



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

Final Draft for Comments
Submitted to ILC Management and Board

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Executive Summary

Background and Introduction

1. **This report is the product of a study visit to Los Angeles as well as two additional comprehensive seminars with members of the ILC board, aiming to offer a conceptual framework for the ILC for the next 3-5 years.** This document will attempt to address the emerging trends facing the Jewish world and the ILC community, as well as ways in which the ILC can assume a relevant leadership role, within this rapidly changing landscape.

The ILC's changing playing field: The emergence of the 'New Tipus'

2. **A central product of the changes taking place within the Jewish world is the emergence of Jewish Peoplehood as an organizing logic.** This trend away from classical Zionism and toward Jewish Peoplehood has led to the marginalization of religion and nationalism as the bi-anchors of Jewish identity. **This changing paradigm has critical implications on the Israeli diaspora and consequently, is transforming the ILC's playing field.**
3. **It is against this backdrop that a new Israeli-Jewish-American identity constellation – the 'New Tipus'- is emerging.**
4. While in the past, a newly arrived Israeli immigrant had three broad 'identity routes' from which he or she could choose (whether consciously or not) – "pure" Israeli, all-American or Jewish American- **this emerging identity constellation offers a new hybrid route.**
5. **The 'New Tipus' is increasingly prevalent among members of the Israeli Diaspora and is comprised of Israeli cultural elements as well as Jewish DNA. The 'New Tipus' understands the importance of his or her connection to the Jewish people, rather than to Israeli nationals exclusively; still cares deeply about his or her home country, even if he or she is critical; and has successfully integrated into American professional and/or academic life.**
6. **The 'New Tipus', therefore, has a unique potential to serve as a catalyst toward Jewish Peoplehood** insofar as it is the organic embodiment of seemingly competing identity groups.

The ILC's strategic opportunity: Cultivating the 'New Tipus' and building a prosperous Israeli community

7. **This rapidly changing Jewish world presents the ILC with a unique opportunity to assume a leading role** in cultivating the 'New Tipus' through the building of a prosperous Israeli community.
8. **Reut believes that the ILC's unique ability to play this leadership role rests on its unique assets:**
 - It is structured around the emerging paradigm;

- The ILC is the first organized expression of the 'New Tipus';
 - Its leaders lead by example;
 - An abundance of resources are available;
 - The organization functions as a start-up.
9. However, **in order for the ILC to assume this emerging leadership role and affect optimal impact amongst its community, a number of significant conceptual, structural and strategic amendments are necessary. These amendments are designed to cultivate the New Tipus, and in so doing – help build an Israeli community that is deeply connected to the broader Jewish world and to the State of Israel. To this end, Reut recommends pursuing the following action items:**
- **ILC internal system** - In an effort to meet the emerging needs of its community and remain representative and relevant, we recommend the ILC board **consider the diversity of its composition; adopt a hands on approach to programming; rethink membership and event attendance fees; empower professional staff and adopt a clear organizational DNA (wholesale vs. retail approach to programming).**
 - **ILC and the community – Build a prosperous Israeli-American-Jewish community.** This process requires the **establishment of seven taskforces**, each mandated to address one of following seven "ingredients" for community building: **(1) Community services; (2) Jewish education; (3) Connection to Israel; (4) Good-will ambassadors in encounter with non-Jewish and/or non-Israeli communities; (5) Connection to local Jewish community institutions; (6) Institution building;** and finally, the creation of an **(7) Israeli 'technological hub'**.

Conclusion and future collaboration

10. **The Reut team sees the ILC as a strategic partner in the cultivation of the 'New Tipus' toward Jewish Peoplehood.** In this context, it has been suggested that the **ILC, together with the Ministry of Diaspora and Public Affairs and Reut, would work together on an Israel based conference in the summer**, aimed at raising awareness for the strategic opportunity which lays in adopting a relevant approach to the Israeli Diaspora and impacting Israeli leaders and decision makers, as well as Israeli public opinion on this issue.
11. In addition, Reut is keen to assist in further deliberations and strategizing regarding the ILC 'phase 2': expanding to additional cities in the US.

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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

12. **This report is part of an ongoing collaboration between the Reut Institute and ILC board members over the past year.** During this period, the Reut team conducted a study visit to Los Angeles, resulting in a comprehensive report titled "Leveraging the Israeli Diaspora in the US: Conceptual Framework for the ILC's potential future leadership role" (enclosed). Subsequently, the Reut team met with members of the ILC board in the summer of 2011 to present this report and receive the organization's feedback. The most recent phase in this partnership- a strategic retreat, attended by ILC board members and staff, and facilitated by Reut- took place on November 5th 2011 in Los Angeles. This retreat was designed to translate the conceptual principles put forth in the report into operational guidelines. The goal of the seminar was twofold: (1) offer guiding principles for the organization for the next 3-5 years; and (2) set forth operational recommendations towards the organization's work-plan for 2012. Part 3 of this report outlines the key insights and recommendations that emerged from the seminar.

- **This collaboration between the Reut Institute and ILC operates within the mandate of Reut's taskforce on the relationship between Israel and the Jewish world, and the major trends affecting Jewish communities worldwide.**^{1 2} **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. **The ILC, on its part, signaled it was willing to reassess its strategic direction, four years after its inception.**
- **Hence, this effort materialized in order to assess the ILC's needs as an organization, and to examine its potential role in today's rapidly changing Jewish world. 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 the 'New Tipus' can be connected to the Jewish network.

Part 2: Future Strategic Directions for the ILC

- The unique assets of the ILC;

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](#)).

- The ILC today: Vision, Mission and Strategy;
- The untapped potential of the ILC: Building a Prosperous Israeli Community.

Part 3: Recommendations and Next Steps

- The ILC internal system;
- Toward cultivating a prosperous community.

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

13. **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 have critical implications for the organization.
14. 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.**
15. **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.
16. 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.
17. **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.**

Major trends affecting the Israeli Diaspora: the current mindset

18. **In recent years, it has been widely acknowledged that the 'old paradigm',³ 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.⁴
19. However, **the relatively new phenomenon of the Israeli Diaspora as a distinct entity has still not found its proper place within the 'new paradigm'.⁵** 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.
20. 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

³ **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](#).

⁴ 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-877E-5F8658D633D8/0/SecuringtheFutureOctober272010letter.pdf>.

⁵ **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](#).

community that their presence is only temporary and an absence of an institutionalized point of contact within the Israeli Diaspora community;⁶

- **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;⁷
- **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;⁸
- **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.⁹
- **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

⁶ Steven J. Gold, *The Israeli Diaspora*, University of Washington Press, Seattle; 2002, pp. 152-162.

⁷ 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/>;

⁸ 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-1qx3zdjppzrb2adxzyd9m; 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."

⁹ Moshe Shokeid, *Children of Circumstances: Israeli Emigrants in New York*, Cornell University Press, Ithaca and London; 1988.

home with their children, and as a buffer or a guarantee that their children's 'Israeliness' will be preserved;¹⁰

- **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.¹¹

Major Trends affecting the Israeli Diaspora: the changing reality

21. **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 place¹².**
22. **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 locations¹³.
23. 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

¹⁰ 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.

¹¹ Haim Linder quoted in <http://moadonisraelim.com/ref11.aspx>; Gold, *The Israeli Diaspora*, pp. 169-179.

¹² 'A New Covenant between Israel and the Jewish World': ([click here](#)).

¹³ Cohen and Veinstein, 'Israeli Jews in Greater New York'.

their turn, ceased thinking of themselves as *yordim* but rather as Israelis with homes and/or connections to more than one country;¹⁴

- **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;¹⁵
- **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;¹⁶
- **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”;¹⁷
- **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

¹⁴ 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>.

¹⁵ Gold, *The Israeli Diaspora*, pp. 149-152; DellaPergola, 'Jewish Demographic Policies', pp.156-157.

¹⁶ 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'.

¹⁷ 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.

Leadership Council (ILC) in Los Angeles, BINA in Los Angeles, Israeli Café in Chicago, and others;¹⁸

- **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;¹⁹
- **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;²⁰

■ **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.**²¹

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

24. **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.²² 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**

¹⁸ 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](#).

¹⁹ Dobner, 'Transformation of Identity'.

²⁰ Cohen and Veinstein, 'Israeli Jews in Greater New York', pp.53-56; Dobner, 'Transformation of Identity.'

²¹ Dobner, 'Transformation of Identity'.

²² 'A New Covenant between Israel and the Jewish World': ([click here](#)).

life. This phenomenon 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

25. **This section will describe the development of a new form of Israeli Diaspora identity that has been forming in recent years.**
26. **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.²³
27. **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'.**²⁴
28. **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.²⁵ 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**

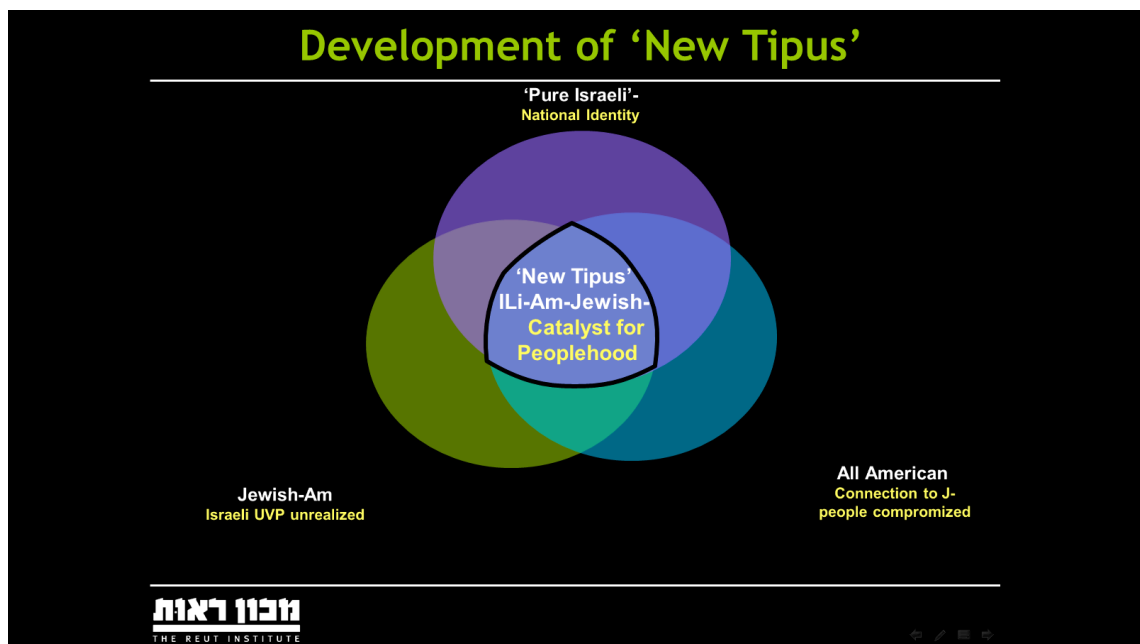
²³ It is difficult to provide a precise point in time where the 'New Tipus' emerged, but it possible to say that this phenomenon began to form in the late 1980s and beginning of the 1990s, or about two decades ago.

²⁴ 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.

²⁵ 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'.

non-Jews, ‘skipping’ from an Israeli to a mainly American identity, and thereby opting out of the global Jewish community.

29. **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.**²⁶
30. 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:



²⁶ Dobner, 'Transformation of Identity'; Cohen and Veinstein, 'Israeli Jews in Greater New York', pp.57-59.

31. **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.
32. **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.**

33. **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;²⁷

²⁷ 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/>.

- **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 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.²⁸ 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.²⁹ **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.**³⁰

34. **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’?

35. **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.
36. **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,

²⁸ 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>.

²⁹ Yinon Cohen, 'Socioeconomic Dualism: The Case of Israeli-born Immigrants in the United States', *International Migration Review*, vol.23, pp. 267-88.

³⁰ 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>

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.**

37. 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.³¹ 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

38. **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**

³¹ Cohen, 'Socioeconomic Dualism', pp. 267-88.

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 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.

39. **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';³²
- 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.

³² Cohen and Veinstein, 'Israeli Jews in Greater New York', pp.37-38.

- Israeli Jews find it relatively easy to assimilate into American culture, compared with other immigrant groups; **the 'New Tipus' can therefore connect unaffiliated Israelis to one another and to Jewish life:**
 - A connection to Judaism can serve as a buffer to the danger of 'skipping' over the Jewish people and assimilating;
 - Facilitate a conversation with an active Jewish life.

Part 2: Future Strategic Directions for the ILC

Promote Jewish Peoplehood by cultivating the 'New Tipus' in a prosperous Israeli community

Background

40. **The ILC recognizes the need for organizations to constantly adapt to the changing reality around them**, and its organizational culture fosters organizational learning.³³ Indeed, during its short history, the ILC has already gone through one major development.
41. **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.
42. **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.
43. 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

44. **Reut believes that the ILC has the unique ability to play a leadership role which rests on its unique assets:**

³³ 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.

- **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 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 explicitly, as an expression of the ‘New Tipus’ 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.”³⁴
- **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

45. **The ILC’s current vision, mission, and strategy are as follows:**³⁵

- **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;

³⁴ Israel Leadership Council (ILC), 'Strategic Plan: October 2010'.

³⁵ Israeli Leadership Council (ILC), '2008-2009 Action Plan', June 2008.

- **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.

The untapped potential of the ILC: Building a Prosperous Israeli Community

46. **The changing paradigm between Israel and the Jewish world, and the emerging 'New Tipus', described above, present the ILC with the opportunity to assume a significant leadership role within the Israeli Diaspora.** This will require the ILC to transform certain aspects of its vision, mission, strategy, structure as well as its strategic relationships.
 47. **In an effort to become a leading player within this new paradigm, we recommend the ILC reviews its position and relationship with its target audience by engaging in building a prosperous community:**
 - What is a “prosperous community” in the context of the ILC?
 - A series of institutions, organizations, activities and a public sphere, around and between which the confluence of Israeli, American and Jewish identity births a particular culture, set of values and needs. Through this community, the individual is able to influence his/her quality of life.
 - **In order to lead the process of empowering the Israeli community, the ILC needs to receive the endorsement of its community.** This involves a repositioning of the organization in relation to its target audience. The ILC considers the following to be members of the Israeli community:
 - A Jewish-Israeli citizen of Israel residing abroad;
 - A non-citizen of Israel, whom spent a significant period in Israel and therefore considers him/herself to be Israeli;
 - Anyone with an Israeli member of his/her immediate family.
 - **Seven "ingredients" necessary to the building of a prosperous community were identified.³⁶**
 - Community services;
 - Jewish education;
 - Strengthening the connection to Israel;
 - Good-will ambassadors in encounter with non-Jewish and/or non-Israeli communities;
 - Strengthening the connection to local Jewish community institutions;
 - Institution building;
-

- Creating an Israeli 'technological hub'.

48. **This report includes a combination of both conceptual and operational recommendations. These proposed organizational changes, outlined below, 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.**

Part 3: Recommendations and Next Steps

49. In an effort to assume this potential leadership role and effect optimal impact within its community, a number of structural and strategic changes are required as well as an investment into new areas of activity. This section will outline suggested changes the board can make the internal systems as well as a number of new initiatives that require resources and focus.

The ILC internal system

50. **The ILC board and organizational structure is not representative for its target audience and, in its current composition, is strained to meet its emerging needs.**

51. **Accordingly, we recommend the ILC board address the following organizational elements and make the necessary structural amendments:**

- **Diversity** - A more representative board, including the admission of women, youth and those at early stages of their immigration;
- **Adopt a hands on approach** - Assuming, on the part of the board, a more hands-on approach to activities, such that the ILC will have a greater visibility within the community;
- **Rethink membership and event attendance fees** - An approach similar to the ILCare event held on November 2012 is advised, in which participants received subsidized tickets in exchange for community volunteering;
- **Empower professional staff** so as to alleviate some of the burden on the lay leadership; evaluating whether the current size of the professional staff is in line with the organization's broad ambition.
- **Adopt clear organizational DNA: Wholesale vs. retail approach to programming** - assume a coherent and delicately balanced approach to programming that ensures the legitimacy of the ILC, in the eyes of its target community. , Accordingly, we recommend the ILC chose from the following four approaches:
 - **Pure wholesale** – for example, contributing money to the Tzofim as an endorsement for their activities, but with no direct influence on programming or decisions and without any public recognition.
 - **Hybrid approach #1** – for example, the ILC decides on a particular program, provides the capital but executes the program through an

existing organization such that the ILC could approach the Federation with a particular funded initiative and could request of the Federation to bring it to fruition.

- **Hybrid approach #2** - for example, when a contribution over a certain amount is made, it is coupled with board membership. Such that, if the ILC were to contribute over 15% of the Tzofim's budget, they would receive a place within the decision-making forum.
- **Pure retail** – for example, the current IL Care model.

Toward Cultivating a Prosperous Community

52. In the previous chapter, seven ingredients needed for cultivating a prosperous community were introduced. **In order to address the ingredients central to the cultivation of a prosperous Israeli community we recommend the ILC establish seven taskforces, each responsible for moving the mutually agreed upon operational guidelines forward.**³⁷

53. Taskforce #1: Community Services

- **A clear understanding of the expectations and needs of the community is required to ensure the continued relevancy of the ILC** in relation to the Israeli community. Toward this effort, the taskforce will undertake:
 - **A mapping of existing programs;**
 - **A mapping of existing vacuums;**
 - **SWOT (Strengths, Weaknesses/Limitations, Opportunities and Threats) Analysis;**
 - **A prioritization regarding wholesale vs. retail tension;**
 - **An investment toward a particular area of focus.** For example, youth and young families.
- Like the BRI model, **the taskforce will consider adopting the 3C approach in which the organization will fulfill the role of Concierge, Connector and/or Catalyst in an effort to meet the needs of the community.** Accordingly, the ILC will act as a catalyst by lobbying existing communal organizations and infrastructure to provide initiatives intended to fill existing vacuums.

54. Taskforce #2: Jewish Education

- **Jewish education plays a central role in the cultivation of community** as it serves to strengthen connections to Jewish Peoplehood and not only a connection to 'Israeliness'.
-

- **The mandate of the taskforce, therefore, is to facilitate the role of the ILC as a catalyst for creating a variety of educational opportunities for interested Israeli parents and children, who value Jewish education.** This can be offered in the framework of Jewish Day Schools, supplementary education, informal education or events.
- **Accordingly, the taskforce will evaluate, and be responsible for, the implementation of the following elements:**
 - **Developing tailored and relevant content;**
 - **Connecting Israeli educators and locally based Jewish educators;**
 - **Providing funding assistance;**
 - **Developing and strengthening relationships with existing and new relevant organizations;**
 - **Making activities accessible by providing a physical space;**
 - **Putting in place control mechanisms;**
 - **Providing enrichment programs (mainly around Hebrew) in public schools;**
 - **Campaigning for the importance of Jewish day school education to those who can afford (this approach is more economical than funding day school education);**
 - **Leveraging informal education (Tzofim).**

55. **Taskforce #3: Strengthening the Connection to Israel**

- **The ILC is committed to harnessing the Israeli community toward advancing Israel** in such areas as security, combating de-legitimization, providing assistance in natural disasters (for example, the Carmel fire) and supporting the Israeli government. Accordingly, the taskforce will be responsible for:
 - **Ensuring the Israeli community fulfills its role as bridging agent between the local community and the state of Israel;**
 - **Maintaining the programming focus on Israel related issues that unite rather than divide the Jewish community;**
 - **Connecting Israelis to existing organizations (e.g. AIPAC), as well as subsidizing those existing programs which serve to strengthen ties with Israel;**
 - **Facilitating a concentration of programming on special events, often consistent with the Hebrew calendar;**
 - **Marketing the successes of Israel in order to generate national pride;**

- **Connecting with Israeli government institutions keen to invest in strengthening the ties between Israel and Israelis living abroad;**
- **Overseeing the investment of the ILC in creating an information database of its members and affiliates.**

56. **Taskforce #4: Strengthening the Connection with Non-Jewish and Non-Israeli Communities**

- **The Israeli community is uniquely positioned to facilitate a stronger relationship with the wider non-Jewish and non-Israeli communities.** The taskforce, therefore, will be mandated with strengthening this dynamic in the following ways:
 - **Conducting a comprehensive mapping of existing initiatives and relationships, and the unanswered needs as well as priorities for moving forward.** As a matter of first priority, a “low hanging fruits” approach may be adopted, in which members of other communities can become engaged with the Israeli community through events. For example, members of the Evangelical community can be invited and engaged in a ‘salute to Israel’ event.
 - **Leveraging its community through an organized approach to public relations, branding and positioning of the community toward acting as good-will ambassadors.** This good-will ambassadorship approach needs first to be disseminated and encouraged within the ILC and then spread to the wider Israeli community. Similarly, the C3 model can also be employed in the facilitation of this relationship.

57. **Taskforce #5: Strengthening the Connection to Local Jewish Community Institutions**

- **Integration into texture and fabric of the local Jewish communal is essential to the empowerment of the Israeli community.** As such, this taskforce, comprised of board members will:
 - **Conduct a comprehensive mapping of existing Jewish organizations and institutions** in order to develop a targeted approach;
 - **Conduct a mapping of the institutions within which the ILC board members have a presence,** and of which they are keen to become involved;
 - **Review the process and develop of a system through which this strategic interaction can occur.** This is aimed at ensuring a successful and resilient institutional relationship between the Israeli and Jewish communities.
- **The taskforce will take into consideration the initial assessment of the institutional landscape which suggests that the following leading Jewish**

organizations and institutions warrant prioritized attention and engagement:

- **The Federation-** entrance of ILC board members into the board of the Federation, as well as five key areas of Federation activity.
- **Large Synagogues-** Sinai, Beit Valley Shalom and Steven S. Weiss
- **Schools-** Joshua Heschel, Kadima, Milken, Shalhevet, Aish HaTorah, New Jew, AMI (after school),
- **MATI** (Israeli Cultural Center)
- **Colleges** – AJU
- **Matnasim** – Silverlake and Westside
- **Youth Movements** – Bnei Akiva, Tzofim, USY.
- **Similarly, the taskforce will take into considering the following tools, the ILC can bring to this working relationship:**
 - Financial contribution;
 - Board membership;
 - Volunteers;
 - Professional consultancy;
 - Content;
 - Marketing and increasing ‘customer’ base;
 - Additional connections and networks.

58. **Taskforce #6: Institution Building**

- An institution is an organization that provides significant value to the community and is shaped by the communal leadership. **The taskforce mandated to oversee the ILC's role in institution building is required to:**
 - Identify the community platforms on which institutions can be built;
 - Raise the needed money;
 - Provide the necessary coaching;
 - Ensure these initiatives are accessible;
 - Provide them with members for their executive board;
 - Provide them with content for programming.

59. **Taskforce #7: Creating an Israeli ‘Technological Hub’**

- **Due to the fact that this initiative is in its infancy, the taskforce will be mandated to determine its viability as well as its parameters. In these**

preliminary stages, the contours of the initiative are understood as follows:

- **This initiative will serve as a technological platform through which Israelis throughout the US can interact with one another** - In addition to providing an avenue for interaction, the technological hub will allow the ILC to monitor relevant emerging trends.
- **This will enable the ILC to better meet the needs of the community** and will provide an opportunity for the ILC to disseminate its ideas.
- **The hub will also make the ILC leadership more accessible to the community** and will enable certain decisions to be made as a community rather, from the bottom up.

Moving Forward: Future collaboration between the ILC and Reut

60. **In an effort to advance the above shared vision and strategy for the Israeli Diaspora, the ILC, together with the Ministry of Diaspora and Public Affairs and Reut, could work together on an Israel based conference in the summer, aimed at raising awareness for the strategic opportunity which lays in adopting a relevant approach to the Israeli Diaspora and impacting Israeli leaders and decision makers, as well as Israeli public opinion on this issue.**
61. In addition, Reut is keen to assist in further deliberations and strategizing regarding the ILC 'phase 2': expanding to additional cities in the US.

Conclusion and Acknowledgements

In the course of preparing this report, Reut met with dozens of people including the ILC board 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 each of our visits to Los Angeles.

This document is the product of three key interactions and series of discussions- our study visit to LA in April 2011, our meeting with the ILC board in July 2011 and the most recent 'Clarifying the Directive' which took place in November 2011.

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.

The Reut Institute sees the ILC as an important strategic partner and look forward to collaborating in future deliberations. We 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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