



The next horizon



Jewish Renewal three year plan



ACKNOWLEDGMENTS

In the course of constructing this three-year plan, we have tried to learn from much of the insightful analysis and thinking that took place before UJIA came into existence. In particular, *Let My People Know* by Ha-Rav Lord Jakobovits ז"ל, *Securing our Future* by Fred Worms OBE, *Will We Have Jewish Grandchildren?* by Chief Rabbi Dr Jonathan Sacks, and *Change in Continuity* by Professor Leslie Wagner CBE have all been valuable resources and references throughout the process. The authors of each of these were the first to articulate many of our key insights, and we have attempted to fuse together their ideas and our experiences over the past three years, to formulate a programme that responds to the community's current situation.

The thoughts and opinions of numerous lay and professional leaders and educators, both within and beyond the UJIA, have also helped us to sharpen our thinking and clarify our priorities. The renaissance of Jewish education in Britain, which is increasingly being seen by the international Jewish community as one of the remarkable contemporary Jewish stories, is a testament to their ideas and efforts. We have gained much from sitting around the same table as our lay and professional colleagues, and this document has been heavily influenced by their comments.

In particular, we would like to thank the members of the UJIA Board for their support. We have been continually inspired by their determination and energy, and privileged to benefit from their knowledge and experience. Equally, the members of the Renewal Executive, who have worked tirelessly to shape policy both within their particular areas of responsibility and across the spectrum of UJIA's Renewal endeavour, are owed an enormous debt of gratitude.

UJIA's own staff members, from our offices throughout Britain and in Israel, have also played an important part in the process. Our Director of Research and Development, Jonathan Boyd, drafted the document, working carefully to articulate and sharpen much of the thinking within it. His task was made easier by the support he received from the Renewal senior staff team. Their knowledge and experience helped to influence and shape policy, and their staff provided a constant source of insightful and valuable contributions. This document is the result of their work, and we thank them all for it.

JEWISH RENEWAL EXECUTIVE

Michael Goldstein (Chair)
Sherry Begner
Adam Berkley
Sam Clarke
Tony Danker
Barry Davidson
Stephen Elias
Jeremy Freedman
Andrew Gilbert
Richard Manning
Jerome Reback
Dr Anthony Warrens

JEWISH RENEWAL STAFF

Jonathan Ariel
(Executive Director until December 2000)
Shalom Orzach
(Executive Director from January 2001)
Jonathan Boyd
David Goldberg
Roy Graham
Lira Winston

“For those who diligently create their way,
the Lord shall surely help them”¹

INTRODUCTION

UJIA’s Three-Year Plan for Renewal represents our first attempt to articulate both the philosophy that underpins UJIA’s approach to Jewish educational work in the community, and a coherent practical plan for the coming years.

It should be read as three distinct sections. The first, ‘Our Purpose’, outlines our view of the contemporary Jewish world, and our vision of how it should, and could look. In contrast to many existing perspectives, we highlight much of the remarkably positive and constructive work that is taking place, and argue that there is much to be proud of within the British Jewish community. In our vision, we look for a community that is deeply committed to Jewish learning, practice and action, and provides high quality meaningful encounters and opportunities for all British Jews.

The second part of the document, ‘Our Policy’, outlines the UJIA’s educational mission, theory of change and role, and explains how we are governed and how we intend to work. Our mission, which is heavily influenced by the value of *klal yisrael*, is to be the catalyst for Jewish renewal across the community. We will be successful if we can encourage communal organisations to strengthen and sustain their own vision, develop their current and future leadership, and cultivate a strong sense of well-placed optimism around the Jewish educational agenda. In our attempts to achieve this, we have defined our own role and position very carefully, and begun to explore how our relationship with our partner organisations should work.

The third and final section, ‘Our Programme’ explains why we have chosen to make certain interventions, and contains the details of the UJIA’s three-year work plan. Our priority areas, educational leadership, Israel experience and informal education, will continue to be at the forefront of our efforts, and will be underpinned by our research and development programme.

The document concludes with a summary of our programme. It highlights an important sentiment: because of the nature of Jewish educational change and development, this paper cannot and should not be written in stone. It must live and breathe to respond to the community’s needs, and be amended as our understanding develops and circumstances change.

Fundamentally, however, the document is our clearest statement of intent yet. We want to invest our efforts and funds in the achievement of an audacious goal: the renewal of Jewish life in Britain. To be successful, communal organisations must co-operate where possible, mobilise our spiritual and material resources, and tenaciously pursue our objective. If we try it alone we will fail. If we try to work together we may well succeed. More than this we cannot do – less than this we dare not try.

Michael Goldstein, Jonathan Ariel and Shalom Orzach
2001/5761

CONTENTS

INTRODUCTION

OUR PURPOSE

A Changing Jewish World	6
Meeting the Challenge	8

OUR POLICY

Our Mission	10
Our Theory of Change	12
Our Unique Role	14
Our Partners	15
Governance	17

OUR PROGRAMME

Our Key Areas of Intervention	18
Targets and Three-Year Goals	22
Educational Leadership	22
Israel Experience	25
Informal Education	28
Research and Development	31

SUMMARY	33
----------------	-----------

BIBLIOGRAPHY	34
---------------------	-----------

Our Purpose

6

A CHANGING JEWISH WORLD

During the first few decades of Israel's existence, world Jewry was heavily engaged in the most urgent and important priority of the age: the very practical struggle to build and establish the State. With Israel's survival at stake, we actively campaigned for our right to live as a free people in our own land, through *aliyah*, volunteering and philanthropy. We delighted in Israel at times of triumph, and rallied around to support it during periods of intense trauma. We gave everything we could to Israel, and in return, Israel suffused our own lives with Jewish meaning.

Recent research conducted in Britain and USA, indicates that young Jews no longer feel the same degree of attachment to Israel as previous generations.² While they may continue to support Israel during times of difficulty, the unifying slogans and crisis calls that once motivated the Jewish world no longer resonate in the same way. Instead, sociologists are suggesting that communal energy is now shifting inwards, as individual Jews search for their Jewish meaning within their own, more personal Jewish experiences.³

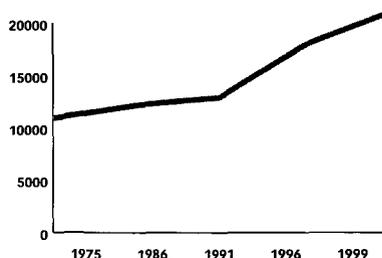
This shift, combined with the data of demographic decline, has created the conventional pessimistic view of the state of the Jewish community. Intermarriage figures, assimilation rates and loss of identity are regularly reported and discussed, and the prevailing image is of a community in crisis.

In reality, while these issues should not be dismissed, this is only one view of the picture. Internationally, the Jewish population has been steadily increasing since 1945, and in spite of Britain's declining numbers, it is important to recognise that the UK is still the sixth largest Jewish community in the world. London has the twelfth largest metropolitan Jewish population in the world – on a par with San Francisco and Boston, and greater than Washington, Toronto, Beersheva and Moscow. What happens here is not only significant to British Jews, but has implications for the entire Jewish world.

1	United States	5,700,000
2	Israel	4,567,700
3	Former Soviet Union	595,000
4	France	524,000
5	Canada	362,000
6	United Kingdom	282,500
7	Argentina	205,000
8	Brazil	100,000
9	Australia	95,000
10	South Africa	94,000

(Source: Sergio Della Pergola⁴)

Interestingly, some remarkable developments are taking place in the UK. Community researchers estimate that over 22,000 children study in British Jewish day schools today, compared with just 10,900 in 1975.⁵ There is a blossoming of adult educational opportunities throughout the community. From conferences to courses, from yeshiva-style learning to academic study, people are participating in unprecedented numbers. Jewish youth movements, considered by researchers to be one of the most effective frameworks to stimulate Jewish identification, are thriving here, in contrast to the rest of the world. Almost 40% of our sixteen year-olds attend Israel Experience summer programmes every year – the second highest participation rate in the world.⁶ And, perhaps most encouragingly, estimates suggest that more than three-quarters of all Jewish students join Jewish Societies when they begin their university careers.⁷



Number of children aged 5-17 in full-time Jewish day schools

(Source: Board of Deputies)

² See: *The attachment of British Jews to Israel.*

JPR/Report no.5.
Institute for Jewish Policy Research,
London. 1997.

³ See: Steven M. Cohen and Arnold M. Eisen, *The Jew Within. Self, Family, and Community in America.* Indiana University Press, Bloomington and Indianapolis. 2000.

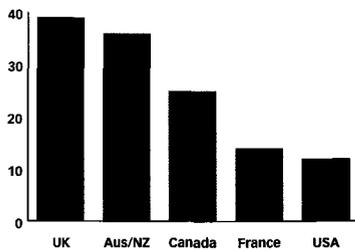
⁴ Sergio Della Pergola, *World Jewry Beyond 2000: The Demographic Prospects.* Oxford Centre for Hebrew and Jewish Studies. 1999.

⁵ Marlena Schmol and Frances Cohen, *A Profile of British Jewry. Patterns and trends at the turn of a century.* Board of Deputies of British Jews, London. 1998. The most recent data is based on the same authors' current research, which is due to be published shortly.

⁶ Dr. Erik H. Cohen, Research Evaluation, Jerusalem. Unpublished data.

⁷ Based on unpublished Union of Jewish Students data.

What happens here is not only significant to British Jews, but to the entire Jewish world



Percentage of young people participating in Israel Experience programmes

(Source: Dr. Erik H. Cohen)

The picture that emerges indicates that while the British Jewish population may be declining, individuals are choosing to actively identify as Jews by participating in many of the innovative and dynamic organisations and activities that the community has to offer. The concluding assumption, therefore, becomes clear: if our

organisations and activities are properly nurtured and supported, Jewish life here will be able to thrive.

In short, we can choose to look at the contemporary Jewish community from one of two perspectives. The view of the community in crisis may motivate us in the short-term, but it quickly overwhelms us. Educational change and improvement is a gradual process, and we are unlikely to see the rapid results we might normally demand in response to a crisis.

The alternative view, that is based on careful qualitative analysis of the community and identifies where the success stories are, presents us with a remarkable and profound challenge. A significant part of British Jewry is currently searching for Jewish learning and meaning. If we can meet that challenge, we will take substantial strides forward in our efforts to renew Jewish life.

“שמעון הצדיק היה אומר:
 על שלשה דברים העולם עומד:
 על התורה, ועל העבודה,
 ועל גמילות חסדים”⁸

8

MEETING THE CHALLENGE

To meet our collective challenge, we must first develop a clear picture of what the community might look like if we were to achieve success. Without a vision, our ability to identify programme priorities and goals becomes severely limited.

To construct such a picture, we have employed the visionary model of the three principles Shimon Ha-Tzadik describes in *Pirkei Avot: Torah, avodah* and *gemilut chasadim* (study, prayer and good deeds).⁸ Within this vision of an ideal community, all Jews would have increasing opportunities to engage in high quality Jewish learning programmes, which are led by inspirational and learned teachers. All Jews would have increasing opportunities to participate in synagogues and communities that engage and involve them, and support and encourage their Jewish development. And all Jews would be inspired and impassioned by Jewish texts and values to contribute their time and money to support both the Jewish community and wider world.

From Jewish texts to community values

“Al haTorah, v'al ha'avodah, v'al gemilut chasadim”



By their very nature, visions must be articulated in an upbeat tone. In the context of communal renewal, our tone and sense of optimism is of paramount importance. For Jewish renewal to occur, we must believe that the continuity of the British Jewish community is critical. This is not simply because there is some inherent value in continuity and self-perpetuation, but because every individual Jew, and therefore every Jewish community, has a part to play in the collective mission of the Jewish people. Being a Jew matters

because of our unique covenantal relationship, and because of the role we are compelled to play within wider society. Our history is a testament to the contribution our people have made to humankind; our future should be no less so.

How can the vision be activated in the real world? Again, Shimon Ha-Tzadik's ancient thoughts have helped us to illuminate a pathway. While no single formula is ever likely to capture the essence of all that needs to be done, the ten commitments below may serve to guide both the actions and activities of Jewish communities and individuals throughout the country, as well as the UJIA's mission and programme. In our view, the British Jewish community will be vibrant when:

Visionary thinking

1. We strive to fulfil our individual and collective Jewish dreams

“Al haTorah”: A community of learning

2. We commit to lifelong Jewish learning
3. We learn and spend significant time in Israel
4. We absorb Jewish and non-Jewish wisdom

“V'al ha'avodah”: A community of meaning

5. We create Jewish homes
6. We live by the Jewish calendar
7. We participate in Jewish ritual life

“V'al gemilut chasadim”: A community of caring

8. We apply Jewish values to all areas of life
9. We volunteer to help others and to repair the world
10. We donate *tzedakah* to enable communal renewal

Ultimately of course, the community will be renewed when the individuals and organisations that comprise it are supported and encouraged to deepen their understanding of, and commitment to Jewish life. Without a basis of Jewish knowledge

⁸ “Shimon the Righteous used to say: The world depends on three things – on Torah study, on the service [of God], and on kind deeds.” *Pirkei Avot* 1:2

⁹ Jonathan Woocher, Toward a “Unified Field Theory” of Jewish Continuity, in: Aron, Lee, Rossel (eds.), *A Congregation of Learners. Transforming the Synagogue into a Learning Community*, UAHC Press, New York, 1995.

“It is not mere pride or self-interested conceit that drives our current efforts. It is the conviction that Jewish continuity is a vital contribution to the welfare of humanity.”⁹

and involvement, British Jewry will not be able to sustain itself, and, by association, will be unable to continue to provide the support it has traditionally given to Israel and Jews throughout the world. None of us can claim that we do not need to enhance our Jewish identities – the renewal of British Jewry is dependent upon all British Jews constantly striving to build a meaningful Jewish life for themselves, their families and their community.

The community's organisations have to work in a variety of ways to enable this to happen. No one organisation can do everything that is needed alone. Each needs to clarify its own vision, strategy and programme. The UJIA's specific contribution is defined below.

Our Policy

OUR MISSION

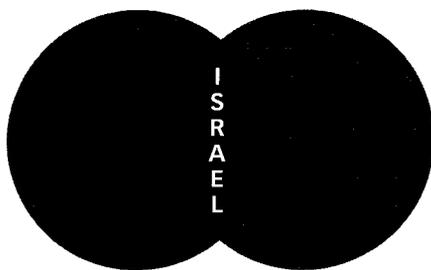
10

When the UJIA was formed following the merger between JIA and Jewish Continuity, the new organisation defined its aims as follows:

“Our vision is that future generations of Jews will be safe, proud and knowledgeable members of the Jewish People, committed to our unique heritage and to the eternity of Israel.”

“Our mission is to secure the future of the Jewish People. We pursue this mission by mobilising the UK Jewish community’s support for

(a) the *rescue* of Jews in need throughout the world, and their absorption into Israel; and
(b) the *renewal* of Jewish life in Britain, and of our partnership with Israel.”



Israel, which had always been the very essence of JIA’s work, became the link between the rescue and renewal agenda. It was both the means of community renewal, and the ends for community rescue. Today, the rescue and renewal agenda, with Israel at its heart, continues to stand as the foundation principle that underpins the totality of UJIA’s programme.

Maintaining our rescue work is essential to our efforts, and must remain so for as long as there are Jews who need our support. There are still over a million Jews living in threatened regions around the world, and we take our responsibility to them very seriously. However, developing the community’s Jewish renewal work, particularly in the light of

recent research findings, is increasingly becoming our most pressing concern.

The concept of Jewish communal renewal can be understood in very broad terms. We recognise and understand that individual Jews will make their own connections with Judaism from a variety of different sources and in a variety of different ways. However, for us, the term “Jewish renewal” is fundamentally about Jewish opportunities. We believe that by improving the quality of Jewish educational opportunities throughout the community, British Jews will generate and promote effective Jewish communal renewal.

Underpinning this educational approach is the value of *klal yisrael*. In the same way that the individual Jew cannot live a full Jewish life in isolation from others, neither can the individual Jewish organisation fulfil its purpose alone. The rabbis teach *kol yisrael areivim zeh ba-zeh*, that all Jews have a responsibility for one another, and this notion permeates much of our thinking.¹⁰ We believe that there is far more that unites the Jewish community than divides it, and the UJIA’s work across the community is designed to build understanding of, and commitment to the creation of, meaningful Jewish life.

We have no desire to duplicate the valuable work that is currently being performed by the community’s educational organisations and institutions. Rather, we aim to enable those organisations and institutions to make an even stronger contribution to British Jewry. Our mission, therefore, is to be the catalyst for the renewal of Jewish life in Britain. We will work to focus our efforts on helping the community’s lay and professional leadership to meet the community’s collective challenges.

To be effective, the UJIA has to use its financial resources as strategically as possible. Through deepening our understanding of communal trends and developments, we have to identify the areas that are likely to have the strongest impact on the community. These need to be carefully discussed

Our wish is that all Jews will be able to participate in dynamic and meaningful Jewish educational opportunities that have a lasting and positive impact on them

and assessed in partnership with community organisations to ensure that our priorities are the right ones for the community. We then need to ensure that we work together to focus rigorously on the strategic priorities that we have identified.

We are absolutely committed to the challenge of renewing Jewish life in Britain. Our ultimate wish is that all Jews throughout the community will be able to participate in a range of dynamic and meaningful Jewish educational opportunities that will have a lasting and positive impact on them. Our hope is also that such opportunities will, in turn, motivate the community to contribute more

of their own skills, knowledge and commitment to both the Jewish people and wider society. We know that opportunities to both give to, and take from, the Jewish world can be uniquely inspiring, and we know that an inspired community can contribute to Jewish life and ensure a vibrant future for our children.

Clearly, however, we are still some way off our dream. Changes will be needed to achieve success. Understanding how change occurs, and articulating where emphasis should be placed to enable it to occur, is a critical part of the renewal process. The section below outlines our view.

“A vision is inspired by your belief about human possibility, while being influenced by your experience of human fallibility.”¹¹

OUR THEORY OF CHANGE

12

There is always considerable debate on the question of how to renew the Jewish community and make Jewish life meaningful. Is it best to focus on those individuals who are least Jewishly involved, or to concentrate on the activist core? Is there an age group that needs to be prioritised over and above every other? Are there particular moments in the individual Jew's life that can be targeted when the potential for a meaningful encounter with Judaism is at its zenith? And should Jewish educational standards be set high in the knowledge that not everyone will meet them, or low in an attempt to gain more adherents?

A variety of answers can be formulated in response to these dilemmas, and our programme clearly illustrates our current positions. However, the primary task must be to ensure that these, and other similar questions are being asked. Our role is not necessarily to offer singular answers to these questions, but rather to work with other organisations to help them reach their own conclusions. The difficult process of change begins by identifying the right questions, and enabling those in positions of responsibility to consider them in an environment that allows them to be thoughtful, creative and visionary.

Ultimately, of course, change is about making things happen. In the immediate future, our sense is that it is going to be particularly important to focus on three critical mechanisms that will enable change to occur. The first is about nurturing vision: only organisations and programmes with a clear and distinct vision will be able to achieve their objectives. The second is concerned with mobilising people: an organisation is only ever as good as the sum of its professional and lay leadership. And the third is about creating an upbeat culture: for Jewish life to thrive, it must be taught and experienced within an environment that is alive, positive and full of hope.

1. NURTURING VISIONARY FRAMEWORKS

The problem in Britain is not that Jews have no contact with community organisations. The problem is that the quality of that contact is often insufficient to engage and inspire them. The only way our community's organisational frameworks will begin to address this is by strengthening the Jewish vision and sense of purpose that drives them. To be effective, an organisational vision must be concrete, compelling and shared by all stakeholders. Furthermore, it must be driven by a strong existential belief – a view of the world and how to improve it. Our community's organisations must have a clear sense of what they are trying to achieve, as well as the ability to recognise that by working with other communal organisations, their efforts can be enhanced. The work to create visionary organisations and programmes is critical to the process of Jewish communal renewal. It builds a strong sense of purpose, enables leaders and members to see the future in optimistic terms, and cultivates an upbeat culture throughout the community.

2. MOBILISING EFFECTIVE LEADERSHIP

The most important resources we have in the Jewish community are the people that live within it. We are dependent upon them to develop the visionary organisations and programmes that will enable British Jewry to thrive. If change is going to occur in the community, we must invest in the recruitment, training and retention of the leaders and educators who have the intellectual acuity, spiritual maturity and professional sensitivity to guide organisations. Only in this way will we be able to build and contribute to dynamic, meaningful and visionary frameworks that will attract and nurture today's Jews.

3. CULTIVATING UPBEAT CULTURE

Few educators or members of the community will feel compelled to confront the challenge of Jewish renewal if it is suffused with negativity and

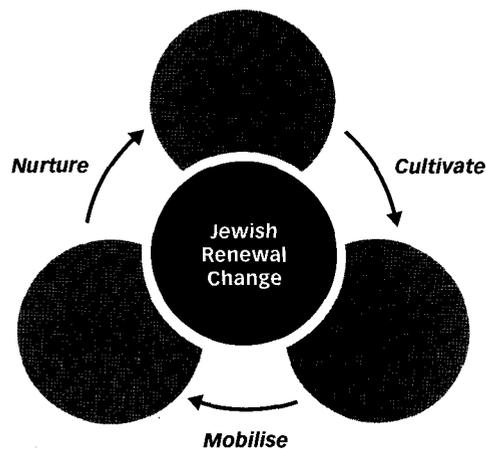
¹¹ Seymour Fox, *Vision at the Heart. Lessons From Camp Ramah On The Power Of Ideas In Shaping Educational Institutions*, p.5. The Mandel Institute, Jerusalem, and The Council for Initiatives in Jewish Education, New York. 1997.

¹² Peter F. Drucker, *Managing the Non-Profit Organisation*, p.113. Butterworth Heinemann, Oxford. 1999.

“People decisions are the ultimate control of an organisation. People determine the performance capacity of an organisation. No organisation can do better than the people it has.”¹²

hopelessness. Similarly, few young Jews will be able to foster a strong and substantive Jewish identity if they cannot find a compelling contemporary reason to do so. To encourage renewal throughout the community, we must build and cultivate a strong degree of optimism that states that Jewish life should, can and will thrive if we supply sufficient energy and resource to make it possible. We must teach and promote a Judaism that is based on, and grounded in Jewish texts and values. An upbeat, literate and optimistic culture will help us to mobilise new and effective leadership, and stimulate individuals throughout the community to commit to Jewish life for its intrinsic merit and for its ability to improve the world.

Generating Jewish Renewal change



The UJIA functions as a key catalyst for the renewal of Jewish life in Britain

14

OUR UNIQUE ROLE

To implement this theory, UJIA needs to perform the essential tasks that can only be done by a central communal agency. With this in mind, we will work to provide five key services:

1. HELICOPTER VIEW

All organisations have a particular and important perspective on the community. Our position allows us to hold an overview of Jewish renewal work and provision throughout Britain, and to monitor developments in the rest of the world. It also enables us to identify where connections can and should be built between organisations. We work to share this perspective with the community's leadership, and, in maintaining a detailed understanding of communal trends, to develop coherent strategic plans for Jewish renewal.

2. EDUCATIONAL EXPERTISE

There are many sources of educational knowledge within and beyond the community, which can contribute to our efforts. We work to access national and international research and expertise in order to enhance educational thinking, programming and planning throughout the community. We provide opportunities for the community's leadership to discuss how their challenges can be met, and how their organisational objectives and structures can be strengthened. Internally, we endeavour to recruit and train our lay leadership and professional staff to be able to offer effective and high-level support to our partners.

3. CRITICAL FRIEND

All organisations benefit from supportive, honest, knowledgeable and objective advice in their search for excellence. Having access to it enables communal bodies to focus on the truly important issues of organisational vision, leadership and culture, rather than feeling constantly overwhelmed by their most pressing and urgent concerns. We will be available to act as a consultant to strategically placed communal agencies and organisations, to help them evaluate their work and explore how their efforts might be best enhanced.

4. FINANCIAL SUPPORT

There are many ways of renewing the community, and we are unable to financially support all initiatives, regardless of their strengths and qualities. We will seek to make funds available to organisations that are willing and able to work in partnership with us and in direct line with our priorities, and are in a position to bring other sources of funding to implement their programme. We will offer grants to support our educational goals, subsidies for those in need and bursaries to train the Jewish educators of our community.

5. NEW HORIZONS

Whilst we have clearly defined organisational priorities, we are constantly aware that there may be other areas of Jewish renewal work that we should support in the future. To ensure that we remain focused on the community's long-term strategic priorities, we will monitor and commission Jewish research and experiment with small renewal pilot projects that reach beyond our core remit.

“Make yourself a heart of many rooms and bring into it the words of the House of Shammai and the words of the House of Hillel.”¹³

OUR PARTNERS

We have been keen to stress throughout this document that effective communal renewal cannot be achieved by any one organisation alone. We will only be successful if we work in partnership with other communal organisations, and encourage others to do likewise where appropriate. However, as we do not have the financial means to support all of the community's educational efforts however worthy they may be, we clearly need to consider which organisations we need to support most closely.

We have already explicitly stated that people are critical in the process of change. Effective educational leaders are needed to build visionary organisations and instil a sense of optimism throughout the community. Therefore, we must look to those communal organisations that exist to train current and potential leaders, and then work with them to support and develop their efforts. At present, we have to concentrate particularly on the central educational agencies and centres for rabbinic training. Our task must be to help them provide the community's schools and synagogues with the highest calibre of leadership possible. If our funds can enable them to train more and better educators, rabbis and communal leaders, we will take an important step forward.

Some of the most formative Jewish educational training programmes take place within the sphere of informal education. For many, the path towards Jewish leadership begins with a youth movement seminar or programme. Therefore, we must work closely to support the agencies that are best placed to improve the quality of informal Jewish leadership training throughout the entire community. In the coming years, we will work with them, and provide them with the support they need to assist the community's youth movements, clubs, student societies, schools, adult education centres and programmes.

The synagogue movements also have an important role to play. They are the gateway

organisations to the vast majority of shuls in Britain. We cannot hope to work directly with the 365 individual synagogues in the country – to do so would involve huge investment in UJIA's internal infrastructure, which would only result in even greater scarcity of financial resources in the field. However, if we can help the synagogue movements to strengthen their support for their constituent synagogues, we will again make a valuable contribution.

The organisations alluded to above are all placed in a strategically significant position to bring about change. Each has important and influential connections with individuals and organisations within the community, and therefore holds a vital role in the process of renewal. Our hope and expectation is that each will maximise its potential to make the vital difference.

Partnership involves a two-way relationship, and we will count on all partner organisations to assist us in our efforts too. In particular, we will expect the organisations we support to:

- display their commitment to the principles that underpin the ten commitments above
- invest considerable energy in bolstering the quality and quantity of Jewish educational opportunities for their constituents
- articulate a clear commitment to the cultural language of *klal yisrael*, both within their organisation and their educational programme
- share insights and success across the community, and celebrate achievements with others
- publicly acknowledge the UJIA as a sponsoring organisation, in order to help us raise larger sums for renewal programmes in the future
- evaluate any programmes we fund, partly to encourage a strong sense of analytical thinking, and partly to ensure that the community's financial resources are being utilised in the most constructive and responsible ways.

We will only be successful if we work in partnership with other communal organisations

16

There is one important caveat to add about partnership. Our ideal is for UJIA Renewal to remain a small, focused operation that is working with and through our partners. However, our partner organisations have financial constraints, and cannot be expected to do everything that is necessary themselves. Equally, UJIA needs both to build its own profile to help raise renewal funds, and provide direct educational services to ensure that it continues to maintain valuable contact with the community's grass roots. Therefore, we will run a select group of educational programmes

ourselves. These will only ever be designed to fill perceived gaps in the community's educational provision, and to support our broad renewal agenda.

We hope that our partners will be willing to help us shape out future strategy and educational priorities. Certainly, we will invite them to be involved in our discussions, and we look forward to them playing their part in ensuring that we continue to stay sharply focused on the community's most important issues.

“And you shall discern from among the entire people accomplished individuals, God-fearing people, trustworthy people who spurn misuse of funds.”¹⁴

GOVERNANCE

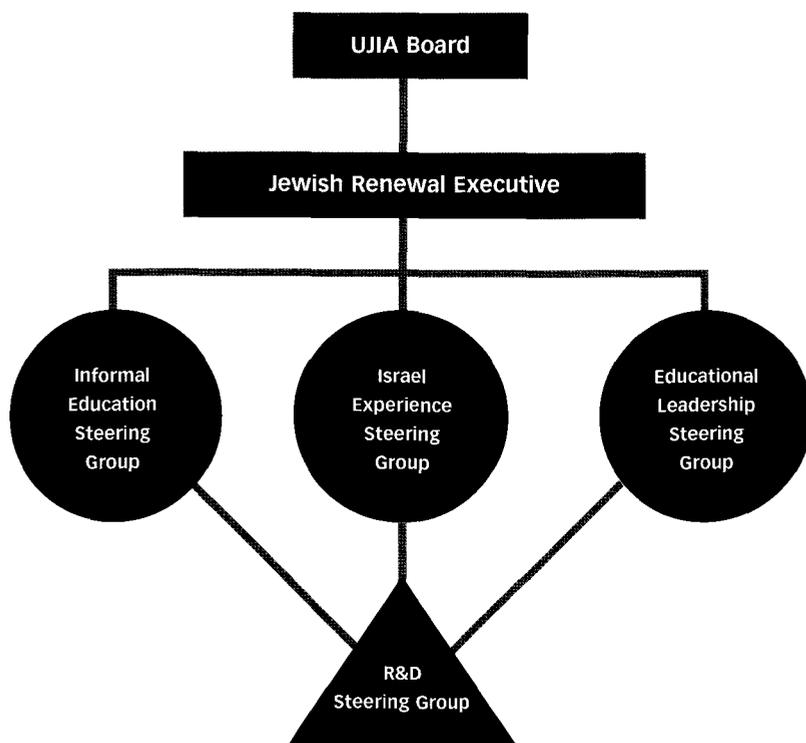
The UJIA's Jewish Renewal activity is governed by a lay-professional partnership. The UJIA Board appoints the Chairman of the Jewish Renewal Executive who works alongside the Executive Director for Education. The Executive sets organisational policy and is accountable to the Board. It consists of the Chairpersons of the steering groups and lay regional committees.

Three steering groups, each comprising ten voluntary leaders and a senior member of staff, exist to monitor and develop the policies and priorities of the main areas of UJIA's work. A lay group also guides the Research and Development unit. Lay leaders are selected on the basis of their commitment, professional expertise, and renewal knowledge. We seek to ensure a gender and

denominational balance on these groups, and expect all members to support our work and be accountable for any decisions taken.

The Jewish Renewal senior staff team, headed by the Executive Director for Education, meets regularly to explore issues of common concern and to share thinking across the organisation. The team implements steering group decisions, and seeks out opportunities to work co-operatively with one another.

We encourage individual participants to evaluate our programmes and seminars, and we conduct research into the quality of our services. The results are utilised to deepen our understanding of the community and to sharpen our policy.



Our Programme

OUR KEY AREAS OF INTERVENTION

18

There is an on-going debate about the educational initiatives that have the most significant impact on the renewal of Jewish life. Numerous theories are posited: synagogue-based activities and services, Jewish day schools, youth camps, family or adult education programmes and a variety of other schemes. To have a substantial impact on the community, it is wise to examine which collection of interventions will have the most desirable cumulative effect. In exploring this, we considered which areas UJIA is best placed to offer or support, and which it is most able to positively affect over the coming three years. Ultimately, we reached the following conclusions.

EDUCATIONAL LEADERSHIP

In seeking to implement the theory of Jewish renewal change described above, we are confident that we can create a new cadre of effective Jewish leaders for the community. This has been one of UJIA's priorities for some time now, and will continue to play an important role in our renewal agenda.

We believe that professional teachers and leaders can inspire our community. To do so, they must first and foremost develop high levels of Jewish literacy and knowledge. However, as Rambam claimed, good teachers must also be honest, patient, modest and able to develop a strong rapport with their students.¹⁵ It is a combination of all these characteristics that we will look for when we offer bursaries to train individuals and the UJIA Stanley Cohen awards and Kaye Family Scholarships will play a key role in supporting this agenda.

We are also guided by Rambam's position that learned Jewish teachers should be among the social elite of the community, revered, treasured and honoured. If we are to succeed in attracting high quality educators and leaders, the community's leadership must learn to treat them with dignity and respect. We must invest in their continuing education, and support efforts

to improve their conditions of service. Our Educational Leadership team is, and will continue to be, firmly focused on this agenda.

One of the most exciting new initiatives that will play a central role in our plans is the UJIA/Ashdown Fellowship. This one-year in-service programme is designed to develop the leadership abilities of a small group of individuals with the capacity to direct change in the community's key agencies for renewal. It illustrates our desire to place Jewish education at the top of the community's agenda, and, over time, will aim to ensure that all of the community's senior professional leaders have been appropriately educated to maximise their organisation's potential.

To date, our educational leadership agenda has focused solely on the development of professionals. It is clear, however, that professionals' success is heavily dependent upon the existence of strong, knowledgeable and visionary lay support. Our major new strategic priority in the coming years will be to invest in the Jewish educational development of the community's senior lay leadership, to ensure that we build a coalition of expertise between the community's lay and professional leaders. By strengthening the vision, knowledge and abilities of lay leaders, we hope to bring a renewed sense of confidence and motivation to the entire field of Jewish renewal.

ISRAEL EXPERIENCE

It is undoubtedly important to support the educational frameworks within our community. However, many of our educators and teachers will inevitably and rightly choose to study in Israel. Israel is the richest treasure house of Jewish life and history, and it offers Jewish educators countless enticing and inspiring opportunities. Many of the best educators, philosophers and rabbis are based at institutions there, and it is vital that we should enable our community to have full access to them.

¹⁵ See: *Hilchot Deot*, chapter 6.

“What we need more than anything else is not *textbooks* but *textpeople*. It is the personality of the teacher which is the text that the pupils will read; the text that they will never forget.”¹⁶

Of course, experiencing Israel should not be the sole domain of our potential and existing leadership. One of the great success stories of our community has been the role of the short-term and long-term Israel Experience programmes in the fostering of Jewish identity, which have been largely pioneered by the youth movements. We will continue to encourage young people to participate in these, and work to ensure that any UJIA-funded scheme will strive to reach the highest possible educational and logistical standards.

We will focus particular attention in the coming years on ‘gap year’ Israel Experience programmes. While minor adjustments and improvements have been made to many of these schemes over the past decades, little attention has been paid to their overall vision and objectives. We know that spending a year in Israel can have a fundamental and highly formative effect on participants’ Jewish identities, and it is critical that they return to the community committed and able to meet the challenges we face today. Ensuring that the programmes dovetail with communal developments will be one of the Israel Experience unit’s major priorities in the next three years.

Several organisations have recently begun to experiment with Jewish educational travel programmes in Europe. Clear evidence has emerged that these experiences impact positively on the identities of young British Jews. Constructed appropriately, they provide remarkable opportunities to build connections with historical and contemporary Jewish communities, and, for many, are journeys back to family roots and origins. If they are offered to seventeen year-olds, they create a bridge to link short-term summer programmes in Israel with gap year schemes there. Recognising this, we will begin to support existing schemes, encourage new ones, and invest in high quality programming.

INFORMAL EDUCATION

The young people that participate in all of these programmes are, of course, pivotal to the future of our community. As well as providing Israel Experience and Jewish educational travel opportunities, we must also ensure that they have full access to other kinds of visionary frameworks that we have described above. The youth movements, clubs and student societies run activities for young people throughout the year. Our objective is to ensure that these are challenging and inspiring, and enable all young Jews to find meaning and relevance in their Jewish lives.

The UJIA and Jewish Agency sponsored Makor-AJY Centre for Informal Jewish Education will work to make this possible. It will continue to provide excellent resources and training for young leadership, and produce educational materials that enable young people to learn from and be inspired by Jewish texts and sources. Our investment and support in recent years has begun to change the nature of informal education in Britain, and we will continue to strive for excellence and innovation in this area.

Makor-AJY also co-ordinates our lifelong learning unit, which is responsible for the Florence Melton Adult Mini-School, the Hebrew Reading Crash Course and a brand new initiative, *Torah l’Am*, a programme designed to educate and empower participants to study, discuss and present Torah. These opportunities are designed for any member of the community who wants to engage in informal Jewish learning, and are taught by some of the community’s best educators.

We know, however, that even the most informal classroom environment may not appeal to all members of the community. To this end, we will be co-ordinating a major community-wide campaign to increase levels of Jewish literacy, and to encourage individuals to read some of Judaism’s most inspiring literature. By raising the profile of Jewish learning in this way, we hope to energise parts of the community that we have not yet

“The Israel of continuity must become Jewry’s classroom, the diaspora’s on-going seminar on Jewish identity.”¹⁷

20

reached, and to publicise aspects of Jewish wisdom that should be shared and celebrated.

Makor-AJY’s general investment in people – young people, youth leaders, adult learners and adult educators – ties in with the educational leadership agenda. From this pool of people will emerge many of those who will mould and guide the community – its future educators, leaders, rabbis and thinkers. By investing in them now, and by tracking and supporting their development, we can strive to ensure that the best and most talented make use of their vision, knowledge and enthusiasm for the benefit of British Jewry’s future.

AN INTERLINKING AGENDA

Part of the vital substance of this whole agenda is the connection between its component parts. Whilst each department co-ordinates its own particular work, the links between our key areas of intervention are critical. In an attempt to derive maximum impact from our efforts, we will prioritise those initiatives that complement each other. Our Israel Experience programmes are targeted at youth and educational leaders; our informal education agenda fosters strong connections with Israel and involves significant investment in leadership training; and our educational leadership work is particularly eager to train graduates of informal educational structures, and to enable them to study

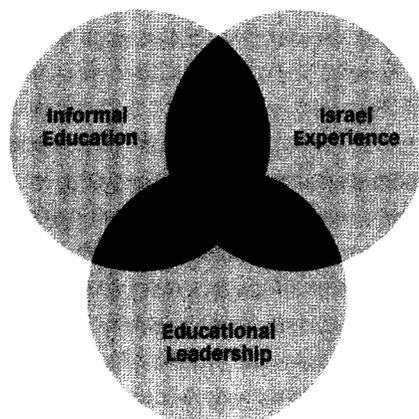
in Israel where possible and appropriate. Given these priorities, programmes that combine all three elements of the agenda represent the essence of our efforts to renew the community.

RESEARCH AND DEVELOPMENT

We are convinced that this combined agenda is the right one for the British Jewish community over the coming three years. However, we are also deeply conscious that as we conduct this work, priorities may shift, and new opportunities may emerge. Education is a fluid endeavour, and in the wider context of a rapidly changing world, it is critical that we monitor developments and respond to them accordingly.

Our Research and Development Unit exists to play this role. It works with the Institute for Jewish Policy Research and the Board of Deputies of British Jews to maintain an up-to-date view of communal trends, and maintains contacts with leading Jewish research agencies worldwide. The unit’s main function is to utilise the information gathered to help shape UJIA’s educational policy for the future. To this end, we will be working with the Hebrew University to conduct a major research project into the nature of contemporary British Jewish identity, monitoring international research into synagogue transformation work, and exploring how to utilise technology in education. We will also support and evaluate several small and experimental projects, which will further enhance our understanding of Jewish renewal work.

As we focus our attention on these areas, we must simultaneously develop a clear view of how the community’s centrally placed organisations, institutions and programmes are meeting British Jewry’s needs. In the past, our Research and Development Unit has worked closely with UJS, the Hillel Foundation, the Agency for Jewish Education, the London School of Jewish Studies and Leo Baeck College to help them sharpen their vision and strengthen their services and delivery. In the coming years, we will continue



¹⁷ Jonathan Sacks, *Will We Have Jewish Grandchildren? Jewish Continuity and How to Achieve it*, p.98. Vallentine Mitchell, Essex. 1994.

“The survival of the Jews as a people depends on our ability to give our children the feeling that there is a special meaning to Jewish existence.”¹⁸

to provide consultancy support for these, and other key strategic agencies as part of our efforts to raise educational standards throughout the community.

The UJIA has always had an international profile in its rescue work. In contrast, our renewal work, by its very nature, is focused on the needs of the British Jewish community. Nevertheless, Jewish communities throughout the world, including Israel and the United States, are beginning to look with admiration at some of the developments that are taking place here. We believe that we have much to share with world Jewry, and equally that we have much to learn from their efforts and ideas. As a result, we are planning to co-ordinate and host a major international conference with the Hebrew University for senior Jewish Renewal professionals and lay leaders from across the English-speaking world.

The campaign to renew Jewish life is rapidly becoming the most pressing item on the

international Jewish community's agenda, and we intend to play our part in guiding and supporting it.

FUNDING

Over the next three years, these will be our priorities. Our funds are only a small proportion of the total sum available for Jewish education in Britain, so we will use them to focus rigorously on our agenda. In distributing our financial resources, we will particularly seek out programmes and initiatives that demonstrate clarity of educational vision and thought, and enable participants to continue to be involved in the Jewish community on an on-going basis. We will fund central positions that have the ability to assert their influence system-wide, and will encourage organisations to secure part of the funding for their projects from other sources. Finally, we will expect that all UJIA-funded initiatives will be fully evaluated, and that the lessons learned will be shared across the community.

“עשה לך רב, וקנה לך חבר”

“Find a teacher for yourself,
and acquire a friend”¹⁹

22

TARGETS AND THREE-YEAR GOALS

A) EDUCATIONAL LEADERSHIP

OUR GOAL

Our goal is that every Jewish educational leader will be trained and qualified, inspired and inspiring.

We know that people inspire people. Having access to strong and effective teachers and role models who enable us to understand Judaism in uniquely stimulating ways can be one of life's most important and fulfilling opportunities. They are the key ingredients in generating visionary frameworks that are able to nurture vibrant Jewish life. We will support and encourage the best and the brightest members of our community to become the inspirational educators of the future.

OUR ROLE

We work to ensure that the community has outstanding teachers, youth and community educators, rabbis, academics and lay leaders. To achieve this, we need to undertake the following three tasks:

- **Recruit:** motivate exceptional people to pursue a career in Jewish education
- **Train:** support Jewish educators to attend high quality education programmes
- **Retain:** develop the conditions of service for Jewish educational professionals

We work in partnership with the central agencies of the community, the London School of Jewish Studies, the Agency for Jewish Education, Leo Baeck College, the Centre for Jewish Education and the Makor-AJY Centre for Informal Jewish Education. We aim to ensure that their initiatives and programmes realise their responsibilities to recruit, train and retain potential and existing educators. We encourage university departments of Jewish Studies and schools of education, in the UK and overseas, to provide opportunities to invest in current and future educators. In partnership with the Jewish Agency and the Mandel School for Professional Leadership, we provide funding for future leaders to enable them to build on their strengths and develop new areas of educational expertise. Ultimately, we want to ensure that educational institutions are guided by visionary leaders, staffed by creative and competent educators and organised around challenging and imaginative curricula.

PROGRAMME PRIORITIES AND THREE-YEAR GOALS

Section A: Professional leadership

1) Continually assess the needs of the professional Jewish Renewal field

- Create a database to establish the size of the Jewish Renewal field, and to assess existing and future needs and opportunities
- Establish mechanisms to support Jewish educators to find employment within the community

Ultimately, we want to ensure that educational institutions are guided by visionary leaders, staffed by creative and competent educators and organised around challenging and imaginative curricula

2) Recruit high-calibre individuals to become Jewish studies teachers, youth and community educators and rabbis

- Introduce 15 outstanding undergraduate students to Jewish education career options by co-ordinating an elite educational programme
- Pilot voluntary work experiences in schools and youth and community organisations to generate interest in Jewish education as a career
- Promote participation in undergraduate degrees in Hebrew and Jewish studies to create a pool of potential recruits for Jewish education
- Recruit six Hebrew and Jewish Studies graduates, in consultation with university departments
- Recruit 10 PGCE course participants, through AJE and CJE, to teach in Jewish schools
- Support six talented individuals wishing to make a mid-career change

3) Ensure that postgraduates who aspire to become Jewish educators gain high-level training

- Provide Stanley Cohen Scholarship awards for 30 high-calibre individuals to undertake initial training to become Jewish Renewal professionals
- Enable 50 Jewish Studies teachers to gain qualified teacher status by continuing to fund and support the UJIA/AJE Jewish Teacher Training Partnership
- Encourage partner organisations to offer training and support to outstanding individuals
- Establish and support four key positions in Jewish teacher/professional education

4) Ensure that individual Jewish educators receive high-quality professional development opportunities

- Provide Kaye Family Fellowship bursaries for high-calibre individuals to develop their professional expertise and Jewish knowledge
- Encourage our partner organisations to offer in-service education and support to the personnel in their communities
- Facilitate two training seminars in Israel and UK, creating a network of early years teachers
- Offer financial support to partner organisations' in-service rabbinic training programmes
- Run regular workshops on generating change in British Jewry for the educational scholars training in Israel

5) Support strategically placed programmes to enhance the provision of Jewish teaching and learning in day schools

- Support the further development of a comprehensive Jewish Studies curriculum for Jewish primary schools and its implementation through training
- Support the further development of appropriate Jewish Studies curricula for Jewish secondary schools, and their implementation and training programmes
- Develop an evaluation and inspection framework for Jewish education throughout the community

“If the climate in the community is supportive of Jewish education, qualified teaching personnel will be attracted to its new career opportunities.”²⁰

24

- Facilitate training initiatives in three schools across the country which help formulate the vision of their school as a community
- Support four school development projects which enhance Jewish community life and learning

6) Provide educational opportunities for senior professional leaders to develop their visionary thinking

- Enable the Association of Headteachers of Jewish Schools and other senior educational professionals to have annual access to key thinkers, ideas and training programmes
- Run two cohorts of the UJIA/Ashdown Fellowship, a part-time leadership programme for 20-25 of the next generation of senior communal professionals
- Offer regular opportunities for senior executives in key Jewish agencies to reflect on their practice and expand their horizons of, and expertise in, communal renewal
- Prepare training programmes for middle and senior managers to take up positions in schools

7) Raise the status of Jewish educators through the extension of employment opportunities and structures, and the improvement of conditions of service

- Circulate *The Teachers' Report*, an enquiry into the issues concerning teachers in Jewish day schools, and move forward on its recommendations
- Establish a sabbatical fund for five senior teachers to spend a term in full-time study
- Examine training opportunities for rabbis

Section B: Voluntary leadership

1) Establish a programme for the senior lay leadership of the community, to expand their vision and deepen their Jewish knowledge

- Develop expertise in existing lay leadership schemes in the Jewish world, and build partnerships where appropriate
- Pilot a Jewish educational programme for 20 lay leaders who hold senior positions in the central educational agencies, synagogue movements and schools

2) Provide support for community lay leadership training schemes

- Support community organisations in the construction and delivery of their lay leadership programmes
- Provide financial support for five community lay leadership programmes

3) Build and develop lay leadership advocates for the Jewish education agenda

- Provide advice and financial support for Jewish educational programmes for 50 lay leaders involved in the spheres of informal education, Israel experience and educational leadership

20 A Time to Act. The Report of the Commission on Jewish Education in North America, p.49. Mandel Associated Foundations, JCC Association, JESNA in collaboration with CJF. University Press of America, Lanham, New York, London. 1990.

”קום התהלך בארץ”
”לארכה ולרחבה כי לך אתננה”
”Arise, walk through the length and breadth
of the land, for I will give it to you”²¹

B) ISRAEL EXPERIENCE

25

OUR GOAL

Our goal is that every young person will travel to Israel for the educational journey of a lifetime.

We know that young Jews who attend Israel and Jewish educational travel programmes develop a strong sense of Jewish identity. These experiences are never forgotten – they are carried with the participants wherever they go. We will encourage all British Jews, in particular our youth, to spend several periods of significance in Israel and Jewish Europe, encountering Jewish texts and sites, meeting diverse communities and experiencing the richness of Jewish culture.

OUR ROLE

We work to maximise the Jewish educational impact of all Israel Experience and Jewish educational travel programmes. To achieve this, we must focus on three central elements:

- **Quality:** upgrade programme content, resources and leadership training
- **Quantity:** increase the percentage of young people attending Israel and Jewish Europe schemes
- **Variety:** stimulate the programme providers to offer more creative options

Alongside the Jewish Agency, we work with partner organisations in the community, offering them advice and on-going support on the educational content and logistical arrangements of their programme. We possess up-to-date knowledge of programme providers, and regularly assess and evaluate their services to help build the best possible programme at the best possible price. We offer programme subsidies and individual bursaries, and work with UJIA's Educational Leadership unit to provide scholarships for outstanding educators to study in Israel. Finally, we conduct research into participation trends, in order to shape and develop organisational policy.

OUR STANDARDS

We maintain that all Israel Experience and Jewish travel programmes should endeavour to meet the ten standards listed below, and will work in partnership with organisations committed to achieving them.

All programmes should:

- have a clear Jewish educational philosophy
- establish cogent programme goals
- work with appropriate partners in Israel and/or Europe
- sustain good quality administrative practice
- be staffed by qualified personnel
- be publicised to attract high numbers of appropriate participants
- include a preparation programme
- deliver a high quality educational programme
- include a follow-up programme
- be fully evaluated

The ultimate Israel Experience programme is the gap year scheme – the unique chance to spend a full year engaged in the vibrancy, tradition and culture of Israel

26

The ultimate Israel Experience programme is the gap year scheme – the unique chance to spend a full year engaged in the vibrancy, tradition and culture of Israel. In the coming three years, we will be working with the youth movements to encourage larger percentages of young people to take up this remarkable opportunity. To achieve this, we must focus on the educational quality of youth movement's short-term Israel Experience programmes and the follow-up to them. We must invest in the long-term schemes themselves, to help enhance their educational quality. And we must inspire our partners to create new programmes that will attract new people.

PROGRAMME PRIORITIES AND THREE-YEAR GOALS

1) Enhance, develop and expand gap year programmes in Israel

- Develop a coherent educational process and rationale for all youth movement schemes based on Israel Experience's ten standards
- Enable the number of summer programme graduates who subsequently participate in gap year schemes to increase by 30%
- Conduct research into three-month and six-month programme options, and pilot a greater variety of year scheme provision

2) Optimise the Jewish educational impact of programmes in Israel

- Develop a coherent educational process and rationale for all youth movement schemes
- Track the post-programme involvement of Israel Experience participants, and support youth movements' follow-up activities
- Create more programmes to meet specific needs, e.g. special interest, leadership, and intensive learning tours
- Enable 45% of all 16 year-olds to participate in post-GCSE summer schemes
- Enable 15% of the total number of participants on post-GCSE programmes to go to Israel in the following summer for a second-timer experience

“The Israel trip...must become a central element in the educational trajectory of all communal organisations. A major effort in that direction may transform the inner lives of young people, as well as the adult Jewish community to which they return.”²²

3) Build and pilot short-term European Jewish educational travel programmes

- Develop a coherent educational process for all youth movement schemes
- Enable 15% of the total number of participants on post-GCSE summer schemes in Israel to attend a Jewish Europe programme in the following summer
- Build a suitable infrastructure capable of supporting Europe-based programmes, and offering advice to our partners on a variety of programme options

4) Support and enhance Jewish student leadership programmes in Israel and Europe that form part of a wider leadership development process

- Develop a coherent educational process and rationale for all programmes
- Establish a new bursary process and fund to enable student leaders to participate in short-term Jewish learning schemes at approved institutions in Israel
- Organise a Jewish learning seminar to motivate students to pursue a lay or professional leadership career

5) Support and enable first-time trips to Israel, particularly for 16-26 year-olds

- Establish a community-wide savings scheme to promote first-time Israel Experience programmes, and to encourage more people to participate in them
- Enable 50% of British Jews in this age group to have participated in UJIA-supported first-time schemes by the end of 2003
- Build relationships with new programme providers in Israel to support and establish a variety of appropriate schemes for first-time trips
- Be the UK partner with Birthright Israel International, and work with them where appropriate
- Support school programmes that are part of their Jewish studies curriculum, and meet Israel Experience standards
- Conduct research on the impact of 14 year-old school programmes on post-GCSE youth movement scheme participation

6) Initiate ways in which a more vibrant world Jewish encounter can happen for British Jews

- Design and determine coherent educational goals for encounter/*mifgash* programmes
- Begin work with youth movements to pilot innovative encounter/*mifgash* programmes

“אין אדם לומד תורה
אלא ממקום שליבו חפץ”
“A person only learns Torah
when it is really enjoyable”²³

28

C) INFORMAL EDUCATION

OUR GOAL

Our goal is that every Jew participates in rich and meaningful Jewish experiences.

High quality informal Jewish education has a dramatic impact on people. Weekends away, summer camps, educational programmes and seminars are often regarded and celebrated as some of Jewish life's most formative experiences. The UJIA will work to ensure that high quality informal education opportunities are available to Jews throughout the community.

OUR ROLE

UJIA seeks to raise standards in informal education to ensure that the community is offered increased and improved opportunities to learn about, and feel at home in their language, tradition and culture. We work to support youth movements, clubs, student organisations and adult programmes that collectively reach out to and engage an estimated 12,000 British Jews. In particular we co-ordinate a financial allocations process which provides the community's youth and student movements and organisations with core funding, and ensures that they are accountable for their performance. Our primary interest is in seeing the informal educational organisations achieve the following:

- **Enlarge:** maximise programme options and participation figures
- **Enliven:** construct high quality and dynamic learning opportunities
- **Enlighten:** inspire participants to understand and find meaning in Jewish life

The UJIA, in partnership with the Jewish Agency, supports the community's central agency for informal Jewish education, Makor-AJY, which has branches throughout the country. It employs and utilises some of the leading specialists in the field to act as educators, role models and consultants, to ensure that the programmes offered to the community are of the highest possible calibre. It also serves as UJIA's quality assurance mechanism for informal education, supporting existing frameworks' efforts to achieve their qualitative, quantitative and operational aims and objectives.

“Let young people be sure that every little deed counts, that every word has power, and that we can do our share to redeem the world.”²⁴

MAKOR-AJY'S SERVICES

Makor-AJY works with professionals and volunteers involved in informal Jewish education throughout the community, and provides them with the following five services:

- 1) **Education:** programmes and seminars to raise levels of Jewish literacy across the community
- 2) **Leadership training:** an educational training system for professionals and volunteers involved in designing and delivering informal educational experiences
- 3) **Advice and guidance:** expert consultancy and advice to informal education practitioners to support their training, planning and programming
- 4) **Resources:** user-friendly multi-media materials to enhance Jewish education, training and community programmes
- 5) **Innovations and analysis:** high-level thinking and experimentation to enable creativity and improvements throughout the field

MAKOR-AJY'S PROGRAMME PRIORITIES AND THREE-YEAR GOALS

1) Promote learning of, and engagement with Jewish texts and values

- Develop and implement *Torah L'Am* (Torah for Everyone), a crash course designed to empower 300 participants to study, discuss and present Torah
- Promote *Torat Hadracha* (Torah of Leadership) as part of youth and student movements' educational curricula, designed to teach leadership skills through traditional textual sources to 450 people
- Run three national lifelong learning projects, reaching a minimum of 40 synagogues annually
- Expand the Florence Melton Adult Mini-School, a comprehensive course in Jewish literacy, to generate 400 students from across the country
- Develop and promote a short-term Jewish education study course in Israel for senior youth movement leaders reaching 30 participants
- Encourage and support the participation of 20-35 year-olds in major Jewish educational conferences, notably Limmud and Encounter
- Design and co-ordinate a community-wide Jewish literacy programme, to stimulate Jewish reading and learning
- Produce a text-based publication on the issues of *tzedakah* and volunteering

“You cannot build your future unless you interpret your past. In such a world, learning is empowerment. Discovering new layers of meaning in sacred texts opens up new possibilities for your future.”²⁵

30

2) Provide and promote high quality Jewish leadership training

- Develop and run multi-level, structured, central training programmes for 1000 participants per year, covering Jewish youth leadership and social education
- Provide training and support for 50 key movement, club and student workers
- Gain accreditation for leadership programmes
- Create a new forum for senior informal educators to share and develop their thinking, and to learn from international experts in the field
- Co-ordinate the Adam Science Foundation Leadership Programme for 36 young adult participants
- Publish a series of five Jewish leadership manuals, to serve as new resources for individuals involved in running communal organisations

3) Provide professional advice and expertise in informal Jewish education

- Offer 3000 programme consultations to informal educators
- Work with the new Hillel Board and Foundation to ensure the cohesive implementation of the review ‘Every Student Matters’
- Provide career counselling and mentoring for 110 full-time informal Jewish educators and youth workers
- Guide the youth movement, student and club workers in the effective planning and management of their programmes
- Run 150 model programmes in Jewish youth organisations

4) Provide access to Jewish educational resources

- Ensure accessibility of materials via a comprehensive database
- Ensure materials are relevant, state-of-the-art, and user-friendly
- Create a Makor-AJY website to facilitate educational discussion, and to provide on-line access to materials and programme information

5) Analyse innovations in informal Jewish education, and develop appropriate expertise to improve the field

- Maximise the educational effectiveness of summer camps, thereby enhancing the experience for the 2,500 participants
- Establish opportunities for young people to develop their Jewish identities by participating in innovative volunteer schemes
- Establish a seminar to explore the role of women in Judaism, and its implications for informal Jewish education
- Build a team to develop dynamic Jewish arts and culture programmes for the informal sector
- Discuss and promote the development of informal education in Jewish secondary schools with the formal education sector

“סוף מעשה במחשבה תחילה”

“What culminates in action,
was originated in thought”²⁶

D) RESEARCH AND DEVELOPMENT

31

OUR GOAL

Our goal is that every Jewish educational organisation will understand and focus on the community's most pressing educational priorities and plan accordingly.

Developing a deep understanding of communal trends, both in UK and abroad, is fundamental to Jewish renewal work. Utilising that information to orchestrate change in the community's organisations and agencies is key to the success of our mission. We will examine Jewish research around the world, commission our own research when required, and develop a series of action-orientated proposals.

OUR ROLE

UJIA's facility for this work is its Research and Development Unit. It works to:

- **Collate:** analyse data and generate policy options
- **Consult:** support communal partners to orchestrate change
- **Create:** test innovations and share good practice

We work in cooperation with the two key research organisations in the community, the Institute for Jewish Policy Research and the Board of Deputies, in order to deepen our understanding of communal trends, and sharpen our educational agenda. We also maintain close ties with international Jewish researchers and policy makers, most notably from the Hebrew University and the Mandel School of Professional Leadership. We monitor Jewish educational developments in Britain and abroad, pilot experimental projects, and provide a management consultancy service for strategically placed communal organisations.

PROGRAMME PRIORITIES AND THREE-YEAR GOALS

1) *Research and evaluate key community and educational issues*

- Commission and publish a research project on the nature of contemporary British Jewish identity, in order to help shape policy options
- Co-ordinate an international Jewish Renewal Conference in partnership with the Hebrew University for senior professional and lay leaders from English-speaking countries
- Conduct research into the deployment of the community's buildings
- Explore means of establishing effective evaluation-mindedness throughout the community

2) *Explore Jewish Renewal issues currently beyond our key areas of intervention*

- Monitor and evaluate the field of synagogue transformation and enhancement, including RSGB's Living Judaism programme and aspects of the work of the United Synagogue's Community Development Department and Rabbinical Council
- Develop thought and strategy in the use of technology for Jewish education and community

Developing a deep understanding of communal trends, both in UK and abroad, is fundamental to Jewish renewal work

32

3) Conduct consultancy projects with key communal organisations and agencies

- Monitor developments at the London School of Jewish Studies and Leo Baeck College
- Work with Limmud to help assess the organisation's future direction
- Co-ordinate, support and monitor two to three new projects

4) Produce a series of Jewish Renewal publications

- Produce two general educational publications per year to build and strengthen the Jewish renewal field, and enhance levels of thought, knowledge and awareness
- Publish a series of policy papers on aspects of our core agenda

5) Assess the impact of UJIA's work

- Work with community focus groups to monitor the effectiveness of UJIA's three-year plan, and modify it in light of new insights and experience
- Commission research into the impact of UJIA's educational bursary programme
- Prepare and construct UJIA's three-year programme for 2004-2006

The time calls for Jewish renewal...
If we work together, guided by the
vision and focused on the priorities,
we may well succeed

SUMMARY

The UJIA is entering a new phase in its renewal work. Building on the lessons learned from the past, we are now determined to invest existing and newfound energy and resource in the most central task confronting British Jewry today. That task is urgent and clear: to renew Jewish life in Britain and instil it with greater content, meaning and vitality.

To achieve this, we have to invest in people. We must encourage the best and brightest members of our community to become our educators, teachers, rabbis and leaders. We must invest in their training, and develop compelling reasons for them to continue to work within the community, to ensure that we benefit fully from their knowledge, skills and experience. We must support and enable them to develop and build visionary Jewish organisations that will create the dynamic and optimistic communal culture that is essential to achieve success. Without the right people nothing is possible; with the right people, everything is probable.

The UJIA has to play a particular and focused role. We need to hold an overview of Jewish education and developments throughout the community and share this perspective with others. We need to bring educational expertise into the community to strengthen, motivate and support our teachers and leaders. And we need to offer financial grants, subsidies and bursaries to enable Jewish life to thrive.

We are deeply conscious that we cannot do this alone. We need to work in partnership with other strategically positioned organisations that are able and willing to support the agenda. We have already built strong relationships with many individuals and organisations. If we can continue to work together for the benefit of *klal yisrael*, we are convinced that we will reap dividends.

Our particular interventions will be in three key areas: educational leadership, Israel Experience and informal education. Each will focus on the development of future leadership, the strengthening of our bonds with the land and the people of Israel, and the improvement of Jewish educational quality. Each area will be informed by qualitative and quantitative research, to ensure that we remain engaged in the most pressing contemporary educational issues and opportunities.

The time calls for Jewish renewal. The Jewish community in Britain is still connected to Jewish organisations, still seeking out Jewish education, and still yearning for Jewish meaning. The community's leadership has a pivotal opportunity to take that energy, commitment and desire, and foster it in a way that could transform Jewish life. If we work together, guided by the vision and focused on the priorities, we may well succeed.

BIBLIOGRAPHY

To explore some of the ideas contained within this document in greater depth, the following texts will be of value:

- Isa Aron, Sara Lee, and Seymour Rossel (eds.),
A Congregation of Learners. Transforming the Synagogue into a Learning Community.
UAHC Press, New York. 1995.
- Steven M. Cohen and Arnold M. Eisen,
The Jew Within. Self, Family, and Community in America.
Indiana University Press, Bloomington and Indianapolis. 2000.
- Sergio Della Pergola,
World Jewry Beyond 2000: The Demographic Prospects.
Oxford Centre for Hebrew and Jewish Studies. 1999.
- Peter F. Drucker,
Managing the Non-Profit Organisation,
Butterworth Heinemann, Oxford. 1999.
- Seymour Fox,
Vision at the Heart. Lessons From Camp Ramah On The Power Of Ideas In Shaping Educational Institutions.
The Mandel Institute, Jerusalem, and The Council for Initiatives in Jewish Education, New York. 1997.
- David Hartman,
A Heart of Many Rooms. Celebrating the Many Voices within Judaism.
Jewish Lights Publishing, Woodstock, Vermont. 1999.
- Abraham Joshua Heschel,
Moral Grandeur and Spiritual Audacity.
The Noonday Press, New York. 1996.
- Abraham Joshua Heschel,
The Insecurity of Freedom
Farrar, Straus and Giroux, New York. 1966.
- Chief Rabbi Dr. Immanuel Jakobovits,
Let My People Know. Proposals for the Development of Jewish Education.
Office of the Chief Rabbi, London. 1971.
- Michael Rosenak,
Commandments and Concerns. Jewish Religious Education in Secular Society.
The Jewish Publication Society, Philadelphia, New York, Jerusalem. 5747/1987.
- Chief Rabbi Dr. Jonathan Sacks,
Will We Have Jewish Grandchildren? Jewish Continuity and How to Achieve it.
Vallentine Mitchell, Essex. 1994.
- Marlena Schmool and Frances Cohen,
A Profile of British Jewry. Patterns and trends at the turn of a century.
Board of Deputies of British Jews, London. 1998.
- The attachment of British Jews to Israel.*
JPR/Report no.5. Institute for Jewish Policy Research, London. 1997.
- Change in Continuity. Report of the Review into Jewish Continuity.*
Jewish Continuity, London. March 1996.
- Journal of Jewish Education.*
Vol. 64, Numbers 1 & 2, Winter/Spring. 1998.
- Securing our Future. An Inquiry into Jewish Education in the United Kingdom.*
Jewish Educational Development Trust, London. 1993.
- Social and political attitudes of British Jews: some key findings of the JPR survey.*
JPR/Report no 1. Institute for Jewish Policy Research. February 1996.
- A Time To Act. The Report of the Commission on Jewish Education in North America.*
Mandel Associated Foundations, JCC Association, JESNA, in collaboration with C.J.F. University Press of America, Lanham, New York, London. November 1990.
- Youth Trips to Israel: Rationale and Realization.*
JESNA, New York. 1994.

