

# **DRAFT DOCUMENT**

## **Jewish and Israeli Aid and Development:**

### **A Mapping Project**

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**Supported by: The Pears Foundation**



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**אוניברסיטת תל אביב**  
הפקולטה למדעי החברה ע"ש גרשון גורדון  
בית הספר לממשל ולמדיניות ע"ש הרולד הרטוג

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Dear workshop participants,

Following the first *Tikkun Olam* workshop in June 2006, the Hartog School of Government and Policy produced a policy paper containing a series of recommendations, one of which was to map the Jewish and Israeli organizations currently involved in international development. This draft report, produced with the support of The Pears Foundation, is the preliminary outcome of that recommendation.

The mapping is aimed both at assessing where we are today, as well as to establish a starting point from which growth can occur. We believe that the body of knowledge will ultimately lead to increased cooperation, as well as facilitate the scaling up of endeavors by way of maximizing transparency. In addition, as suggested in our policy document, we believe that this static database should ultimately serve as the first step to a more dynamic online clearing house.

In order to ensure the final report is exhaustive and accurate, we need your assistance. We accordingly invite to read the draft and respond to us with your comments, corrections, and additions.

We plan to publish the final version of the mapping in the coming months, and therefore ask that you submit your comments to us in writing to [saritbs@post.tau.ac.il](mailto:saritbs@post.tau.ac.il), by **30<sup>th</sup> April, 2008**.

Yours sincerely,

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## **1.1 Aim and Rationale**

This mapping project was inspired by those already active in the field of humanitarian assistance and development in the Jewish world. This project's mandate was very clearly to map both Jewish organisations in the around the world, and also those in Israel, since this mapping project ties in to the '*Tikkun Olam* Project' (also seeded at the Hartog School of Government and Policy at Tel Aviv University), which aims to explore and strengthen the relationship between the Jewish world and Israel, through joint service in the developing world.

The underlying aim of this project was to inform others in the same field about the activities of their peers. The rationale was twofold: firstly, that connecting people working in the same field, and educating them about each other, would strengthen the feeling of a common purpose, and perhaps even a common identity.

The second was the hope that this would lead to better coordinated and more efficient aid and development – which is hopefully the goal of all practitioners in the field.

## **1.2 Methodology**

The group of organisations mapped in this project is by no means exhaustive, yet all those that are mapped here meet some basic criteria, and they are:

- a) the organisations are either Israeli, or self-defined as Jewish organisations;
- b) the organisations all engage in or fund work in the developing world;
- c) all the organisations' work benefit non-Jewish (not Jewish) populations in the developing world

Ten Israeli organisations and fifteen Jewish organisations were approached, all of whom were sent a questionnaire of 57 generic questions, and a conceptual framework describing the aims of the mapping project, and were asked whether they would agree to be interviewed, or to fill out the questionnaire. For various reasons, responses from, or

interviews with, four of the Israeli organisations and one Jewish organisation could not be obtained, bringing the total number of organisations mapped to twenty.

It is important to note that the Pears Foundation, though not included in this mapping project for reasons of objectivity and to avoid any potential conflicts of interest, is active in the UK Jewish community and around the world in the spheres of international development and genocide prevention and education, making sustainable grants to organisations in the UK and around the world. The Pears Foundation has made grants of the value of around \$2 million to international development causes over the last three years, including support for several of the organisations listed in this research project.

The information presented in this study has therefore been procured first-hand, either in face-to-face interviews with senior representatives of the organisations or from their written responses. In addition, the organisations' websites proved in many cases to be invaluable stores of practical information about their activities and missions.

The questionnaire, which also formed the basis of the personal interviews, was broken down into several sections which aimed at drawing out all aspects of the organisations' activities – their mission and values: the type of activity they engage in, i.e. humanitarian aid or development; the field of activity they engage in, i.e. healthcare, education etc.; where and how they operate; and the extent to which they do, or would cooperate with other organisations.

## **2. Cross-Cutting Aspects**

This section will take a schematic look at several aspects of the ways in which the organisations function and operate.

### **2(i) Mission & Values**

Here, the mission of the organisation is the organisation's self-defined aim, focus or mandate. The values of the organisation is the explicit or implicit set of values or principles which either drive its mission, or which are reflected in the way its mission is put into practice.

A dominant trend which became apparent in the interviews was that, for the large part, the Israeli organisations do not define themselves explicitly as Jewish organisations, and do not state explicitly that the values which drive them are Jewish values. Indeed, on none of the websites of any of the Israeli organisations interviewed for this project, do they state that they are a Jewish organisation, or that they are motivated by Jewish ethics or values.

It became clear that the values which drive and inform the Israeli NGOs interviewed were very much universal values, although most of those interviewed agreed that this could be understood as a combination of Zionism and Tikkun Olam.

Gal Lousky of Israeli Flying Aid said,

"It goes without saying that a clear agenda of Israeli Flying Aid is to give positive publicity to Israel in places where Israel is a dirty word. Our mission is not just to save the lives of others, but to save the reputation of the State of Israel."

When asked, in their interviews, all of the Israeli organisations spoke of the responsibility of the Jewish people, and saw their work abroad as a way for Israel to be seen as a 'light unto the nations', though they very clearly defined themselves as Israeli, rather than Jewish. Unique amongst the Israeli organisations interviewed, however, is the Negev

Institute for Strategies of Peace and Development (NISPED), which finds its inspiration from values of the cooperative, and is a member of the International Cooperative Alliance.

In contrast, a higher proportion of the non-Israeli organisations, which not only define themselves as Jewish, but – even when their target beneficiaries are not Jewish – explicitly state that they are motivated by Jewish values, or precepts taken from Jewish texts.

Ruth Messinger, President of the American Jewish World Service, explained how Jewish values related to the work AJWS does in the developing world, saying,

“The work we do with Jews, is the work we do with Jews in North America, telling congregations, denominations, federations, Hillel, about global responsibility, and that the ways in which Jewish texts – we think – speak of taking care of today’s poor, today’s other, today’s stranger...shouldn’t be exclusively in the Jewish community. Our sages say that any individual has circles of obligation...they can define that by blood relations, by geography, by religion. We’re talking about that outside circle.....the place where poverty is destroying humanity. The poverty that’s defining a set of international crises is outside the Jewish community, and there ought to be some attention given to that, as the Torah says – for the sake of peace - and we think it’s important that there be a Jewish organisation which does that work. That’s who we are.”

Another Jewish world organisation, Ve’ahavta, is named after a quote from the Old Testament, “and thou shalt love thy neighbour as thyself” and references Jewish thinkers and rabbis such as the Rambam in its educational and promotional material. Indeed, in response to the question, “What would you say are your guiding principles?” Geoffrey Clarfield, Co-Director of Ve’ahavta answered thus:

“The guiding principles of Ve’ahavta are the Ten Commandments as developed by Jewish thinkers through *Halacha* and a modern synthesis of Jewish values that are non denominational.”

MaAftika Tikkun has a unique blend of Jewish and African values which inform its activities in South Africa. In his response to the questionnaire, MaAftika Tikkun’s CEO, Marc Lubner, wrote:

“Our guiding principals combine the spirit of *Tzedaka* (human kindness expressed through giving) with the practice of *Ubuntu* (Black community culture of caring for each other).”

Tzedek, meaning ‘justice’, in Hebrew, is the name of a development assistance organisation based in the UK, which also references the Torah in explaining its impetus to alleviate poverty in the poorest parts of the world. Clive Lawton, Chair of Tzedek’s Board of Trustees, and a lay-leader in Britain’s Jewish community, says this on the organisation’s website:

“The Torah predicts in its earliest blessing to the Jews that we will be blessed and that, through us, all the peoples of the world will be blessed.”

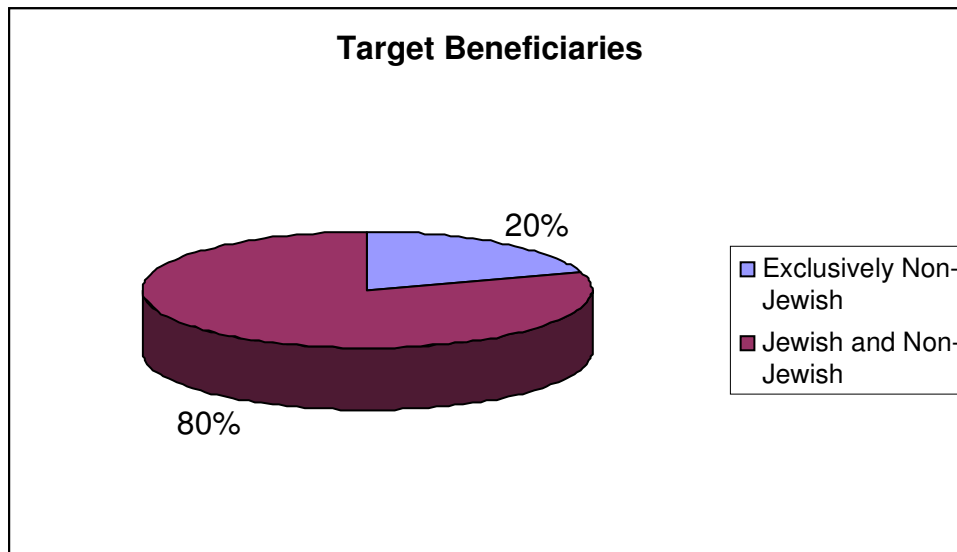
Indeed, Tzedek’s Director, Dan Berelowitz, explained the various Jewish precepts which drive Tzedek’s work. In his written response to the questionnaire, he wrote:

“The Jewish values that inspire our work and our volunteers, are of course *Tzedek*, which means justice; *Tikkun Olam*, which we interpret to mean working towards repairing injustices and inequalities in the world; *Tzedakah*, which we take to mean sharing our wealth to make a more just world; *B’tzelem Elohim*, which is recognising that all human beings are created equal and deserving of equal respect; *Kiddush Hashem* - acting in a way that brings credit to God and the Jewish tradition; and *Darkhei Shalom* which we implement by fostering peace and pleasant relationships between Jews and non-Jews.”

B’nei B’rith’s disaster relief work, which constitutes the majority of its non-Jewish activity, falls under the umbrella of its Center for Community Action, whose mission is “to develop and implement programs that will improve the quality of life within communities by encouraging individuals to volunteer in promoting Jewish values of social responsibility...” Having said that, since a major focus of B’nai B’rith’s World Center, based in Israel, is Israel advocacy and public policy advocacy around issues pertaining to Israel-Jewish world relations, its international relief work is also a platform for Israel and Jewish advocacy, much in the same way as the Israeli organisations feel that their work abroad helps to paint Israel in a more positive light.

## **2(ii) Target Beneficiaries**

The identity of the beneficiaries targeted by the organisations interviewed have one aspect in common, and that is that a percentage of those are non-Jewish, or in other words, non-Jewish. However, the proportion, and how this proportion is decided and defined, varies from organisation to organisation. In most cases, the mission and values of the organisation, coupled with the type and field of activity, defines these parameters.



*Figure 1*

*Figure 1 illustrates that out of the 20 organisations interviewed, only 4 target non-Jewish beneficiaries exclusively.*

For example, MaAfrika Tikkun’s interpretation of Tikkun Olam is, according to its CEO Mark Lubner, “Jewish led or involved philanthropic initiatives”, and therefore does not dictate whether their target beneficiaries are Jewish or not. In actual fact, MaAfrika Tikkun’s activities target Black South Africans only.

In the case of the American Joint Distribution Committee (JDC), non-Jewish beneficiaries are often those who live in the locality of a Jewish community where the

JDC operates. This is both part of the mission of the JDC, to build bridges between the Jewish communities and their neighbours, and a function of the fact that the JDC's primary mission is 'rescue, relief and renewal' of Jewish life.

Similarly, the Hebrew Immigrant Aid Society (HIAS)'s beneficiaries are not specifically defined as non-Jewish, but rather are those who fall under the mandate of the organisation's mission, which is to provide psycho-social care to immigrants and refugees.

On the other hand, the American Jewish World Service (AJWS) does not define its beneficiaries in terms of whether they are Jewish or non-Jewish, but aim to target those who are, in their view, are in greatest need. AJWS has criteria according to which it provides grants to grassroots organisations in the developing world, "regardless of race, religion or nationality".

### **2(iii) Funding**

An aspect to come out of the mapping of these organisations was the varied ways in which organisations are themselves funded, and fund others, to implement projects. One finding was that of the Jewish organisations outside of Israel interviewed, many of those who engage in disaster relief as their contribution to non-Jewish aid, do so by raising funds from amongst their constituents, and channel those funds to another organisation who will either provide the aid to the beneficiaries themselves, or will disperse those funds they receive amongst several, smaller local NGOs on the ground in the disaster area.

Will Recant, Assistant Executive Director of the American Joint Distribution Committee (JDC) explained that funding for non-Jewish activities does not come from the JDC's core budget so the scope and extent of involvement is dependent on the amount raised in a mailbox drive for a specific cause, as was the case with the crisis in Kosovo in 1998. He said,

“When the State Department came out with the words ‘ethnic cleansing in Kosovo’, Jews responded overwhelmingly and \$6 million were sent to us”

Another example of this is the Department for Social Action of the Union for Reform Judaism in North America, which for the large part engages its constituents in social justice projects in their local communities, and in advocacy for social justice. Rabbi Marla Feldman, the Head of the Department explained,

“We’re not a relief agency and we’re not specifically about international aid.”

Yet at times of international crisis, such as the earthquakes in Pakistan and India, or the genocide in the Sudan, when her constituents are motivated to give generously, the Department opens a fund so that the Department can channel funds to disaster relief agencies. She said,

“Our members know us and trust us, and they trust that we will find appropriate use for their funds.”

One way in which such organisations channel their funding, is through the Jewish Coalition for Disaster Relief, which was set up around the time of the Asian Tsunami, and which is administered by the American Jewish Distribution Committee (JDC). As Rabbi Feldman explained, “those who are part of the Coalition make a commitment to give some of the funds through that Coalition. If it’s a smaller crisis, or if we don’t open our own fund, we will direct people to the Coalition instead of us.”

### **The Jacob and Hilda Blaustein Foundation**

Another paradigm for funding is one exemplified by the Jacob and Hilda Blaustein Foundation, which is specifically focused on grant-giving to other organisations. A family-run foundation, it promotes social justice and human rights, specifically making grants to those with a Jewish, development and/or advocacy focus. For example, it funds – amongst many both in the United States and abroad - the American Jewish World Service, the American Jewish Committee and the Negev Institute for Strategies of Peace and Development (NISPED), all of which are organisations interviewed for this project.

In contrast to those organisations outside of Israel, almost all of the Israeli organisations interviewed seek funding for activities and projects that they implement themselves. Indeed, IsraAid is an umbrella organisation comprising a large percentage of Israeli international NGOs, which was founded to coordinate the activities of the Israeli NGOs with their Jewish counterparts abroad. One aspect of this coordination is being to help direct funds from the Jewish world abroad to these Israeli NGOs.

Dr. Yehuda Paz, of the Negev Institute for Strategies of Peace and Development (NISPED), noted in his interview that NISPED's work in Sri Lanka on the promotion of small and medium-sized businesses and the cooperative model of development was funded by B'nei B'rith and the American Jewish Committee. The American Joint Distribution Committee have also funded NISPED.

The Weitz Center for Development Studies is one example of an Israeli organisation whose access to funding has had an impact on the growth and sustainability of the organisation. Its Director General, Dr. Julia Margulies, explained that the Centre's greatest challenge was raising enough core funds to keep the centre going, since all its planning projects are funded per project, yet the day-to-day running of its research and training facilities are dependent on donations.

There were few examples amongst the organisations interviewed of what could perhaps be described as 'sustainable funding'. This would mean that the organisation does not seek or need any core funding, but rather covers all its specific costs for each project within the budget for that specific project, and has these costs funded by the project funder. One example of this would be the Jerusalem Aids Project, or JAIP. JAIP is a small operation which operates on no running costs, since it is only operative on a project by project basis, and its projects are funded by the governments or agencies which approach them for their help.

Many of the implementing organisations have received funding from a number of international agencies, including various ministries and agencies of the Israeli government, USAID, the European Union, and United Nations agencies.

Of those organisations which admitted that they had been refused funding from international agencies, two cited a lack of lobbying as their reasons for their unsuccessful bids. A representative of one organisation opined that perhaps in the case of one instance of an unsuccessful bid, this was because the reach of their project was too limited, and that cooperation with a larger organisation may well have increased the likelihood of a successful bid. Another interviewee noted that a common barrier to funding was the way in which grant making foundations or international agencies change their granting criteria often, and that in his experience this inconsistency makes it more difficult to write successful grant requests.

It was pointed out by Gal Lousky, CEO of Israeli Flying Aid (IFA) that a great concern for the sustainability of the Israeli organisations is that donations they receive from Israelis are not tax exempt if the donation is intended for a purpose that is not strictly 'Israeli'. Indeed, even if the organisation receiving the donation has an explicit agenda, as does IFA, to promote a positive image of Israel (known in Hebrew as '*Hasbara*'), these funds are still susceptible to Income Tax.

Table 1 (below) shows the total revenues and the total grants given in 2006 of the organisations where this information was published and publicly available, giving a very general sense of the relative size of the organisations. However, it would have been instructive to show, in addition, and where relevant (since several organisations do not distinguish between Jewish and non-Jewish target beneficiaries in their activities or funding), the percentages of the grants given to Jewish and non-Jewish target beneficiaries. Yet although this was a question asked in the questionnaire, most of the organisations could not give figures in support of their answers for various reasons, and this is not publicly available information.

**Table 1: Revenue and Granting Totals for 2006 (where available)**

<b>Organisation</b>	<b>Total Revenue (\$)</b>	<b>Total Grants Given (\$)</b>
American Jewish Committee Africa Institute	not available	
American Jewish World Service	23,370,596	13,377,391
American Joint Distribution Committee	227,714,318	166,062,430
B'nei B'rith	21,609,442	11,338,625
Commission for Social Action of Reform Judaism	not available	
Hebrew Immigrant Aid Society	895,024	867,405
Israeli Flying Aid	not available	
Jerusalem Aids Project	not available	
Jewish Aid Australia	not available	
Jewish Healthcare International	184,906	71,602
Jewish World Watch	824,138	493,465
MaAfrika Tikkun (1)	291,616	374,048
Negev Institute for Strategies of Peace and Development	not available	
Save a Child's Heart	579,763	393,950
The Jacob and Hilda Blaustein Foundation	13,561,288	6,858,723
The Weitz Center for Development Studies	not available	
Tzedek (1)	42,838	38,918
Ve'ahavta	not available	
World Jewish Relief (UK) (1)	7,687,626	6,624,673
Yad Sarah	17,455,000	15,778,000

(1): Revenue and Grants in GBP (Sterling)

## **2(vi) Cooperation**

Of the cross-cutting aspects, cooperation was also a dimension of particular interest, since a hope of the *Tikkun Olam* Project, which conceived this mapping project, is to understand, expand and perhaps even improve the ways in which the Jewish world and Israel cooperate around the issue of humanitarian aid and development.

Over the course of the mapping process, certain trends and paradigms for cooperation surfaced. The first is that there is high degree of cooperation between Israeli and Jewish organisations outside of Israel, whether the relationship is characterised by project partnership, donor-implementer or grant-making. For example, in his interview, Mark Hetfield of HIAS explained the nature of the organisation's relationship with IsraAid in the field, saying, "IsraAid assists us with the recruitment of Israelis for the professional positions."

This trend can perhaps also be explained by the fact that, as noted briefly above, the majority of the Jewish world organisations are 'non-operational', meaning that they fund and facilitate projects, but do not implement them themselves – whereas the opposite is true of most of the Israeli organisations. On the subject of Jewish world-Israeli cooperation, Geoffrey Clarfield of Ve'ahavta wrote of his experience:

"There is no doubt that Diaspora Jewry and Israeli Jewry have different strengths and when working together can create magnificent programming toward wonderful results."

One example of Israeli-Jewish world cooperation was offered by Meir Handlesman, Director of External Professional Relations at Yad Sarah. In an interview with him, he said,

"Jewish Healthcare international approached us to provide equipment to residents of Kishnev, in the Former Soviet Union, where they were operating, and we worked with the American Joint Distribution Committee in Russia, the Ukraine and Moldova."

Dr. Yehuda Paz, of NISPED said,

“Our partnership with the American Jewish Committee and with B’nei B’rith in Sri Lanka was exhilarating. For us, cooperation should always be a win-win scenario.”

Another trend which surfaced is that there tends to be cooperation of a different kind amongst the Israeli organisations, and amongst the non-Israeli organisations.

Unlike the case between Israeli organisations on the one hand and Jewish world organisations on the other, there is greater potential for cross-over and competition amongst Israeli organisations, and amongst Jewish world organisations. IsraAid and the Jewish Coalition for Disaster Relief (JCDR) are of particular interest in this context. Both IsraAid and the JCDR are made up of representatives of their member organisations, and lead by a steering or executive committee, and it is no doubt in part to encourage cooperation, and to pool, rather than compete for resources, that IsraAid and the JCDR were formed.

All of the Israeli organisations interviewed and discussed here – Yad Sarah, the Weitz Center for Development Studies, NISPED, Israeli Flying Aid, JAIP and Save a Child’s Heart – are members of IsraAid, which acts as an umbrella organisation. At times when a disaster strikes, IsraAid coordinates the activities, funding and public relations of its members. Moreover, IsraAid also has HIAS, the American Joint Distribution Committee (JDC), the B’nei B’rith World Center (B’nei B’rith’s Israel office) and the AJC as its members, providing important reach, access and experience to the Israeli NGO membership.

The Jewish Coalition for Disaster Relief not only pools the funds raised by over 40 member organisations for a specific disaster, mostly raised from the US Jewish population, but it also coordinates the allocation of those funds. The JCDR’s website states its belief that “By working together, duplication is avoided, activities are coordinated, and the most efficient use is made of donor dollars”.

Another benefit of these coordinating structures is that by acting under an umbrella, the visibility and impact of organisations’ activities are likely to be greater. Of all the

organisations interviewed here, many state that their mission is not only to carry out the work they do, but in doing so to promote a positive image of Jews and Israel, building bridges between Jews and non-Jews, and between Israel and the developing world.

Overall, most organisations answered that they were fairly well, well or very well informed about other Jewish and Israeli organisations doing similar work to them, although Marc Lubner of MaAfrika Tikkun admitted to being “very poorly informed” about other organisations’ work. This was mitigated, however, by his providing an example of positive cooperation between two Jewish organisations, MaAfrika Tikkun and the AJWS. Mr. Lubner said,

“We have received funds recently from American World Jewish Service (AWJS) and we are happy with their understanding of our role and appreciative of their support.”

All of the organisations interviewed expressed strong support for continued or increased cooperation amongst each other, and felt that there was something to be gained from such. Yet vertical cooperation, for example that of a donor-implementer relationship, was far more prevalent and seemed far less challenging to individual organisations than did horizontal cooperation, whereby two organisations doing similar things or in similar places joined forces or shared resources, contacts, methodology etc.

An issue that was often implicit in the interviews, rather than explicit, was the link between funding, visibility and cooperation. Organisations are wary of modes of cooperation which might appear to compromise either of these aspects of their work, whilst remaining committed to the principle of cooperation.

Aside from cooperating with each other, many of the organisations have partnered with MASHAV, the Israel Ministry of Foreign Affairs’ foreign aid and technical assistance arm, with various United Nations agencies, from the World Health Organisation, to the UN High Commission for Refugees, the UN Development Program and more. In addition, most Jewish world organisations, given that for the most part they are non-operational, also partner regularly with non-Jewish NGOs.

When Dr. Stephen Kutner of Jewish Healthcare International (JHI) was asked what JHI gained with partnering with MASHAV, he explained,

“We’re always with Israelis, we’re always together, we work together on a joint mission with Israelis, and this enhances our Jewish identity. We’re a Jewish organisation and the people of Israel are our family. To us, it means carrying the flag not just of Israel but of the Jewish people.”

Dr. Kutner went on to add that the advantage for MASHAV in establishing the partnership was the funding that JHI as a Jewish world organisation could bring to the partnership, since MASHAV’s budget was limited.

## **2(v) Geographical Focus**

As with the identity of organisations’ target beneficiaries, for the most part, the geographical focus of most of the organisations is directly connected to their mission, or to circumstance, rather than to a pre-defined area. Having said that, the vast majority of the organisations work exclusively in the developing world – more specifically in South East Asia, the Middle East, Latin America and Africa.

Clearly, those whose mission, or whose non-Jewish activities are limited to disaster relief, are bound by this to act in specific areas where disaster strikes.

Of those who engage in year-round activities, whether humanitarian aid or development, many organisations work in places where they have contacts, where their constituents or boards of directors wish to focus at any one time, or when they are asked to intervene.

Particularly in the case of organisations such as NISPED, JAIP and Yad Sarah, the location of their overseas work is to a great extent dependent on their receiving requests and invitations to work abroad.

Yad Sarah’s overseas activities are more often than not at the behest of MASHAV, the technical assistance branch of the Israeli Ministry of Foreign Affairs, and as such their

missions are usually following diplomatic visits to their extensive showroom in Jerusalem.

Save a Child's Heart (SACH) also engages in certain areas at the suggestion of MASHAV, but over the years the organisation has forged long-lasting relationships in Ethiopia in particular, and has found a particular niche in Middle Eastern countries.

Jewish Healthcare International's Medical Director, Dr. Stephen Kutner explained the development of the organisation's geographical spread of activities, saying:

“We started by working in places where there was already a Jewish community, mainly in the former Soviet Union...and once we partnered with MASHAV, they said to us, ‘you should go to Central America’, and we said to them, ‘we’ll go wherever you want’.....in 2005 we were asked to go with MASHAV to Mauritania, and a few months ago they approached us to partner with them in Latin America.”

The American Jewish World Service does not, unlike JHI in its inception, and the American Joint Distribution Committee in its year-round (non-disaster related) work, pay any attention to whether there is a Jewish presence in that country, when it chooses where to focus its activities.

*Table 2: Organisations and their Geographical Areas of Operation*

Organisation	Implement or Fund Activities in Africa	Implement or Fund Activities in Central Asia/Eastern Europe	Implement or Fund Activities in South Asia	Implement or Fund Activities in Latin America	Implement or Fund Activities in Middle East
American Jewish Committee Africa Institute	x				
American Jewish World Service	x	x	x	x	
American Joint Distribution Committee	x	x	x	x	X
B'nei B'rith	x	x	x	x	X
Commission for Social Action of Reform Judaism	x	x	x	x	X
Hebrew Immigrant Aid Society	x	x	x	x	X
Israeli Flying Aid	x	x	x	x	X
Jerusalem Aids Project	x	x	x	x	X
Jewish Aid Australia	x		x		
Jewish Healthcare International	x	x	x	x	X
Jewish World Watch	x		x		
MaAfrika Tikkun	x				
Negev Institute for Strategies of Peace and Development	x	x	x	x	X
Save and Child's Heart	x	x	x	x	X
The Jacob and Hilda Blaustein Foundation					X
The Weitz Center for Development Studies	x	x	x		
Tzedek	x		x		
Ve'ahavta	x		x	x	
World Jewish Relief (UK)	x	x	x		
Yad Sarah	x	x	x	x	x

### **3. Field and Type of Activity**

#### **3(i) Field of Activity**

Field of activity here refers to a specific focus or speciality which forms the basis of the activities undertaken or funded by the organisations.

Not every organisation interviewed fell neatly into a field category, particularly those which engage in ad hoc disaster relief, needs-based direct service delivery or those such as the American Jewish World Service and Tzedek, which, though they have criteria to decide whom they fund, could not be described themselves as belonging to a specific field category.

Overall, however, there were three dominant fields into which those organisations with a field focus fell, and they were: medical/healthcare; education/training; and advocacy/policy dialogue. Yet it is perhaps worth noting the difficulty of this type of categorisation, since the Jerusalem AIDS Project (JAIP) actually falls into all these three categories.

#### **a) Medical/Healthcare**

Five organisations, then, fell into the medical/healthcare category:

##### **Save A Child's Heart**

Save A Child's Heart (SACH) is an Israeli organisation with a very specific focus, as mentioned briefly above. Founded by the late paediatric cardiologist Dr. Sasson at Wolfson Medical Centre in Holon, SACH was founded on the belief that every child has the right to life, and that Israel is uniquely placed to share its medical expertise, while presenting a positive image of Israel to the wider world.

SACH's activities abroad involve Israeli medical teams partnering with medical partners on the ground, and, after an initial screening and selection process, critically ill children are chosen for heart surgery, whilst local medical professionals are trained in surgical and

after-care methods. According to Simon Fisher, SACH's Executive Director, SACH's ultimate aim is

“...to create centres of competence in these countries, enabling local medical personnel to provide needed treatment in their own environment.”

In Israel, at the Wolfson Medical Center, children and their parents are flown to Israel, where they receive surgery that cannot be performed abroad. Sometimes the preparations are carried out secret, when children hail from countries where Israel has no diplomatic ties. An additional aspect of SACH's work is its teaming Israeli and Palestinian doctors together for joint training, also at the Wolfson Center.

### **Jerusalem AIDS Project (JAIP)**

The Jerusalem AIDS Project was conceived and founded by Dr. Inon Shenker, and builds tailored AIDS education and awareness programmes for implementation in regional and national educational systems around the world, as well as initiating and coordinating worldwide advocacy for HIV and AIDS awareness.

For example, in addition to running educational seminars in Israel, JAIP also recruits young Israeli volunteers to engage in ad hoc AIDS awareness advocacy during the course of their travels in the developing world, and also instigated an international 'the Bell is Ringing' campaign, encouraging churches to ring their bells, and for local residents to ring their neighbours' door bells, in the name of AIDS awareness.

### **Yad Sarah**

Yad Sarah's speciality is providing equipment and home-based solutions for mobility and care of the house bound, the disabled and the elderly. As Meir Handelsman explained, when interviewed, though the majority of its activities take place in Israel, it is often recruited and funded by MASHAV to take part in technical assistance projects abroad on behalf of the State of Israel. As is mentioned elsewhere in this paper, Yad Sarah has partnered with many other Jewish humanitarian organisations that do operate more extensively overseas, and many requests to provide equipment overseas often follow tours given to visiting diplomats in the Yad Sarah showroom in Jerusalem.

### **The Hebrew Immigrant Aid Society**

The Hebrew Immigrant Aid Society (HIAS) defines itself as providing “strictly humanitarian assistance”, although it is discussed in this section as an example of an organisation whose field of activity falls into the category of medical or healthcare provision.

As its name suggests, it was founded originally with a mandate to provide social and absorption services to Jewish immigrants to the United States, and has evolved to become a recognized partner of the United Nations High Commission for Refugees (UNHCR), commended for its activities with refugees in Chad, escaping the genocide in Darfur. Given the origins of the organisation, its focus is exclusively on providing direct services such as psycho-social care, legal advice and advocacy and literacy training to migrants, immigrants and refugees.

The geographical locus of HIAS’ projects is not based on a pre-stated mission, but rather on where the need is, and dependent upon funding. For example, the Jewish community in the US feels extremely strongly about the genocide in Darfur, and is also HIAS’ major source of donations, therefore impacting upon its decision to become active in the refugee camps in Chad. 60 % of the beneficiaries of HIAS’ activities outside of the USA are exclusively non-Jewish. This number increases to 75% if one includes its activities which benefit both Jews and non-Jews.

As with many US-based organisations interviewed for this project, HIAS uses its expertise and influence in the United States to engage in advocacy on issues which pertain to refugees, immigration and migrants.

### **Jewish Healthcare International**

Jewish Healthcare International (JHI) offers healthcare services, training and equipment for those in disadvantaged communities, mostly in Eastern European countries with Jewish populations, and to disaster areas.

Originally, the Jewish community was its first point of contact in a given area, and over the years JHI has become a regular partner of MASHAV, taking joint delegations of Jewish world and Israeli medical professionals on week long missions to treat and train patients and medical staff around the world.

### **b) Training/Education**

Many of the organisations interviewed fell into the category of training and education (of the target beneficiaries, rather than of the staff and volunteers of the organisations themselves).

Yet three organisations which exemplified this field of activity were MaAfrika Tikkun, NISPED and the Weitz Center for Development Studies. MaAfrika Tikkun's work involves training care-givers and providing educational and development programmes for youth and early childhood. NISPED trains government and private sector professionals and volunteer youth from around the world in sustainable development and transformation methods. The Weitz Center for Development Studies also plans integrated development projects for regions in developing countries, and runs training courses at its centre in Israel. All of these organisations are discussed below as exemplifications of different types of development organisations.

### **c) Advocacy/Policy Dialogue**

Although, as with training and education, advocacy forms part of the work of several other organisations, for the American Jewish Committee's Arica Institute, this is their primary focus. Jewish World Watch takes a different approach from the Africa Institute, yet is still squarely focused on advocacy as an agent of change and a tool for social action.

#### **The American Jewish Committee Africa Institute**

The American Jewish Committee is a US organisation with a very large constituency and high visibility, whose advocacy for Israel and the Jewish people covers many aspects of

what they term “Jewish foreign policy”. Its Africa Institute was founded by Mr. Stanley Bergman, and, to quote its Director Eliseo Neuman,

“The aim of the Africa Institute is to educate its membership, and to make them aware of the challenges and opportunities that Africa presents...to advocate for Africa, but also advocate as Jews for Africa.”

The Africa Institute also aims to facilitate technical cooperation between Israel and Africa, to benefit Africa, Israel and the Jewish people.

### **Jewish World Watch**

Jewish World Watch (JWW) is a smaller, Los Angeles-based organisation, whose focus is encouraging and educating the Jewish community in the United States to advocate and engage in policy dialogue on issues connected to human rights and humanitarian aid and relief. JWW also raises funds to provide material humanitarian aid in the developing world. For example, JWW launched a project to provide gas burners for cooking to Darfur refugees in the refugee camps in Chad.

### **3(ii) Type of Activity**

For the purposes of this project, a distinction has been made between what is called ‘disaster relief’ and/or ‘humanitarian aid’ on the one hand, and ‘development’ on the other.

The first category, which is referred to here as ‘type’ of activity, primarily denotes direct service delivery, and can include advocacy and policy dialogue. Direct service delivery is defined as the provision of services and material aid to the target beneficiaries. As the name suggests, disaster relief is the provision of such aid in response to a specific disaster, whereas humanitarian aid does not necessarily have a disaster as the impetus for its provision.

The second type of activity is development, which denotes providing the beneficiaries with the wherewithal to provide for themselves on a sustainable basis, capacity building and institution building.

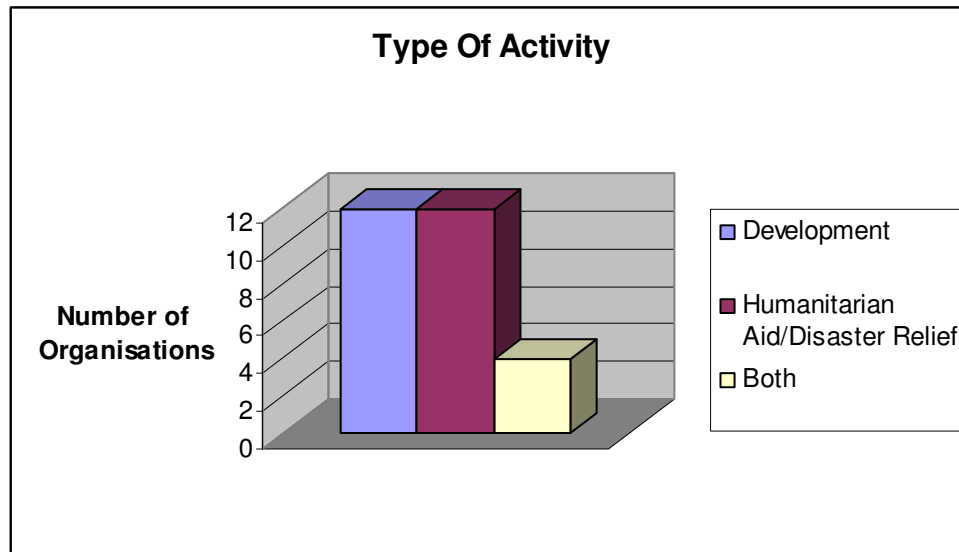


Figure 2

*Figure 2 illustrates the fact that out of the 20 organisations interviewed, an equal number of them engage in development and humanitarian activity, with 4 out of the 20 engaging in both.*

### **a) Humanitarian Aid/Disaster Relief**

This category is not discrete, since several organisations fit into this category as well as engaging in year-round development projects, with no direct connection to a specific crisis or disaster, or in policy dialogue and advocacy. Similarly, some organisations take a disaster or a crisis situation as an impetus to engage in a specific region, and the type of this activity may then evolve into development or reconstruction projects as need requires.

Those that do fall into this category are: the Joint Distribution Committee, Jewish Aid Australia, the Hebrew Immigrant Aid Society, B'nei B'rith, World Jewish Relief in the UK, Israeli Flying Aid, Save A Child's Heart, Yad Sarah, Ve'ahavta, and the Commission for Social Action of Reform Judaism in the USA. Each presents a different face to the field of disaster relief and humanitarian aid. In the section below, a selection of these organisations are presented in greater detail, to illustrate the variety of the activities and modes of operation that fall into this category.

### **Israeli Flying Aid**

Israeli Flying Aid (IFA) is unique in this category, since it defines its mandate very specifically as providing emergency relief, and aims to be at the disaster site within the first 24 hours. Their ability to respond so quickly is largely due to an intricately detailed matrix developed by the organisation, which lists the necessary supplies according to the location and type of disaster, the scale of the crisis and the accessibility of the disaster site. Currently it is an extremely small organisation, run by one full time woman, a secretary, a pilot and a team of professional volunteers from various fields.

As would be expected from its mandate, IFA does not limit its response geographically or to any specific target beneficiaries. However, as was found with the other Israeli organisations interviewed, IFA is extremely conscious of its role as a 'good-will' ambassador to the countries it reaches, with a clear aim to raise the positive profile of the Jewish State. Often entering in secret into countries or areas which have no contact or diplomatic relations with Israel, IFA usually reveals its identity as an Israeli organisation as a tool of public diplomacy, and as such has received recognition from the Government of Israel and the Office of the President.

### **Ve'ahavta**

Ve'ahavta is the only Canadian organisation interviewed for this project. It defines itself as 'the Canadian Jewish Humanitarian and Relief Committee', and its operations include a combination of approaches, including direct funding of projects such as the construction of hospitals and health centres; direct service delivery of medical

supplies; sending specialist volunteers to train staff and help build the capacity of the clinics it funds and more.

Ve'ahavta employs 8 full time staff members, and their volunteer roster includes some 1,000 volunteers. It's Co-director, Geoffrey Clarfield explained, in his questionnaire,

"Our projects are long-term partnerships with other local organizations in the field. Most of them have been ongoing for more than five years."

Ve'ahavta also makes a point of working to fight anti-Semitism by working with Christian and Muslim project partners, in an effort to promote inter-faith dialogue and understanding.

### **World Jewish Relief**

World Jewish Relief (WJR) is a UK organisation, whose mission is to 'save, renew and rebuild Jewish life around the world', to quote the tag-line on the WJR homepage. This was reflected in the responses to the questionnaire filled out by Programmes Manager, Cassie Williams, who wrote,

"Around ten percent of the activities we fund are those which target non-Jewish beneficiaries."

WJR's non-Jewish activities involve disaster relief and humanitarian aid, as well as funding some longer term, community based projects in the developing world.

In addition, WJR funds projects to help refugees around the world. Since WJR was founded to save Jewish refugees from the Holocaust, its activities in the field of refugee relief are a continuum from this. One example of this is its funding of vocational training and the provision of a 'safe space' for women and girls in the refugee camps in Chad.

### **The American Joint Distribution Committee**

The American Joint Distribution Committee (JDC or 'the Joint') is one of the largest and Jewish humanitarian and development organisations, with a broad scope of activities split equally between humanitarian aid and development.

The Joint's primary mission is 'rescue, relief and renewal of Jewish communities', and as such only 5% of its activities are non-Jewish, and based in the developing world. Much of this finds its impetus in disaster relief, and humanitarian aid, but projects often evolve into a phase which could better be described as development, as in the case of the Asian Tsunami in 2004, where direct service delivery activities evolved into reconstruction projects and vocational training.

The Joint most often instigates other non-Jewish projects in localities where there is a Jewish community that the JDC is helping. Since a strategic goal of the JDC is to secure the future of Jewish communities, and to build bridges between those communities and their non-Jewish neighbours, JDC projects often include an element whereby the wider community benefits from projects for the Jewish community, such as that which funds the provision of pharmaceutical care in Argentina.

Despite the relatively small percentage of its overall activities devoted to non-Jewish beneficiaries, the JDC's ability to mobilize the American Jewish donor community, its world-wide network of Jewish communities already engaged by the JDC's year-round projects, and the sheer capacity of the organisation, means that this percentage actually constitutes activities in 35 countries, long-term projects and coordination with United Nations agencies and the local governments in question.

The JDC's optimal mode of operation was described by its Assistant Executive Vice President as 'a continuum' from disaster relief in the form of direct service delivery, to development.

### **Jewish Aid Australia**

Jewish Aid Australia (JAA) is the only Australian organisation mapped in this study. JAA places a strong emphasis on volunteerism, and engaging the Australian Jewish community in its projects is a central element of the work it does. The majority of its activities are classed as humanitarian aid, although, in common with several organisations interviewed here, JAA is keen to expand its activities in the field of development, both abroad and domestically. Currently, only 50% of that humanitarian aid

is focused in the developing world, rather than in Australia itself. This focus is perhaps a result of the importance that JAA places on educating and motivating the Jewish community at home, where JAA is also active in advocacy, volunteer training and direct service delivery.

As is common with other smaller organisations, the vast majority of JAA's overseas work constitutes funding other aid and relief organisations. Perhaps noteworthy, however, is that JAA tends to fund other Australian organisations, rather than local or international agencies, charities and NGOs, as other organisations of this type do. This is due to its tax status, mainly, which currently proves an obstacle to funding overseas organisations directly.

Both domestically and internationally, JAA's target beneficiaries are entirely non-Jewish, although as discussed briefly in the previous section, motivated by a strong sense of Jewish ethical obligation, and an interpretation of the precept of Tikkun Olam. Uniquely, JAA focuses its overseas aid in Asia, citing its proximity as a reason, since it is closest to Australia, and therefore a stronger sense of responsibility is felt to this region, and since it more accessible to JAA's volunteers.

## **b) Development**

As it was briefly explained above, development refers to activity or the funding of activity which is intended to assist the target beneficiaries to improve their quality of life or standard of living on a sustainable basis. This could mean providing training or funding programmes which increase a community or a local organisation's capacity to provide for, train or look after itself; this could also include providing local or national governments with strategies for development. The organisations which fall into this category are: the Jacob and Hilda Blaustein Foundation, the JDC, Tzedek, the AJWS, NISPED, the Weitz Center for Development Studies, Jerusalem AIDS Project, and Jewish Healthcare International. Again, in the section below, a selection of these organisations are presented in more detail.

### **Negev Institute for Strategies of Peace and Development (NISPED)**

NISPED's activities have a broad focus, and a large percentage of its work takes place in Israel, working with Arab, Bedouin and Jewish communities, with a focus on economic empowerment and Jewish-Arab partnership.

With respect to its international, non-Jewish work, much of this also takes place at its training and education centre just outside Be'er Sheva. Much of NISPED's work with the developing world is done under the umbrella of its 'International Center for Cooperative Studies'. Dr. Yehuda Paz explained,

“The Centre conducts education and training programmes focused on the promotion of development of cooperatives, of people-centred enterprises, among other things. We also initiate and manage development projects in many countries in the developing world, and we offer consultancy services in these areas.”

### **The Weitz Center for Development Studies**

Another member of IsraAid, the Weitz Center is based in Rehovot, Israel, and acts as a professional development agency, though its work is not for profit.

Like NISPED, the Weitz Center holds training courses at its centre, in Rehovot, and has also designed integrated development strategies in over 30 countries in the developing world, and has been funded by MASHAV and other United Nations agencies. Its international development projects include integrated rural development, local economic development projects, sectoral planning, agricultural planning, and small business development.

Unique to the Weitz Center is its approach. Its Director General, Dr. Julia Margulies, explained in her interview,

“Over the years, the Integrated Regional Development methodology developed and formulated by the late professor Raanan Weitz and the staff of the Weitz Center has become known worldwide as the 'Rehovot Approach'.”

Dr. Margulies did explain that the Weitz Center operates as any other professional development organisation would, and does not see Jewish values as a specific impetus for the work of the Centre. Having said that, she added that it was clear that everyone at the Centre was conscious of the fact that as an Israeli organisation they were representing Israel in what they did, and would be proud to think that their work contributes to the positive image of Israel around the world.

### **The American Jewish World Service (AJWS)**

The American Jewish World Service's president, Ruth Messinger, defined the AJWS' mission as:

“To alleviate poverty hunger and oppression disease through a coordinated set of strategies and to educate the North American Jewish Community about global responsibility”

Those strategies, Ms. Messinger explained, are grant-making, volunteer service, education and public-policy advocacy.

Since the AJWS' overseas work mostly involves grant-making to local, grass-roots NGOs in the developing world, its role is squarely located in the field of development – specifically capacity building – rather than in direct service delivery, despite its ad hoc responses to recent disasters, and through its membership and contributions through the Jewish Coalition for Disaster Relief, discussed above.

The AJWS makes grants to NGOs who want to implement 'rights based development projects'. These are projects which involve local people setting out to improve their own situation, through education, agriculture etc.

The AJWS' philosophy is to let the grantees decide for themselves what they need, and to provide them with the funds to do this, rather than to decide for them what they should prioritise.

In response to the question as to the motivation behind AJWS' geographical focus, Ruth Messinger said,

“45% of AJWS funding goes to Africa, and this is not an accident. There are analyses that say that it is going to be harder to move the African population out of poverty because of HIV and AIDS. We do a lot of HIV and AIDS work, and we're currently in about 15 African countries.”

In terms of its advocacy work, in some cases AJWS funds advocacy, for example in South Africa, where AJWS funds advocacy promoting free access to anti retro-viral drugs (HIV treatment). In other cases, AJWS itself engages in advocacy within the United States, especially on the subject of United States policy regarding Darfur.

### **MaAfrika Tikkun**

MaAfrika Tikkun (MaT) is a South African Jewish organisation, which focuses exclusively on implementing development projects in Black townships in the Cape and Gauteng areas.

Uniquely amongst the organisations interviewed here, MaT is the only Jewish organisation actually located in the developing world, meaning that although all of its activities are domestic, and not international, its work is well within the remit of the criteria set out in the methodology which determined the type of organisations interviewed for this mapping project.

The organisation's work is motivated by the desire to engage the Jewish community in philanthropic and social justice activity. Its work includes funding the placement of carers and other medical support services into the homes of the sick, and MaT has developed 7 community centres in deprived areas. Programmes run at these centres are based on care-giving to vulnerable children, whose families have been affected by HIV and AIDS, and skills training, such as dressmaking, cookery and IT training.

In an interview with Barbara Miller, head of MaAfrika Tikkun for the Cape area, it was explained that in addition to these activities,

“We are approached by various Government departments to partner with them in the delivery of specific programmes and projects, in which case we would be funded or partially funded by them, and in which the area or community and the project or programme would have been identified by them, according to Governmental policies.”

## **Tzedek**

Tzedek is a development NGO based in the UK. Its international work is non-operational grant-making, and its UK work involves education and volunteer recruitment within the Jewish community.

In an interview, Tzedek’s Director, Dan Berelowitz explained,

“We try to help some of the poorest communities in the world, by providing direct support for sustainable, self-help development projects, and to promote understanding of issues of social justice in the Jewish community in Britain.”

Tzedek is clear in its criteria for grant-making, that the target beneficiaries must be amongst those involved in designing, running and evaluating the project to be funded. Projects funded cover a wide range of social needs, from education and vocational training, to agricultural production support, micro-finance and infrastructure development.

Tzedek’s volunteer projects also place young British Jews in NGOs with which Tzedek has contacts, offering 8 week programmes for young volunteers in the developing world.

In many aspects, Tzedek operates in a similar way, admittedly on a smaller scale, to the American Jewish World Service. Yet as the only organization of its kind in the United Kingdom, Mr. Berelowitz spoke of a healthy and cooperative relationship between Tzedek and the AJWS. It may also be worthy of note that the complementary differences between WJR and Tzedek, in the UK, correspond to some extent with the difference in approach between the AJWS's activities and those of the JDC.

## **4. Conclusion and Recommendations**

### **Conclusion**

The organisations presented and discussed in this study can be divided into various sets of contrasting categories.

On the one hand, there are the Israeli organisations, and on the other there are the Jewish world organisations, and this division alone allows us to make some broad generalisations as to the type of activity and the motivations of the organisations, in light of the trends which surfaced from this study.

Indeed, all of the Israeli organisations are operational, whereas the majority (but not all) of the Jewish organisations are non-operational, but rather fund the operations of other organisations.

In addition, none of the Israeli organisations define themselves as Jewish organisations; rather, their motivations were stated – in their interviews and on their websites and in their promotional material – in universal terms. Similarly, many saw it as their role to present and promote good relations with, and a positive image of Israel in the countries they work in around the world.

This is not to say that this is not the aim of the Jewish world organisations as well – B'nei B'rith, JHI and the JDC and the AJC's Africa Institute also stated clearly that this was part of their mission. Yet what stood out more amongst the Jewish world organisations was the interpretation of Jewish values which informed and inspired their work, and their self-definition as Jewish organisations.

To categorise the organisations by the ways in which they fund or are funded, there are those which seek funding for their own projects, those which channel funding to other organisations and those which raise funds and make grants to specific projects. Finally, there is the model of the foundation, which makes grants to organisations to support specific areas of their activities and core funding.

In terms of geographical spread, very few organisations defined the geographical area in which they wished to operate prior to defining the nature of their activities; rather, the geographical location of the organisations' activities, on the whole, is dictated by the mission and aims of the organisation. Having said that, all the organisations are focused on the developing world, and this covers Central Asia, South East Asia, Africa, the Middle East and Latin America. The only organisation to define its location, and limit its activities to one country in particular, was MaAfrika Tikken, and this is a function of their location in South Africa.

The organisations could also be divided, although not neatly or definitively, into those which engage in humanitarian aid and those which engage in development – indeed, some do both. On the whole, those organisations whose work targeted Jewish beneficiaries for the most part – for example the JDC, World Jewish Relief, the Commission for Social Action of Reform Judaism and B'nei B'rith - also engage in humanitarian aid irrespective of race, religion or nationality, predominantly in response to disaster. In contrast, there were those organisations who did not define themselves as predominantly helping Jewish beneficiaries, such as Tzedek and the AJWS, and these organisations' non-Jewish work tends not to be based around disaster relief

The field of medical or healthcare activity was occupied by the greatest number of organisations. Five out of the twenty organisations interviewed focus their activities in this field exclusively. Education and training and advocacy were also popular fields of activity. One organisation (IFA) defined its international mandate as catering specifically to providing emergency relief. That said, the majority of the organisations did not have a specific field of activity or expertise. Rather most operate according to the needs of their target beneficiaries. This is particularly in the case of those who engage predominantly in response to disaster, and for those who fund projects, rather than implement, since there is greater room for flexibility in this respect.

Finally, in terms of cooperation, it was clear that all organisations saw an advantage in cooperating with other organisations to some extent or another. The most natural

partnerships, according to the organisations themselves, were those between non-operational and operational organisations.

Some organisations, particularly the Jewish organisations outside of Israel, saw an added value in partnering with Israeli organisations, sensing that this added a spiritual dimension, or an element of 'peoplehood' to their work.

### **Recommendations**

It was not the purpose of this study to critique the quality of the work or the approach of the organisations interviewed.

However, some suggestions are presented here, which have been formulated in response to the information gleaned and presented in this study. Indeed, since increased cooperation amongst the organisations was a hoped-for outcome of this mapping, most of the suggestions here focus on this issue.

1. Since the Jewish Coalition for Disaster Relief functions well, and reflects the will of its members, perhaps there is room for its function to expand to that of a more comprehensive body of coordination, outside the limitations of disaster response. For example, as Table 3 illustrates, many of the organisations do operate in the same field, geographical area or amongst the same groups of beneficiaries.
2. The view was expressed that in some cases, bids for funding from international bodies would be more successful if the scope or capacity of the projects were broader. Perhaps greater willingness for horizontal cooperation (two operational organisations working together on a joint project in the field) and collaborative grant proposals may be beneficial to smaller organisations in these instances.
3. Currently, IsraAid is an umbrella body doing important work on behalf of the Israeli organisations. However, the work is currently done on a voluntary basis by one person, and could perhaps benefit all the organisations if this work was formalised and expanded.
4. On the issue of the tax status of donations originating inside Israel, but intended for overseas projects, perhaps the Jewish world organisations which focus on policy

dialogue could work to help the Israeli organisations currently lobbying the Israeli government to pass a law granting tax-exempt donations for their overseas activities.

5. It would undoubtedly be helpful to grant applicants and potential project partners if each organisation was to clarify (where relevant), first for itself, and then make available on request, the total sums of their annual grants made/ funds directed to Jewish and non-Jewish target beneficiaries.

**Appendix 1:**  
**Mapping Project Questionnaire**

**Ideology & Values**

1. What would you say are your guiding principles?
2. What are the objectives that your organization strives to achieve?
3. What percentage of the activities you implement/fund is non-Jewish?
4. What percentage of your overall activities would you say is dedicated to activities in developing countries?
5. What are the values which inform your activities?
6. What percentage of your activities are
  - a) development
  - b) humanitarian aid
7. What does *Tikkun Olam* mean to you?

**Type of Organisation & Type of Activity**

8. How would you best describe your activities?
  - a) Direct service delivery
  - b) Research (e.g. budget analysis), advocacy and policy dialogue (lobbying)
  - c) Capacity building (means, training, institution building)
  - d) other (please specify)
9. In relation to Question 8, do you:
  - a) Provide the above yourself?
  - b) Fund/facilitate others to do the above?
10. Could you describe the type of projects you fund/implement? (*Vocational training, food parcels, rescue teams, medical staff/equipment, schools etc.*)
11. How do you decide on whether to fund/implement a project?
12. What is the average duration of your projects in the field?
13. How many paid personnel, on average, does each of your projects involve?

**Geographical Focus of Activities**

14. Would you say the focus of your activities is

- a) Africa
  - i) Sub-Saharan
  - ii) North Africa/Middle East
  
- b) Asia
  - i) East Asia
  - ii) South Asia
  - iii) Central Asia/Eastern Europe
  
- c) Latin America
- d) Other (please specify)

15. How/why did you decide to focus on this specific continent/region?

16. How/why did you decide to focus on this/these specific country/s?

17. In which countries does your organization work and/or have offices?

18. Please list, to the best of your capabilities, *all* the countries in which you:

- a) have facilitated/implemented projects in the previous 5 years

Which projects?

- b) are currently facilitating/implementing projects

Which projects?

- c) plan to facilitate/implement projects in the coming 5 years

Which projects?

### **Funding**

19. Have you ever approached a government, United Nations agency, international foundation or any other international source for funding?

**If not, go to Question 27; If so:**

20. Have you ever received funding from a government or United Nations agency, international foundation or any other international source?

**If not, go to Question 24; If so:**

21. Which agency?

22. For which project?
23. Through which channels did you apply for funding?
24. Have you ever been refused funding from a government or United Nations agency, international foundation or any other international source?

**If not, go to Question 27; If so:**

25. Did this refusal for funding ever prevent you from implementing a project?
26. In instances when funding proposals have been turned down, have you had feedback as to why?
27. In your opinion, how could your access to funds be made easier?
28. What percentage of your annual funds would you say is made to Jewish/Israeli humanitarian aid and development organizations?
29. What percentage of your annual grants would you say is made to non-Jewish humanitarian aid and development organizations?
30. What would you say are your reasons for this distribution?
31. Under what conditions would you increase your percentage allocation to Jewish/Israeli humanitarian aid and development organizations?

### **Cooperation – Nature and Scope**

32. Do you know of any Jewish/Israeli organizations doing similar work to you?
33. Have you ever partnered with MASHAV, its related organizations or any other Israeli Government agency to implement your projects? (*Please list*)
34. What sort of project partner do you usually look for? (*Jewish, local, International NGO, UN or Government agency etc.*)
35. What would you say is the reason for your preference in this regard?
36. Which organizations have you/do you currently work/ed with?
37. In what capacity? (*in the field, sharing resources, donor-implementer*)
38. How well informed would you say you are about other Jewish/Israeli humanitarian aid and development organizations, both in Israel and worldwide?

- a) very well
- b) well
- c) partially
- d) not very well
- e) not enough

39. How would you characterize your relationship with other Jewish/Israeli humanitarian aid and development organizations? (*Functional, co-operative, mutually dependent, complementary, conflicting, mutually cautious etc.*)

40. How frequently would you say you are in contact with them? (*daily, weekly, monthly, not at all*)

41. Have you ever partnered with another Jewish/Israeli humanitarian aid and development organization?

**If not, go to Question 50; If so:**

42. Which organization/s?

43. In what capacity?

44. In which areas do you think you could benefit from more Jewish cooperation?

**Impact of Cooperation on Effectiveness & Success**

45. What did you hope to achieve from this partnership?

46. Would you say you achieved your goals:

- a) for the project
- b) for the partnership

47. Would you say your achievements in this partnership were greater or less than would have been achieved without the partnership?

48. How well would you say you know the groups you partner with? (*in the field or on the administrative level*)

49. How do you perceive the correlation between partnership and success/effectiveness of your projects?

50. Can you identify any complementary field of development or humanitarian aid that, through partnering, could increase the overall impact of your own activities? (*e.g. Medical personnel with psychological personnel, vocational training with health education, schooling with women's empowerment*)

51. What would you say was missing from the projects you fund/implement? (*in the field or on the administrative level*)
52. In an instance where access for your organization was/were impossible or inefficient, have/would you consider directing your funds/activities through another organization in the target field?

**Your Organization and Cooperation**

53. What would you say is your organization's comparative advantage?
54. What are you, as an organization, required to report to your Board of Directors/Advisory Board/other governing body?
55. How does this impact on your decisions, activities and ability to cooperate with other organizations?
56. Would you say there are any key objectives that your organization has yet to achieve? (*if so, please describe*)
57. How do you feel you could better fulfill your organization's objectives by working within a co-operative framework such as the '*Tikkun Olam* Project'?

**Appendix 2:**  
**List of People and Organisations Interviewed**

American Jewish Committee Africa Institute - Eliseo Neuman (interview)  
American Jewish World Service – Ruth Messinger (interview)  
American Joint Distribution Committee – Will Recant (interview and written response)  
B'nei B'rith – Alan Schneider, Rhonda Love (interviews)  
Commission for Social Action of Reform Judaism – Rabbi Marla Feldman (interview)  
Hebrew Immigrant Aid Society – Mark Hetfield (interview)  
Israeli Flying Aid – Gal Lousky (interview)  
Jerusalem Aids Project – Dr. Inon Shenker (interview)  
Jewish Aid Australia – Shai Abrahams (written response)  
Jewish Healthcare International – Dr. Stephen Kutner (interview)  
Jewish World Watch - Zivia Schwartz-Getzug (interview)  
MaAfrika Tikkun – Barbara Miller, Marc Lubner (written responses)  
Negev Institute for Strategies of Peace and Development – Dr. Yehuda Paz (interview)  
Save and Child's Heart – Simon Fisher (interview)  
The Jacob and Hilda Blaustein Foundation - Brenda Bodenheimer Zlatin (interview)  
The Weitz Center for Development Studies – Dr. Julia Margulies (interview)  
Tzedek – Dan Berelowitz (interview and written response)  
Ve'ahavta – Geoffrey Clarfield (interview)  
World Jewish Relief - Cassie Williams (written response)  
Yad Sarah – Meir Handelsman (interview)

**Note:**

The following organisations were also approached to participate in the Mapping Project. It is with regret that for a variety of reasons, interviews or responses from these organisations were not obtained:

Magen David Adom  
Latet  
World Ort  
Fast Israeli Rescue and Search Team (FIRST)  
Kibbutz Movement Humanitarian Fund