

JEWISH AGENCY FOR ISRAEL

# Of Local & Global: "Jewish People Leadership"

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## Overview

In Section 1 of this paper we develop a conceptual framework for Jewish belonging that is built out of what we term *neighborhood* and *peoplehood* attachments. We posit that Jewish personal and moral fulfillment requires actualizing and synthesizing both of these seemingly contradictory attachments.

In Section 2 we apply the conceptual framework to the field of leadership development. We present a leadership training approach termed *Jewish People Leadership* for Jewish pre-professionals and professionals from North America, Israel and around the Jewish world. *Jewish People Leadership* employs an integrative, skills-based approach to the Jewish People as an embodiment of neighborhood and peoplehood belongings. We argue that *Jewish People Leadership* will be essential in addressing the challenges of today and in crafting the Jewish communities of tomorrow.

## Section 1

### Between the Communitarian and Cosmopolitan

For the most part, we humans are significantly less mobile than the consumer goods or ideas that surround us. As a result, the place in which we live holds an inherent primacy for us. "We live in this particular neighborhood, on that block, in this valley, by this seashore,"<sup>1</sup> and as such, we intuit familiarity and commonality. This applies to people with whom we are familiar as well as places. We feel comfort when we sense something we recognize, whether it is a smell, a gesture, an accent or a face. This localization allows us to own the self in a deep way as our spatial and social reality become an idiosyncratic representation (or reflection) of our own identity. This "situated selfhood,"<sup>2</sup> upon which the doctrine of communitarianism is based, develops from the intimate relationships we have from birth and expands in concentric circles as we grow in the world.<sup>3</sup>

It follows then that moral behavior becomes inseparable from place, people and the interaction of ideas and emotions that flow between them. This moral base is what ensures social cohesiveness and stable, functioning communities,

"A nation can be maintained only if, between the state and the individual, there is intercalated, a whole series of secondary groups near enough to the individuals to attract them strongly in their sphere of action and drag them in this way into the general torrent of social life."<sup>4</sup>

The flip-side of this strength is the danger of developing borders and social boundaries so entrenched that they exclude others. As a cautionary example, we might consider the xenophobia, forced migration, and genocide that were byproducts of the rise of the modern state in the nineteenth and twentieth centuries. The goal for the communitarian school is for the situated nature of the self to increase, rather than decrease, our opportunities for connection.

The alternative to the communitarian school is the cosmopolitan school which argues that our very subjectivity appears first and foremost as a relationship of responsibility to and for the 'other'. In other words, the only way we can truly become ourselves is in relation to the face of someone outside of ourselves - our 'constitutive outsiders'<sup>5</sup>.

"I am defined as a subjectivity, as a singular person, as an I, precisely because I am exposed to the other... So that I become a responsible or ethical 'I' to the extent that

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<sup>1</sup> Martha Nussbaum, *For Love of Country: Debating the Limits of Patriotism*, Beacon Press 1997, Benjamin R. Barber, *Constitutional Faith* pg. 34

<sup>2</sup> Jonathan Sacks, *The Politics of Hope*, Vintage, 2001, pg 163: "We are 'situated selves' with loves affiliations and attachments...Any political theory which ignores this fact does scant justice to human nature". *The Politics of Hope*, Vintage, 2001, pg. 163

<sup>3</sup> Charles Taylor, *Atomism*, in Shlomo Avineri & Avner De Shalit, *Communitarianism and Individualism* 29-50, *Sources of the Self and The Ethics of Authenticity*

<sup>4</sup> Emile Durkheim, *The Division of Labor in Society*, New York, Free Press, 1964, pg. 28

<sup>5</sup> Jeffrey Popke, The face of the other: Zapatismo, responsibility and the ethics of deconstruction, *Social & Cultural Geography*, Vol. 5, No. 2, June 2004, Routledge Press, pg. 304

I agree to depose or dethrone myself – to abdicate my position of centrality – in favor of the vulnerable other."<sup>6</sup>

This ontological claim is supported by more recent socio-cultural analyses that argue that both space and identity are open and fluid, defined by webs of interconnection and engagement. By way of example, American philosopher, Clay Shirky<sup>7</sup>, points to the role of technology, such as Facebook, in fashioning this fluidity that is not geographically anchored and which creates sources of meaning and knowledge which are increasingly becoming socially constructed on a universal level.

When it comes to moral motivation then, the question becomes;

"...whether the empathetic relations which we seem to be able to establish with close persons (emotionally and spatially) can be extended to different as well as distant others."<sup>8</sup>

The weakness of this argument, much like the communitarian school, is to be found in its very strength. We humans are vulnerable to, "boundless loneliness, as if the removal of props of habit and local boundaries had left life bereft of any warmth and security"<sup>9</sup> if we don't have an internal anchor that specifies who we are and prioritizes people and places accordingly. Moral commitment to everyone can easily collapse into moral commitment to no one.

Today, both the communitarian and cosmopolitan schools are responding to the impact of globalization, and specifically the technology, mobility, and international consumerism that have created a dramatic shift in the dynamics of power between the local and global,

"Power has evaporated from the level of nation-state into the politics-free - 'space of flows'...leaving politics ensconced as before in the previously shared abode, now degraded to the 'space of places'. The growing volume of power that matters... has already turned global; but politics has remained as local as before."<sup>10</sup>

As these two philosophies of belonging vie for dominance, they create, "a world that (at once) is increasingly boundaryless **and** replete with boundaries."<sup>11</sup> The global pressures that deconstruct traditional boundaries lead to the rise of other boundaries in defense, and the tension only perpetuates itself.

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6. Emmanuel Levinas and Richard Kearney, *Dialogue with Emmanuel Levinas*, pg. 27, in *Face to Face with Levinas: Neighborhood Reinvestment and Displacement* edited by Richard A. Cohen, SUNY Press, 1986

See also Martin Buber's *I and Thou*, Touchstone, 1970

<sup>7</sup> Clay Shirky, *Here Comes Everybody, The Power of Organizing without Organizations*, Penguin Press 2008

<sup>8</sup> David Smith, (1999b) Conclusion: *Towards a Context-Sensitive Ethics*, in Proctor, J. and Smith, D. (eds) *Geography and Ethics: Journeys in a Moral Terrain*. New York: Routledge, pp. 275–290.

<sup>9</sup> Martha Nussbaum, *For Love of Country: Debating the Limits of Patriotism*, Beacon Press, 1997

<sup>10</sup> As Zygmunt Bauman observes in his political analysis of nation-states, Bauman, Zygmunt (2012), *Times of Interregnum*, Citation: *Ethics & Global Politics*, Vol. 5, pg. 52

<sup>11</sup> Ernest Gundling, Terry Hogan, Karen Cvitkovich, *What is Global Leadership? 10 Key Behaviors That Define Great Global Leaders*; Nicolas Brealey Publishing 2011

## Changing Tides

As Jews, we assume that the philosophical basis of our attachment to each other is solely particularistic, based on common ties that emanate from local community attachments or from a single set of ideas that have particularistic resonance for us. The cosmopolitan thrust of our being is actualized in our interaction with the rest of humanity through activities that have widely come to be known as *tikkun olam*. And yet, Jews are not immune to global trends, and so Jewish ways of connecting and belonging are changing radically, challenging the local model.

Like all young adults, Jews graduating college today have owned Facebook accounts for over a decade. As a result, their notion of community is defined beyond physical place, and as such, it is fundamentally different from that of any other generation in history. By the year 2020 it is estimated that out of a world population of 7.8 billion, 1.2 billion of us will be mobile<sup>12</sup>. That is, we will regard the world as one open expanse of opportunity and we will be on the move - voluntarily - to access resources and markets. These figures reflect the current status of world Jewry: Shifting Israeli and Russian-speaking populations of approximately 2 million and at least 52,000 Jewish young adults travel to Israel on Birthright and Masa, where they have a global Jewish experience prior to, or in addition to, a local one.

Furthermore, Jewish diversity is becoming an outcome of both the local and global thrusts we have discussed. As Jews have moved across the world and enjoyed relative freedom, a variety of Jewish lifestyles have proliferated. These lifestyles have become so entrenched that today, difference is a prevalent feature of the Jewish People.

As globalization affects the Jewish world much in the same way as it affects humanity as a whole, – a globally-oriented approach to Jewish belonging becomes increasingly relevant to Jewish life. At the same time however, partly in response to such pressures, Jewish communal life is becoming radically siloed as the concerns and assumptions driving local communities cause them to turn inward and focus on their particular existential needs. We therefore require a local **and** global approach to Jewish belonging.

## Towards An Integrative Frame for Jewish Belonging, Vitality and Growth

Organizational consultant, Barry Johnson's<sup>13</sup> 'polarity model' is a helpful analytical framework to apply to the local-global tension. Johnson asserts that from early childhood we are taught to answer questions in 'either/or' terms. That is, we assume that every question is solvable by one or two independent answers. But as Johnson illustrates, certain problems have two answers that are interdependent, each militating against the excesses of the other.

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<sup>12</sup> Stephen L. Cohen, *Effective Global Leadership Requires a Global Mindset*, Industrial and Commercial Training Volume: 42; Number: 1; Year: 2010; pp. 3-10, Emerald Group Publishing Limited

<sup>13</sup> Barry Johnson, *Polarity Management: A Summary Introduction*, Polarity Management Associates, 1998  
I am grateful to Shoshana Boyd Gelfand for introducing me to the field of Polarity Management.

Using the physiological act of breathing as an example, the Johnson shows that there are certain problems that have **two answers that are interdependent**. If we were asked how to breathe, we would not answer by saying either 'inhaling' or 'exhaling' because both are interdependently linked in responding to the breathing challenge.

We perceive polarities by a variety of names such as: tensions, paradoxes or dilemmas but, Johnson contends that for the most part, we are neither taught how to discern these problems nor how to respond to them and so generally misread them as an either/or problem.

Attending to the local-global tension requires moving away from the idea that one has primacy over the other. We must reconceive local and global belonging as two interdependent human expressions that can together lead to self-actualization. Individual and moral fulfillment then becomes an outcome of the synthesis of these two modes of being.

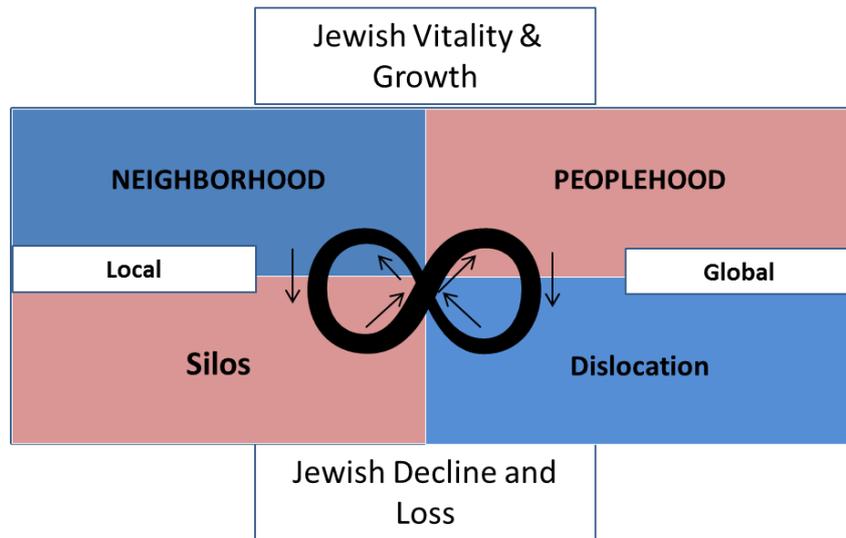
Local Jewish engagement at its best creates 'neighbor-hood' – etymologically meaning the state of being neighbors. This state of being is bound by proximal ties generated by a common geographical area or a single ideology or value system (as with, for example, environmental groups, LGBT groups). Neighborhood attachments are inward-focused, characterized by close family or common group relationships and extended to some Jews.

Global Jewish engagement, when optimized, creates a sense of 'people-hood', a state of familial belonging based on an all-encompassing Jewish purpose that transcends the specificity of place or ideas. *Peoplehood* attachments are outward-focused, characterized by a civilizational perspective. They include all types of Jews, notwithstanding their diversity.

The model below, known as a polarity model, is an attempt to work through the local-global polarity in Jewish life. The two dimensions for Jewish fulfillment, termed neighborhood and peoplehood, respectively represent the spatial and cross-border levers of the Jewish world.<sup>14</sup> The arrows illustrate the dynamic interdependency of local and global Jewish engagement and their respective advantages of *neighborhood* and *peoplehood* as each pushes upward towards the countervailing force so as to avoid its own shortcomings.

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<sup>14</sup>Alisa Kurshan uses the terms *Bnei Yisrael* and *Am Yisrael* to refer to neighborhood and peoplehood, respectively; in, *Breaking the Glass: Jewish Peoplehood and Beyond*, Dr. Alisa Rubin Kurshan, Peoplehood Papers, 2007



It is important to note that while we may be born with particular attachments, as we grow up in the world our *neighborhood and peoplehood* mindsets become increasingly constructed from our understandings of and relationship to place, people, habits and ideas. They interplay fluidly, in different places and stages of our lives. As sociologist John Urry observes of local and global attachments, “Belonging always involves diverse forms of mobility, so that people dwell in and through being at home and away, through the dialectic of roots and routes.”<sup>15</sup>

When applied to our analysis, Urry's point is that neither a neighborhood nor peoplehood sense of belonging is complete on its own. In the absence of a peoplehood identity, we retreat into our own silos of geographical or close-minded living. Similarly, an over-emphasis on peoplehood in the absence of a salient geographical attachment or ideational anchor leaves us uprooted with neither a terrain for regular practical application nor the vitality that emerges from a robust particular identity. **In short, if being human means living in the local and global realms, to be Jewish is to belong as a neighborhood and as a peoplehood.**

<sup>15</sup> Urry, John, (2000). *Sociology Beyond Societies: Mobilities for the Twenty-first Century*, Taylor & Francis, pg. 132-3

## Section 2

### The Challenge: Lost Energy

*Jon is an aspiring Jewish communal leader in America<sup>16</sup>. He works for a Federation where he focuses on the 'affiliation imperative' by cultivating relationships with young Jews in the neighborhood where his Federation is located. Jon travels only rarely for vacations with his family. In his work, he steers away from the topic of Israel because it is 'complicated,' and he views it as a digression from the main task in hand; his professional and personal definition of success is determined by the extent to which he can keep Jews engaged in his own community.*

*Anna doesn't belong to a community in the traditional sense. She was brought up in Eastern Europe without any parental or organizational expectation of Jewish commitment. Of her own volition, as a result of a cross-border Jewish learning experience that brings Jews from Eastern Europe together, Anna came to reclaim her Judaism. Anna's conception of community is fluid and not geographically or organizationally-based since her Jewish identity was cultivated in the absence of a local or organizational focus. As a result, her leadership role is trans-national and involves interspersed gatherings, online communications and social-networking.*

These portraits aim to capture two seemingly contradictory trends that are operating in the Jewish world today and, we suggest, are going to grow more extreme with time. Jewish communities – and many Jewish leaders like Jon – are focusing inwards, as a response to the stresses and strains associated with low rates of communal affiliation, shrinking resources and weakening institutional structures. At the same time, as a result of globalization, many Jews, like Anna, are moving across time, space and place in greater numbers and with more ease and frequency than at any point in history, and are increasingly identifying as citizens of the world.

The two types of local and global Jewish engagement do not exist in equal measure; the local trend is much stronger. Part of the reason for this is historical. Historically, Jewish leaders were responsible for their own community within definite geographical boundaries. Membership was relatively simple to determine and, as such, so was responsibility. Daily Jewish practice in the form of prayer, study and the dietary laws of kashrut (and even taxation requirements prior to the Enlightenment) meant that institutional and communal operating grounds were not only the primary site of Jewish growth, but the only one. Today the notion of place has remained paramount, partly because Judaism, as a socially conceived religion, relies heavily on local arenas for conducting day-to-day Jewish ritual, cultural, educational and life-cycle events.

The structural and historical significance of local communities is enforced by motivational factors that influence decision-making. Jewish organizations, like all organizations, are driven by the need to demonstrate relevance and maintain growth patterns. Local organizations naturally dedicate resources to their immediate area of responsibility and accountability. As Popper and Maimon have observed;

"The leaders of Jewish organizations understand better than anyone that they operate in a market, and may have a long-term incentive to halt this slow leakage from the Jewish people...Over the short term, however, when funds are limited and the 'return on investment' from serving a marginal population is unclear, the incentives move in the other

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<sup>16</sup> These are fictional characters, based on real-life examples.

direction... the benefit to the Jewish people collectively may be greater than the expectation of gain to the individual organization.<sup>17</sup>

This locally-oriented community-based model assumes an order of importance that we have retained despite the changing times in which we live. This assumption informs our priorities of engagement – first family, then local community, then country and then the world. In this local model a strong Jewish People can only emerge out of strong communities. On an individual level, a Jewish peoplehood experience needs to be mediated by or through a local experience. Therefore, as a necessary precondition to a strong Jewish people, strong local Jewish communities hold an inherent primacy.

And yet, technology and mobility have to some degree undermined the assumptions of the local community model. Birthright has shown that one may not need a robust localized Jewish identity prior to having a global Jewish identity-forming experience. Online communities have proven that sustainable social groupings are not dependent on place. And voluntary mass Jewish migration in recent times has indicated that the notions of 'home' and belonging are far more plural, fluid and dynamic than they once were.

This purely local focus has three negative consequences, which exacerbate one another:

1. It makes it difficult to achieve broader collective responsibility` across the Jewish world;
2. It does not allow for individuals in one Jewish locale to interact with different Jews in other communities;
3. It fails to advance the skills and the global awareness that could enable local communities to cope with their changing circumstances.

As a people, our global identity is underdeveloped and we are in danger of becoming isolated silos of self-sustaining communities, each looking after only its own particular needs. **Tragically, we are “losing energy”** from this underdevelopment. This is compounded by the change of tide, shifting from local to global belonging. As human identification becomes more and more global, and young Jews develop self-understandings as 'citizens of the world', an identification gap is emerging between what we have termed *neighborhood* and *peoplehood* attachments which, in the absence of a strategic approach to both, will cause local Jewish communities to grow weaker over time. The recent Pew American Jewish population study<sup>18</sup> supports this people-oriented sensibility. It shows shrinking religious identity at the same time that a sense of Jewish ethnicity persists, which points to a heightened role for ethnicity / peoplehood as a leverage point for Jewish engagement and identity.

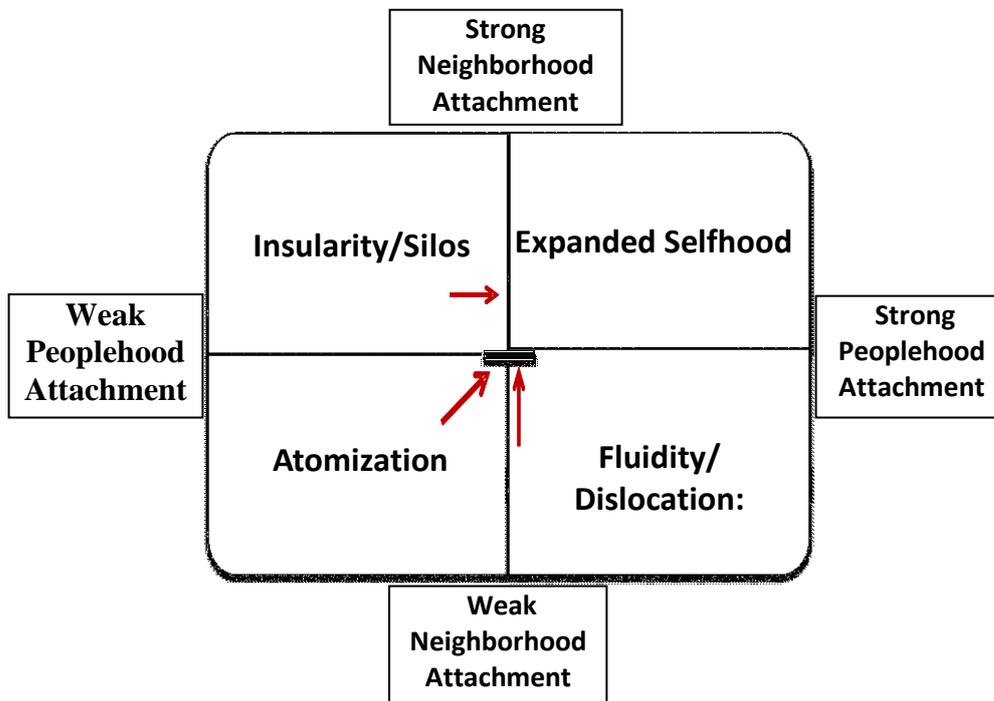
### The Neighborhood – Peoplehood Linkage:

Conceiving *neighborhood* and *peoplehood* as two different yet interconnected ways of belonging enables us to explore the kinds of attachments that the relationship between the two generates. The following axis applies the polarity model presented in Section 1 to map out the four different modes of engagement that emerge from a successful application of the Neighborhood-Peoplehood interdependency.

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<sup>17</sup> Steven Popper and Dov Maimon, *Building a Jewish People Perspective on 'Ways and Means,'* Jewish People Policy Institute (JPPI), 2012, pg. 3

<sup>18</sup> Pew Research: A Portrait of Jewish Americans: <http://www.pewforum.org/2013/10/01/jewish-american-beliefs-attitudes-culture-survey/>



We will consider each of these four modes of engagement in turn:

- **Expanded selfhood** is achieved through a strong sense of Neighborhood and Peoplehood, both of which play a role in understanding 'who I am' and 'where and how I belong.'
- **Fluidity or dislocation** occurs when Jews engage in peoplehood experiences in the absence of a neighborhood identification that allows them to 'play out' that engagement on geographical or ideational ground.
- **Atomization** results when Jews exhibit indifference to both neighborhood and peoplehood attachments.
- **Insularity or silos** are generated when Jews operate on a local level with little attachment to global Jewish connectivity, with the result that geographical or value-driven agendas outstrip all others.

For obvious reasons, insularity is not problematic for local communal frameworks to the extent that their constituents affirm that form of belonging. As long as their target constituents inhabit the emotional and intellectual space that works to their advantage, local community frameworks need not change. However, the lower two quadrants present a challenge to local communities because they generally lack the strategies to engage them. This becomes an acute strategic issue, for example, in the way in which Birthright, MASA and March of the Living participants are engaged in advance of and following their Jewish Peoplehood exposure overseas. It also has implications for, the terms on which newcomer communities such as Russian-speaking Jews and Israelis are invited to participate in local North American communities. Indeed, a local kind of leadership that accesses and leverages the peoplehood driver of the Jewish world to cultivate an expanded sense of self may well be more relevant and effective than affiliation mechanisms currently at hand. We tend to use

communitarian, local ways to engage those in the lower two quadrants, when instead we should be using global, cosmopolitan ways.

Globalization is a big word. As such we tend to think about it as something occurring above and beyond us. It is counter-intuitive for us to consider that global trends are happening all the time in our own backyards, affecting our identities, our schools and our community centers. This may take the form of increasingly heterogeneous community demographics and dynamics, less-hierarchical organizational power structures, increasing mobility and travel, and technological forms of connectivity and identity building. And so, local communities will be increasingly dependent on their leaders to negotiate global changes at home. In order to harness these global trends while also retaining the potency of localized communities, we require a synthesized neighborhood and peoplehood mindset and skillset.

What follows is a model of leadership development, *Jewish People Leadership* that can provide opportunities for an expanded conception of community growth that meets these contemporary needs.

### Jewish People Leadership Defined

Jewish People Leadership is a response to the amorphous nature of Jewish Peoplehood and the recognition that engendering a durable collective is a highly personal enterprise. To date, global leadership, with one or two honorable exceptions, has remained the privilege of the few who have convened intermittently to deal with meta-issues at a high level. These forums have been relatively inaccessible and, for the most part, policy oriented. If, as Robert Terry and James MacGregor Burns, describe leadership as a relationship or as a "field" that exists *between* human beings<sup>19</sup>, how much more so for our type of leadership whose goal is people engagement on the most profound of levels!

**We use the term Jewish People Leadership to describe a locally structured, 'glocal'<sup>20</sup> approach to leadership, the objective of which is to develop the cognitive, behavioral and affective tools to create or enhance neighborhood and peoplehood attachments within and across geographic borders.** Managing and mastering these attachments in Jewish life today requires a broad mindset and skillset to recognize in the opportunity for complementarity and the potential for creativity in the tension between the two attachments. Jewish People Leadership offers a way of engaging professionally with the world around us and optimizing our glocal Jewish resources. We maintain that regardless of their level of background, Jewish leaders can benefit from this approach, provided that they receive the appropriate training.

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<sup>19</sup> Terry, R. *Authentic Leadership: Courage in Action*. San Francisco: Jossey-Bass, 1993, pg. 11

<sup>20</sup> British Sociologist Robertson's term Glocalization was first introduced in the essay: "*Glocalization: Time-Space and Homogeneity-Heterogeneity*." Robertson suggests replacing globalization with the concept of "glocalization" – a term borrowed from the Japanese business world which refers to the process of adopting and fitting foreign products to meet the needs and taste of the local market. Robertson holds that global culture and local culture are not two opposing forces at odds, as the term "globalization" might suggest, but rather sees them as working together.

### **Jewish People Leadership Training Content and Pedagogic Principles:**

Jewish People Leadership success is achieved when Jews exhibit an attachment to the Jewish People over spatial and ideological boundaries, the impact of which is felt locally as leaders apply their peoplehood mindset in synergy with their neighborhood mindset at home to meet core issues facing the Jewish People in general and local communities in particular. Notions of the 'other' and of relationship are introduced through an ideational framework that is based upon an all-encompassing approach to Jewish belonging rather than either a religious or national focus. That is why the practice of Jewish People Leadership demands a **deep knowledge and internalization of the Jewish People as a civilization, and the dynamic role of Israel in that civilization.**

- Jewish People Leadership training requires a diverse demographic representation of the Jewish People as a basis for individual and group learning. This is because transnational social capital is necessary to nurture ongoing commitment among the Jewish People.
- Jewish People Leadership training employs a strengths-based approach to leadership development. It circumvents the negative exchange of power that is perpetuated by a centrist approach to Israel vis-à-vis Jewish communities worldwide or which privileges Jews with greater levels of Jewish literacy over others Jewishly less knowledgeable. One is valuable to the conversation because of the strengths brought to the table not the level of knowledge or type of relationship one has with Judaism or Israel.
- Jewish People Leadership Training focuses on expanding the mindset and skillset of potential and current leaders. This requires a focus on self and group work the purpose of which is to challenge participants to work with diversity and multiple forms of complexity, engage empathy and explore and nurture personal and communal narratives of belonging.
- Content is utilized to the degree that it can aid the overall training process. Content is based around current agendas and issues facing the Jewish People as a transnational collective. Jewish People Leadership training uses task-oriented and problem-solving methodologies to work through these contemporary challenges in a culturally diverse setting. This leads to the social construction of knowledge and culture that extends beyond organizational and regional boundaries.
- Within this student-centered learning experience the instructor builds a momentum that is dialectical in nature between knowledge and skill as leaders apply their understanding of themselves, their local communities and the Jewish world to their behavior and vice-versa.

Jewish People Leadership training aims to cultivate new, more and better Jewish leaders for the local workforce through a global training program. We expect to see key changes in the work of leaders as a result of Jewish People Leadership training impacting four key areas of Jewish life: the political, symbolic, human and structural:

- **Political:** Change in the way leaders make decisions on the way to fashioning global or local policies;
- **Symbolic:** Change in the way Jewish identity, the place of Israel and communal engagement are understood, nurtured, optimized and sustained;
- **Human:** Change in our role as people to construct and access Jewish knowledge and culture;
- **Structural:** Change in the nature of collaborative partnerships.

In particular we expect that after completing such a training experience graduates will:

- Use a civilization-driven dialogue to harness the potential of local minority groups for the communal good;
- Grasp and advance the global priorities and agendas of the Jewish People.
- Refine and articulate the core added value of local communities vis-à-vis the larger global Jewish picture;
- Assist individuals who have undergone a Peoplehood experience outside of their local context to find a resonant way to connect the positive energy of that experience back to community living;
- Encourage or foster programming that balances the self-oriented approach to Judaism with an other-oriented approach, thus providing the educational frame of reference that encourages young Jews to give to the local collective, from activism to philanthropy;
- Advance a multi-local interrelatedness (as opposed to a binary Israel-Diaspora model) that captures what is to be gained from Jewish regeneration and cross-fertilization across geographical borders;
- Provide models for a post-ideological Jewish discourse among disengaged Jews
- Employ bridging skills to work through the differences between Jews from diverse backgrounds rather than just cementing our commonalities;
- Have a grasp of systems thinking that allows for effective diagnosis of their work in the Jewish world, and for resourcefulness when it comes to maximizing Jewish potential;
- Demonstrate the entrepreneurial ability to think outside of the box, challenge existing assumptions about Jewish mobilization and engagement and create value propositions that are resonant with an already crowded market.

In the long term we expect that this kind of enculturation will bring Jews together from across all types of boundaries and move the Jewish people from an, *us-them* divide to a *we are all in this together* approach.

## Conclusion

Local Jewish engagement alone is prone to silo-building; Global Jewish engagement can lead to episodic experiences with limited practical application. That is why the Jewish leaders of tomorrow will be required to live in both local and global realms and optimize the two. Rather than thinking globally and acting locally, Jewish leaders will have to *think and act globally and locally*. This sense of integrated belonging – expanded selfhood – can be the source of personal and communal fulfillment. The potential gravitas of global Jewish belonging promises to raise our sense

of self-efficacy<sup>21</sup> motivating the Jewish People to action across geographic, cultural and denominational boundaries.

Jewish People Leadership recognizes and takes advantage of the opportunities in current globalizing forces to empower today's leaders, as embodiments of both local and global attachments, to mold community in their image. Through Jewish People Leadership, we ensure that the diverse and changing systems that hold together the fabric of Israel and the Jewish world are headed by talented and driven individuals with a strong sense of Jewish self and – equally – of the Jewish collective.

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<sup>21</sup> Fivush, Robyn & Bohanek Jennifer G, & Duke Marshall (2005). *The Intergenerational Self: Subjective perspective and family history*, Emory Center for Myth and Ritual in American Life

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