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Neighborhood Progress and partners release *Re-Imagining a More Sustainable Cleveland*

A new perspective on how to improve the environment and the quality of life in urban areas as a result of the availability of vacant land

Since its establishment in 1988, Neighborhood Progress, Inc. (NPI), a nonprofit community development organization, has been committed to revitalizing Cleveland's struggling neighborhoods. With support from the Mandel Foundation, which regards urban renewal as a major priority, NPI led a broad-based effort that has stimulated millions of private investment dollars into neighborhood rehabilitation.

In the past year, NPI, along with its partners, has addressed several key challenges that are endemic to modern city life – demographic change, migration and suburbanization – processes that affect the population dispersion within a city. In Cleveland, these processes, have posed some critical questions for NPI and its partners concerning the use and reuse of vacant lands within the city.

While many people may relate to vacant or abandoned properties as negative, this phenomenon can be viewed as a strategic opportunity, as delineated in a special report adopted by the Cleveland City Planning Commission, entitled *Re-Imagining a More Sustainable Cleveland: Citywide Strategies for Reuse of Vacant Land*.



Vacant properties as a strategic opportunity

This report offers urban planners, policy makers and community leadership a perspective on how to improve the environment and the quality of life in urban areas as a result of the availability of vacant land - regardless of a city's location.



Vacant lands as a strategic opportunity

Over the past year, NPI, the City of Cleveland, and other partners, in collaboration with the Kent State University's Cleveland Urban Design Collaborative and with funding from the Surdna Foundation, researched and explored the opportunities proffered by the productive and strategic re-use of vacant land. The findings of this research as well recommendations for future development were included in *Re-Imagining a More Sustainable Cleveland*. The report offers new visions and summarizes the goals, principles and strategies for transforming vacant properties into productive land on a city-wide scale, thereby creating a more sustainable city.

Re-Imagining a More Sustainable Cleveland cites the unprecedented opportunities created by the abundance of vacant land and the lack of strong market demand to improve the city's green space network and natural systems. Some of the alternative land use strategies described are designed to put vacant properties to productive use in ways that complement the city's long-term development objectives.



Putting vacant properties to productive use

Such modes of operation include deriving quantifiable community benefits from the city's growing inventory of vacant property, enhancing ecosystem function (storm water management, soil restoration, air quality, etc.), and removing the risk to human health from environmental pollutants by remediating contaminated properties.

Capitalizing on this opportunity to allocate properties for recreation, agriculture, green infrastructure, and other non-traditional land uses will benefit current residents while helping to attract new residents and generate new development. By balancing existing and future demands for development with the conservation of key sites within its boundaries, Cleveland – as well as any metropolis - can reinvent itself as a more productive, sustainable and ecologically sound city.

For more information about NPI visit www.neighborhoodprogress.org



Multiple Identities - The Key to Enriching the Educational Experience

"Multiple identities are a capacity, a virtue."

Many times we categorize people who have gone through cultural, geographical or sociological changes as lacking a strong identity, lacking coherence or dispossessed of a firm school of thought. Instead of viewing multiple identities as a burden, it has now been suggested that having multiple identities is a virtue, an enhancer of personal sophistication.

People with multiple identities are no longer shady or confused. Instead they may be more sophisticated with a more robust sense of self than previously thought.

This question of multiple identities was tackled and addressed at the *Multiple Identities in Jewish Education* conference in January. Over 250 people took part in the 5th International Conference on Research in Jewish Education. Sessions took place at Oranim Academic College of Education, Kiryat Tivon and at the Mandel Leadership Institute (MLI), Jerusalem. Conference attendees enjoyed many challenging presentations dealing with conceptual, empirical and programmatic research on the topic of *Multiple Identities in Jewish Education*. Over two days, the theme of multiple identities was thoroughly examined through each of four distinct lenses: cultural, political, language and religious.



The second day of the Multiple Identities in Jewish Education Conference took place at the Mandel Leadership Institute

One of the highlights of the conference was the final plenary session at MLI where Professor Lee Shulman addressed the audience on the subject of the cultural role of identity in the development of the mind and the habits of practice. Professor Shulman is President Emeritus of the Carnegie Foundation and Professor of Education Emeritus at Stanford University and a visiting scholar at the Mandel Leadership Institute.

His presentation asserted that identity is more than just a sense of self or belonging. Identity is also how one practices – one’s “professional identity”. Prof. Shulman suggested that learning to “profess” is a combination of three aspects: thinking, doing and feeling – the cognitive, the practical or technical and the moral or ethical. He stressed that educators need to relate to identity in a way which encompasses each of these aspects.

Prof. Shulman went further, explaining that having multiple identities should be considered a virtue and an educational goal rather than a burden or an absence of coherence.

"The more identities you can inhabit with integrity, the higher the probability you can make your way in the world... that you can achieve your goals as a human being."

Prof. Shulman continued by noting that the trend in today’s doctoral programs, towards providing the student with multiple mentors, is a positive development. This exposure to several different ways of thinking encourages the individual to develop multiple identities.

After explaining the value of multiple identities Prof. Shulman told the room of educators that if developing multiple identities is an educational goal they must not rely on chance for its development. He proposed that there should be pedagogies of multiple identity formation. Such pedagogy should have three principles. The first is enactment – educators must enact what they teach with their students. The second element is embodiment – educators have to embody these values. The third is dailyness – the enactment and embodiment should occur on a daily basis. The challenge for educators, Prof. Shulman said, is to keep it from becoming boring.



Prof. Lee Shulman: Multiple identities are a capacity and a virtue. Creation of multiple identities should be an educational goal.



We know that fostering and strengthening Jewish identity is an important purpose of Jewish education. Some would argue that it is *the* purpose. But what definitions of “Jewish identity” inform the research and practice of Jewish educators? How can we conceptualize, study and document identity formation in Jewish Education in diverse national contexts, across different ages and in different educational settings? In presenting the positive value of developing multiple identities, Prof. Shulman re-emphasized the virtue of plurality and heterogeneity for educators and students alike.

"I am interested in what it is that we, as educators, can change, can help grow, can nurture. I want to know how to enrich identity," he said

Dr. Jen Glaser, co-director of the conference and a MLI faculty member, explains that the conference on multiple identities, "helps build a broad and nuanced understanding of Jewish identity – what it means; how it is fostered; how it can be studied; how identity development relates to other educational goals such as Jewish literacy, social activism and religious practice; how different aspects of Jewish identity relate to one another and what this implies for Jewish education."

To learn more about Mandel Leadership Institute visit
www.mli.org.il/english



A Decade of Learning at Mandel Teacher Educators Institute (MTEI):

Recent evaluation indicates how MTEI has made significant strides toward changing the face of Jewish education as a profession.

A Time to Act

The Mandel Teacher Educators Institute (MTEI) has been at the forefront of Jewish education in North America for 13 years. Established in 1995 by the Mandel Foundation, MTEI has made significant strides toward changing the face of Jewish education as a profession. Improved learning opportunities and professional development for Jewish educators are central to this enterprise.

The impetus for this initiative was the report, *A Time to Act*, of the Commission on Jewish Education in North America convened by the Mandel Foundation in collaboration with various major Jewish organizations. Citing severe deficiencies in the Jewish education system and the need to strengthen Jewish identity, the report called for a massive program in order to revitalize Jewish education. Subsequent studies revealed that there was a missing tier in the educational leadership structures. While there were institutions charged with the training of teachers, principals, and other communal leaders, there were no programs that taught these individuals how to provide powerful professional development, even though this is a central part of their role and crucial to the success of their schools and institutions.

Galvanizing Change

The Mandel Foundation rose to the challenge and founded the Mandel Teacher Educators Institute, under the directorship of Dr. Gail Dorph. "The strategy was simple", says Dr. Dorph. "Cultivate a national core of professional developers capable of delivering substantive and innovative educational opportunities to educational leaders - heads of schools, central



agency personnel and others - and enable them to become increasingly skilled at their work."

Dr. Dorph adds that the basic assumption was that graduates of the program would be agents of change and professional role models "who would infuse new energy, vitality, and expertise into Jewish education." Such an investment would reap major dividends in terms of Jewish education, identity, and continuity - as an educating system is only as good as its teachers.

"A Decade of Learning"- from theory to practice

After more than thirteen year of developing Jewish Education leadership in North America, MTEI has called Prof. Susan Stodolsky, who has served as senior researcher for MTEI since 1998, to conduct evaluation research in order to document accomplishments to date as well as highlighting some enduring challenges. Her findings and analysis were have been reported in "A Decade of Learning", an in depth evaluation report of the first five national cohorts and one community-based program of MTEI.

This report addresses the history of the MTEI program, the reasons it has been established, its philosophy and the challenges in Jewish education the program has been addressing since its inception. The findings of the evaluation indicate that there is strong evidence that the MTEI program has been successful in cultivating a significantly strengthened leadership corps in Jewish education in North America. MTEI alumni are working in various levels of the North American Jewish education infrastructure including universities, bureaus of Jewish education, day schools, supplementary schools, early childhood, and on-going adult education.



Graduates of MTEI are agents of change and professional role models



As "A Decade of Learning" describes, MTEI has accomplished the following core objectives:

Developing Key Leaders. Serving in senior roles in national and community Jewish organizations and in schools, MTEI alumni are positioned as key leaders of new generations of educators and lay people. Their reach extends to those who teach tens of thousands of students in Jewish schools.

Transforming Educational Leadership Practices. MTEI alumni have learned and adopted practices for the professional development of educators as currently understood as the best in the field and have thereby expanded their capacity for serving as powerful educational leaders.

Infusing Jewish Content into Professional Development. MTEI alumni are more fluent in strategies for integrating Jewish content into their professional development work, and are as a result effectively infusing these new understandings into their work with teachers and other constituents.

Development of Resources to Support Training. MTEI has created articles and videos, which are being widely used in training new Jewish educators and educational leaders and in developing educational policy.

To learn more about MTEI visit www.mandelfoundation.org/MTEI



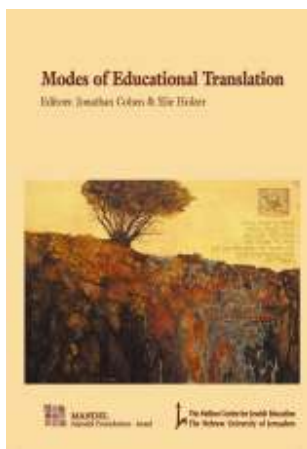
Can Philosophy and Jewish Thought be Educational Resources?

***Modes of Educational Translation*, edited by Prof. Jonathan Cohen and Dr. Elie Holzer**

From the introduction by Prof. Jonathan Cohen:

“For a period of over two years, a group of highly accomplished scholars, thinkers and educators from the Melton Centre and the Mandel Institute met regularly to explore the issue of educational “translation” from various “external” sources to various kinds of educational contexts, as well the possibility of moving in the opposite direction: from a discussion of known educational projects or practices to the philosophical principles underlying them.”

From their earliest incarnation, Mandel leadership programs have required the study of philosophy and, in some programs, Jewish thought as well. With this guiding principle in mind, the Mandel Leadership Institute, in conjunction with the Melton Center at the Hebrew University, launched a unique, two-year seminar that addressed the interaction between philosophical ideas from Jewish culture on the one hand, and education in Israel and the Diaspora on the other.



Participants in this seminar engaged in the systematic implementation or “translation” of ideas of modern thinkers, such as Emmanuel Levinas, Joseph Hayyim Brenner, Horace Kallen, and Eliezer Schweid, into new modes of action in Jewish and Israeli education.

The products of the seminar participants’ efforts have been assembled in the book *Modes of Educational Translation*, published (in Hebrew) by Magnes with the support of the Mandel Foundation. The book was edited by Prof. Jonathan Cohen of the Mandel



Leadership Institute and the Hebrew University of Jerusalem, and Dr. Elie Holzer of Bar-Ilan University, a graduate of the Mandel Leadership Institute.

One of the interesting insights that is embedded in the book's format, structure and texts, is that the interdisciplinary learning processes that took place throughout the seminar until the book was compiled were essential for promoting creative new ideas in education, philosophy, research, and practice.

Some of the essays begin their analysis from a root-concept. Dr. Jen Glaser, for instance, undertakes a thoroughgoing clarification of the concepts of “authenticity” and “integrity”, and inquires as to the implications of these two notions for issues of Jewish self-understanding and practice within the context of contemporary liberal Judaism. She suggests that both concepts "can help guide us in our judgments concerning how to live as Western liberal Jews". Her essay is responded by Israel Sorek who adds that mundane life, tacit basic assumptions and intuitive behaviors of a community, can serve as additional measures for authenticity, and therefore assist in judgments regarding Jewish life and practice.

In the introduction to the book, Prof. Jonathan Cohen describes the fascinating process that he and the seminar participants underwent, from the stage of the unripe idea to the interactions among the participants, and finally, to the maturation of the ideas and application of them to education.

Modes of Educational Translation is the 13th volume in the series “Studies in Jewish Education.” Among the contributors to the book are current and former faculty members of the Mandel programs.

Israel as a Jewish and Democratic State

Prof. Moshe Halbertal addresses JCC Association Senior Leadership Seminar about "What is a Jewish-democratic state?"

JCC Association's Leadership Seminar in Israel brought continental board members, executive directors and presidents of JCCs in the US and Canada, accompanied by JCCA President Allan Finkelstein and Executive VP Alan Mann, to the Mandel Leadership Institute (MLI) in Jerusalem, where they met some of MLI's faculty, fellows and graduates and learned about the work of Mandel Foundation-Israel and how its activities address some of the major challenges of Israeli society and Jewish communities around the world.



Participants in the JCC Association's Leadership Seminar visited MLI to learn about the work of Mandel Foundation-Israel.

The highlight of the visit to MLI was a captivating lecture on "Israel as Jewish and Democratic State" by MLI faculty member Prof. Moshe Halbertal, who offered descriptive analysis of social and political trends in Israel during its six decades of existence, together with a normative view of essential elements as a Jewish and democratic state.

Five Tribes

Focusing on the "five tribes" of Israeli society, Prof. Halbertal described significant transformations in these groups since the establishment of the state.

The ultra-Orthodox (haredi) sector – which initially viewed itself as a foreign element exiled in Israel – has undergone a process of gradual integration, albeit as a minority within Israeli society. While still preserving their own sub-culture, they are increasingly more engaged with outside society, with significant impact in the political arena. One ramification of this development has been the "*mechutanization*" of the state – whereby the



state has adopted the role of the proverbial father-in-law who supported sons-in-law while they dedicated themselves to Torah study. As a result, full-time study has become the norm among young haredi men.

At the other extreme, Prof. Halbertal noted, we have witnessed the rise of strong secular, anti-clerical groups, who registered major gains in previous elections. These stereotypical denizens of “Tel Aviv-land” seek freedom from religion in Israel. Their election ads, like those of the ultra-Orthodox sector, often focus on “the other.”

Immigrants from the former Soviet Union, who comprise 20% of the population and 27% of the combat soldiers, constitute a strong and well-educated group. While their politics are predominately right wing and nationalistic, they are strongly secular and support the separation of religion and state. One of the top items on their agenda is the institution of civil marriage to enable mixed (Jewish and non-Jewish) couples to wed. The support of this group has enabled the meteoric rise of Avigdor Lieberman – the outspoken head of the Israel is our Home party (which received a 15-seat mandate in recent elections).

The moderating force of the religious Zionists and the Sephardim, who once served as a bridge between the secular and the ultra-Orthodox, has been weakened as a result of the rightward shift among religious Zionists and the growing identity with the haredi world among *Shas* (political party) constituents.

Lastly, Halbertal noted the shift in consciousness among Israeli Arabs, particularly among the leadership. While until 20 years ago, many saw themselves as a discriminated minority, today they are more inclined to reject the notion of a (Jewish) nation-state, viewing themselves instead as a “minority under occupation.”

Additionally Halbertal pointed out, there are shifting views within Diaspora Jewry regarding of the centrality of Israel, reflecting controversial issues (such as “Who is a Jew?”) and increasing attention to local needs.



In summarizing his descriptive analysis, Halbertal noted that close to 30% of the population - the haredim and the Arabs - reject the concept of Israel as a Jewish-democratic state. For the former, Israel means Jewish without democracy, while the latter maintain that Israel should be a democracy but not Jewish. The 70% who accept the Jewish-democratic formula are obliged to think through – clearly and coherently – what this means, and articulate it in the form of a social contract.



The highlight of the visit to MLI was a captivating lecture on “Israel as Jewish and Democratic State” by MLI faculty member Prof. Moshe Halbertal

What is a Jewish-democratic state?

Prof. Halbertal posits four dimensions of Israel as a **Jewish state**:

Zionism, as the expression of the Jewish people’s desire to take responsibility for its political future, its interests, and its actions – i.e., sovereignty – necessitates that Israel, as responsible for well-being of the Jewish people worldwide, have the means to defend the Jewish people and its political interests.

The Law of Return, which constitutes the essence of Israel as a Jewish state, grants Jews the world over the automatic right to citizenship. This is affirmative action, not discrimination, said Halbertal – noting that he would similarly support a Palestinian law of return to a Palestinian state.

The other two dimensions include public symbols – the Jewish calendar, the flag, the Hebrew language, and the national emblems (the menorah, Magen David) – and the public education system, which strengthens Jewish traditions, cultures and customs. In Halbertal’s view, the Jewishness of the state should be limited to these four dimensions.



As a **democracy**, Jews must be allowed to decide how they want to live Jewishly. Further religious legislation only breeds resentment, alienation, and hatred of Judaism. Israel ought to reflect and embrace the plurality of Jewish forms of life (Orthodox, Reform, Conservative and secular) and locate the cultural debate about the future identity away from the legislator to the realm of intellectual and cultural life. At the same time, non-Jewish citizens must enjoy equal rights and democracy. While an egalitarian ethos exists de jure, in practice, Arab citizens do not enjoy equal opportunity – in education, jobs, land, housing, etc. Inclusiveness must be ensured to keep the fragile fabric of co-existence from tearing asunder.

Israel is a dynamic society in a constant process of flux and change, summarized Prof. Halbertal. In defining what constitutes a Jewish and democratic state, the 70% majority can unite around a consensus: Less religious legislation, but more Jewish education; greater affirmation of the state as Jewish, but inclusive and fair to non-Jewish minorities. Furthermore, the state machinery should not define the content of Judaism for citizens. The state must define who is a Jew - not for halachic purposes but in the context of Israel as a safe haven, for the purpose of the Law of Return, taking into account factors such as persecution, solidarity and shared fate as a Jew.

Participants in JCC Association's Israel Leadership Seminar delegation found Prof. Moshe Halbertal's analysis of Israel as a Jewish and democratic state an important lens for examining the people, places and issues encountered throughout their visit to Israel.

For more information about Mandel Leadership Institute visit www.mli.org.il/english



Mandel Center's Youth Philanthropy and Service Program Holds 13th Annual Workshop

The Mandel Center for Nonprofit Organizations at Case Western Reserve University in Cleveland, Ohio held one of its premier events, the Youth Philanthropy and Service Annual Workshop, for the 13th year on February 11, 2009. This year's Workshop featured Julie Chavez Rodriguez, granddaughter of Cesar Chavez and Programs Director for the Cesar E. Chavez Foundation, as the keynote speaker.

Addressing over 225 participants at the Workshop, Julie explained the concept behind the Foundation, a nonprofit charitable organization founded in 1993 by her grandfather's family and friends to educate people about his life and work and to engage all, particularly youth, to carry on his values and timeless vision for a better, more just world.



Julie drew upon her personal experiences, as well as those of her grandfather, to discuss how anyone can be a leader, and that leadership can be demonstrated in many different ways. Specifically, she talked about leadership by example and nonviolent protests, using the stories of Rosa Parks, Martin Luther King, Jr., and Ghandi to illustrate these concepts. Julie also emphasized that service and leadership is an ethic; the true intent is to do something for others, not yourself.

Following the keynote, Workshop attendees, who were made up of youth development professionals, K-12 teachers and administrators, and K-12 youth, participated in a variety of breakout sessions that provided opportunities to learn about best practices and hear about local service-learning projects. Some of the most popular sessions this year focused on the following topics: global issues, youth and adults as partners, how to be an extraordinary volunteer, and service-learning 101. Attendees were also



invited to view exhibits from such organizations as American Civil Liberties Union of Ohio, The Diversity Center of Northeast Ohio, Roots & Shoots, and the Positive Education Program's Next Generation Club.

Workshop attendees had the following things to say about this year's event:

- “Fabulous opportunity for learning and seeing possibilities. I will certainly attend next year AND bring students along!!” [adult]
- “I loved the diversity of people in attendance. It showed how so many people are interested in service.” [student]
- “It was an interesting, informative, and inspiring day. The best part was the opportunity for networking.” [adult]
- “Today's workshop was very informative. I learned a lot about the different projects and issues occurring in my community and what I personally could do to help.” [student]

That evening, the Mandel Center's Youth Philanthropy and Service program teamed up with Facing History and Ourselves to provide a free public forum featuring Julie Chavez Rodriguez for 130 registrants at a local high school, followed by an audience question and answer session and a private reception.



During the forum, Julie elaborated on that morning's topics by discussing her grandfather's philosophies, as well as the sacrifices that he and his family made to fulfill their mission to help farm workers. She also encouraged participants, particularly youth, to find areas that they are passionate about and identify ways they can help fulfill those missions.

For more information about the Mandel Center's Youth Philanthropy and Service program, please visit www.case.edu/mandelcenter/yps.



Quality of Life and the Environment in the Negev: How Can We Develop a Sustainable Local Economy?

The Southern Group for the Development of a Sustainable Local Economy

In recent years economic views promoting growth, the exploitation of resources, and competitive markets have proliferated in Israel and in Western society in general. Although economic growth and improvement of the quality of life are worthy goals, particularly in light of the present economic crisis, these processes can sometimes cause damage to social, cultural, and environmental resources.

Dr. Itzhak (Kiki) Aharonovich, an urban planning expert who is a program director at the Mandel Center for Leadership in the Negev (MCLN), explains that the harm done by these processes is especially severe in the Negev. “Among other things, these views and processes have depleted resources, polluted air and water, damaged health and the environment, and even caused crises among various populations and communities in the Negev.” He argues: “This reality mandates an incisive analysis of the socioeconomic factors that produced the current situation, and especially a rethinking of the relationship between the economy, society, and the environment, along with a balance among these components.”



The study group discusses the challenges that economic development poses to environmental and social well-being

Representatives of organizations active in the Negev have formed a joint study group called the Southern Group for the Development of a Sustainable Local Economy to discuss the challenges that economic development poses to environmental and social well-being. The members of this group, who attended a unique course given by the Heschel Center in partnership with SHATIL, have been meeting and studying together for several months.



At these meetings they focus on the close link between business, the environment, and social values such as justice, equality, and fairness. By understanding this link they are developing an alternative mode of thinking about how best to plan and develop economic activity.

As part of their efforts to propagate the ideas that guide the group among other activists and influential people in the Negev, group members decided to organize a symposium to present the fundamental principles of a **sustainable local economy** along with local test cases. One of the aims of the symposium, held at MCLN in early March, was to encourage members of organizations and professionals to join in the study group's discussions. The aim is to develop together local expertise concerning conceptual and practical changes relevant to economic, social, and environmental development in the Negev. The organizers hope that in the wake of the symposium the discourse will be broadened to include new partners who will promote fresh thinking and operative methods.

Yankale (Jacob) Steinberg, an attorney and the new director of MCLN, notes that MCLN is an active partner in the study group. It hosts discussions and activities by civil society organizations and government agencies focusing on how to help the Negev advance by promoting the welfare of its residents.

Regarding the local economy, which is of special importance in the Negev, Steinberg explains: "When planning or developing a factory or an industrial zone, we have to examine all aspects of the topic—social, cultural, economic, and environmental. We must not focus exclusively on one aspect; we have to see the whole. Because the Negev is in the periphery, and because much of the development activity there, such as the establishment of the Negev IDF Training Base City, is imposed from above, it is easy for planners to ignore the environmental and social consequences of development activities." He illustrates this through one of the discussions held in the study group: "Do environmental organizations address the employment potential in an area of high unemployment when they oppose an economic project such as the construction of a reception hall in a green zone, and vice versa?"



The symposium opened with a talk by Dr. Lia Ettinger of the Heschel Center, a graduate of the School for Educational Leadership of the Mandel Leadership Institute, entitled “A Sustainable Local Economy: A New Agenda.” Participants then split into small groups to discuss the following topics related to the Negev:



- The food cooperative in Houra as a model of sustainable economic development in a Bedouin village in the Negev
- The transfer of IDF bases to the Training Base City in the Negev: an examination of the entire project in light of the principles of a sustainable local economy
- The quarrying being done in Mitzpe Ramon and its surroundings in view of the principles of a sustainable local economy and as a test case for developing practical tools

In Short: A Sustainable Local Economy

by Jacob Steinberg, Adv., Director of MCLN

The idea of a sustainable local economy is that the environment, society, and economic development should all be grasped as a single whole, and the interconnections and interactions among the various parts should be addressed. This contrasts with the prevailing approach as represented by the benevolent activities of organizations that focus on a single objective such as social justice, the environment, economic development, or local community development, without ever considering the whole. The fundamental insight underlying the idea of a sustainable local economy is that in order for local development to be grounded in a long-term, sustainable, just, and fair perspective, we must relate to all of these dimensions and to the interactions among them.



Extensive research is being conducted around the world on this topic, along with the development of practical tools. One of the primary sources of knowledge and inspiration that we draw on is the New Economics Foundation (NEF) in the UK. In addition to gathering and disseminating knowledge, NEF is developing practical tools to help organizations come up with activities in keeping with their principles. Among these is the LM3 tool, used to measure local monetary flow, and Plugging the Leaks, which stops the “leakage” of local resources to the national and global economy. Another interesting source of information is the Schumacher Society. A leading source of knowledge and inspiration in Israel is the Heschel Center for Environmental Learning and Leadership.

To learn more about the Mandel Center for Leadership in the Negev see www.mlc-negev.org.il/english



News from Scholion: On Religions of Place, Knowledge and Pain

The Scholion Interdisciplinary Research Center in Jewish Studies, a pioneering center at the Hebrew University's Mandel Institute for Jewish Studies, seeks to create a vibrant academic community that engages in broad-minded intellectual and cultural dialogue, whose impact reaches far beyond the ivory tower. Scholion groups undertake research projects that introduce innovative methods of scholarly investigation and shed new perspectives on the topic under study, in both Jewish and general contexts.

“On Religions of Place and Religions of Community”

During the past three years, the Scholion research group “On Religions of Place and Religions of Community” has been deliberating whether the destruction of the Second Temple in 70 C.E. was really a watershed in Jewish history, with fundamental significance for the Jewish religion and Jewish people.

Both traditional sources and modern historiography have assumed that the destruction of the Temple impacted radically upon the entire Jewish world, moving Judaism from a priestly religion centered on the Temple and the city of Jerusalem to a synagogue-centered religion led by rabbis with no particular geographical focus. However, modern scholarship on Jews and Judaism in antiquity has found evidence of major changes in the Jewish world already before the Temple's destruction. Moreover, while the centuries that followed the destruction of the Temple did witness various changes in Judaism, it may well be that they should be traced not – or not so much – to that event as to such other factors as the rise of Christianity, which also began in the first century.



"A unified voice did not rise out of the conference," summarized Prof. Daniel Schwartz after the 3-day seminar hosted by the "On Religions of Place and Religions of Community" Scholion Research Group



These conflicting perspectives were the basis for the discussions at the international conference, “Was 70 C.E. Really a Watershed? On Jews and Judaism Before and After the Destruction of the Second Temple”, organized by this Scholion research group. During the three-day event, held in January 2009, the group members and other scholars in the fields of history, archeology, religion and sociology examined the evidence presented in their respective fields of expertise in an attempt to create a broad survey of the issues: What changed after the destruction, and to what extent did the changes result from that catastrophe?

“A unified voice did not rise out of the conference”, summarized research group member Professor Daniel Schwartz after the event, “The answers and evidence provided a ‘mixed bag’ of conclusions”. In some fields the evidence confirms the traditional view, that the destruction had a major impact on the subsequent course of Judaism, whereas evidence in other fields point away from that conclusion.

The papers presented at the conference, which thus indicate that progress can best be made when we focus on the separate issues rather than upon sweeping generalizations, are to appear in a volume that the members of the group are currently preparing for publication.

“Knowledge and Pain” workshop



Scholars of the humanities and scientists participated in the "Perspectives on Pain" International Workshop

The “Knowledge and Pain” research group held an International Workshop entitled “Perspectives on Pains”. Scholars in the fields of neurology, anthropology, philosophy, history, art, music, Jewish studies and medicine spoke about pain from the viewpoint of their respective disciplines. Most notable was the participation of listeners from the School of Medicine. The discussions among the humanities scholars and the scientists were extremely lively and illuminating. As a matter of policy, the members of the research group did not lecture, for the aim of the workshop was to learn and achieve interdisciplinary communication, in the spirit of the Scholion Center.



The Scholion Interdisciplinary Research Center in Jewish Studies at the Mandel Institute of Jewish Studies of the Hebrew University of Jerusalem sponsors three concurrent research groups every year. Each group - which includes eight scholars, four senior researchers and four research students - deals with a particular topic in the field of Jewish studies, applying to it the varied methodologies and perspectives that each member brings from his or her discipline. This collaborative approach is meant to yield research that is more original and more insightful than each scholar could produce on his or her own.

Prof. Schwartz describes Scholion as a center of constant activity and productiveness. To illustrate his point, he tells of one member of his research group who was so energized by her experience that “despite a new baby and a husband working on his own doctoral research in Japan, she is producing chapters for her doctoral thesis in record time.”

For more information about Scholion: www.scholion.huji.ac.il