a new identity group: the Israeli 'New Tipus';
- How can the 'New Tipus' be connected to the Jewish network.

Part 2: Future Strategic Directions for the ILC

- The organizational history of the ILC;
- The unique assets of the ILC;
- The ILC today: vision, mission, strategy;
- The untapped potential of the ILC within the changing landscape of the Israeli Diaspora;
- The ILC's future strategic opportunities;
- Adapting strategy and structure.

³ For a full list of the people interviewed, see 'Acknowledgments' section of this report.

Part 1: The ILC's Playing Field: Changes taking place among the Israeli Diaspora

Background: Jewish Peoplehood is taking center stage - The changing relations between Israel and the Jewish world

7. **The major changes taking place within the Jewish world, and in particular among the Israeli Diaspora, form the backdrop of this report. These trends drastically transform the ILC's playing field** and may have critical implications for the organization.
 8. For many years, the idea of **classical Zionism**, later shaped by the Holocaust and the miracle of the rebirth of the State of Israel, **has generated values, priorities, working assumptions, patterns of behavior, and institutions that have dominated the relationship between the State of Israel and the Jewish Diaspora.**
 9. **In recent years, however, the concept of Jewish Peoplehood began to take center stage in the Jewish world, therefore marginalizing religion or nationalism as anchors of Jewish identity, as they had been in past decades and centuries.** In practice, Jewish Peoplehood is characterized by direct global links between Jewish communities and a flattening Jewish world, greater tolerance for 'lifecycles of movement', where people move between one or more Jewish communities during their lives, and recognition that Israel is no longer the "poor nephew" of the Jewish Diaspora. As a result, there is growing demand for greater partnership and mutuality between Israel and the Jewish Diaspora.
10. There is no agreed definition on the concept of Jewish Peoplehood, yet the following may capture its essence: **The idea of Peoplehood emphasizes the sense of the Jewish people as a 'large family' that shares history, stories, memories, fate or destiny, and the desire to promote its well-being.** It cherishes and seeks to preserve the great geographic, ethnic, ritual or cultural diversity of our people through collaborations, acquaintances, and relationships while devoting significantly less attention to differences of faith, observance or nationality. Its constituency includes all those who feel a part of the Jewish people and are committed to living in Jewish households and raising Jewish children.
11. **The Jewish world is comprised of a multitude of 'Jewishly' distinct groups, which may differ from one another based on geography, language, culture or other parameters. The next section will focus on the case of the Israeli Diaspora in the US, in the context of the changing paradigm between Israel and the Jewish world and the shift towards Jewish Peoplehood.**

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Major trends affecting the Israeli Diaspora: the current mindset

12. **In recent years, it has been widely acknowledged that the 'old paradigm',⁴ which used to characterize the relations between Israel and the Jewish world, is no longer relevant.** Perhaps a symbol for this growing acknowledgment is that the Jewish Agency for Israel, which viewed *aliyah* as one of its core missions, has substituted stand-alone traditional *aliyah* marketing in its new Strategic Plan for Israel experiences and social activism.⁵
13. However, **the relatively new phenomenon of the Israeli Diaspora as a distinct entity has still not found its proper place within the 'new paradigm'.⁶** Therefore, the Israeli government, most of the Israeli public and large sections of the Jewish world still views the Israeli Diaspora largely through the lens of the 'old paradigm', which emphasized nationalism and building the State of Israel.
14. Classical Zionism was based on the negation of the Diaspora by engaging in a comprehensive attempt to 'delegitimize' Diaspora Jewish life by making a strong moral and ideological call for the imperative of *aliyah*. **Furthermore, the old view of the Israeli Diaspora was characterized by the following working assumptions and patterns of behavior:**
 - **Those who left Israel were viewed as 'Nefolet shel Nemushot' (fall-outs of weaklings)** – This famous phrase, coined by former Prime Minister Yitzhak Rabin in 1976, describes those who had left Israel and are therefore seen as having betrayed the Zionist dream;
 - **Local Jewish community views Israeli immigrants as 'outsiders'** – The local Jewish community has found it difficult to engage the Israeli Diaspora in organized Jewish life and institutions, (such as Federations and Jewish Community Centers [JCC]). This is the outcome of a variety of factors including a lack of financial investment, an impression created by the Israeli

⁴ **The 'old paradigm':** The relationship between Israel and world Jewry has been based upon an unwritten 'covenant' that stemmed from Classical Zionism and was shaped by the Holocaust and the miracle of the rebirth of the State of Israel. Classical Zionism negated the Diaspora and engaged in a systematic attempt to dismantle it through a strong call for *aliyah*, and state-building was accordingly the major effort of the Jewish people and the Government of Israel was the exclusive representative of this endeavor. To read more, see an executive summary of Reut's [conceptual framework](#).

⁵ Letter by JAFI's Director General Alan Hoffmann to members of the Jewish Agency Board of Governors, January 10th, 2011 at <http://jewishagency.org/JewishAgency/English/About/Profile/letterAH>; 'Securing the Future: Forging the Jewish Agency for Israel and the Jewish People', The Jewish Agency's New Strategic Directions, Executive Summary of JAFI's Revised Strategic Plan, January 2011 at <http://www.jafi.org.il/NR/rdonlyres/2B2FB877-05CC-403D-877E5F8658D633D8/0/SecuringtheFutureOctober272010letter.pdf>.

⁶ **The 'new paradigm':** Classical Zionism has been evolving into New 21st century Zionism, which blends nationalism with the concept of Peoplehood and views the mission of Israel in a broader more nuanced context of the Jewish people. To read more, see an executive summary of Reut's [conceptual framework](#).

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community that their presence is only temporary and an absence of an institutionalized point of contact within the Israeli Diaspora community;⁷

- **Israeli immigrants feel alienation towards local Jewish community** – By and large, newly arrived Israeli immigrants and even 'veteran' Israeli families see themselves as culturally different from local Jewish families, and find little or no areas of overlap, despite sharing a common religion. For example, Israeli immigrants often find it 'unnatural' to attend synagogue which is the prevailing form of communal interaction in the local Jewish community;⁸
- **Collection of individuals with little communal DNA** – Compared with US Jewish communities, which are accustomed to self-organizing, Israeli immigrants tend to spend time in their informal social circles, and generally do not see why they should invest in or establish formal communal institutions;
- **Little sense of 'culture of involvement'** – In Israeli society, philanthropy is not highly emphasized, especially when compared to US Jewish culture; Moreover, Israelis are accustomed to seeing themselves as aid recipients from the Jewish world, and not necessarily as those responsible for providing aid to others;⁹
- **Little or no connection to Jewish life** – The establishment of the State of Israel and the accompanying emphasis on the "national home" caused many Israelis to create a mental separation between their Israeli and Jewish identities. In fact, most Israelis first define themselves according to their nationality, and only then according to their religion. They find it difficult to relate to the synagogue, while US Jews are stunned by the complete withdrawal of Israelis from organized Jewish life and tradition.¹⁰
- **First generation views Hebrew as the most important component of childhood education** – The ability to communicate, read and write in Hebrew is seen as important as both a way for parents to feel comfortable at home

⁷ Steven J. Gold, The Israeli Diaspora, University of Washington Press, Seattle; 2002, pp. 152-162.

⁸ Sergio DellaPergola, 'Jewish Demographic Policies: Migration from Israel', The Jewish People Policy Institute Report, pp.154-155 at http://jppi.org.il/uploads/Migration_from_Israel.pdf; Rebecca Spence, 'Wanting to Connect: Israelis Find Religion', *The Jewish Daily Forward*, April 24, 2008 in edition May 2, 2008 at <http://www.forward.com/articles/13243/>;

⁹ Professor Steven M. Cohen and Dr. Judith Veinstein, 'Israeli Jews in Greater New York: Their Numbers, Characteristics, and Patterns of Jewish Engagement', A UJA-Federation of New York Report, March 2009, pp., 42-43; World Council of Israelis Abroad, Minutes from Meeting at 1st Conference for Israelis Living Abroad: 'Business, Social and Professional Involvement in Israel', Toronto, Canada; January 19, 2001, p.3 at http://www.scribd.com/full/50976457?access_key=key-1qx3zdjprb2adxzyd9m; David Yaari in a presentation at the Dor Chadash Board Retreat, 2006, describes this mindset: "I spent three years of my life giving to this country- don't ask me to be involved with charity organizations."

¹⁰ Moshe Shokeid, Children of Circumstances: Israeli Emigrants in New York, Cornell University Press, Ithaca and London; 1988.

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with their children, and as a buffer or a guarantee that their children's 'Israeliness' will be preserved;¹¹

- **Live in Israeli 'ghetto' or become Americanized** – The phenomenon of Israeli 'ghettos' is well documented, as many first generation Israeli immigrants chose to copy their ways of life in the US, which is reflected in consuming Israeli media, associating mainly with Israelis, speaking Hebrew most of the time, and so on. Many Israelis who are not interested or do not feel the need to preserve their Israeli identity, are opting to gradually assimilate into the local culture. Overtime, these Israelis will acquire more American friends, speak English more often than Hebrew, and ultimately lose touch with Israeli current affairs and culture.¹²

Major Trends affecting the Israeli Diaspora: the changing reality

15. **Reut's research has shown that significant trends taking place in the Jewish world have eroded many of the above assumptions and patterns of behavior, and powerful new trends are increasingly taking their place¹³.**
16. **Two caveats:**
 - It is important to note that the following statements represent nascent trends that are far from being established. Nevertheless, our research and methodology have shown consistent signals pointing in this general direction. It can be assumed that these trends will increase in intensity and prevalence in the coming years.
 - **It is also important to note that the composition of Israeli communities in the US differs from one place to the other**, and one should not expect to witness identical processes in different geographic locations¹⁴.
17. Bearing the above qualifications in mind, Reut observes the following trends in the way Israeli immigrants relate to themselves individually as well as a group, and in the way they are viewed by outside parties (i.e., Federations, the Government of Israel (GOI) etc.).
 - **From *aliyah/yerida* to 'Lifecycles of Movement'** – The dichotomous relationship between *aliyah* and *yerida* is changing: many Israelis in Israel learned to accept the fact that other Israelis spend most of their time abroad, while retaining a strong connection to the country. Israeli immigrants, in their

¹¹ Cohen and Veinstein, 'Israeli Jews in Greater New York', pp.31-32; Memorial Foundation for Jewish Culture, 'Hebrew in America: Final Report', Submitted to UJA Federation of Northern New Jersey, 2009.

¹² Haim Linder quoted in <http://moadonisraelim.com/ref11.aspx>; Gold, *The Israeli Diaspora*, pp. 169-179.

¹³ 'A New Covenant between Israel and the Jewish World': ([click here](#)).

¹⁴ Cohen and Veinstein, 'Israeli Jews in Greater New York'.

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turn, ceased thinking of themselves as *yordim* but rather as Israelis with homes and/or connections to more than one country;¹⁵

- **Israeli institutions and Government of Israel beginning to ‘court’ the Israeli Diaspora** – Where in the past, Israeli immigrants were perceived as ‘Nefolet shel Nemushot’ and Jewish Federations and Israeli Consulates received formal orders from the Government of Israel to refrain from engaging this group, today we are seeing signs of interest that go beyond attempts to bring them back to Israel, revolving around issues like proposed voting rights, *Hasbara* efforts abroad, and others;¹⁶
- **Local Jewish community beginning to engage group** – In recent years, Jewish institutions like Federations, Jewish day schools and JCCs began to invest resources in reaching out to the Israeli community, which can be seen in the increased number of programs in Hebrew and Israeli cultural events;¹⁷
- **Growing Israeli desire to be part of the Jewish community** – Whereas in the past most Israelis felt alienated by Jewish institutions, recent years have seen a surge in the number of Israelis who attend synagogues, send their children to Jewish day schools or even sit on the board of local JCCs; as many Israeli immigrants put it, “we are an integral part of the Jewish community here”;¹⁸
- **Beginning to self-organize as a community** – Local Israeli community organizations have begun to blossom in recent years, showing a thirst for a vibrant Israeli life. Examples include Dor Chadash in New York, Israel

¹⁵ Ted Sokolsy, president and CEO of the UJA Federation of Toronto, in an interview with the Jerusalem Post, claimed, the newer members of "the Israeli Diaspora "do not see themselves as yordim, but as Israelis working and living abroad", in Rhonda Spivak, 'World Council of Israelis Abroad gets down to business', *Jerusalem Post Online*, January 31, 2011 at <http://www.jpost.com/Sci-Tech/Article.aspx?id=205978>.

¹⁶ Gold, *The Israeli Diaspora*, pp. 149-152; DellaPergola, 'Jewish Demographic Policies', pp.156-157.

¹⁷ Sam Greenberg, 'NY Israelis have high level of Jewish involvement', *Jerusalem Post Online*, May 3, 2009 at <http://fr.jpost.com/servlet/Satellite?pagename=JPost/JPArticle/ShowFull&cid=1239710851449>;

According to Ted Sokolsy, "'we have all realized that expatriates can be an asset to a country', describing Israelis who have moved to Toronto since 2000, as 'more confident,' with far less of 'a sense of isolation' than in previous years", in Rhonda Spivak, 'World Council of Israelis Abroad gets down to business'.

¹⁸ Sam Greenberg, 'NY Israelis have high level of Jewish involvement'; Sara Dobner, 'Transformation of Identity: The Israeli-Jewish Dilemma', Speech delivered at the 1st Conference for Israelis Living Abroad, World Council of Israelis Abroad, Toronto, Canada; January 18-20, 2011 at http://www.scribd.com/full/50976458?access_key=key-4q5lxiwy14jz09usxnd; The Israeli Cultural Connection (ICC) is an integral part of the Palo Alto JCC, for the ICC's website, [click here](#); David Yaari, in a presentation at the Dor Chadash Board Retreat 2006, describes a trend among Israelis living in New York, aged between 25-45. He observed that while in the past many Israelis have wanted little involvement in organized Jewish or Israeli life in New York, many now “visit Israel often and want to participate in Israeli organizations and cultural events,” and are becoming increasingly interested in involvement in wider Jewish life.

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Leadership Council (ILC) in Los Angeles, BINA in Los Angeles, Israeli Café in Chicago, and others;¹⁹

- **Beginning to develop a culture of giving** – More Israeli immigrants, especially those who are no longer ‘living from their suitcases’ are starting to assume responsibility towards their community. Where in the past, Israelis were accustomed to expecting and even taking for granted certain religious, cultural and social services provided by the GOI, today more Israeli immigrants realize their responsibility and are developing a culture of giving;
- **Israeliness is not enough** – More Israeli immigrants seek a connection to Judaism on their own terms, realizing that in the absence of some form of connection to Jewish culture and heritage, the Israeli national ‘container’ is weakened and overtime, its resilience may be compromised;²⁰
- **Jewish education is one possible answer to receding Israeli identity** – Many first generation Israeli parents are beginning to understand that Hebrew language instruction is no guarantee for sustaining a strong connection to Israeli culture or the Jewish people. Accordingly, the Hebrew language is increasingly seen as *one* component of maintaining these vital connections;²¹

■ **From 'black sheep of the family' to asset to the State of Israel** - In line with the current trend of 'courting' this group, there is a growing realization among the Israeli establishment that this group may in fact serve as an *asset*, rather than an '*aliyah* liability.'. **In other words, the major conceptual shift that is taking place across the Israeli establishment, as well as among large sections of the Israeli public, is that the Israeli Diaspora has ceased to function as a group to be ignored and as a source of shame to the Zionist project, but can instead serve as a political and economic asset to the State of Israel.**²²

The emergence of a new type of identity: The Israeli ‘New Tipus’

18. **The Israeli Diaspora has and continues to be influenced by the broader changes taking place within the Jewish world, whose organizing logic revolves around the idea of Jewish Peoplehood.**²³ **Against the backdrop of the changing trends articulated above, we have identified one major phenomenon that is emerging and is already touching all corners of Jewish life. This phenomenon**

¹⁹ For Dor Chadash New York's website, [click here](#); For the ILC's website, [click here](#); For Bina in Los Angeles' website, [click here](#); For Tarbuton San Diego's website, [click here](#); For Yisraelink Chicago's website, [click here](#); For Israelis in Brooklyn's website, [click here](#).

²⁰ Dobner, 'Transformation of Identity'.

²¹ Cohen and Veinstein, 'Israeli Jews in Greater New York', pp.53-56; Dobner, 'Transformation of Identity.'

²² Dobner, 'Transformation of Identity'.

²³ 'A New Covenant between Israel and the Jewish World': ([click here](#)).

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has to do with a development of a certain Israeli identity within the fabric of US Jewish life – a form of identity that has been enabled by the growing prevalence of Jewish Peoplehood, and is in turn reinforcing this idea back into the community and beyond.

Development of 'New Tipus' identity

19. **This section will describe the development of a new form of Israeli Diaspora identity that has been forming in recent years.**
20. **Historically, a newly arrived Israeli immigrant had three broad 'identity routes' from which he or she could choose – whether consciously or not.** It is important to note that the following three options or identities represent an extreme abstraction, when most immigrants usually fall somewhere in the middle of these options.²⁴
21. **Option I: 'Pure Israeli' – An Israeli immigrant 'fresh off the boat' who naturally associated with fellow Israelis, spoke Hebrew and consumed Israeli media. This phase refers to those who, even after ten and twenty years in the United States, formed or joined Israeli 'ghettos' and in effect, lead a parallel and separate life under the umbrella of American culture. The 'pure Israeli' often distinguishes himself from the local Jewish population to the extent that he is often worried that his children may 'assimilate' and become US Jews. The ability to speak Hebrew, stay connected to Israeli current affairs and be surrounded by a circle of Israeli friends ranks high in importance. In short, the 'pure Israeli' is still within the purely nationalist, or 'old paradigm'.²⁵**
22. **Option II – 'All-American' (assimilated) – Many studies have shown that Israeli immigrants tend to do well economically in the United States, compared with other immigrant groups.²⁶ Reasons include the Americanization of Israeli culture, or the fact that many Israelis have relatives in the US who make the adjustment period easier. The 'all American' Israelis see themselves first and foremost as Americans; their Israeli identity usually comes second. The 'all-American' Israeli will have few Israelis in his immediate social circle, and associate mainly with his neighborhood, workplace, and American culture, while retaining some Israeli characteristics. **The children of the all-American Israeli are likely to marry non-Jews, 'skipping'****

²⁴ It is difficult to provide a precise point in time where the 'New Tipus' emerged, but it possible to say that this phenomenon began to form in the late 1980s and beginning of the 1990s, or about two decades ago.

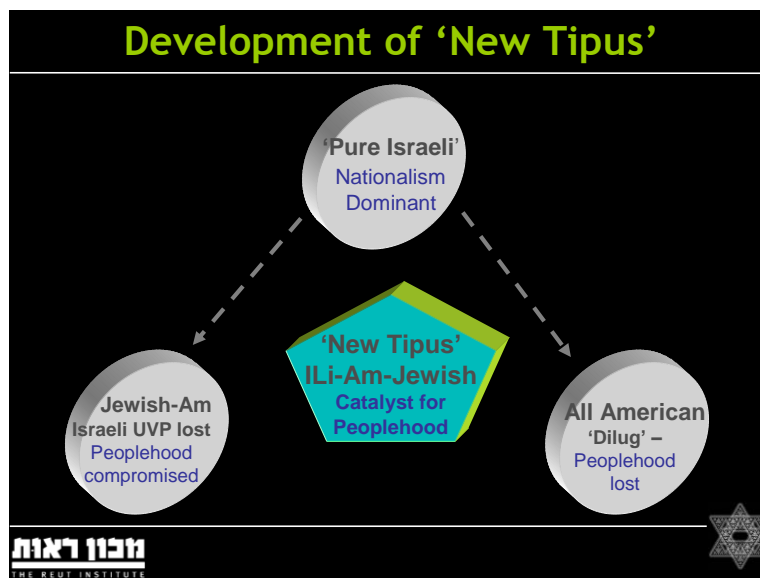
²⁵ Dr Lilach Ben Ari, 'First and Second Generation Emigrants and their Perception of Local Jewish Communities', Speech delivered at the 1st Conference for Israelis Living Abroad, World Council of Israelis Abroad, Toronto, Canada; January 18-20, 2011 at <http://www.scribd.com/doc/50976450/Dr-Lilach-Lev-Ari>; Dobner, 'Transformation of Identity; Gold, The Israeli Diaspora.

²⁶ Uzi Rebhun, ' Israeli Jewish Diaspora in the United States: Socio-cultural Mobility and Attachment to Homeland', in Eliezer ben-Rafael and Yitshak Strenberg (eds), Transnationalism: Diasporas and the Advent of a New (dis)Order, Boston, Brill; 2009, p.318; DellaPergola, 'Jewish Demographic Policies'.

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from an Israeli to a mainly American identity, and thereby opting out of the global Jewish community.

23. **Option III – Become an ‘American - Jew’** – This option appears to be less common, but there are nevertheless Israelis, who in an attempt to feel Jewish in the absence of Israeli state institutions, attend the local synagogue, the local JCC or acquire American Jewish friends. Overtime, these Israelis will retain some portion of their ‘Israeliness’ (expressed mainly in their use of the Hebrew language), but will overall belong to Jewish American institutions and raise their children in an American-Jewish way. **The ‘American-Jew’ option is favorable insofar as the immigrant remains within the Jewish collective, but not ideal - as his unique added value as an Israeli, as expressed in cultural, linguistic and through other parameters, is lost. Therefore, the potential for enriching Jewish Peoplehood is compromised.**²⁷
24. Below is a diagram summarizing the three options described above, with the new option that has been gradually forming in recent years, in the center:



²⁷ Dobner, 'Transformation of Identity'; Cohen and Veinstein, 'Israeli Jews in Greater New York', pp.57-59.

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25. **Reut's analysis suggests that while these three options historically served as the possible 'identity routes' for the Israeli immigrant, some members of the Israeli Diaspora have begun creating a new identity category: the Israeli – American – Jewish 'tipus', or type.** This emerging identity constellation, increasingly prevalent among members of the Israeli Diaspora, is comprised of Israeli cultural elements as well as a Jewish DNA. This Israeli understands the importance of his or her connection to the Jewish people as a whole, rather than to Israeli nationals exclusively; still cares deeply about his or her home country, even if he or she is critical; and finally, has successfully integrated into American professional and/or academic life.
26. **However, institutions and organizations in Israel and the US rarely acknowledge the existence of this 'New Tipus'.** When the 'New Tipus' is acknowledged, its value is often expressed as an asset to the State of Israel *only*. **However, rather than serving as an asset merely to the State of Israel, this 'New Tipus' can serve as an asset to the Jewish people.**

27. **Reut's research indicates that this Israeli 'New Tipus' did not exist in its current form or magnitude in previous years.** It could be argued that to some extent, some Israeli immigrants have always defined themselves as a combination of these three affiliations, and this is certainly true. **What is new about this phenomenon, however, is that it no longer represents a collection of isolated signals but rather a group of interrelated indicators that together point to the beginning of a general phenomenon.** This emerging phenomenon stems from two powerful reasons:

- **External cause: Peoplehood is taking center stage** – The discourse of Jewish Peoplehood tolerates and even welcomes the idea of 'lifecycles of movement', as opposed to the 'old paradigm' between Israel and the Jewish world, which did not allow room for '*yordim*'. This trend is affecting how Israeli immigrants view themselves, how the local Jewish community views them, and finally – how they are viewed by Israelis residing in Israel. The idea of Jewish Peoplehood emphasizes the role and importance of building strong Jewish communities, as opposed to building the State of Israel as the main project of the Jewish people. As a result, more Israeli immigrants find it easy to relate to and even feel responsible towards their local community – especially when they are physically distant from Israel, which served as a national 'container' or framework for them in their daily lives;²⁸
- **Internal cause: Changes in composition of the Israeli US immigrant population** –By and large, those who immigrated to the United States during the first decades of Israel's existence immigrated for different reasons than

²⁸ There are a multitude of initiatives- projects and organizations- throughout the Jewish world focused on the centrality of Jewish Peoplehood. See, for example, Nathan Jeffay, 'No Longer in Exile: Overhaul of Diaspora Museum reflects a New Zionist Narrative', *Jewish Daily Forward*, July 8, 2009 in edition July 17, 2009 at <http://www.forward.com/articles/109094/>.

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those who immigrated during the past two decades or so. Many of those who immigrated to the United States after the Yom Kippur War of 1973 felt shaken and disillusioned, worrying about their future security in Israel. Many of these immigrants were those who did not successfully integrate into Israeli society.²⁹ In contrast, during the 1980s and 1990s, Israel produced more qualified and educated workers than there were skilled positions; and so many Israelis felt they had no choice but to seek better financial and/or academic prospects elsewhere.³⁰ **In short, the more recent wave of immigration tends to consist of relatively educated immigrants who are fully integrated into Israeli society, but chose to improve their living standards further by seeking new opportunities for personal advancement.**³¹

28. **The external and internal dynamics are feeding off one another:** The growing centrality of Jewish Peoplehood as an organizing logic for the Jewish People in the 21st century is making it easier for Israeli immigrants to stay abroad and still retain a strong connection to Israel, by removing much of the tension previously associated with life in the Diaspora. At the same time, the new composition of Israeli immigrants, in its turn, is facilitating a smoother integration into the local Jewish community. Hence, these two forces buttress the Israel 'New Tipus'. The next section will elaborate on the historical development of the 'New Tipus' and its peculiar characteristics.

Who is the 'New Tipus'?

29. **While there is no formal definition of the nascent 'New Tipus', it is possible to say that he/she usually possesses most of the following key characteristics.** Naturally, the relative weight of each characteristic changes from one immigrant to another.
30. **Reut's research has shown that the 'New Tipus' is likely to thrive in places with a strong Jewish population,** such as New York, Chicago, Miami and Los Angeles. While Israeli communities share similar general characteristics, it is also clear that marked differences exist between Israeli immigrants in New York City and Boston, MA or even in geographically close communities such as Palo Alto, CA and San Francisco, CA. **The scope of this report does not allow for a proper examination of the various communities, and will therefore offer only a broad sketch of the commonalities of this population in the United States.**

²⁹ Jean-Christophe Dumont and Georges Lemaître, 'Counting Immigrants and Expatriates in OECD Countries: A New Perspective', Organization for Economic Co-ordination and Development at <http://www.oecd.org/dataoecd/34/59/35043046.pdf>.

³⁰ Yinon Cohen, 'Socioeconomic Dualism: The Case of Israeli-born Immigrants in the United States', *International Migration Review*, vol.23, pp. 267-88.

³¹ In many cases, these immigrants make their way to the US in a professional capacity, as their Israeli employer is setting up or running operations in the US; Sue Fishkoff, 'Israeli Population in the US Surges, but Exact Figures Hard to Determine', *JTA: The Global News Service of the Jewish People*, December 22, 2010 at <http://www.jta.org/news/article/2010/12/22/2742296/israeli-population-jumps-in-the-us-but-is-still-hard-to-count>

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31. In addition, it is important to note that the 'New Tipus' is not yet an established phenomenon, and its numbers are presently very small. **However, according to the trends affecting the Israeli community described above, it could be predicted that the intensity and prevalence of these observations will only increase in the upcoming years.** The following characteristics provide general contours of the 'New Tipus':

- **Spent at least a decade in the US** – Newly arrived immigrants tend to be mainly preoccupied with day-to-day concerns, and have little time to worry about the broader community;
- **No longer 'living from suitcases'** – Many Israeli immigrants, including those who have raised their children in the United States, see their life in the Diaspora as transitional, a quality not conducive to fostering a feeling of long term responsibility towards one's community. The 'New Tipus', in contrast, understands he is not going back to Israel, and is therefore committed to the long term well-being of his community;
- **Elevated socio-economic status** – The 'New Tipus' is often willing to invest a considerable amount of his professional and/or financial resources for the benefit of the community, having over time developed a culture of giving;
- **Represents new wave of Israeli immigration** – As the previous section elaborated, those who immigrated to the United States during the first decades of Israel's existence have by and large immigrated for different reasons than those who immigrated during the past two decades or so.³² The more recent wave of immigration tends to consist of relatively educated immigrants who are fully integrated into Israeli society, but chose to improve their living standards and seek new opportunities for personal advancement.
- **'New Tipus' self identifies as Israeli-American-Jewish** – The 'New Tipus' will often define himself first foremost as an Israeli, but will express feelings of appreciation and even patriotism towards his adopted country. At the same time, he will seek meaningful ways to connect to his Jewish identity albeit on his own terms.

The potential of the 'New Tipus' towards promoting Jewish Peoplehood

32. **The development of the 'New Tipus' presents the Jewish people with a potential asset for promoting Jewish Peoplehood. However, there is little or no awareness to the existence of this new identity group within the Israeli Diaspora, nor recognition of its potential for unique contribution to the community or its unique needs.**

Hence, it is time for leaders of Jewish world to acknowledge the untapped

³² Cohen, 'Socioeconomic Dualism', pp. 267-88.

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potential of the ‘New Tipus’ and subsequently devise strategies that would foster its growth as a culturally distinct group within the Jewish community. This would allow the unique assets of the ‘New Tipus’ to be realized not only vis-à-vis the local community or even the State of Israel, but also towards the global Jewish society.

33. **The ‘New Tipus’ is uniquely positioned to serve as a catalyst for Jewish peoplehood, as he/she possesses a unique set of qualities no other ‘pure Israeli’, American-Jew, or assimilated Israeli has.** The ‘New Tipus’ can bring value to American Jews, Israelis (in Israel), and finally – to other Israelis abroad. In so doing, the ‘New Tipus’ stands out as a distinct type of Jew within the global Jewish tapestry, with a unique ability to bring value to the Jewish people in the following ways:

- **Can enrich American Jewish life:**
 - Show a connection to the Jewish state;
 - Example of a living Jewish narrative;
 - Aid in *Hasbara* and efforts to combat the assault on Israel’s legitimacy;
 - Provide live example of modern Hebrew language usage as the language of the Jewish people;
 - Add Israeli cultural component;
 - Contribute a quality of ‘proud tribalism’ or ‘stick togetherness’;³³
 - Contribute creative energy and spirit of innovation;
 - Provide connection to national holidays like Yom Ha’Shoa (Holocaust Memorial Day) and Yom Ha’Zikaron (Israeli Remembrance Day).
- **Can bring Israelis (in Israel) closer to the idea of Jewish Peoplehood:**
 - Help bridge cultural gaps between Israeli and American Jews;
 - Promote greater tolerance to the idea of ‘lifecycles of movement’ and show that the dichotomous relationship between *aliyah/yerida* is increasingly obsolete;
 - Show that alternative support for Israel is possible, beyond the contribution made by living in the country;
 - Serve as role models for an Israeli culture of giving;
 - Show community involvement and responsibility.
- Israeli Jews find it relatively easy to assimilate into American culture, compared with other immigrant groups; **the ‘New Tipus’ can therefore help other Israeli immigrants avoid the danger of ‘skipping’ over the Jewish people and assimilating:**

³³ Cohen and Veinstein, ‘Israeli Jews in Greater New York’, pp.37-38.

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- Help keep Israelis inside the community by showing an alternative connection to Jewish life.

How can the 'New Tipus' be connected to the Jewish network in a way that preserves his/her unique identity within the Jewish people?

34. **The following section offers three operational principles designed to engage and/or serve the 'New Tipus'.** The principles below are intended to aid organizations, bodies or individual families who may wish to preserve and cultivate the unique traits of the 'New Tipus' within the emerging 'new paradigm' which has come to characterize the Jewish world.
35. The Jewish world in the 21st century is increasingly flat and characterized by direct global links between distant Jewish communities, as the role of traditional mediating bodies is increasingly decentralized. **Therefore, the Jewish world is structured like a network forming a countless number of connections.³⁴ Today, however, the 'New Tipus' does not yet have a proper place within this network. It has not yet been sufficiently engaged, on its own terms, within Jewish institutions, schools, cultural and/or community centers, as well as other outlets for personal expression and development.** In the absence of such 'homes' within the global Jewish network, the 'New Tipus' will continue stay inside the Israel 'ghetto', become an 'American-Jew' or assimilate all together.
36. **The following three principles are therefore designed to acknowledge and enable the 'New Tipus' to preserve his/her distinct identity and thrive in a globalized Jewish world:**

- **Principle # 1: Drawing the 'missing lines' within the Jewish network –** Strong networks are characterized by the ability of their different parts to exchange information and collaborate with one another. Accordingly, the Jewish network would benefit from close interaction and synergy with the 'New Tipus'. Currently, the 'New Tipus' is not an integral part of the Jewish network; in other words, not enough links exist today between the 'New Tipus' and the rest of the Jewish world.

This presents Jewish communities with both a challenge and an opportunity: On the one hand, the nature of 'New Tipus' is perhaps not naturally inclined towards organized Jewish life, as he/she prefers less structured and defined avenues for affiliation and connection - which makes it difficult to engage

³⁴ A network consists of individual 'nodes' (units) and 'protocols' (links) that connect the nodes and allow them to communicate and collaborate. 'Hubs' are units that have extraordinary number of connections with other nodes. Therefore they are the pillars of the network with the greatest influence on their environment and its overall performance. The status of each hub depends on the number of links it has and, collectively, the hubs will determine the overall performance of the network.

For a more detailed discussion see, Albert-László Barabási., [Linked: The New Science of Networks: How Everything is Connected to Everything Else and What it Means for Science, Business and Everyday Life](#), Perseus Publishing, Cambridge; 2002.

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him/her via traditional means. On the other hand, this calls for a greater understanding of the space between organized and unorganized Jewish life and as such requires innovation and creativity. **Drawing the missing lines between the 'New Tipus' and the Jewish network would allow the 'New Tipus' to retain its unique characteristics yet find ways to connect to the global Jewish network. Jewish communities, in their turn, would be 'forced' to become increasingly innovative in their thinking as they seek ways to engage and be engaged by the 'New Tipus' on his or her terms.**

- **Principle #2: Culture as a Jewish transmitter** – Jewish culture is rich and broad reaching, in that it does not require its affiliates to identify within a narrow definition- like congregational affiliation. This presents an opportunity to offer a new and nuanced approach to Jewishness to the wider Jewish community as well- essentially, it is the goodness of Israeli secular Jewishness and brining that into contact with the US notion of Jewish identity.

One powerful tool with which to enrich and validate Jewish culture as a prism for Jewish identification is the Hebrew language. Similar to the role and function of Yiddish up until the middle of the 20th century, an approach to Hebrew as a cultural transmitter can play an important role in ensuring Jewish literacy, fluency and communication within the Jewish people.³⁵

- **Principle #3: Intergenerationality** – Naturally, there are marked differences between first generation Israeli immigrants and their children. In the spectrum of the Israeli – American – Jewish identity, parents are more connected to their Israeli identity, while their children find it less intuitive and are more connected to their Jewish identity.

This inter-generation dynamic therefore presents possible avenues for a reciprocal cultivation of the 'New Tipus', as each generation has the unique ability to compliment the other.³⁶ In a way, the principle of intergenerationality serves as an 'identity equalizer' which may help the first generation immigrant escape the comfort of the Israeli 'ghetto', and ensure that the second generation does not lose the Israeli elements of its identity. Together, this mechanism can help preserve the uniqueness of the 'New Tipus', within the Jewish people.

Lifecycle milestones, for example, provide an opportunity for this inter-generational conversation. A relevant Bnei Mitzvah program that provides space for the joint learning and involvement of parents can provide a platform for parents to access elements of Jewish life, and therefore help to ensure this

³⁵ Cohen and Veinstein, 'Israeli Jews in Greater New York', pp.31-32; Memorial Foundation for Jewish Culture, 'Hebrew in America.

³⁶ World Council of Israelis Abroad, Minutes from Meeting at 1st Conference for Israelis Living Abroad: 'Business, Social and Professional Involvement in Israel', p.3; Dobner, 'Transformation of Identity'.

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learning is further cultivated in the family environment. Their children, in turn, will be exposed to the Israeli way of celebrating Bnei Mitzvah, which is culturally different than the American way and thus give room to the Israeli aspect of their identity. In short, lifecycle milestones could provide an avenue for cultivating different aspects in the identity of the 'New Tipus'. Whereas the first generation is usually less connected to their Jewish identity compared with their children, the second generation is usually less connected to their Israeli identity. **Taken together, the two generations reinforce one another and ultimately strengthen all three aspects of 'New Tipus' identity: Israeli – Jewish – American.**

Part 2: Future Strategic Directions for the ILC

Promote Jewish Peoplehood by cultivating the ‘New Tipus’

Background

37. **The ILC recognizes the need for organizations to constantly adapt to the changing reality around them**, and its organizational culture fosters organizational learning.³⁷ Indeed, during its short history, the ILC has already gone through one major development.
38. **The year 2007: From a small Israeli men's club to leading the Israeli community** – In its short history, the ILC has transformed from a small men's club for mainly social purposes to seeing itself as a leader of the Israeli community in Los Angeles, thus demonstrating adaptive capabilities. This shift transformed the ILC from an organization whose main mission was to connect a small group of Israeli men to an organization with a much broader mission, aiming to serve the State of Israel through community, activism and philanthropic activity.
39. **The year 2011: the ILC as a young institution looking for a new strategic direction** – So far, the ILC has focused on strengthening the State of Israel through organizing the Israeli community in Los Angeles, and connecting it to the local Jewish-American community. It is therefore the hope of the Reut Institute that this report will assist in transitioning the ILC into its next phase.
40. The magnitude of transformation the ILC may undergo may be as significant for the organization's future as the decision to expand the Israeli men's club into the Israel Leadership Council. **In light of the changing trends affecting the Jewish world in general and the Israeli Diaspora in particular Reut believes that the ILC has the potential to play an even larger leadership role than it is already playing today.**

The unique assets of the ILC

41. **Reut believes that the ILC has a unique ability to play a leadership role, which rests on its unique assets:**
 - **The ILC is structured around the ‘new paradigm’ between Israel and the Jewish world** – by virtue of its existence as the Israeli Leadership Council, a body which volunteers its professional and financial resources for the

³⁷ Adaptation, according to Ronald Heifetz is a change in people's mindset, values, priorities or modes of behavior. It requires ‘adaptive leadership’, i.e. actions that are taken in order to accelerate the process of organizational learning as existing routine procedures are insufficient to meet the organizational challenges. As Heifetz argues, adaptive work consists of the learning required to address conflicts in the values people hold or to diminish the gap between the values people stand for and the reality they face. Adaptive work therefore requires a change in values, beliefs or behavior. For a more detailed discussion see, Ronald A. Heifetz, Leadership without Easy Answers, Harvard University Press, Cambridge; 1994, p. 22.

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betterment of the Israeli community and the State of Israel, the ILC challenges the ‘Rich uncle – Poor nephew’ mindset which dominated and still in many ways dominates the relationship between Israel and the Jewish world. The ILC is a prime example of Israeli community involvement and initiative, as well as a developed culture of giving;

- **ILC is the first organized expression of the ‘New Tipus’** - even if the ILC does not define itself as an expression of the ‘New Tipus’ explicitly, all of its board members, to varying degrees, are its expressions. As the Strategic Plan of 2010 explains, “the ILC believes that shaping Israeli-Jewish- American identity from a young age, would transform the next generations to be more involved and supportive of the State of Israel;”³⁸
- **ILC members lead by example**, which adds to the credibility to the organization as a leader of the Israeli-Jewish-American community;
- **ILC offers more than financial resources** – the organization functions as a professional resource with the knowledge of business culture, and a small hub with many connections in the business and philanthropic world;
- **ILC functions as a start-up** – the organization is nimble in nature, fast-paced, and has the advantage of a very active board.

The ILC today: Vision, Mission and Strategy

42. The ILC’s current vision, mission, and strategy are as follows:³⁹

- **Vision** – The ILC’s main vision is to see a “unification of a Los Angeles Israeli-Jewish-American Community: ILC will be a leading force in the unification of a strong and active Israeli-American community in Los Angeles with strong Israeli-Jewish roots.
- **Mission** – ILC will fortify a long lasting relationship between Israeli-Americans in Los Angeles and the State of Israel through the shaping of an active and involved Israeli-Jewish-American community.
- **Goals (strategy)** –
 - **ILC will serve as a role model** to the Israeli-American community;
 - **ILC will serve as a professional and financial resource** to a strong Israeli-American community with strong connections to the State of Israel;
 - **ILC will serve as a bridge** between the Israeli-Jewish-American community and the Israeli community in Israel, as well as between the local Jewish-American and non-Jewish American communities.

³⁸ Israel Leadership Council (ILC), 'Strategic Plan: October 2010'.

³⁹ Israeli Leadership Council (ILC), '2008-2009 Action Plan', June 2008.

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The untapped potential of the ILC: New opportunity vis-à-vis the Israeli Diaspora

43. **The concept of the ‘New Tipus’ is already embedded in some of the activities of the ILC, as well as in the individual personalities, values and priorities of its board members. Yet, the explicit recognition of the Israeli-American-Jewish ‘tipus’ as an asset for global Jewish Peoplehood, is not broadly embodied in the ILC’s mindset or operations.**
44. **The ILC could take a leadership role in the context of the changing paradigm between Israel and the Jewish world and more specifically, vis-à-vis the emerging opportunity regarding the Israeli Diaspora.** As this analysis demonstrates, the Israeli Diaspora is a player possessing a latent potential as a catalyst for Jewish Peoplehood: a player no Jewish organization currently knows how to properly engage, therefore presenting the ILC with a ‘blue ocean’ of potential.

45. **Taking Peoplehood to the next level by cultivating the ‘New Tipus’:** ILC should create cultural mechanisms to support Israeli-American-Jewish identity, through combining American-Jewish expertise in infrastructure with Israeli creative energy. Some ways in which this could be done were articulated in Part 1.

The untapped potential of the ILC: Future strategic directions

46. As mentioned above, seizing the opportunity at hand will require the ILC to transform certain aspects of its vision, mission, strategy, structure or strategic relationships in order to allow new patterns to emerge. **The proposed organizational change may be of the same magnitude and carry implications similar in scope to the organization’s transition from an Israeli men’s club into the Israeli Leadership Council.**
47. **This report includes a combination of both conceptual and operational recommendations.** Accordingly, it is important to note, this report is intended to identify, on a conceptual level, the opportunities for the ILC within the framework of the changing reality among the Israeli Diaspora. In this way, **this report is intended to serve as a starting point from which new operational projects can be developed. Reut will be happy to assist in this future effort to translate these principles, or part thereof, into operational guidelines.**
48. The section below summarizes the main changes the organization will have to undertake, should it decide it wishes to move to this next phase in its evolution.⁴⁰ The three gaps we have identified reside in the areas of the organization's mission, DNA and project criteria, as well as target audience.
- **The ILC mission: Not just the State of Israel, also the Jewish people –**
The ILC's current mission is as follows: “To fortify and enhance a productive

⁴⁰ A summary chart of this section can be found in Appendix 1 of this report.

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and continuous relationship between Israeli-Americans and the State of Israel through community empowerment, activism and philanthropy.”⁴¹ In other words, the ILC is primarily designed to support the State of Israel and the strengthening thereof, where community building is considered the means. ILC Executive Director also spoke to this effect during a meeting held with Reut's staff.⁴² This mission, however, is only partial.

Recommendation: As this report suggests, the ILC can play a larger role and support Israel in the context of Jewish Peoplehood. In this context, the ILC's potential role is to cultivate the ‘New Tipus’ as a culturally distinct group within the Jewish community, ultimately promoting Jewish Peoplehood.

- **DNA of the organization: From being spread too thin to having a clearly defined unique value** – The ILC defines itself as a 'wholesale organization, providing guidance and support to existing or new appropriate initiatives in line with its mission. At the same time, the ILC's chief self-initiated project at the moment is I.L.Care, a social volunteer community network and an initiative that is more 'retail' in its nature. Furthermore, the ILC's current criteria for funding projects are broad and leave much room for interpretation. In other words, the ILC is spread too thin; organizational clarity is missing as to what percentage of the organization is ‘wholesale’, and what percentage is ‘retail.’ Also, criteria exist only for ‘wholesale’ funding, and there are no criteria for project initiation. The ILC should therefore define its unique value proposition.

Recommendation: The ILC should differentiate wholesale funding from retail funding, and establish criteria for both wholesale and retail funding.

- **Defining primary target audience:** The ILC’s official claim is that it aims to target young adults (primarily, second generation of Israeli immigrants). However, the combined input from conversations held with ILC members suggests that some think the ILC should engage first generation newcomers, while others argue the ILC is better suited to targeting first generation senior community members, while others still argue that the ILC should focus on the second and third generations of Israeli immigrants.

Recommendation: The ILC should reach an internal consensus as far as the focus of its target audience; bearing in mind that each generation presents with different challenges and therefore, engagement strategies.

49. **Based on the proposed changes above, this report recommends the ILC consider adjusting its vision, mission and strategy with the following in mind:**

- Placing global Jewish Peoplehood in its vision, mission and values;
- The ILC's identity as an organization specializing in cultivating the ‘New Tipus’;

⁴¹ ILC, 'Strategic Plan: October 2010'.

⁴² Conversation with ILC Executive Director, Shoham Nicolet.

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- A hub whose reach and influence could reach well beyond the city of Los Angeles, and whose model could serve as inspiration to Israeli organizations elsewhere.

Adapting the ILC's Structure and Strategy

50. **New strategic directions require structural reforms in definition of roles, incentives, patterns of conduct, and priorities.** Transforming the ILC into a hub in an emerging network of an organized Israeli Diaspora with multiple points of activity, may require consideration of the following:
 51. **Conducting a initial mapping of the US-** by systematically surveying the landscape for all relevant organizations, initiatives and institutions as well as demographic distribution, the ILC will be better equipped to execute new operational initiatives. This initial mapping can assist in focusing the ILC's efforts according to the following criteria:
 - **Age clusters-** a more clear understanding of the demographics within the Israeli Disapora community, will aid the ILC in selecting specific projects for implementation. For example, if the mapping suggests a need to concentrate on the high school demographic, the ILC may choose to focus on alternative Israel Experiences which cater to the needs of this group.
 - **Partnerships-** with a more comprehensive picture of the organizations and initiatives working toward engaging the Israeli Diaspora, a clearer platform for new partnerships and collaborations will emerge from which the ILC can leverage its mission, vision and strategy.
 52. **The ILC's expansion in the US and possibly beyond: Building a board which would be able to address other Israeli communities and provide them with guidance where needed** – While the ILC does not see itself as an umbrella organization to other Israeli initiatives across the US, it is nevertheless a pioneer in professionalism and represents perhaps the most persuading example of a successful Israeli-American-Jewish organization across the United States. As such, and especially given its current plans to open a new ILC chapter in Miami, Florida, it is critical that the Israel Leadership Council in LA is able to play a leadership role, even if it chooses to have minimal 'on the ground' intervention, in the way other Israeli communities decide to manage their affairs.
 53. **The initial role of the ILC in LA would be to serve as the catalyst of 'adaptive work' among emerging chapters of ILC elsewhere and other Israeli organizations who wish to follow the ILC model.** This role may include the following.⁴³

⁴³ Ronald A. Heifetz, [The Practice of Adaptive Leadership: Tools and Tactics for Changing Your Organization and the World](#) , Cambridge Leadership Associates, Cambridge; 2009; The Reut Institute, "Leaping': Annual Report 2009, 2020 Vision and 2010-2012 Development Plan', p. 17 ([click here](#)).

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- **Branding alternative visions and strategies for recognizing and cultivating the ‘New Tipus’** –developing the strategy and disseminating the ideas;
 - **Generating a sense of urgency** by pointing to challenges and opportunities relating to the bigger vision of the place of the ‘New Tipus’ within Jewish Peoplehood – especially when dealing with nascent initiatives, which may not have the capacity to deal with larger issues;
 - **Conducting focused research / documenting best practices** – The ILC of LA can function as an R&D resource to other hubs and nodes in the network on issues relating to the place of the ‘New Tipus’ within global Jewish Peoplehood, with special emphasis on educational and cultural programs, on documenting best practices or on expanding the network;
 - **Encouraging collaborations around the practical cultivation of the 'New Tipus'** - This may include not only joint projects and programs, but also coordinating systemic efforts;
 - **Enlarging the pie of resources available to this community** – The ILC of LA has a crucial role to play in funding and supporting the local community, and leading by example when it comes to new ILC chapters elsewhere;
 - **Creating shared and transparent communication channels and information-sharing** – The ILC of LA has an important role in providing the opportunities and means for new ILC chapters to communicate with each other, as well as in developing platform for sharing information and collaborating including conventions or websites;
 - **Building strategic relationships with other Jewish 'platforms'** - such as JCCs, Partnership 2Gether (Partnership 2000) MASA, Alma or Bina .
54. **It is important to note that this early stage in the ILC’s evolution into a national and perhaps global enterprise, the role of the ILC of LA is to work towards transforming new ILC chapters into nodes that would ultimately be part of an ILC network that serves the idea of global Jewish Peoplehood through cultivating Israeli-American-Jewish identity.** Establishing direct working relationships with other ILC chapters, and developing programs and projects that cater directly to the ‘New Tipus’, on its own terms, should achieve this.

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Conclusion and Acknowledgements

In the course of preparing this report, Reut met with dozens of people including the vast majority of the ILC's board members and staff, as well as dozens of local community members such as professors, rabbis, school principals, newspaper editors, and others. **In addition, we held a series of meetings in Israel with people who hold vast experience and knowledge of the Israeli Diaspora** in general, and the community in Los Angeles in particular, prior to and after the study-visit.

The Reut Institute extends its gratitude to all these individuals for their time, good will, and contribution. **Nonetheless, this document reflects the views of the Reut Institute alone.** Indeed, some individuals with whom we met have a different view on certain aspects of our analysis, conclusions, or recommendations.

We look forward to continuing this conversation with ILC board of representatives in Israel during the summer of 2011, and hope this would serve as the beginning of a long lasting partnership between the ILC and the Reut Institute - a partnership that would ultimately involve additional players and bear a strong impact on Israel and the Jewish people.

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Appendix I: summary of the main recommendations of this report:

	The ILC today	Gaps	The ILC's untapped potential
Mission	“To fortify and enhance a productive and continuous relationship between Israeli-Americans and the State of Israel through community empowerment, activism and philanthropy.” ⁴⁴	ILC is designed primarily to support the State of Israel; this mission is partial as it can play a larger role and support Israel in the context of Jewish Peoplehood.	From supporting the State of Israel (only) to supporting the Jewish People; From bringing the community together to playing a role in cultivating the New Tipus as a culturally distinct group within the Jewish community.
DNA of org. + Project criteria	Wholesale and/or Retail Project criteria are broad, leave much room for interpretation	Spread too thin – what percentage of the organization is ‘wholesale’, and what percentage is ‘retail’? Criteria exist only for ‘wholesale’ funding, and there is no criteria for project initiation	Need to define the organization's unique value proposition Differentiate wholesale funding from retail funding; Establish criteria for both wholesale and retail funding.
Target audience	First generation – newcomers, first generation – senior community members, second and third generation	ILC claims main focus is second generation; Is there a consensus among all board members on this issue? Does the ILC wish to target young adults on principle, or only for the foreseeable future?	Prioritize focus of target audience; for the medium and long term; tailor different engagement strategies for different generations (will become esp. relevant as more ILCs open, who may wish to target different age groups)

⁴⁴ ILC, 'Strategic Plan: October 2010'.