



World Council of Jewish Communal Service
המועצה העולמית של שירות קהילתי יהודי

Communities in Transition
Challenges & Opportunities for
the Communal Professional

קהילות בהשתנות
אתגרים והזדמנויות לאיש המקצוע

Discussion Group Summaries

20 November 2008
כב חשון תשס"ט

Maiersdorf Faculty Club
The Hebrew University of Jerusalem
Mt. Scopus, Jerusalem

Promoting Jewish Peoplehood

Promoting Jewish Peoplehood

Best Practices in Peoplehood: Halacha L'Maaseh

Model projects that successfully implement the concept of Jewish Peoplehood

Introduction: Smadar Bar-Akiva

Chair: Simon Morris

Panelists:

Shlomi Ravid

Yochanan Bechler

Naomi Sage

Tamar Wisemon

The room filled to capacity, **Smadar** summarized the main issues to emerge from Wednesday's points, "food for thought", she called these, for discussion participants. The aim, she said, was to go through the tracks from concepts to practice. The issues she identified from Wednesday's sessions were:

Issue 1: Engaging young generation: getting them in the door and then getting them involved

Issue 2: Role of Israel? Focal point or a source of tension?

Issue 3: State of non-American Jewish communities (Berlin in infancy of community development was given as an example)

Issue 4: What is really the covenant of Peoplehood? Mitzvoth? What does it mean when we educate for Peoplehood? What do we want Jews to stand for?

Dov Wiener

Following Smadar's introduction, **Dov Wiener** added that there is a sense of pessimism related to Jewish Peoplehood. This said, the American community now has much success economically. "I can't think of better time for forwarding Jewish Peoplehood," Wiener said.

There is a basic problem in Israel, he said: Innovation and negation of the *Golah*. This negation is very deeply embedded in the Israeli outlook and creates a strong barrier for integrating sense of Jewish Peoplehood. Peoplehood, said Wiener is complete interdependence, thus negation of the *Golah* in Israel problematic.

He suggested that Israel needs to be saved from itself. A strong and clear voice is needed from the Jewish Diaspora to send a massive number of Israeli youth to the Diaspora to give opportunity to Jewish youth in Israel and enlarge their sense of Jewish Peoplehood.

Following Wiener, **Eric Levine** added:

We're Jewish communal professionals. That's why this discussion seems negative.

The term *shvirat haGola* has a negative connotation, he said. Is 'Diaspora' a word we should get rid of? It has negative connotations, like seeds that have been dispersed. It means you're not Israel; you're not living here. We shouldn't obsess about language, but sometimes we should be mindful of it.

At this point a **participant** interjected with the following joke:

Jackie Mason commented on chutzpah of nation of 13 million calling others non-Jews!

Another **participant** added:

A good thing to add to this program of action is Saadia Gaon's comments that the only thing that unites Jews is the Torah. Hatikva, Israel's national anthem, is controversial because there is no reference to G-d. The words of the anthem should be *lihiyot am kodesh beArtzenu* (not *am chofshi*) as Jews are not just a free people.

Simon Morris added that the English experience is different, which separates us from the U.S. Jewish community. In the Global Village, he said, there is a tension and paradox of technology: we function in one world, but also separate in our communities. We can use this paradox to develop the Peoplehood concept, he said.

Following a 10-minute break, **Tamar Wisemon** of Sviva Yisrael spoke:

Wisemon cited the book, *The Case For Jewish Peoplehood* whose author talks to Jewish students and addresses the notions of instant gratification and young people who have never known a world without technology. How do we tap into their interests for the purposes of Jewish Peoplehood?, asked Tamar. Some view Peoplehood as walls keeping people together. We view it as what's inside us that keeps us together, said Tamar who went on to present the following:

How can we create meaningful partnerships?

By understanding ourselves
Learning about others
Creating points of reference
Instilling pride in Israel and Jewish traditions
Joint projects that are meaningful to both communities

Young people sense friction in Jewish community, which is not attractive. We need to find what we have in common.

It's not enough to just learn and talk. We need to do.

She cited Israel eco-connection, a project of Sviva Yisrael. According to Tamar, it is changing the way we relate to the environment, by connecting schools in Israel and abroad through environmental learning. The environment is something of concern to all members of the Jewish

community. She cited the example of 27 participant schools in Beit Shemesh, both secular and haredi. By participating in the program, the students learned how as a city they can move forward. This was accomplished through Sviva's environmental education program. She also gave the example of a school in Manhattan and an Israeli school, who through the program, studied themselves and each other.

Hebrew as a Common Language

Wisemon also brought up the issue of language. Should this conference be in Hebrew or English, she asked. Kol Dor, a young leadership organization she works with, now runs its conference in Hebrew and English, building up a common language, continuity and a sense of connection.

Using the Web

Sviva also uses the web with an ecological footprint survey and giving every community its own portal. Young people today live on the Internet and it's important to use it, Wisemon said. Facebook groups are important to build a sense of community, she added.

All of Sviva's programs consist of the following elements, which they refer to as their method:

Limmud (knowledge) + *Zehut Yehudit* (Jewish identity)+*Maaseh* (activism/tikkun olam)=*Achdut* (Peoplehood)

There are Jewish roots to environmental action, said Tamar. A good part of the Jewish soul is connected to this and people should know it.

Unless you do something, you haven't really changed the world, she said, a key notion in Sviva's activities. As an example, she cited Amichai, a child who participated in one of Sviva's environmental education programs. Amichai's father called Sviva one day, explaining that his son wanted to have an environmental birthday party and seeking suggestions on how to do this. Why don't you do clean-up campaign in nearby forest? was Sviva's answer. The kids cleaned up a nearby nature reserve, which impacted Amichai, his friends, family and the environment. Wisemon summed this example up by saying Amichai came out of the experience thinking of something rather than himself.

Wisemon discussed environmental leadership, giving more examples of participants in Sviva programs, examples of people *doing*.

Once you start acting, you will start acting with everyone else, she said. **You cannot act in a bubble**. You are building community on a local, not just global level, she said.

Sviva's Eco-connection program is about **empowering a generation of Jewish environmentalists**.

While **Israel is a leader in environmental technology** (green and cleantech), kids don't know this, said Wisemon. If they did, they'd be very proud. Sviva shows kids how much Israel is helping the world on the environmental front, while **teaching environmental responsibility**.

Much of Sviva's activity is online, taking it beyond the traditional boundary of the Hebrew school and JCC, she said, then presented a summary of the organization's 2008 activities.

Simon Morris: Good example of using technology to create Peoplehood. Next on to Yochanan Bechler

Yochanan Bechler

Delivered five-minute movie presentation on his organization's 'Tri-Center Project'

The Tri-Center Project started with Jerusalem's French Hill and Suffolk, NY community centers, which paired up with a JCC in Buenos Aires. The hope was that young people would become leaders in their own communities. **Because Israelis live day to day, they don't have a sense of communities beyond country's borders**, said Bechler, therefore they benefited from Tri-Center. Americans benefited by working together with [Jewish partners internationally] when they're used to working on their own. Buenos Aires, being isolated [Jewishly] also benefited. Were able to connect on global level with other Jewish communities.

We are all running big organizations that demand a lot of time from directors with changing priorities. We have to talk and get our staff to get aware of programming. **Getting parents involved is one of the greatest things about this program** [Tri-Center Project]. We had 50 people come to Israel at the end of the program, said Bechler. (Their goal was to get families here). **I saw the eagerness and excitement of own community at meeting Jewish people from Buenos Aires, said Bechler. There was a major sense of Jewish community as a result of this program, he said, but to run a program like this, you have to be very strong with your partners.** We became a team with a commitment. We got other people involved and it benefited everyone. Now, what is the next stage? (Program ends in December). No question that the program will continue among four communities.

Simon Morris: This touched on coalition building spoken about this morning.

Naomi Sage

I am here to present an initiative of JDC to connect Jewish communities in North America with those overseas. The challenge of the JDC is how to build young Jews' sense of global community and responsibility towards it (US and Israel). **Young Jews are increasingly uncomfortable with Jewish particularism. Thus the JDC asks: How can we build sense of connectedness? There is a growing movement towards service as a source of identity**, said Sage.

Few opportunities exist to serve Jewish communities overseas, so JDC piloted theirs in March, 2004.

Naomi summarized JDC's short-term (week-long to 10-day projects overseas) service programs:

JDC has worked with Hillels and college students across U.S. who have sent more than 300 volunteers to work overseas.

JDC Service Programs Principles of Practice

Five components of project model, outcomes, questions and challenges

1. **Program should create opportunities to create meaningful work and address needs identified by communities, meeting real needs.** An example of this was when JDC brought students to Israel to work with immigrant integration program (Mishol) in Israeli neighborhoods. Mishol brings residents together to address needs of neighborhood. Students refurbished facilities for community programming. This inspired locals to continue work. Students felt they contributed/impacted ongoing initiative.
2. **Combine service with concept of meaningful service:** Students must understand how project fits within context of challenges faced by communities. Time must be invested in educating students about communities. Students must understand needs in order to do something about them.
3. **Opportunities for community with local peers:** Celebrate Shabbat together; opportunities to share Jewish background
4. **Opportunities to explore Jewish context/concept of service:** Looking at Jewish texts that explore this. What is my connection to local Jewish community? What are my responsibilities? Where does Jewish community fit in? Where does Jewish community fit into the larger world? Have participants grapple with these questions
5. **Meaningful programming before and after trip abroad:** Orientation period to build group dynamic, learn about community, pre-trip service project (for example, one month before refurbishing Acre bomb shelters, students raised money pre-departure in order to be able to do this.) Work with students post-trip. How to bring the experience home?
Work with Hillels to actualize plans. Results: Students come away with real sense of connectedness to global Jewish community and desire to do more. Naomi said that she went with Cornell students to Ukraine to repaint, fix and talk with isolated Jewish elderly. According to Naomi, participants remarked that these could have been their grandparents. Upon their return to the U.S., they created an adopt-a-babushka campaign to raise awareness and funds for elderly Jews in Ukraine; other examples: Tufts Hillel takes groups to Argentina and Kazakhstan (Almaty), which is isolated from the Jewish world. Naomi said that in this scenario it was the first time for some of the Kazakhs to meet an American or a Jew. The JDC program contributed to rebuilding Jewish life in Almaty, where there is strong interest in learning more from students to build a community there. Tufts students upon their return decided to send package on every Jewish holiday translated into English, Hebrew and Russian, according to Naomi; A core group of

alumni formed to educate campus of Jewish needs; campus club formed to raise awareness of global Jewish needs. This was an example of students taking on broader and more lasting commitment and feeling empowered.

Challenges faced by JDC's service program: Is it too focused on taking North Americans abroad? What about reverse [bringing foreigners to U.S. or going to a third location together]; how could this be done?

Should there be longer opportunities?

What age should the participants be?

Simon Morris: You have heard three very different examples of connecting people.

Audience questions:

Yaakov Fogelman to Sviva Israel: The pictures you showed are of 90% females; do you get significantly more females than males? You say that you get significant haredi participation. How? Who are they?

Tamara Wisemon in response: Actually, haredi participation in Israel in our programs is ahead of the States. You must gain their trust. We did this through a conference on Jewish ethics; we started with rabbis; you must have trust of rabbis; once you have their seal of approval, you can go ahead. We brought haredim together with left-leaning environmental activists. We brought the Jerusalem director of the Ministry of the Environment together with a Bnei Brak rabbi who wrote a paper on environmental issues from a halakhic point of view. We had separate seating for men and women. In order to make haredim comfortable, this is what we had to do. Both sides gave a little bit to have a discussion. The Haredi community in Israel is way ahead of Haredim abroad. We have as many boys as girls in our programs.

Ezra Kapelowitz:

In order for Peoplehood to succeed, the concept must become part of the core budget of [Jewish] organizations, says Ezra. Could you (addressing speakers) imagine schools making Sviva's activities (et al) becoming part of core activities of Jewish organizations, or subsequent to more donor money, etc?

Jerry Solansy, Detroit:

Naomi, can JDC's program be expanded into: a Masa program? Ie. To include a week in an FSU location and a week in Israel? Or, helping Jews in global sense and in Israel? Or expanded to national level?

NS in response: JDC U was created by students themselves. We hope that they will share their model with other campuses (this was already done at Cornell). We hope to support student-led, bottom-up service.

Yochanan Bechler: I would love to see more money for this particular program. We are a very creative organization, capable of putting together programs. Me and my staff put in a lot of time, which is also money. We would love to get federation money for people hood programs.

Shlomi Ravid (Beit Hatfusot):

As amazing as projects are, **there is a certain move between creating Peoplehood consciousness and programming. Programming doesn't necessary lead to people hood consciousness:** This is our challenge in the international school of Jewish people hood. **How do we create this consciousness in next generation?** [Perhaps by] Using the model of Amir Gilboa's *Shir haboker baboker*. [In it,] all of a sudden a man gets up in the morning and feels he's a people and begins to walk. He [Gilboa] captured the notion of Jewish people hood. The notion of people hood is abstract. The fact that Jewish people mobilized to create their state gave the individual the notion that he belongs to collective. Through deed of creating state, the collective appeared and began to walk.

A vision for Israel and venture for the Jewish people is challenging all of you. [We are] wanting to recreate the Zionist narrative through the Peoplehood lens. **It was the Jewish people who conceived of a sovereign entity and mobilized resources to make it happen. This was a venture of the collective, not just Israelis. We need to rebuild a Peoplehood covenant around the state of Israel.** [I've] reintroduced the five big ideas of Herzl, Ahad Ha'am, Sirkin and Kook: **How do we make Israel again the spiritual center of the Jewish people and the source of inspiration today to strengthen Jewish life worldwide?** [My book offers a] provocative narrative. Help me push it out and develop an educational program with the same challenges. People, institutions, etc were part of the venture in the past 60 years. **What needs to be done differently so that the [Zionist] venture continues to be that of collective and not just Israelis?** We have a website and educational kit in English, and soon in Hebrew. On the website, you can even ask Herzl questions who then looks things up on Wikipedia. There is also a six-minute film reintroducing narrative. We need partners in taking the revolution forward. **We need Peoplehood papers publication dedicated to Israel.** Is it still the vision, the venture? Welcome to be in touch with us and participate.

Simon Morris: There is a tremendous amount going on around the world to promote Jewish people hood.

13.30-15.00

Bringing Jewish Peoplehood to My Community

Hands-on session providing consultation to participants and tools for developing projects and programs that promote Jewish Peoplehood

Chair: Menachem Revivi

Introduction/bio of Menachem by Sara Bogen

MR: Negating the Golah: My father came from the Diaspora. He was called Zalman Rabinovitch and changed his name to Shlomo Revivi; The Diaspora was his pride and joy; years have gone by and things have changed.

Twinning doesn't work. If Americans are on one side and Israelis on the other, we are confronted with the question: where is the center? Is there one center? Two? Let's put this aside and not revisit the big Zionist notion. Let's take three communities, where it is easier for people to find something in common; let's discuss how to keep children within this Jewish framework. Part of Israel-American Jewish Forum was made up of prominent MKs, practitioners, leaders, etc. We are missing a table where Jews from around the world will ask if we have one or two agendas. **North American Jews ask what are our challenges, etc are. Israelis do same, but they don't talk to each other.** We believe that we share an agenda. There are generic issues: Jewish education, welfare. Issues cut across geographic boundaries. Let's share. If we share the same agenda, let's set priorities together, then ask what is the added value of each party that can enhance reading this agenda?

(Citing book edited with Ezra Kaperowitch) We could not come up with shared definition of Jewish Peoplehood. The Israel-American Jewish Forum is no longer in existence today. Why didn't such a forum have the energy to continue? Only together can we do better. There are plenty of Israelis going abroad. They came back more Jewish and more Zionist. Being a Jew is not just speaking Hebrew, serving in the army and climbing Masada. These are not the focus for people in communities outside the country whose focus is the JCC, the rabbi, bar mitzvah or whatever. We want you to help us with what comes after the book.

Have the vision but don't forget the reality. Be the angel climbing up and down the ladder.

Questions Menachem Revivi asked participants to discuss in breakout groups:

What do we mean by Jewish Peoplehood?

How do we transmit shared experiences to coming generations?

Is there a Jewish people?

What can the Jewish people do?

Can it succeed?

How can we advance it?

The following is a summary of the discussion of the various breakout groups and their responses to the above questions. Where possible, the names of the discussants have been noted.

Yael Zeevi
Edward Ward
David Baker
Carmi
Ande Gelman
Frank
Zvika Shpilman

Yes. There is a Jewish people. What are the parameters of a people? If people have the need to be part of a community, then yes there is a Jewish People. Is there a common culture? Religion?

Yael Zeevi: I don't know if there's a Jewish people. I wonder if there's a Jewish people. The diversity within the Jewish community makes you wonder what we have in common.

Other discussants:

Focusing on being Jewish, identity formation: What gives us a sense that we are beyond ourselves? What do we do to ensure an identity formation that cures cancer of the world. There is a range of Jewish values. You can make your choice as to which ones you apply. **There must be some consensus, some shared identity, but some autonomy.** Kehilla is part of being Jewish, being part of bigger group than yourself. The community from shul, a community of dentists, these are all communities.

There are good things that Jews have done; bad things that I am ashamed of. During the Lebanon War, Jewish students did not go to school or synagogue because Israel for them was a shameful icon. **Is community defined by the people in it? Or is it the choice of the outsider to determine whether he is a part of it. Maybe there are [several] Jewish Peoplehoods.**

Common culture, we still have it. **We've been generationally stratified. Market-oriented, grassroots initiatives narrow the sense of people hood; you are only more likely to mix with people of same background. JCCs and synagogues don't make this decision for you. One of the worrying things about these programs [those presented earlier] is that you are not exposed to diverse people. These are programs that put people from Brazil and Ukraine and Israel together, maybe even educated people. But do they really promote Jewish Peoplehood? Environment and *tikun olam* are natural issues in young people's heads. But what does Judaism say about relationships?**

If you connect people who identify as Jewish around this identity, there is personal connection.

Something new that people understand that has a huge importance. Clal Yisrael is different today.

People have a spiritual journey.

End of break-out discussion; at this point, representatives of each group summarized what they had talked about:

Fred Klein, Miami:

Almost always, the word "God" is absent from these discussions about Peoplehood. Spiritual language in discussions of people hood.

Stu Botnik, New York:

We had trouble getting past if Jews are a people. Criteria of certain parts of the Jewish community are very stringent and they will never admit other parts of the community. **Is there Peoplehood or people hoods?** Is there an instrument or framework that all people can come under?

Hilia Tsedaka: We spoke about the subject of civil war; how do we survive or grow if there's always an impending civil war?

Other participant: Issues that you have in Israel on who is a Jew are the same in the United States. I am an observant, Conservative Jew. This is something we don't hear. The challenges are the same. A common challenge is acceptance. If there is going to be people hood, there has to be acceptance. We have to accept that there are differences and that these differences bind us together. Why do continue to fight? Because we can't agree on one central thing.

Tali Frank-Hurwitz: The definition of people hood is quite broad. Are there any parameters? Who is ready to define people hood and accept other definitions.

Carmi Wiseman: Is there a Jewish people? Yes. **How do we work out the different kinds of community within that people? Consensus that there is a Jewish people. The 'what is people hood question destroys consensus.**

Yael Epstein (Gedera): **One of the ways to enhance Jewish identity is through education; this doesn't exist in Israel. Students don't think about this.** We could motivate them to think about this.

Richard Frug, Seattle: Is Israel the real center of Peoplehood? Can Peoplehood survive without it? If it is, you're cutting out a large segment of the Jewish world. Everyone felt that you needed to connect to Israel and that it is very important.

Bob Goldfarb: There is an awareness that there are a lot of people who are not a part of the dialogue we are having here. They are more peripheral, or simply not interested by a lot of these questions even though input from them is necessary. **I call what we are doing into question.** What about an institutional solution? **How can we create a structure, coalition, project that can address this issue? Is it something that can be solved by coming together with large scale projects or is it something that is already being done by smaller organizations that are addressing issues of concern to the young: like a bike ride to from Jerusalem to Eilat, the environment. This is done without congresses, conferences and general assemblies.** Perhaps this is the future.

Is being Jewish in contradiction to being part of the wider community? Judaism is relevant to everyday life.

Judy Amit, Joint: *Kol yehudi arev ze le ze:* Every Jew is responsible for each other. This principle may come from my own family paranoia or a fact of Jewish history. The fact is that we

are the only ones who take care of each other. We may not agree on what is Jewish, but I identify with the Jewish people, whether it's eating gefilte fish on Friday night or not.

How do we reach out to others without preaching to the converted? **Israelis say they're Israelis not Jewish.** In my home it was important to be Jewish, children go to synagogues on vacation not because they're religious because it's part of their community.

Jeremy Badler, Hillel: There is a lack of a [common] language. Nations have common language. **When Americans come here, they speak in English and present in English.** There is an issue of education. Students in Israel can through Hillel discover their Judaism. They are given permission to do so. We need to make sure Jews from all over the world are coming together in all kinds of ways. We need to each commit to bring this message to those who are not involved.

David Ben Ishai, Paris: You cannot separate Jewish Peoplehood from spirituality or Israel. Currently, these three are not working together. There is no future for the Jewish people if this is the case. In my work, I encounter this all of the time. There is no sense in this.

Dudi Palans: Jews have always been fighting throughout history over all kinds of things: *galut*, enemies, ourselves. I'm not sure that this is the way. However, **something in this fighting gives us the energy.**

Coffee break

Creating the Global Jewish Network

A presentation on strategic thinking about Jewish Peoplehood

Panel

Ezra Kopelowitz
Smadar Bar-Akiva
Dov Winer
Eric Levine

Creating the Global Jewish Network

Ezra Kopelowitz:

What shifts are taking place in organizations in Israel and the US through the lens of people hood? Mainstream people hood discourse is new. Deep changes need to take place if this concept is to continue to be used.

[Here, Ezra presented a survey of the history of Jewish communal life. This is a summary:]

In the past, 'secular' did not appear in the Israeli lexicon. 'Religious Jews' did not exist until recently. Organizational and social shifts underlie the term 'people hood'. There is a de-emphasis

of concept of Israel's centrality; is it the center or something else? There are three models for developing community in the U.S.: Synagogue as center, JCC as center and Hillel House as center. **Younger Jews want to be with other Jews but in a context where they receive services.** This is a more diffused model.

Eric Levine:

How does an organization restructure its work processes/infrastructure/relationships between staff to reflect the people hood agenda?

Gail Diamond, Conservative Yeshiva: If you're not using the model discussed, does that mean what you're doing is not Peoplehood? Is this thinking a result of Facebook, etc.? **Is there something about decentralization that is better for Peoplehood?**

Ed: I don't think it is the role of the established Jewish community to define Peoplehood. Is it their role? And how should it operate?

Ezra Kopelowitz:

The challenge for the establishment is how to shake things up and lower capital expenses, with a graying population and the young's disinterest.

Armand: Organizations are becoming more decentralized, with authority not highly centralized. It is not always sure if services are coming from organizations or others. This makes governing concepts of organizations obsolete. Hillel chapters have moved in different directions and are adopting different models, depending on the campus. If you build on the culture of the society that the people are living in and infuse them with Jewish content, you can still make it possible to create meaningful, Jewish content programming. An example is the University of Michigan where people are sending their kids to college. **The question is how do we manage in communities rather than manage communities?**

Dov Wiener: The European Association of Jewish Culture's role is to stimulate Jewish culture in Europe. There is a special symbiosis between activities in Israel and this completely European project.

Here **DW** presented a survey of Jewish and European cultural projects and stakeholders. He mentioned the 5th EVA/ Minerva conference under the aegis of European ministries of culture, which brings together European cultural counterparts. The 2008 conference dealt with digitization of culture. According to Wiener, 30,000 hours of Jewish ethnic music was digitized in one year.

DW asked: **How can we find cultural content when it is buried in databases, archives and websites? How can we make it seamlessly accessible? How can we reintegrate it in the living texture of Jewish lifecycle so as to become relevant and significant?**

These databases document art creation, scholarship, education, community ceremonies and rituals, Jewish family life: marriage, brith, bar mitzvah, etc.

DW also mentioned the Michael Project, which maps European cultural heritage at the level of collections and includes a survey of European Jewish culture with a thematic Jewish portal.

Closing remarks

Eric Levine:

I want to commend an article I read a few years ago about why Jews tend to fight so much with each other? We tend to think that we are the only ethnic/religious group that does this. [EL then cites Southern Baptists as another example]. **The article, written by Devorah Yanow (University of California) is called *Public Administration and the Jewish Ethic*. The Jews have always done things by, through and for the community. This is a model from the *gemarah*. Noisy argumentation settles community issues with majority and minority opinions.**

Select one mitzvah of Peoplehood to take upon yourselves. In the Jewish community, we don't practice the mitzvah of love enough. Christians have cornered the market. One of the first mitzvahs is to love every other Jew. *Ahavat Hinam*: Build sense of Jewish Peoplehood from there. Make it explicit, explain it and not leave it to chance, in the form of a formal Peoplehood campaign to ensure that they are part of a wider community even if on an individual path.

Sara Bogen:

We are all volunteers. We are not paid. We do it out of *ahavat hinam*. This is a beginning. *Tam ve lo nishlam*.

Smadar Bar-Akiva:

We encourage you to contact us. We will use the Internet. Down the line, **if we see enough enthusiasm, we will continue with webinars.** Thank you for joining us. Sometimes the journey is lonely. **Peoplehood is trans-generational and transnational.** [Read passage from Haggadah Yisraelit (freely translated quote from Ben Gurion)]: “300 years ago a boat went to the New World called the Mayflower, a very seminal event in history. Is there one Briton who knows when this boat sailed? In every generation we view ourselves as those left Egypt.”