

MEMORIAL FOUNDATION FOR JEWISH CULTURE

**Nahum Goldmann Fellowship  
1987-2012**

**25<sup>th</sup> Anniversary Report**

# MEMORIAL FOUNDATION FOR JEWISH CULTURE

## TABLE OF CONTENTS

	Pages
I. The Nahum Goldmann Fellowship: Its Evolution, Programmatic Objectives and The Klal Yisrael Ambiance it Has Successfully Fostered Dr. Jerry Hochbaum	i-vii
II. Appendices	
The Nahum Goldmann Fellows Selected Profiles	1
Nahum Goldmann Fellowship Programs, 1987-2012	9
The Nahum Goldmann Fellows Personal and Professional Evaluations	21
Nahum Goldmann Fellowship Alumni, by Continent and Country	33
Nahum Goldmann Fellowship Faculty	47

MEMORIAL FOUNDATION FOR JEWISH CULTURE

**The Nahum Goldmann Fellowship:  
Its Evolution, Programmatic Objectives and The  
Klal Yisrael Ambiance It Has Successfully  
Fostered**

**Dr. Jerry Hochbaum**

## MEMORIAL FOUNDATION FOR JEWISH CULTURE

### The 25<sup>th</sup> Anniversary of the

### Nahum Goldmann Fellowship

This year the Nahum Goldmann Fellowship is celebrating its 25<sup>th</sup> anniversary. In the last quarter century, we organized twenty-four international Nahum Goldmann Fellowships, and five mini-Fellowships in Eastern and Western Europe, South America, Australia, Southeast Asia, South Africa, Israel and the United States. These programs have successfully identified and trained more than 800 young men and women for leadership positions – communal, cultural and professional – in Jewish communities around the world.

In this paper I should like to review the history of this, one of our most effective programs in helping develop the social capital of the Jewish people, i.e. raising up a generation of the cultural and communal elite of our people to replace that generation decimated in the Holocaust, the mandate of the Foundation at its inception.

My report will consist of three sections,

1. The programmatic goals of the Nahum Goldmann Fellowship, as they evolved over the last quarter of a century;
2. The organizational models we have developed, which are also still evolving;
3. And finally, the major results we have achieved.

#### I. Our Programmatic Goals

##### A. Individual Redefinition and Growth

From the very beginning of the Nahum Goldmann Fellowship, the program has emphasized the individual redefinition and growth of the Fellows. Individual growth for us has always been intimately linked with serious Jewish learning for the Fellows. We believe that it is the most effective catalyst in triggering their internal process of self-definition and in motivating the Fellows toward cultural and communal leadership in the Jewish community.

##### B. Jewish Connectedness and Klal Yisrael

The second objective has been the bonding of the individual Fellows. These bonds have become more than personal, vital as those personal connections are. As we have expanded the scope of the Nahum Goldmann Fellowship – from our initial efforts in Europe to the rest of the globe in Australia, South America, South East Asia, South Africa, Israel, and North America, these bonds have led to a harmonious integration, not

only of the individual Fellows themselves, but these disparate geographic groups. Also included in the fellowship mix have been the contemporary tribes of the Jewish people, the various social, political, cultural and religious communities and bodies that constitute the Jewish people today.

Indeed, at the end of each seminar, the entire Fellowship including faculty and staff, take on the character of an extended family, most remarkable, because the vast majority of the participants had never met, or known each other, prior to the Fellowship.

The most extraordinary accomplishment is that those extended quasi-families have become transmuted by the end of the Fellowship into a mini-Klal Yisrael. The Nahum Goldmann Fellowship, for most of the Fellows, has become an authentic expression and microcosm of the concept of Klal Yisrael. Later in the report I will provide ample confirmation of this critical contribution we are making to Jewish life.

### C. Communal Development

The most important objective of recent Nahum Goldmann Fellowships has been our growing emphasis on developing Jewish leadership that is motivated and possesses the skills, commitment and capacity to build Jewish communities in the spirit of Klal Yisrael. Indeed, that today is the conceptual heart of our enterprise.

The program for building Jewish communities is divided in three parts:

1. The Fellows evaluate how effective the leadership in their communities has been in fostering Jewish continuity and distinctiveness.
2. We stimulate the Fellows to develop their own vision for building Jewish life in their communities, help them set new goals and priorities for the field of Jewish education, the propagation of Jewish consciousness, and the dissemination of Jewish values and ideals in their communities
3. Meetings between the established leaders of their communities and the Fellows to discuss how they can and should work together, and the kinds of communal models – religious and secular, centralized and independent, local or globally focused, that could be created towards achieving those ends.

### D. Collective Wisdom

We became aware in recent years from the extensive discussions that occur at the Fellowships that there inheres in the body of the Fellowship the collective wisdom of the next generation of leaders in Jewish life, regarding both their relationship to the Jewish community and the larger society. We think that it is possible to tap and distill the collective wisdom that inheres in the Nahum Goldmann Fellowship, as we have started to do in recent years, and make that collective wisdom available through the Nahum

Goldmann Fellowship to the Fellows themselves and via them to their peers around the world, and to Jewish life generally, in the hope that this can help to revitalize and intensify Jewish culture and life both in Israel and Diaspora.

E. Collective Action

In our most recent seminars, a critical new programmatic goal has been fused into our program – adding collective action to individual redefinition. Participating in the last several Fellowships were not only individuals, but contingents of Fellows from specific communities. The potential impact of these cohorts of Fellows upon their return to their community changes substantially if there are three or more members in their delegation, especially if we also take into account that we already have many other alumni active, or on the threshold of involvement, in these communities, with whom they can possibly cooperate in joint endeavors.

II. Organizational Models

Let me now move to the two organizational models we are currently working with in the Nahum Goldmann Fellowship:

- A. International Fellowships in which young men and women from communities all around the world participate
- B. Mini-regional Nahum Goldmann Fellowships in which Fellows from specific regions or countries participate

They differ in two major respects. Naturally, the local mini-Nahum Goldmann Fellowship is of shorter duration than the regular Nahum Goldmann Fellowship which runs 8-10 days.

There is a more fundamental difference between the international Nahum Goldmann Fellowship and the mini-Fellowship. From its earliest beginnings, the international Nahum Goldmann Fellowship emphasized the individual redefinition and growth of the Fellows about which I spoke earlier. We have been extraordinarily successful in this aspect of our work. In an evaluation survey of alumni several years ago, 72% of the alumni declared that they have, as a result of the program, redefined themselves as Jews and leaders.

The mini-Fellowship fuses a new, more dynamic component into the program, focusing beyond the redefinition and growth of the individual Fellows. It is aimed at helping the Fellows redefine their community. The Fellows at the local mini-Nahum Goldmann Fellowship, unlike those participating in the International Fellowship, are operating within the actual context and framework of their communities, not the Jewish community in abstract. Those Fellows are intimately familiar with their community's history, its strengths and weaknesses, its special needs and challenges.

Nahum Goldmann mini-Fellowships have been held to date in five communities, including Iran, Australia, South America, Israel and North America. I believe it is very important to share with you the evolution of this second organizational model and its role in enlarging the impact of the Nahum Goldmann Fellowship program. I will cite two different examples of the model, both of which were presented by the Fellowship alumni in their respective countries at the most recent meeting of our Board of Trustees in Poland whose impact will be self-evident.

To fully appreciate the impact of these two programs, I should like first to highlight the results of an International Nahum Goldmann Fellowship held in South America at which we invited the established leadership of their leading communities to the Nahum Goldmann Fellowship to meet with the Fellows. We believe that what occurred there is a prototype of what exists in many Jewish communities around the world.

In their encounter, the established leaders and the Fellows evaluated together the effectiveness of their communities in propagating Jewish consciousness, education and distinctiveness. They discussed together how the community and its established leadership can and should work with the young leadership. Numerous communal models were discussed. They reviewed in depth the models of community their grandparents initiated in their countries - Argentina, Uruguay and Brazil - reflecting their origins in Eastern and Central Europe. The Fellows spoke of their vision and goals.

The discussion between the Fellows and established leadership was respectful and intense, and in the judgment of both the Fellows and communal leaders, very beneficial towards mutual understanding and possible collaboration in the future. But almost all of the Fellows felt that the models of their parents' and grandparents' generation operative in their communities in recent decades lacked both the vision and passion to which they could relate.

They argued that they and their peers and community are living in a very different existential reality.

Marcello Ellenberg's report to the meeting of our Board of Trustees in Poland dealt with the results of the mini Nahum Goldmann Fellowship organized in Uruguay. The Uruguayan alumni recognized the gap in their perception and vision for the Jewish community in Montevideo from that of the established leadership there. Ellenberg described the dramatic steps they took in implementing their vision. It is crucial to note that they were not part of the established community. They focused their initial attention and efforts in reviving the Yavneh Academy in Montevideo, a school from which most of the families who were active in the school had made aliyah to Israel. They were able, after the development of a thoughtful plan, to re-activate that school and around it developed a community, the Yavneh community, which engaged in a whole constellation of educational activities involving students, both on the elementary and secondary levels and in college, simultaneously revitalizing a synagogue within the school and fostering a whole host of religious activities for young families in the community. In essence, what

they accomplished very successfully was the establishment of an intense activist sub-community within Montevideo that directly and indirectly, began to influence the larger Jewish community in important areas, the most significant of which was Jewish education.

One incredible example of their success was the establishment of the first Hillel in South America, in Uruguay which was subsequently replicated in other countries including Argentina and Brazil.

David Jacobson's report dealt with the South African Mini, currently the most advanced level of our minis. Organized with the consent and cooperation of the established South African community, its objective from the outset was to provide a safe and secure format for the South African Nahum Goldmann Fellowship alumni and new faces recruited by them to enable them to begin to formulate their visions and implement them within their community, which they are now beginning to accomplish.

From a small core of 5-6 alumni, they have expanded the membership to 75 participants, and organized 5 minis in Cape Town representing all sectors of the Jewish community there. That includes Orthodox and Reform rabbis sitting together, a phenomenon as rare as black swans in South Africa, as well as young members of the community who have anti-Israeli proclivities.

The South African mini has provided real substance and flesh to the objectives of the mini model, implementation of their visions by numerous means being developed involving interacting with and modifying the ethos of the established leadership and the community's institutions.

The next mini which we are planning to organize in Sao Paulo early next year is intended to even further extend that model in a most significant way. The top leadership in Sao Paulo not only approved but also indicated their willingness to participate in ways to be established in the mini that we are planning in Brazil, which hopefully will lead in small steps to introducing the ambience and spirit of Klal Yisrael that is inherent in the Nahum Goldmann Fellowship in to Brazilian Jewish life.

### III. Involvement of Fellows

The total involvement of fellows in the programs is one of the critical guiding principles of the Nahum Goldmann Fellowship enterprise. The central core of the Nahum Goldmann Fellowship is the Fellows themselves.

In essence, the Memorial Foundation sets a framework and context for the Fellows, but they shape and give substance to the program.

IV. I should like to conclude this report with the Results Achieved in this program to date. They can be summarized and encapsulated in two words: Klal Yisrael (Jewish Peoplehood).



What we have successfully achieved in the Nahum Goldmann Fellowship during the last two and a half decades is something truly remarkable. We have created a microcosm of Klal Yisrael that works. It comprises four main components. The first is geographic. The Fellows who participate in our program represent global Jewry, coming from Jewish communities, large and small, on six continents. Secondly, the composition of the Fellowship also includes representatives from all the religious denominations – Orthodox, Conservative and Reform, in all their variegated hues and shades, including too, the secular Jewish community, both from Israel and the Diaspora. The Fellowship also represents a mix of the lay and professional leaders of their respective communities. This is very significant given the current importance of both these categories of leadership in Jewish communities globally. Finally, in the last several Fellowships, we have also introduced into our mini-Klal Yisrael Fellows from the right and left political poles, probably the most explosive sector of Jewish life today.

The most crucial ingredient in our success is that the Memorial Foundation and the Nahum Goldmann Fellowship have no overt agenda – political, Zionist, religious or ideological for the Fellowship. Unlike seminars sponsored by the Zionist movement, Chabad, and the other religious denominations, and international Jewish organizations who are seeking members, funds, influence or access to individuals or institutions, our objective at the Nahum Goldmann Fellowship is very transparent from the outset. Our central objective is, firstly, to expose the Fellows to the highest level of serious Jewish learning by the most distinguished Jewish scholars and intellectuals in the world, and to their peers from all around the globe. Secondly, by creating a safe and comfortable ambiance and setting at the Fellowships that stimulates intense interaction between them and the faculty and between them and their peers, we enable them to re-define themselves as Jews, and hopefully, as potential leaders in the Jewish community. Finally, they, as mature adults, are given the opportunity to decide for themselves, the path and vision they wish to pursue when they return to their communities, a path and vision that is congruent with their personal aspirations and ambitions as individuals and as potential Jewish leaders. And it works, as you will see from the other sections of this report which follow.

We believe it will continue to do so if the Foundation continues to adhere to the evolving model that we have developed and expand the parameters of our programmatic process and goals in the years ahead, hopefully with the support not only of the Foundation, but with the cooperation and support of other Jewish international and national bodies.

MEMORIAL FOUNDATION FOR JEWISH CULTURE

**The Nahum Goldmann Fellows**

**Selected Profiles**

## MEMORIAL FOUNDATION FOR JEWISH CULTURE

### **The Nahum Goldman Fellows** **Selected Profiles**

#### **IRYNA BELSKAIA**

Iryna works as a Jewish educator in Minsk where she manages the educational programs of 15 Reform communities of the Union for the Progressive Judaism. With support of Community Service scholarships from the Memorial Foundation, she earned an advanced diploma in Jewish Education and Professional Development from the Leo Baeck College in London. She is married to Michael Kemerov, who is also an alumnus of several Nahum Goldman Fellowships. Iryna and Michael attend the 17<sup>th</sup> Nahum Goldman Fellowship in South Africa in 2006, the 19<sup>th</sup> Fellowship in Israel in 2007, and the 22<sup>nd</sup> Fellowship in Croatia in 2010.

#### **BARAK BEN-ELIEZER**

Barak Ben-Eliezer served as an Officer in the Israeli Air Force where he commanded Talpiot, a prestigious program that prepares Israeli Air Force officers for essential roles in research and development in Israel's armed forces and military industries. As a result of his participation in the Nahum Goldman Fellowship, Barak undertook a program in Jewish Studies at the Hebrew University and leadership roles in a number of Israeli organizations aimed at deepening the knowledge and commitment of secular Israelis to Jewish values and culture. He is currently managing director of a venture capital and private equity firm.

#### **ARIEL BLUFSTEIN**

Ariel, born and raised in Buenos Aires, received his BA in sociology from the University of Buenos Aires and studied political science and Middle East politics in Israel. He has served as Vice-Director of the Holocaust Museum in Buenos Aires and the coordinator for the Latin American Department of Yad Vashem. He currently is the Executive Director of the Masorti Movement for Latin America.

#### **DAVID BRYFMAN**

David Bryfman is currently the Director of the New Center for Collaborative leadership at The Jewish Education Project (formerly, the Board of Jewish Education of Greater

New York). David completed his Ph.D. in Education and Jewish Studies at NYU focusing on the development of identity among Jewish adolescents in formal and informal Jewish settings, for which he received a Doctoral Scholarship from the Memorial Foundation. His research focuses on the intersection of technology and Jewish life and learning. David also serves as an educational consultant for the iCenter, a non-profit educational organization aimed at developing and enhancing the field of Israel Education.

### **ANDREY DULKIN**

Andrey, who was born in Minsk, Belarus, served in “Talpiot,” a special leadership-training program in the Israel Defense Forces in technology, and subsequently in the Ministry of Defense and in the Technology Division of the Prime Minister’s Office. He is now Director of Emerging Technologies, an Israeli software company. He is currently involved in planning with Israeli Nahum Goldmann Fellowship alumni a new technology platform for the Nahum Goldmann Fellowship.

### **MARCELO ELLENBERG**

Marcello, born in Montevideo, an accountant by profession, was employed by several large international accounting firms in Uruguay until he was approached to serve as the Director of the Yavneh School by Marcelo Cynovich, another Nahum Goldmann Fellowship alumnus, who was leading an effort to re-invigorate the Jewish cultural life in their community. While currently employed by a private business concern, Marcelo has continued his very active role as a lay leader in the Yavneh community in Montevideo. Marcelo has served on the International Nahum Goldmann Advisory Committee and coordinated several Nahum Goldmann Fellowships in Latin America.

### **CLAUDIO EPELMAN**

Claudio from Cordoba, Argentina, is the Director of the Latin American Jewish Congress. He has served in leadership positions in Jewish life in Argentina and Latin America, including as a member of the board of DAIA and as director of the Centro Union Israelite and coordinator of its continuing education program.

### **JENI SORYL FRIEDMAN**

Rabbi Jeni Friedman, who completed her rabbinical studies at the Jewish Theological Seminary in New York where she also obtained a Master’s Degree in Midrash, has been deeply involved in the Conservative Movement in the United States, where she served as Director of Adult Education at the prestigious Congregation B’nai Jeshurun in New York and Director of Jewish Studies Programs at Camp Ramah. Jeni is currently a doctoral candidate in Education and Jewish Studies at NYU where she is a Wexner Graduate and Jim Joseph Fellow and a Davidson Scholar. She also serves as consultant for the Jewish Education Project and co-chairs the Nahum Goldmann Fellowship Advisory Committee.

### **HAYLEY GALGUT**

Hayley is a human rights lawyer who has litigated numerous high profile and precedent setting, public interest cases in South Africa. She received her law degree from the University of Cape Town and an M.Phil in human rights law from University College, London. She was one of the youngest finalists for the 2005 South African Woman of Worth Award. She has assisted in legal advocacy and reform initiatives in a number of African countries and guest lectured at several universities there. Hayley has also served as an elected member of the South African Jewish Board of Deputies. She currently lectures in Human Rights law at the Faculty of Law at the Hebrew University in Jerusalem.

### **TOVA GANZEL**

Tova, from Jerusalem, Israel, received her Ph.D. in Bible at Bar-Ilan University. She was one of the first two women to have earned certification as a *Yo'etzet Halachah* (halachic counselor) from Nishmat, the Jerusalem Center for Advanced Jewish Studies for Women. Tova lectures at several institutions of higher learning in Israel, including Bar-Ilan University where she also serves as assistant director of the Midrasha. She served as chair of the Israeli mini-Nahum Goldmann Fellowship in 2011.

### **RABBI ISAK HALEVA**

Rabbi Haleva, currently the Chief Rabbi (Hacham Bashi) of Turkey, studied under Sephardic Chief Rabbi Rav Ovadia Yosef, from whom he received *semicha*. He subsequently worked within the office of the Chief Rabbinate of Turkey as a member of its Beth Din, was appointed Deputy Chief Rabbi of Turkey and seven years later assumed the post of Chief Rabbi in 2002. He was a participant in the first Nahum Goldmann Fellowship that took place at Carmel College in England in 1987.

### **DAVID JACOBSON**

David is the Executive Director of the South African Jewish Board of Deputies in Cape Town, South Africa, where he deals with anti-Semitism, interfaith and community relations and political advocacy. David has been deeply involved in various Jewish communal endeavors and Zionist and Israel advocacy programs in South Africa. David was instrumental in organizing and leading the highly successful mini-Nahum Goldmann Fellowships in South Africa in 2009, 2010 and 2011.

### **RAEL KAIMOWITZ**

Rael Kaimowitz, from Cape Town, played a major role in organizing the first Nahum Goldmann Fellowship in South Africa in 2006 and after his involvement in the Fellowship program in Europe, was elected Vice-Chairman of the Board of Jewish Deputies in Cape Town, where he continues to play a major role in leadership development. He also chairs the sub-committee for young adults in the South African United Jewish campaign and serves as a delegate to the South African Jewish Board of

Deputies and a member of its National Executive Committee. He was also elected as a delegate from South Africa to the Board of Trustees of the Memorial Foundation for Jewish Culture and serves on the Advisory Committee of the Nahum Goldmann Fellowship.

### **MONIKA KRAWCZYK**

Monika, an attorney in Warsaw, Poland, studied at the Pardes Institute of Jewish Studies with the help of a Community Service Scholarship provided by the Memorial Foundation. In 2004, she became the Chief Executive Officer of the Foundation for the Preservation of Jewish Heritage in Poland, where she also served as Chairperson of the Supervisory Boards of the Union of Jewish Communities in Poland and the Warsaw Jewish Community as well as legal advisor to the Jewish community for restitution negotiations in Poland. Monika has also been active in leadership roles organizing Jewish cultural programs all over Poland.

### **MICHELE LALO**

Born in Santo Domingo, Michele left the Dominican Republic after she graduated from high school to attend the University of Miami, Florida. After college and marriage, she returned to Santo Domingo to join the family business, where she also served as an educator at the Jewish Community Center in Santo Domingo and organized all its cultural activities, and as an officer on the Board of Directors of the Centro Israelita de la Republica Dominicana. She is an alumna of two Latin American Nahum Goldmann Fellowships, both of which inspired her to take on increasing responsibilities for educating youth and adults in her community. She had also completed a distance learning program at Spertus College in Chicago, earning a Masters of Science Degree in Jewish Education in order to enable her to enhance her educational efforts on behalf of her community.

### **SHAWN LANDRES**

Shawn Landres, from Los Angeles, California, is the co-founder & CEO of Jumpstart, a research & development laboratory that advances innovation, collaboration, and social entrepreneurship within and beyond the Jewish community. He trained in religion at Columbia University and the University of California, Santa Barbara, and in social anthropology at Oxford. Shawn is a frequent essayist and has co-edited four books on topics as diverse as the practice of ethnography; the interreligious impact of the film *The Passion of the Christ*; the intersection of religion, violence, memory, and place; and a campaign biography of Bill Clinton. He is an Ariane de Rothschild Fellow and a member of the ROI Community, among other networks.

### **GRIGORY LIPMAN**

Grisha Lipman, a pioneer in the field of Jewish education in the former Soviet Union, served for more than a decade as chairman of the Association of Jewish Schools in the CIS and the Baltic States, which the Foundation founded in 1991, where he

provided outstanding leadership. The Jewish school he established in Moscow in the early 1990's, considered to be among the best Jewish day schools in the former Soviet Union and one of the most successful Jewish educational institutions in Russia, is often referred to as the "Lipman" school. A recipient of a number of Memorial Foundation scholarships, he received the prestigious President of Israel's Prize for Jewish Education in the Diaspora.

### **FERNANDO LOTTENBERG**

Dr. Lottenberg, has played a leadership role in the reorganization of the Confederacao Isarelita do Brasil (CONIB), the umbrella organization of Jewish organizations in Brazil, in which he now serves as Secretary-General. He is currently also a member of the Board of Trustees of the Memorial Foundation for Jewish Culture. An attorney, Fernando serves as an Independent Advisor and Director of Porto Seguro SA, the second largest insurance company in Brazil. He holds a PhD in Public International Law from University of Sao Paulo, a BS in Law from University of Sao Paulo and a Masters in Philosophy and General theory of Law at University of Sao Paulo.

### **ALBERTO MILKEWITZ**

Alberto is the Executive Director of the Jewish Federation of Sao Paulo, Brazil, where he has served in that capacity since 1990. Following his participation in the Nahum Goldmann Fellowship, Alberto has played a major leadership role in restructuring the Federation in Sao Paulo, making Jewish education its major priority and considerably reducing the mean age of its communal leadership. Alberto has studied Jewish community organization at the Hebrew University in Jerusalem, and is currently studying for his doctorate in Jewish education in Brazil. A trained psychologist, he formerly served as the director of Eitan, the Jewish Center for Informal Education

### **YAIR MILLER**

Yair, born in Johannesburg, South Africa, now lives in Sydney, Australia, where he is an active member of the Australian Jewish community. He currently serves as President of the NSW Jewish Board of Deputies and Vice President of the Executive Council of Australian Jewry, the major body representing Australian Jewry. Yair also serves on the Executive of the Jewish Communal Appeal (JCA), the primary fund raising and planning agency for the major Jewish organizations in NSW. Among his other leadership positions are, President of the Council for Jewish Communal Security, Executive Director of the Jewish Emergency Management Plan of NSW, and a member of the Board of Governors of the School of Jewish Leadership of Beren College, Beit Morasha. He is also one of the representatives of the Executive Council of Australian Jewry on the Board of Trustees of the Memorial Foundation for Jewish Culture and has served as a member of the Nahum Goldmann Fellowship Advisory Committee.

## **MYER MOSES**

Myer, from Thane, India serves as Secretary of the Board of ORT-India and a member of its management committee. He is an active member of the *Sha'ar Hashama'im* congregation in Thane, where he is deeply involved in community education. Meyer has also organized and managed several camps for Jewish children in India. He has been a key member of the Nahum Goldmann Fellowship Advisory Committee and played a major role in organizing the Southeast Asian Fellowship in Mumbai, India in March 2005.

## **REBECCA NEUWIRTH**

Rebecca serves as the Special Assistant to the Executive Director of the American Jewish Committee in New York City, where she administered AJC's international humanitarian relief projects around the world. She is currently leading AJC's efforts working to identify and engage the interest of outstanding Jewish Americans in their 20s and 30s. Rebecca has also created an education and advocacy project, IKAR (Israel Knowledge, Advocacy and Responsibility), a curriculum being used by educational institutions around the country. She earned her bachelor's degree *magna cum laude* from Yale University where she was a member of Phi Beta Kappa. After graduation, she was awarded a year research fellowship in Berlin from the German Academic Exchange Program, a Fulbright affiliate, and completed her graduate studies at Berlin's Free University.

## **LENA POSNER-KÖRÖSI**

Lena is the President of the Stockholm Jewish Community to which she was elected in 1999, as well as President of the Council of Jewish Communities in Sweden. She has also served as Vice-President of the European Council of Jewish Communities, a member of the Executive of European Jewish Congress and a co-Chairperson of its Committee for Youth, Leadership and Continuity. A psychologist, she founded and heads a marketing and organizational management consulting firm in Stockholm. In her capacity as president of the Stockholm community, Lena helped us organize a number of Nahum Goldmann Fellowships in Sweden at its summer facility at Glamsta.

## **JACQUY SEBAG**

Jacquy, from Casablanca, Morocco, currently serves as the General Secretary of the Chief Rabbi of Morocco, Rabbi of the Maimonides Synagogue, Director of the Neve Shalom School in Casablanca, and a Dayan on the Beit Din of his community. He also works as a private consultant in marine sciences. His daughter, Margalit, was a Fellow at the 21<sup>st</sup> International Nahum Goldmann Fellowship in Israel in 2009. He studied in France at the Sorbonne, where he received a B.A. in Hebrew literature and a doctorate in nautical sciences.



## **LEA SILJAK**

Lea, from Zagreb, Croatia, serves as the Deputy Coordinator of the Cabinet of the President of Croatia. As a leader of the Jewish community in Zagreb, Lea served as onsite Coordinator and the liaison at the 22<sup>nd</sup> Nahum Goldmann Fellowship in Croatia with both the Jewish community and the Croatian Government. She holds a Master's degree in Social Psychology from the London School of Economics and Political Science. Her Master's thesis dealt with the "Quest for Identity, A Social Psychological Perspective in Investigating the Transformations of Jewish Identity in Croatia."

## **JO TOLEDANO**

Jo Toledano, from Paris, France, participated in the second Nahum Goldmann Fellowship at Carmel College outside London in 1989, which inspired him to undertake a professional career in Jewish communal service and Jewish education. He has worked as Head of the Social Department of the Fonds Social Juif Unifié, Director of the Union of Jewish Centers for Professional Training, where he oversaw recruitment and training of the professional staff and volunteers for Jewish communities in France. Director of the Andre and Rina Neher Institute in Paris, a leading center for training Jewish educators in France. He currently is the General Director of the Alliance Israelite Universelle. He also serves as a Vice President of the Memorial Foundation for Jewish Culture

## **ANDREA UZAN**

Andrea, a tax attorney from Copenhagen, is a member of the Board of Deputies of the Danish Jewish community. She also serves on the Board of the Danish Zionist Federation, and co-founded and coordinates activities for "Israel Connect," an organization for young adults between the ages of 20 – 40, that fosters their connections to Israel and Judaism.

## **SERGIO WIDDER**

An energetic leader of the Jewish community in Buenos Aires, Argentina, Sergio serves as the Executive Director of the Simon Wiesenthal Center Office for Latin America, where he directs programs promoting human rights from a Jewish perspective, and builds alliances with non-Jewish groups to counter anti-Semitism, racism and discrimination in Argentina and other Latin American countries. He has been an active member of the Board of Memoria Activa (Active Memory), a grassroots organization created after the terrorist bombing in 1994 of the Buenos Aires Jewish Community center.

MEMORIAL FOUNDATION FOR JEWISH CULTURE

**The Nahum Goldmann Fellowship Programs**

**1987-2012**

## MEMORIAL FOUNDATION FOR JEWISH CULTURE

### **Nahum Goldman Fellowship Programs** **1987-2012**

#### **NAHUM GOLDMANN FELLOWSHIP I** **Carmel College, England, August 16-31, 1987**

The theme of the first Fellowship, “Let My People Know,” reflected the Foundation’s primary aim at that outset of the Nahum Goldman Fellowship —to deepen the Jewish knowledge of outstanding young men and women in Europe between the ages of 25-45 and motivate them towards involvement and leadership in their communities.

The thirty-two young men and women who participated were largely from Western European countries, with one exception from Yugoslavia.

Four of the alumni of that program appeared at the meeting of the Foundation’s Board of Trustees the next year and described their positive experiences at the Fellowship, which resulted in the Board of Trustees approving a second Fellowship, to also take place at Carmel College the following year.

#### **NAHUM GOLDMANN FELLOWSHIP II** **Carmel College, England, August 20-30, 1989**

The strong bonds that developed among the participants of the first Fellowship two years earlier were clearly evident at a reunion of those alumni that preceded the second Fellowship. This time, in addition to the West Europeans, there was a large cohort of Fellows from Soviet block countries in Eastern Europe, including Bulgaria, Hungary, Yugoslavia, and Poland, which we actively recruited. The Fellows represented a cross-section of the liberal professions, academicians, and businessmen in Eastern and Western Europe, many surprisingly with very limited connection to organized Jewish life.

At this Fellowship we introduced an important component to the program which has become a standard part in our work. The planning and implementation of key parts of the program was done by a committee of the Fellows. This included chairing the workshop sessions and discussion groups on the challenges faced by their communities.

**NAHUM GOLDMANN FELLOWSHIP III**  
**Zvenigorod, Russia, August 10-22, 1991**

The 3<sup>rd</sup> Nahum Goldmann Fellowship, which took place immediately after Glasnost in Zvenigorod, outside Moscow, was a giant leap forward for the Fellowship.

More than half of the 75 Fellows who attended came from republics all over the Soviet Union, from Estonia and Latvia to the Chinese border. The other half were from Western Europe, but also included a substantial delegation from the Latin America and South African Jewish communities. Because of language differences, the program had two tracks in Russian and English.

This was the first time the Russian Fellows had ever encountered their peers from the West. The bonding that took place between both groups of Fellows after several days was the most incredible outcome of the program.

On August 19th, two days before the scheduled end of the Fellowship, there was an attempted coup by hard-line elements of the Soviet government and military against President Mikhail Gorbachev and his reforms. This wholly unanticipated event disrupted the formal conclusion of Fellowship, but not the warm ties that were produced between the talented and gifted young Jews from the West and their Russian peers.

**NAHUM GOLDMANN FELLOWSHIP IV**  
**Zvenigorod, Russia, August 1-12, 1993**

This Fellowship was also organized on parallel tracks – one for the Russians and the second for the Fellows from Western Jewish communities. The major difference between the first and second seminars in Russia was that the Fellows at the second Fellowship were younger, more relaxed and comfortable relating to their Western European peers, and more optimistic about their own future as Jews and their re-integration into the global Jewish community. Despite some language barriers, both groups of Fellows came to realize that both they and their communities shared similar concerns and challenges. At one of the concluding workshops, a leading Fellow from Vienna declared with great surprise and emotion to the whole assembly, “we are indeed one people”.

**NAHUM GOLDMANN FELLOWSHIP V**  
**Zvenigorod, Russia, August 13-14, 1995**

The fifth Nahum Goldmann Fellowship differed in a most significant way from the first two Russian Fellowships. Following the success in breaking down the barrier between the two communities at the earlier seminars, the Russian contingent at the third Russian Fellowship was wholly integrated with their Western counterparts in all aspects of the Fellowship - the lectures, workshops and especially the warm Sabbath program. What

was most remarkable was that the Fellows no longer felt they were participating as representatives of their national communities, but as part of Klal Yisrael, a major accomplishment we have attempted and we believe have successfully replicated and indeed enlarged at all our future Fellowships.

Seven Fellows from Latin America at this Russian Fellowship served as the nucleus for planning the next one which took place in Latin America the following year.

**NAHUM GOLDMANN FELLOWSHIP VI**  
**Sao Paulo, Brazil, October 20-29,1996**

The first Latin American Nahum Goldman Fellowship which took place in Sao Paulo, Brazil attracted 36 Fellows from all over South America, Central America and the Caribbean region. The presence of a young Cuban woman from Camaguey, Cuba, whose small community was largely disconnected from Jewish life, was a deeply moving experience for all the participants.

An important distinction between the Latin American Fellowship and the earlier seminars that preceded it was that the Fellows we recruited were working in either a professional or lay capacity in their communities and were encouraged by their communities to attend. In keeping with that change in the composition of the participants, the discussion at the Fellowship workshops was characterized less by explosive intellectual discussions characteristic of the previous Fellowships in Europe, but by the determination of the Fellows to maintain their communities intact and thriving in the face of the growing assimilation in their Latin American communities.

One of the highlights of this Fellowship occurred when two participants in a workshop on Jewish identity learned that they had never been given Hebrew names. At the Torah reading on Shabbat, a special ceremony and program was organized, conferring on them the names that they chose, followed by joyous singing and dancing in which all the Fellows participated, one of the most meaningful events of that Fellowship.

**NAHUM GOLDMANN FELLOWSHIP VII**  
**Glamsta, Sweden, September 1-11, 1997**

This Fellowship took place in Glamsta, Sweden, at the summer camp facilities of the Stockholm Jewish community located on the Baltic coast. Two former Swedish alumni of the earlier Fellowship, Stefan Meisels and Lena Posner-Korosi, who were later elected as presidents of the Stockholm Jewish community, were instrumental in helping obtain this site for use by the Foundation. Over the next decade we organized four more Fellowships at this beautiful scenic site.

In Sweden, the program was “internationalized” for the first time, reflecting the Fellowship’s growing globalization. In addition to representatives from Europe and Latin

America, where the earlier Fellowships took place, the participants in Sweden came from Jewish communities all around the world, providing the Fellows an opportunity to share with their global peers the challenges they confronted in their communities with regard to Jewish consciousness, identity and cultural continuity.

**NAHUM GOLDMANN FELLOWSHIP VIII**  
**Glamsta, Sweden, August 23-September 1, 1999**

At this seminar the Fellows came not only from dispersed Diaspora Jewish communities around the world but also included a significant number of Americans and Israelis. The Foundation's major focus continued to be fostering the re-generation of those dispersed Jewish communities distant from the major center of Jewish life around the globe.

In addition to enlarging the geographic composition of the group by including representatives from those two major Jewish civilizations, we broadened the ideological range of the Fellowship, by adding members of the Orthodox, Conservative and Reform movements globally, and secular and marginally connected Jews, as well as Zionists and non-Zionists. We were pleasantly surprised to find that the representatives of all these groups were seeking via the Fellowship to bolster their identities and involvement in Jewish life.

**NAHUM GOLDMANN FELLOWSHIP IX**  
**Sao Paulo, Brazil, January 22-February 1, 2001**

At this Fellowship, the theme of which was "Building Latin American Jewry", the Latin American alumni from previous seminars participated actively in helping shape the program and playing leadership roles in all aspects of the seminar. The leaders of the central communal Jewish bodies in South America helped the Foundation to identify and recruit eligible and appropriate candidates from their communities for this program.

The most significant sub-group at the seminar were seven Fellows from small, isolated, dispersed Jewish communities in Latin America: Cordova, La Plata, Rosario, and Bahia Blanca in Argentina; Campinas, Brazil; Camaguey, Cuba; and Lima, Peru. These Fellows provided a poignant portrait of Jewish life in the hinterland of Latin America, and the problems and challenges they face. Their perceptions differed considerably from the conventional views of the established Jewish community. However, all the Latin American Fellows reflected the long-held belief of the established leadership in Latin America that world Jewry is not very interested or concerned with Latin American Jewish life. Yet they perceive themselves as a significant branch of the global Jewish community and were deeply grateful for the attention and support that the Foundation was bestowing on their communities.

**NAHUM GOLDMANN FELLOWSHIP X**  
**Glamsta, Sweden, August 20-30, 2001**

The tenth Nahum Goldman Fellowship in Glamsta accelerated the growth of the globalization of the Fellowship. The highlight of this seminar was the presence of Aharon Appelfeld, the internationally known author and nominee for the Nobel Prize in literature who spoke about literary imagination and the Holocaust, the challenge to find the words and language for that experience and the use of literature as a vehicle to probe the depths of the Shoah. The Fellows actively engaged him and the other faculty, especially Prof. Aviezer Ravitzky, the previous year's recipient of the Israel Prize in Philosophy, in intense discussion. These intense discussions and the informal connections between faculty and Fellows, which were especially visible at this seminar, have become a key element in the character and success of our future programs.

**NAHUM GOLDMANN FELLOWSHIP XI**  
**Melbourne, Australia, August 6-14, 2002**

This Fellowship in Australia was initially intended to be a regional program, but at the urging of the Fellows and with the endorsement of the Australian community, it was reshaped as an international program.

The faculty in Australia were even more fully integrated into this Fellowship than heretofore, actively participating in all aspects of the program, especially mingling with, and "mentoring", the Fellows.

The Australian Fellowship was more Fellow-driven than in the past, reflecting the activity of the caucus organized by the Australian Fellows to deal with the problems and challenges they believed the Australian Jewish community was now facing, and how they could relate to them as a group, thus transforming their Nahum Goldman Fellowship experience into practical and collaborative activities.

**NAHUM GOLDMANN FELLOWSHIP XII**  
**Glamsta, Sweden, August 19-28, 2003**

The theme of the Fellowship, "Building K'lal Yisrael," especially animated both the activities and discussions in this program. The most moving event at the seminar reflecting that spirit took place the last Monday of the meeting. In one of the workshops on Jewish identity the previous afternoon, it was learned that four of the Fellows from the former Soviet Union did not have Hebrew names. A special ceremony was hastily organized for the Monday morning service, based on an old Sephardic tradition, to which all the Fellows were invited. The four Fellows, three women and one man, were called to the Torah at which Rabbi Jacob J. Schacter, (now University Professor of Jewish History and Jewish Thought at Yeshiva University) read out the proclamation in which the names they chose were announced. It was followed by spirited singing and dancing in which all the Fellows and faculty participated. This ceremony was a marvelous vehicle, helping

the Fellows relate to one another, despite their vast cultural, ideological, and religious differences, as part of a larger collectivity, Klal Yisrael.

**NAHUM GOLDMANN FELLOWSHIP XIII**  
**Melbourne, Australia, December 9-17, 2003**

This Australasian Fellowship was a direct result of the earlier Nahum Goldman Fellowship at which the Australian Fellows agreed to deal with the problems and challenges they perceived their community was confronting and how they could relate to them in a collaborative fashion. The great support and cooperative role played in this Australian enterprise by Australian Jewry's central communal body, the Executive Council of Australian Jewry, greatly enhanced the potency of the program for the Australian Fellows.

A surprising and somewhat unanticipated element in the success of this Australasian Nahum Goldmann Fellowship was the active participation of Fellows from South East Asia, who were especially desirous to become more connected with world Jewry, and expand and enhance their cultural contacts and resources to enable them to maintain their Jewish heritage.

The Indian Fellows decided among themselves, in consultation with and the support of the Memorial Foundation, to organize a Nahum Goldmann Fellowship of their own in Mumbai, India. The Australian Caucus also resolved to support the efforts of their South and East Asian peers. This connection between the young leadership of the Indian Jewish community and their peers in Australia and South East Asia was one of the major accomplishments of the seminar.

**NAHUM GOLDMANN FELLOWSHIP XIV**  
**Swiss Colony, Uruguay, November 8-18, 2004**

The first two Latin American Fellowships, held in Sao Paulo in 1996 and 2001, were regional meetings in which only Latin Americans participated. The Foundation believed that an international Latin American Nahum Goldmann Fellowship would enrich the experience of the Latin American Fellows by introducing them to other young Jewish leaders from around the world. We simultaneously attended to Latin American concerns in this program by adding on a special reunion program for the Latin American alumni following the international seminar.

The most successful component of the Latin American Nahum Goldmann Fellowship was indeed the full and harmonious integration of the Latino and non-Latino Fellows. The amalgamation of both groups entirely transformed the social and intellectual character of the meeting.



**NAHUM GOLDMANN FELLOWSHIP XV**  
**Mumbai, India, February 28-March 6, 2005**

The idea for a Southeast Asian Fellowship was conceived, as I pointed out above, two years earlier at the Australasian Nahum Goldmann Fellowship by seven Indian Nahum Goldmann Fellowship who participated at that program.

Part of the large contingent from India who attended the seminar were two leaders of the Bnei Menashe community, located in the remote province of Manipur in northeastern India, who consider themselves part of the lost tribes of Israel, but whose status as Jews had not yet been resolved. Those Fellows were the first of a number of members from the Bnei Menashe community who would participate in subsequent Nahum Goldmann Fellowships.

The academic program in India matched the level of excellence of our previous seminars. Indeed, in the opinion of the Indian Fellows, this was the first time that such a distinguished team of academicians visited India.

**NAHUM GOLDMANN FELLOWSHIP XVI**  
**Glamsta, Sweden, August 22-31, 2005**

This Fellowship, whose theme was “Confronting Modernity: the Jewish Response,” was the last that could be accommodated in Glamsta, the summer camp of the Swedish community, as a result of the growth of the size of the Fellowship.

At the last session, the Fellows embraced each other spontaneously, a surprising and gratifying gesture for many of the Fellows, who live in communities where divisive denominational differences are the norm.

**NAHUM GOLDMANN FELLOWSHIP XVII**  
**Cape Town, South Africa, February 13-20, 2006**

The seventeenth Nahum Goldmann Fellowship, organized for the first time in Africa, took place at the historic Houw Hoek Inn outside of Cape Town.

The primary reasons for selecting South Africa as a site for the Fellowship was to help the South African Jewish community develop and nurture a core of young leaders who would be able to fill the serious leadership gap caused by the emigration of a substantial number of young South Africans as a consequence of apartheid. The community leadership warmly endorsed our “Fellowship” concept and the program was developed in close consultation with the South African alumni. The theme of the seminar, “Judaism, the Other and Otherness,” closely reflected their concerns in coming to grips, as Jews, with the new realities in post-apartheid South Africa, and how Jews should and could relate to the larger societies in which they live.

What was remarkable about this Fellowship was a consensus that emerged among the Fellows about what their community should focus on in the future - capsulized in four words, “Less Holocaust and more Hebrew (culture)”.

The major outcome of the South African program was the decision of the South African Fellows to create an ongoing mini-Nahum Goldmann Fellowship program in their community. That was a significant step forward for the Nahum Goldmann Fellowship program, adding collective action by the Fellows to our earlier focus on their individual growth and personal identity.

### **NAHUM GOLDMANN FELLOWSHIP XVIII** **Melbourne, Australia, November 2006**

The 18<sup>th</sup> Nahum Goldmann Fellowship, in Australia, was organized as a mini fellowship, based on the model developed in South Africa described above. The entire program including the recruitment of fellows and faculty (with the exception of Dr. Steve Bayme of the American Jewish Committee), was planned and implemented by the Fellows and the local community.

One of the distinctive aspects of the program was the overlapping of the Fellowship with the annual meeting of the Executive Council of Australian Jewry, the roof organization of the Australian Jewish community. This was the first time in the history of the Fellowship that it was held in conjunction with the national leadership of the country in which it was held. Yair Miller, an alumnus of the program and an officer in the Sydney Jewish community, worked together with the immediate past president of the Executive Council of Australian Jewry who was also a member of the Foundation’s Board, to ensure a successful blending of the two groups. The Fellows participated in all facets of the annual meeting of the ECAJ, both formal and informal, and thus were able to engage and become acquainted with the senior leadership of Australian Jewry, while simultaneously sharing their own views and visions of the future of Australian Jewry in separate sessions for the Fellows.

### **NAHUM GOLDMANN FELLOWSHIP XIX** **Yam Kinneret, Israel, June 4-13, 2007**

The 19th Nahum Goldmann Fellowship took place on the southern shore of Yam Kinneret, near Tiberias, the historical site of Jewish learning and scholarship early in the history of Palestine, and one of the earliest areas of Zionist settlement. The location was suffused with a profound atmosphere of Jewish history, both old and new, which connected well with the theme of our first Fellowship in Israel; “ The Connection Between the Jewish people and the Land and State of Israel”.

The meeting of the Fellowship in Israel was also the first international reunion of outstanding former alumni who, after their participation in the Fellowship, became actively involved in leadership in their Jewish community.

While the seminar was intended as a reunion, we added a number of outstanding new Israeli Fellows in order to enhance the “Israeli” character of the seminar and to help build a nucleus of an Israeli contingent, similar to those we have successfully developed in other parts of the world who we could work with their peers in the Diaspora in the future.

In anticipation of their assumption of leadership roles in their communities, the Fellows met in special sessions at the conclusion of the Fellowship with senior Jewish leaders in Israel and the officers and members of the Foundation’s Executive Committee.

### **NAHUM GOLDMANN FELLOWSHIP XX** **Swiss Colony, Uruguay, February 6-12, 2008**

At the fourth Latin American Fellowship, communal leaders from Latin America were invited to participate in the Fellowship, who, together with the Fellows, evaluated the effectiveness of their communities in propagating Jewish consciousness, education and distinctiveness. The Fellows related their own vision and goals and recommended how the established leadership can and should work with them. Numerous communal models, religious and secular, centralized and independent, local or globally focused, were discussed. They also reviewed together the models of community their grandparents initiated in Argentina, Uruguay and Brazil, reflecting their origins in Eastern and Central Europe. The discussion between the Fellows and established leadership was respectful and intense and in the judgment of both the Fellows and communal leaders, very beneficial towards mutual understanding and possible collaboration in the future. But many of the Fellows felt that the models of their parents’ and grandparents’ generation, operative currently in their South American communities, lacked both the vision and passion to which they could relate.

At the final session of the Fellowship, Marcelo Ellenberg of Montivideo and Alberto Milkewitz of Sao Paulo reported on the ‘re-invention” they were able to achieve together with their colleagues in their respective communities, impressive evidence of the impact of the Nahum Goldmann Fellowship both on individual Fellows and on the communities in which they reside.

### **NAHUM GOLDMANN FELLOWSHIP XXI** **Yam Kinneret, Israel, February 16-24, 2009**

In this Fellowship in Israel we enlarged our efforts to successfully tap and distill the collective wisdom of the next generation of leaders in Jewish life regarding both their relationship to the Jewish community and to the larger society. Among the issues on which there was almost a total consensus at this Fellowship was the need to recognize

that the vision of Zionism prevalent today in the Jewish world is still rooted in classic Zionism and the importance of changing the Zionist narrative in both Israel and Diaspora to reflect the changed condition of contemporary Jewish life; the need to find new models and narratives for defining Jewish identity and Jewish peoplehood aside from the Shoah, in some sectors of the Jewish community which is seen as the central defining event for Jewish identity; that Hebrew should be promoted, not only as the common language of the Jewish people, but as the portal for Jewish culture; and that priority should be given not only to Jewish education and the fostering of Jewish identity in Jewish life but to the dissemination of Jewish values and ideas to the broader community and wider society.

The Fellows intuited that this collective wisdom can and should be made available to their peers around the world and to Jewish life generally in the hope that this will help revitalize and intensify Jewish culture and life both in Israel and Diaspora.

**NAHUM GOLDMANN FELLOWSHIP XXII**  
**Pag, Croatia, March 8-16, 2010**

The Foundation decided to organize the 22<sup>nd</sup> Nahum Goldmann Fellowship on the island of Pag in Croatia to demonstrate that every Jewish community, however small, is an important component of the Jewish people and should not be dismissed or abandoned. The Foundation had a contingent of extremely capable alumni of the Fellowship who resided in the Balkans who enthusiastically cooperated with us regarding all the necessary arrangements for that meeting. The overall theme of the Fellowship in Croatia was *Trauma and Transformation: Reconstructing Jewish Culture and Communities in the Diaspora in the 21<sup>st</sup> Century*. A novel feature of this Fellowship was the participation of several veteran alumni of the Nahum Goldmann Fellowship who have become successful leaders of their communities, who shared with the Fellows their experiences, successes and frustrations as communal leaders. David Jacobson, the Executive Director of the South African Jewish Board of Deputies in Cape Town, South Africa, lead a highly successful session on the mini-Nahum Goldmann Fellowship they have developed in South Africa as a model for Nahum Goldmann Fellowship alumni in other communities.

During the Fellowship program, we learned that Pag Island during the Holocaust had been the site of a concentration camp where 80 percent of Croatian Jewry were brutally killed by local members of the Ustasha, the fascist movement in Croatia that collaborated with the Nazis. On the last day of the program, we visited the deserted site, unmarked by any mention of or memorial to the thousands that were killed there, and collectively recited the Kaddish and Kel Moleh Rachamim, followed by a moment of silence and a spontaneous singing of the Hatikva, a most powerful and emotional conclusion to an extraordinarily successful Fellowship.

**NAHUM GOLDMANN FELLOWSHIP XXIII**  
**Yam Kinneret, Israel, June 12-19, 2011**

The twenty-third Nahum Goldmann Fellowship that took place in Israel was an outstanding example of the success of the underlying concepts that we were trying to foster in Jewish life globally. The Fellows who came from seventeen countries on six continents were not only diverse geographically but also ideologically. Representatives from all the religious denominations – Orthodox, Conservative and Reform, in all their variegated hues and shades, including the secular community in Israel and Diaspora were present there. We also recruited Fellows from the political right and left, probably the most explosive sector in Jewish life. The Fellows also represented a mix of the lay and professional leaders of their respective communities.

The bonding that has become commonplace at our Fellowships became transmuted here, as it did in earlier Fellowships, into a mini Klal Yisrael, reflecting the high level of harmonious integration between the disparate, diverse groups represented at the Fellowship – geographically, religiously, politically and culturally. This dimension of the Fellows' experience, a major achievement in contemporary Jewish life, adds a very critical ingredient to their future leadership in Jewish life.

MEMORIAL FOUNDATION FOR JEWISH CULTURE

**The Nahum Goldmann Fellows**

**Personal and Professional Evaluations**

**The Nahum Goldmann Fellows**  
**Personal and Professional Evaluations**

...To say that my interaction with the Fellowship was transformative would be an understatement. What I encountered during my interactions with the three international Nahum Goldmann Fellowship programs was literally ‘an infusion of Jewishness’, during which I was able to rekindle my own love affair with being Jewish as well as bask in the bonds of shared history, shared ideology and perhaps, most importantly, shared destiny. In a world in which there is growing division within the Jewish collective, the Nahum Goldmann Fellowship offers an interesting counter movement – not division, but instead renewed vision. Into this cacophony of change, the Nahum Goldmann Fellowship offers a pulse of Jewish vision that can run concurrent to the more traditional strategies. It is creating a ‘culture of connection’ that is sorely needed.

What I encountered on the NGF was threefold:

1. Remarkable intellectual content from some of the Jewish world’s leading thinkers.
2. An interaction with Jewish peers from around the world.
3. An environment that did not judge but simply nurtured.

Personally, the NGF acts as natural battery recharger, renewing my Jewish energy and enabling me to reapply myself to my job with renewed vigour and passion. It also has the added benefit of acting as a re-calibrator – honing my strategic vision and allowing me to adjust accordingly and apply that to my everyday work within the Jewish community.

After that first international Nahum Goldmann Fellowship, I immediately returned to Cape Town, determined to recreate the ethos of the Nahum Goldmann Fellowship within the more constrained borders of Jewish communal South Africa. Together with fellow ‘Fellows’, we began building what I call ‘a safe space for dialogue’ via the introduction of the “Mini Nahum Goldman” concept. In short, it utilised the model of the international fellowship, but adjusted it to address the communal needs of our country. What emerged was truly remarkable: the Mini-Nahum Goldmann Fellowship is the ONLY space in South Africa in which Jews from all walks of life, Orthodox, Reform, gay, straight, Zionist, non-Zionist, religious and secular can gather together and share their ideas of

Jewishness and of community, all with a shared responsibility to the commonality of being Jewish. The importance of creating this space should not be underestimated.

I have utilised all that I am learning from the Nahum Goldmann Fellowship, both internationally and locally, and am applying it to whatever work I am doing for the community. It allows me to see beyond the polemic into the people, beyond the division into the dialogue. My organisation in Cape Town, the South African Jewish Board of Deputies, has embraced the Nahum Goldmann Fellowship concept and now sees this as one of the key strategic drivers to ensure young leadership development within our community.

Everyone who has been exposed to the Nahum Goldmann Fellowship here in South Africa, whether from attending the international Fellowships, or the Mini Nahum Goldmann Fellowships, has almost immediately become infected with both the power and the potential of this remarkable initiative. It is something almost intangible, as it is hard to explain logically, yet the effect is palpable.

I am deeply grateful to the Memorial Foundation for Jewish Culture for having allowed me to become ‘infected’ with this innovation and I can assure you that I will endeavour to pass this Jewish virus on to as many young Jewish souls as I can.

**David Jacobson, South Africa**

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...I first participated in the Nahum Goldmann Fellowship in 2002, when I was a rabbinical school student at the Jewish Theological Seminary of America. At that time, I was looking for an opportunity to expand my knowledge and understanding of the global Jewish community, and to connect to others who, like me, were interested in sustaining and supporting Jewish life in our home communities. I was excited to participate in what I was sure would be a unique *professional* opportunity. But, I had no sense then of how *personally* sustaining and rewarding the Fellowship would become, or how the curriculum of the Fellowship, the global network of Fellows, and the continued high-level exchange of ideas would influence my work as a rabbi and educator. I can think of no other experience in my development as a leader in the Jewish community that has afforded me the same depth and breadth of opportunity and perspective as the Nahum Goldmann Fellowship.

Since first participating in the Fellowship, I have worked as a congregational rabbi in New York, and in 2010 began a PhD in Education and Jewish studies at New York University. The educational framework of the Fellowship which includes formal lectures, small workshops, discussion groups and informal conversations between participants and faculty, has become a touchstone for me when I think of excellence in educational design. In the context of both the mini and international Fellowships, Fellows are given room to encounter new concepts and are encouraged to challenge the ideas of scholars and teachers they might otherwise never meet. A question that is asked at the end of a lecture often becomes the basis for a lively conversation that continues over lunch or late into the evening. One of the greatest benefits for Fellows is that these types of exchanges, which occur with members of the faculty during the Fellowship, are often continued after the



program is over facilitating a type of on-going mentorship and guidance for participants. For me, this model of education, with its on-going conversation and instruction, is one that I seek to emulate in all the other education and rabbinic venues in which I work.

Much of my current work as a consultant in Jewish Education involves listening to different perspectives and ideas from parents, educators and rabbis about their children's Jewish education and identity formation. And although these questions of Jewish identity and education are always part of my work, they are cast in a different light because of my participation in the Nahum Goldmann Fellowship. Not only am I able to think about what Jewish identity means from a more global perspective, but I am also able to think about this identity and education in a way that transcends denomination, political perspective and national identity. The diversity of voices that the Fellowship brings together, and the safe space it provides for meaningful dialogue is seen too rarely in the rest of the Jewish world where, more often than not, personal or political agendas become more important than the fostering of communal conversation and growth. The Nahum Goldmann Fellowship has given me a better understanding of the way that different Jewish communities work and more importantly, has opened my understanding of how different individual Jews understand and create their own Jewish identity.

Finally, my participation in the Nahum Goldmann Fellowship has connected me to a literal world of Jewish friends. I know that when I am traveling abroad or when friends from past Fellowships come to New York we will see each other. While we always spend some of this time reflecting on our experiences and memories of the Fellowship, we also lay new ground in our conversations and support each other both personally and professionally. There is no other way I can imagine having created this cadre of friends and colleagues without my participation in the Nahum Goldmann Fellowship.

**Jeni Friedman, United States**

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...My first opportunity to converse around the clock with young leaders from the Diaspora during the entire course of the first seminar I attended was thrilling. At the very beginning, during discussions about their Jewish identity, I was surprised to discover that according to my own definition and understanding of *halacha* some of my new Jewish friends or their partners would not all be considered Jewish. I understood from the start the difficulty and the challenges within accepted *halacha* in the circles in which I grew up in Jerusalem. The discussion quickly crossed the limits of my prior assumptions, some of which no longer seemed relevant. All my past understandings were newly challenged. In its place a social network was created that will to the best of its ability allow us to assist one another whenever it may become necessary.

At the start of the Fellowship, I met a young Conservative Rabbi, and as a result of our lengthy conversations I understood that we were very closely connected—in our world views, and in our struggles with the challenges that confront us as women in the Jewish world. I found someone who understood well my doubts with regard to *halacha* concerning women; yet, with an awareness also of the personal price and the limitations we face given the options in today's Jewish world.

I understood from the beginning that my place as an Israeli Jewish woman is as unclear to my Diaspora friends as it is clear to me. And in reality, neither I nor my Israeli friends are even within their frames of reference. The opposite is true. We often try to apologize to our Diaspora friend with regard to our choices and preferences in the political sphere. I understood from the beginning how our actions in the state of Israel make waves among Diaspora Jews. I was also surprised to discover that many of my Israeli friends never thought that they needed to deal with the notion of a Jewish identity distinct from their Israeli identity.

After the Nahum Goldmann Fellowship, I felt challenged on many different levels and in a variety of ways. For example: How can we redefine “Who is a Jew?”, so that anyone who identifies with our people can be considered part of us without violating the halachic positions that I believe in? How can we Israelis assist our friends in Europe, in South Africa, in India, and others to preserve their Jewish identity through connections with Israel and its people? How can we remain relevant, in a manner appropriate for our brothers/sisters in the Diaspora, by putting aside real differences that may arise at times? The basis for a response in this area was set recently at the mini-Nahum Goldmann Fellowship seminar that we convened for the Israeli alumni where we dealt with these issues among others.

At the beginning of the seminar, I was still debating with myself about my decision to go, but after a day or two, it was clear to me that my intuition had brought me to the right place.

Today I know that my horizons were expanded at the Nahum Goldmann Fellowship...that my academic advancement could complement my communal activities and not be a substitute for them, that the spiritual enrichment I received, the dilemmas I confronted, the social networks with which I returned, will be with me forever. They allowed me to shape my identity and my actions in a much more meaningful way. The slogan, “all Israel are responsible for one another” now shines with a new light.

**Tova Ganzel, Israel**

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...The Nahum Goldman Fellowship was a very special, memorable experience in my development as a professional in the Jewish world and as an individual. The Memorial Foundation for Jewish Culture selected me for the Fellowship several years after I had started working at AJC where I became director of a small foundation that had merged into AJC, focusing on building bridges with Scandinavia. The fact that the program would take place in the countryside of Sweden – with small red wooden houses that fit the natural beauty of the lake and forest surroundings – made it seem all the more auspicious. I recall being curious and open and having absolutely no idea what awaited me.

...I am used to intellectual experiences, received a BA from Yale, and completed a Master’s degree in Berlin. The American Jewish Committee had also prepared me for intensive and sophisticated Jewish geopolitical diplomacy. But there was something

profound and surprising that I experienced at the Nahum Goldman Fellowship that I couldn't have possibly anticipated before, since I didn't know the experience.

Let me try to capture the elements:

First, there was the tremendously unique opportunity to be with Jews from all over the world in a contemplative setting untouched by the hassle and performance stress of daily life, and the meals together, the walks and movies, the special Shabbat community that we created.

Second, there were a few of the individuals who deeply impressed me by connecting their dedication to Jewish life and their love and passion for life generally. There was a young woman committed to going against the odds to become one of the first new Reform rabbis ordained on European soil. And there was the more mature woman, her mirror image of sorts, who had lived through the difficult transition from Communism to Capitalism and had committed to maintaining her small local Jewish community against the odds. She hung onto every crumb of knowledge and ritual with a moving innocence and tenacity.

Third, there was the faculty, intellectual yes, but far from only that. I remember the author of Holocaust literature who recognized in my questions and skepticism about Jewish belonging a quintessential Jewish-ness. I remember the Israeli rabbi who was working on pragmatic solutions to vexing political and philosophical problems out of his sense of Jewish purpose, a true embodiment of Jewish leadership. But no one experience is stronger than the teacher who made us think together about what being Jewish meant to us personally and who asked us to speak these private words to a group of almost-strangers. Difficult discussions ensued, not all comfortable, but the experience clicked something for me, something that said that I was really there, fully present and responsible.

The Nahum Goldman Fellowship made me understand that I was an actor not only in my career, but also in the Jewish community I wanted to help create, and in the Jewish person I wanted to be. This sense of self has been foundational for me in my years at AJC, where I've spent the last years working to develop a vibrant and meaningful way for a new generation of Jews to be global actors in the Jewish political future. I imagine it will be throughout my career and life, and for that above all, I remain very grateful.

**Rebecca Neuwirth, United States**

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...In Casablanca in 2001 while working at my office in Ozar Hatorah headquarters (a Jewish schools network), I received a fax from the AJDC informing us of the Memorial Foundation's activities and the Nahum Goldmann Fellowship program that was to take place in Sweden, later that the summer. I was asked by our leadership to apply and represent Morocco. I had hoped that my participation in the program would be the beginning of new opportunities and new friendships from all around the world.

The program consisted of a series of academic lectures given by outstanding scholars and communal leaders; interactive workshops, and peer-led discussions groups, and a constant interchange of ideas – all in a friendly and respectful atmosphere. The participants were from ארבע כנפות הארץ *arba kanfot haarets*, from all over the globe, a diverse group with a very wide variety of Jewish communal backgrounds, and an array of opinions on every aspect of Jewish life and Jewish communal organization.

And there we were, all sitting around the same table, everyone expressing his /her views on any topic. The views could be different or even completely opposite to each other; however, we all were united, talking and discussing with *ahava, achva and shalom*, with fondness, unity and in peace. We had decided to fly miles away from our homes, to leave our families and communities behind in order to explore ideas, strengthen our Jewish identity and improve Jewish life in our community.

I recall with special excitement the discussions and workshops. They were interesting, passionate, and mind provoking. The ‘*chevra*’ wanted to learn more, searching for ideas to take home with us and implement them in our respective communities. As for me, since I was already active and had many responsibilities within the community, I expanded my activities in Morocco. I organized more lectures in our synagogue and hosted more guests from groups visiting my country from abroad for *shabbat* and *yom tov*,.

My daughter, Margalit, also participated in the Nahum Goldmann Fellowship that took place at Yam Kinneret in Israel, in August 2009, gaining tremendously from it. After her return home, she organized various activities for youngsters to bring them back to their Jewish heritage, and to teach them to be proud of their Jewish identity.

I am deeply grateful to have been given the opportunity to participate in the NahumGoldmann Fellowships which has opened my eyes to a much wider world.

**Jacquy Sebag, Morocco**

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...On the 25<sup>th</sup> anniversary of the Nahum Goldmann Fellowship we, the alumni, are the first who must and want to celebrate. My own experience at the Nahum Goldmann Fellowship changed my mind, altered my way of thinking, and challenged my points of view on various issues related to the Jewish People, Israel, the future of the Jewish Community of Sao Paulo, Brazil, and myself. The Nahum Goldmann Fellowship program gave me a high quality Jewish occasion to stop my daily “running” and to think about the broader Jewish picture, to understand the contemporary situation of our people and the different paths we can help choose for our communities.

The Nahum Goldmann Fellowship was, for me, a unique opportunity to learn not only through the lectures, but also from the interactive workshops, discussion groups and informal meetings and encounters that happened between the formal sessions, giving all

of us the possibility to interact with Fellows and faculty and colleagues from all around the world.

After my participation in the Nahum Goldmann Fellowship I helped develop programs that expanded the Jewish knowledge and understanding of our community leadership, which greatly reinforced the link between the top lay and professional leaders of our community and the State of Israel.

In my personal life, the Nahum Goldmann Fellowship stimulated me to continue studying about Judaism, obtaining a Master's degree, and now pursuing a Ph.D. in Jewish Education. My thesis has been influenced by the professors with whom I studied at the Nahum Goldmann Fellowship.

Bringing the Nahum Goldmann Fellowship to Brazil and other South American countries would be fruitful for the Jewish future of our community. It is the kind of experience that can revive and intensify Jewish culture, and offer Jewish solutions to our communities. *Yom Uledet Sameach NGF, Mazal Tov Memorial Foundation.* With G'd's help and your stimulus giving encouragement and support to our communities and to the young community leaders, Jewish culture will continue to thrive all over the world.

**Alberto Milkewitz, Brazil**

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...In 1989, just three months after having given birth to our first son, I participated in the 2<sup>nd</sup> Nahum Goldmann Fellowship which was held in Carmel College, Oxfordshire, England at the time.

I am thankful for the experience and inspiration I obtained through my participation at the Nahum Goldmann Fellowship and for the leadership skills with which I am equipped today. One of these most important aspects of Jewish leadership was to understand the concept of Klal Israel – that we are all part of the Jewish people and something beyond ourselves. Everything we decide and do in our respective communities influences the individuals who are part of that meta-Community. This understanding is for me crucial and helped me realize that a Jewish leader should accommodate all kinds of Jews, regardless of how they define themselves.

I also learned through my experience at the Nahum Goldmann Fellowship that Jewish knowledge is important for Jewish leaders (and of course, every Jew). Without such knowledge, it is hard for a Jewish leader to raise the right questions when formulating his agenda and when recruiting professionals and lay leaders. It is also important when we want to stress the importance of Jewish education. I firmly believe that Jewish education is the key to strengthening and enriching Jewish life in Sweden. In that regard, I helped establish Paideia, the European Institute of Jewish Studies in Sweden.

Another thing I learned to appreciate at the Nahum Goldmann Fellowship was that respect and understanding is critically important in a diverse Jewish community such as ours, to listen and learn. Respect and courage are values I have tried to embrace in my leadership positions, both in contact with other Jews, as well as with political leaders and

the media in Sweden. This has also made me understand the importance of contact with the majority society, including the government, its political institutions, and other minority groups. The Swedish Jewish Community has thereby contributed to the society at large, conveying to the majority society that we are part of it, well integrated and welcoming. It also conveys a serious message to the Jews that we strongly believe in a Jewish future in Sweden and we, must, therefore, invest in it.

Finally, I am especially proud that we are now in the process of building a new school and a community and cultural house in the very center of Stockholm.

I want to end my note by thanking Dr Jerry Hochbaum who believed in me and invested in me in 1977 for a one-year Israel program for future *madrachim*. And thanks to the Nahum Goldmann Fellowship and for the many fellows from Scandinavia who have participated and today are active in various capacities in the community and Jewish life.

**Lena Posner-Korosi, Sweden**

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...I had a privilege to attend the Nahum Goldman Fellowship in Glamsta, Sweden in 2002. At that time I was working for a international law firm in Warsaw, Poland and was also assisting the Jewish Community in Warsaw in the matters concerning restitution of Jewish communal properties. I was also representing the Union of Jewish Communities in Poland in the governmental commission dealing with those issues, functions in which I am active until today.

I think that the Nahum Goldman Fellowship in Glamsta was the first international Jewish event of a high intellectual level in which I had the opportunity to participate. It provided me with much theoretical material to digest. No less important, it also resulted in long term friendships with other participants and our teachers. My second participation in the Nahum Goldmann Fellowship was in 2007 in Israel, which was also an important event that allowed me to experience again the spirit of cooperation and personal development that I encountered the first time.

I am sure that the impact of the Nahum Goldman Fellowship enabled me and inspired in me in large measure to become involved full time into Jewish communal endeavors. I am very grateful to the Memorial Foundation for sponsoring this valuable project.

**Monica Krawczyk, Poland**

\* \* \* \* \*

...Born in South Africa, I immigrated to Australia and quickly became heavily involved with the Australian Jewish community through the Religious Zionist Youth Movement Bnei Akiva, and the Australasian Union of Jewish Students (AUJS).

Participation in the Nahum Goldman Fellowship has given me exposure to a multitude of communities around the world and links to other communal leaders and academics that have been invaluable to my growth as a leader. After first attending a Nahum Goldmann

Fellowship in Melbourne in 2003, I have been involved with almost every Fellowship since and I assist the Foundation with the recruitment of Fellows in Australia.

Of particular importance to me has been the continuing opportunity to engage at an extremely high level in critical intellectual thought with some of the Jewish world's most influential and dynamic thinkers. Each Fellowship has been invaluable to my own development and the directions in which I have sought to take the organizations and the community in which I am active.

In the unique environment created during each Fellowship, where participants and faculty from all 'walks' of Jewish life are able to come together and deal with pressing issues that politics would normally prevent, I have found a mechanism to challenge my own views and ideals but in a way that has, in fact, strengthened my own commitment and principles.

**Yair Miller, Australia**

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...It is indeed a great honor for me to be associated with the Nahum Goldmann Fellowship which awakened in me an immense pride in my Jewish heritage.

It was a great opportunity for me to get to know about Jewish people from other countries. I am happy to say that they have remained personal friends to this day. We are in regular touch, exchanging our ideas on a variety of topics. I have had the pleasure of hosting some at my home.

The project provided me a unique opportunity to visit Jewish communities in countries where the Jewish heritage was much more prominent and the community more active in the nation's affairs. It has in fact spurred me to try to stimulate our community here in India to be more involved in the affairs of our country, which I am already doing on a personal level.

In a nation like India, where the Jewish community forms a miniscule proportion of the vast population, it is indeed essential for the Jewish community to maintain its distinct identity. The Nahum Goldmann scholarship opened the doors for me to come in close contact with several Jewish communities across the world and interact closely with them. It was indeed a pleasant surprise for many of them to know that there existed a healthy Jewish community in India. I would like to proudly mention that on a personal level, this project has helped me to dispel a lot of misconceptions about the Indian Jewish community that were prevalent abroad.

I must make a special mention of the exposure I had to excellent faculty during several courses. They were masters of their subjects and I have to say they were very successful in getting the message across to me and my Indian colleagues. As a Nahum Goldmann Fellow, I will always be prepared to be of any help that I shall be able to extend and contribute to the great work that is being carried out by this organization. We are proud of the privilege of hosting a Fellowship Program in Mumbai, India in 2005 and to date we have around 40 Fellows from India.

My sincerest thanks to the Board for my extended international family.

**Myer Moses, India**

\* \* \* \* \*

...The concept of *Klal Yisrael* which I was exposed to at the Nahum Goldmann Fellowship was an exceedingly powerful one for me and helped to broaden my views globally, knowing that we are not just a Jewish community in South Africa, but are part of a worldwide Jewish collective.

A few years ago, a group of South African alumni of the Nahum Goldmann Fellowship, pioneered the first mini Fellowships held in Cape Town with the participation of other South African alumni of the International Fellowship programs as well as key young leaders from the South African Jewish community. The mini-NGF's were incredibly successful, having created "safe" spaces for intellectual and communal dialogue, where individuals from across the political and religious spectrum could sit at the same table and discuss common goals and visions, perhaps for the first time in our community! This initiative continues today with on-going discussion forums and plans to continue to organize mini-Fellowships in the future.

Since first attending the Nahum Goldmann Fellowship, I have been involved in a variety of Jewish communal organizations in the several areas listed above. There is no doubt that the experiences, learning and network of contacts I made through the Nahum Goldmann Fellowship have added tremendous value to my communal endeavors.

I wish Jerry and his staff Mazal Tov on the 25<sup>th</sup> Anniversary of the Nahum Goldmann Fellowship, and may the Fellowship go from strength to strength.

**Rael Kaimowitz, South Africa**

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...In the beginning of 1991, Prof. Jose Meiches, then President of CONIB, the Jewish Brazilian Confederation, invited me to attend the Nahum Goldmann Fellowship, in Zvenigorod in Russia. By that time, I had been a volunteer in Jewish Youth movements, and coordinator of the University Council at the Jewish Federation of São Paulo, among other activities. It promised to be something different. After all, it would be the first meeting of that type to occur in the Soviet Union, which had never been receptive to that kind of gathering.

I still had other issue to solve, since my wedding was scheduled to the end of July. Nancy - my then future wife - agreed to participate in the Fellowship with me. The seminar was given at a very high level and we had the opportunity to share and discuss the Faculty's lectures and knowledge with colleagues from various countries around the world, including those from the Soviet Union. Everyone was very excited with this unique opportunity to participate in this special program.



Two days before the end, we woke up with the news of a coup d'etat, promoted by the communist regime's old guard that was trying to stop the reforms advocated by Mikhail Gorbachev. Tanks rolled into the streets, and everybody became very concerned. Some decided to leave the seminar and try to get back home. It was not an easy task, since the way to the airport was blocked and the airlines were not very cooperative.

Despite the disruptions, the Nahum Goldman Fellowship was an unforgettable experience for us. I consider it was a most important vehicle to get acquainted with new trends of Jewish thought as well as to develop bonds with young leaders of other communities around the world.

**Fernando Lottenberg, Brazil**

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...Since my Fellowship with Nahum Goldman in 2008 I have been involved heavily with the UK Jewish community in ways I would have hardly imagined on the shore of Lake Tiberias four short years ago. Immediately on returning to England we founded NIF New Gen (the New Generation wing of the New Israel Fund in the UK), which last year had a record breaking fund raising and community building year. I now sit on the NIF UK board that promotes a 2 state solution amongst our community.

I mention this not to blow my own trumpet, but rather to add another brush stroke to the incredible illustration that is the Nahum Goldman Fellowship. I'm convinced that without my experiences with the Nahum Goldman Fellowship I would not have had the tools, the confidence, or the gumption to get involved with the community in the capacity I have and for that I thank you June Jacobs for introducing me to the Nahum Goldman Fellowship and pushing me to apply and Jerry for running a fantastic program.

**Alexander Bodin Saphir, United Kingdom**

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...This Nahum Goldman Fellowship vision has touched my soul deeply and has been a part of my life since my first Nahum Goldman Fellowship in Glamsta at 2006. The mini Nahum Goldman Fellowship was a very empowering experience and a great inspiration!

**Odelia Barkin, Israel**

MEMORIAL FOUNDATION FOR JEWISH CULTURE

**The Nahum Goldmann Fellowship Alumni,  
By Continent and Country**

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