"Le bruit ne fait pas de bien, et le bien ne fait pas de bruit."

"In fame there is no virtue, in virtue there is no fame."

Saint François de Sales
“One who lends money is greater than one who performs charity, and one who forms a partnership is greater than all.”

*Talmud Shabbat 63a*

“You give but little when you give of your possessions. It is when you give of yourself that you truly give.”

*Khalil Gibran*
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- **תאריך**: י"ט בתמוז תש"חי, 2018
- **מקום**: כפר המכביה

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The 4th Matanel Retreat
June 21, 2018
Kfar Hamakabia

Program

08:00 - 08:30 Gathering
08:30 - 09:00 Greetings
Joëlle Aflalo, Rabbi Adin Steinsaltz & Gad Boukobza
Piyutim In Kindergartens
Yair Harel, The Snunit Foundation

09:00 - 10:30 Matanel Empowerment
- Kaima Organic Farms: Kaima Be’erotayim
  Irit Shevach, Yoni Yefet-Reich
- Access for All
  Dr. Adi Koll, Zah Eckstein
- Perah Zahav: “Netu’im Bein HaDorot: Between the Generations”
  Irit Rosh Shitrit, Kol Israel Haverim

General Discussion

10:30 - 11:00 Break

11:00 - 12:30 Matanel Experimental Initiatives In Education
- The IASA-Guatemala School
  Eytay Benovich, Roni Ohana, Anat Maoz
- Al Sindiana Arab Youth Village for Leadership
  Eitan Moran, Executive Director, Society for Advancement of Education
  Andera Biadse, Principal, Al Sindiana Youth Village
- Professions of the Future High School
  Inbal Ron, CEO, Dror Educational Centers network
- JustSpirulina :Young Ambassadors for Health and Good Nutrition in the Congo
  Prof. Zeev Degani, Maya Savir

General Discussion

12:30 - 13:15 Tikkun Olam
- The Jews and the Italian Renaissance
  Prof. Moshe Idel, The Hebrew University of Jerusalem, Safed Academic College
  • The Spirit to Give
    Prof. Haviva Pedaya, Ben-Gurion University of the Negev

General Discussion

13:15 - 14:30 Lunch

14:30 - 16:00 Matanel Building Future Leadership
- Nitzan Matanel
  Dr. Gadi Mador, Technoda-Dorset
- BINA Service Year (Shnat Sherut) Program
  Uri Carmel, Director of Social Service and Community Department
- Ethics Seminar for Directors of Pre-Military Training Programs (Mechinot)
  Yaniv Mezuman, Mechinat Meitarim

General Discussion

16:00 - 16:30 Break

16:30 - 17:30 The Euro-Mediterranee Institute
- Greenhouse Documentary Development Program for Jewish and Arab Women Filmmakers
  Sigal Yehuda
- Maktoob - The Forum of Arabic-Hebrew Translators
  Dr. Yonatan Mendel
- Internal Compass
  Ehud Ettun

General Discussion

17:30 - 18:00 “Tale of 70” Project
Dr. Adi Koll, Interdisciplinary Center Herzliya

18:00 - 18:30 Closing Remarks
Joëlle Aflalo & Gad Boukobza
When it comes to resources, the Matanel Foundation is not a large philanthropic entity, especially in comparison to such major funds as the Rockefeller or Ford Foundations. It is a small foundation with a limited budget, and, therefore, cannot take upon itself large-scale projects. Jerusalem is filled with buildings whose value is estimated in the millions of dollars while their designated purpose remains unknown, with many others now under construction; such undertakings are beyond the Foundation’s reach. Yet the history and technology of small states, such as those of Israel and Japan, teach us that a more modest size bears several advantages: It is precisely their small dimensions that enable them to bring about great improvements. With this in mind, the Matanel Foundation’s financial limitation led the Foundation to incorporate a mode of operation that is more compact, more intensive, and more creative.

Indeed, the Matanel Foundation serves essentially as a catalyst and, as such, is involved in accelerating processes. It does not possess the capacity and power to get into the thick of things, but it can stimulate activity. The power of a catalytic substance lies in that, while it is typically present only in small quantities, it is able, at the critical moment, to facilitate a process much greater than itself. The catalyst is expected to remain present and continue its catalytic activity.

Alternatively, one could say that the Matanel Foundation acts like a capital venture fund—that is, a fund that gets involved with innovative ideas and projects and supports them until they start to grow. The seed of a large technological project develops in a technological incubator, where it is transformed from being one person’s idea or dream to something greater, more substantial. It is then sold to a large entity with sufficient funds, such as a university, government, or television network, that is willing to expand the project further. The Foundation will be content to be remembered and mentioned at a later date, when the project has proven its worth.

In any event, the Matanel Foundation assists new projects mature to the point where they prove their worth and other entities are willing to take on advancing the projects further. A major focus of the Foundation, therefore, is to find good ideas and good people.

What does the term ‘good people’ refer to? ‘Normal people’ look for a place where they can work and earn a decent salary and respect. People who do not follow this path are typically eccentric, and these are exactly the people the Matanel Foundation seeks and selects: people with a passion for a particular project and the ability to bring it to fruition.

Some ask: Why do philanthropic foundations aid only projects that ensure the emergence of smiling children two years later? Why not support the poor and the downtrodden, the truly unfortunate ones? The answer lies in the difference between
Tzedaka and g’milut chasadim. Tzedaka is a great and important enterprise, and it is written of the giver that, “His righteousness endures forever” (Psalms 112:9). However, a person basically gives charity to the poor to assuage his own pain: It grieves me to know that someone is ill or in a tough situation, so I give something to that person so I can feel calmer and better. According to the Halakha, there is something far nobler. The highest degree of tzedaka is loaning money to a person so that he may rehabilitate himself. Why a loan? To spare the recipient the feeling of shame in receiving a gift; rather, it is a loan that he will return when he is able to do so.

Tzedaka and g’milut chasadim can be compared, in a way, to Magen David Adom (Red Star of David) and ZAKA (Disaster Victim Identification volunteer unit). Magen David Adom transfers to ZAKA the cases it no longer can take care of. In any medical organization, the main principle is to start with a preliminary diagnosis to determine who should be treated before all the rest. First to receive care will be the difficult cases, but not the hopeless ones. In a totally different context, flight safety instructions on airplanes stipulate that, in case of emergency, those sitting adjacent to infants or elderly people must adjust their own oxygen masks before turning to assist the child or elderly person. Why is that so? Because the child or elderly person cannot help you, while you are able to assist others—and at least this way, you increase the chances, in such an unfortunate event, that only one person will die rather than two.

All this is true also for tzedaka. There are, of course, cases in which tzedaka should be provided, and I know the people behind the Matanel Foundation give to charity, and they do well in doing so. Their hearts go out to the widow who will receive a few hundred Shekels for Passover, and that will warm her heart—but they won’t really solve her problems. Indeed, the Matanel Foundation is not a tzedaka fund but, rather, a g’milut chasadim fund; that is, it takes upon itself to assist projects that have a chance of making a positive impact. Is there confidence that this chance will be realized? Certainly not! It may be realized, but it may also fail.

Moreover, the Matanel Foundation has adopted a generalized approach to philanthropy; it does not deal with or nurture projects in a specific field. The Foundation can be considered ‘color-blind,’ as it does not make any distinction between Sepharadi and Ashkenazi Jews, or between Ethiopian and Russian Jews. I think this is the right approach. All these ‘color differences,’ along with the insults, discrimination, and distress that are sometimes associated with them, belong in the past. If we wish to build something for the future, we should not forget the past, but we must also not act like a child who, after receiving a kick, carries the feeling of that kick for the rest of his life. The universality of the Matanel Foundation is reflected, among other things, in the list of projects with which it is connected. This list includes religious and non-religious projects distinctly targeting Jewish populations, as well as various initiatives around the world not concerning the
Jewish people, in places like Panama and Central Africa—not because the Foundation can solve all the problems there, but simply because a helping hand can be extended there, too.

In addition, the Foundation’s work involves a diverse set of people—academics, professional activists, and others—representing a wide range of opinions. If we were to hold a political discussion here, we would discover little agreement among the participants, but this is not what counts. Of course, there are highly important political issues, but the main concern is that we need to be little angels ourselves, without any connection to the question of whether Angel Gabriel will actually come to one specific place and not another.

And as for what the future holds for the Matanel Foundation in one, two, or three years—it all depends on what will happen. The Matanel Foundation is not the JNF or Keren Hayesod (The Foundation Fund); it is a dynamic foundation, and this is one of its most appealing characteristics. Can you ask a person whom or what will he love next year? You can tell a child, no matter how old, ‘Love someone who is worth loving.’ This guidance will be as true in 50 years as it is today. But parents have nothing to counsel their children when it comes to anything related to the specific object of love—if only because children will not listen, or will hear but do the exact opposite.

In summary, I hope there will be constant surprises in everything concerning the Matanel Foundation. The people behind it live in Luxemburg, one of the world’s least-poetic places, and yet, in spite of this, they come up with fascinating ideas every year. This year, for example, there are two people involved in Kabbala. How will these projects aid autistic children? I do not know. Maybe they will help and maybe they will not—one must try. But this is all part of an overall existence. Altogether, it can be said that the Matanel Foundation is a character, and an amiable one at that. And unlike other entities, it enjoys the freedom to undertake a wide range of projects and strive to build a brighter future.

From Thee to Thee

“When all within is dark,
And former friends misprise;
From them I turn to Thee,
And find Love in Thine eyes.

When all within is dark,
And I my soul despise;
From me I turn to Thee,
And find Love in Thine eyes.

When all Thy face is dark,
And Thy just angers rise;
From Thee I turn to Thee,
And find Love in Thine eyes.”

Solomon Ibn Gabirol
Translated by Israel Abrahams
The meaning of man’s life lies in his perfecting the universe. He has to distinguish and redeem the sparks of holiness scattered throughout the darkness of the world.”

Rabbi Abraham Joshua Heschel

NEXT MAIN AREAS OF ACTIVITY

1. Matanel Experimental Initiatives in Education
   Encourage new initiatives in Education that emphasize the development of basic scientific and technological skills, professional competences and intergenerational activities.

2. Matanel Building Leadership
   Encourage the building of future professional leadership by supporting gap-year programs.

3. Matanel Perah Zahav
   Promote intergenerational exchanges between youth and young adults and senior citizens.

4. Nitzan Matanel
   Promote and encourage scientific activities in informal settings.

5. Matanel Encouragement
   Enable high-school dropouts and adults to acquire competences that will help them to better integrate into society.

6. Matanel Spirit
   Support cultural and religious activities that match the spirit of the Matanel Foundation.
Established in 2013, Kaima (meaning sustainability in Aramaic) is a unique educational employment program centered on hands-on organic farming for Israeli teens who have dropped out of school or are on the brink of doing so. Its main initiative, Kaima Organic Farm, located on four acres of donated land on moshav Beit Zayit, just outside of Jerusalem, is designed to develop employability skills, provide work experience, teach teamwork, encourage positive relationships with others, particularly adults, and foster leadership and environmental stewardship. Produce is sold to the public according to the community-supported agriculture (CSA) model, thus creating an income stream to fund Kaima pedagogic activities while benefitting families who sign up for weekly food baskets. Kaima currently has 200 member households.

Focused on the relationship between self-sufficiency and sustainability, Kaima operates according to a unique model based on a hybrid of commerce, vocational training, and non-profit modalities. Mapping a new strategy for supporting re-engagement of young dropouts, the educational project is partially funded by the reinvestment of profits from produce sales. The balance of income comes from philanthropists in Israel and abroad and, on a more limited level, from the educational authorities.

Today, the network comprises the Beit Zayit Farm, the Be’erotayim Farm, the Hukuk Farm, the Nahalal Farm, and two additional ones that are scheduled to open in September 2018. By the year 2025, Kaima would like to further scale up the model, either by developing other self-run Kaima farms (the possibility of creating a satellite location in the Galil is currently being explored) or by franchising the model to other social business entrepreneurs, as is the case with Kaima Be’erotayim.

Case study: The Kaima Be’erotayim Farm

From the outset, one of the stated long-term goals of Kaima’s founders has been to replicate the model in different parts of the country, either by managing additional Kaima farms or by franchising the concept to existing or new NGOs, as well as government and quasi-government authorities motivated to create their own educational farm using Kaima’s methodology.

Thanks to the generosity of the Matanel Foundation, Kaima is in the process of moving forward with the first phase of expansion ahead of schedule. Kaima Be’erotayim, a new NGO, to be directed by Irit Shevach and funded by seed money from Matanel, will model its program on Kaima Beit Zayit’s pedagogic methods and the CSA economic model. Kaima Beit Zayit will provide intensive initial training and ongoing supervision.

Kaima Be’erotayim is an agricultural farm with the participation of the community that provides an occupational and educational framework for youth who have dropped out from the formal education system. The work in the farm, based on the CSA model, enables the youth to learn through social interaction with adults as full partners. Together, they launch initiatives required
The community is at the heart of Kaima Be’erotayim. Its members participate in the activities and are among the consumers of the agricultural products. The seasonal vegetables grown in the farm are sold and the money goes to the Kaima Be’erotayim non-profit organization. The community is invited to volunteer in the farm and to observe how the food they eat grows.

In addition to the agricultural activities, a kitchen and guest area have been built at Kaima Be’erotayim, where farm-to-table meals are held, and in which the finest chefs and leading culinary experts in Israel are hosted. Our goal is to include in these meals only local producers, with an emphasis on businesses that integrate community service in their production processes.

The program’s mission is to open the doors of Israel’s elite universities and allow them to share their knowledge and resources with disadvantaged populations in Israel in order to enable them to acquire essential and practical education. Access for All strives to promote an equal society by enabling participants to realize themselves and become meaningful citizens of the community.

Referred to the program by the welfare authorities, the program’s participants, both adults and youth, come from complicated socio-economical backgrounds and after having dropped out of other educational environments and suffer from major knowledge gaps.

They study in unique introductory courses tailored for them in the academic fields of medicine, law, business and psychology. The courses are taught by outstanding undergraduate students, who receive academic credit for their work based on the belief that academic education should include, encourage, and initiate student social involvement.

Through these courses, participants gain basic practical knowledge, discover the joy of learning, and develop the will and tools to keep on studying and progressing. Furthermore, the weekly studies on campus provide an experience of mutual exposure and learning for the participants and the students, thus generating a dialog between populations who rarely meet in Israel.

The Access for All operational model enables to utilize and leverage the knowledge gathered in the university, its enormous
personnel resources – its students and staff – and its physical infrastructure – its classrooms – during the evening hours, when “standard” academic operations are over. In order to maximize participant attendance, organized transport is provided and a light meal (sandwich and drink) is offered upon arrival.

The uniqueness of this operational model is not only in its success in increasing the accessibility to education for the entire population, but also in being based on a “lean” cost structure, yielding a high social return compared to the required budgetary investment.

Founded by former MK Dr. Adi Koll, the program has been operating in Tel Aviv University since 2005, in Ben-Gurion University since 2010, in the Hebrew University on Jerusalem since 2013 and in the University of Haifa as of 2014. Today, 2,300 participants and 94 students are involved in the program.

Perach Zahav

“Netu’im - Bein HaDorot: Between the Generations” Project

The “Netu’im - Bein HaDorot: Between the Generations” project seeks to alleviate the sense of isolation many housebound elderly people in Israel feel by pairing them with student volunteers for a period of one school year. The students help them with daily tasks, listen and write down their stories and preserve their memories, and keep them company, bringing warmth and light into their lives. During the 95 hours of volunteering in the project, the students are granted the unique opportunity to learn about the history and roots of the people who helped build their communities.

The Netu’im program has this year been operating 12 groups in Hatzor, Tzfat, Migdal Ha’Emek, Afula, Netanya, Tiberius, Nazareth Elite, Lod, Kiryat Malachi, Ofakim, Arad and Netivot, comprising in total 180 students.

The partnership program with the Matanel Foundation supports the work of 20 Netu’im students with the elderly in their cities.
Matanel Experimental Initiatives In Education

The IASA-Guatemala School

The IASA-Guatemala School is a unique, trailblazing program that promotes educational excellence in an underprivileged neighborhood, Jerusalem’s Kiryat Menachem neighborhood. We envision a Jerusalem middle school based on excellence, leadership, and community service that will serve as a stimulus to the community around it and as a guiding light for education throughout Israel. We see school not merely as a building in which facts are presented to students, but as a cultivating environment that motivates students to explore the world hands-on, with enthusiasm, creativity, and curiosity.

In the Guatemala Middle School, located in Kiryat Menachem, 30% of pupils are the children of emigrants from Ethiopia, 40% are from families known to the welfare services, and 35% are from single-parent families. The Israel Arts and Science Academy (IASA), located nearby, is Israel’s premier high school for excelling students. It has decades of expertise in producing educational excellence programming for elementary & middle school for a diverse range of populations.

The IASA-Guatemala School brings the educators of both schools together in an effort to improve the pedagogy offered to Kiryat Menachem students. At the IASA-Guatemala School, IASA educators work hand in hand with the Guatemala school teachers, offering in-service training and curricula to create classrooms of excellence. The IASA-Guatemala school will strengthen the current community and attract new residents. This innovative educational framework has the potential to transform the neighborhood.

Al Sindiana Arab Youth Village for Leadership

Al Sindiana, the first Arab youth village in Israel, serves youth in grades 7-12 through an educational campus and residence facilities. Al Sindiana graduates will form a cohort of young leaders, influencing both the Arab and Israeli societies. Al Sindiana was developed to meet the need of Arab youth from the Triangle region and from throughout Israel for high-quality formal and informal education.

The educational vision of the Sindiana Youth Village is based on the following principles:

- **A holistic approach** involving students, staff, the community and the region;
- **Academic excellence**, achieved through innovative educational methods that lead to high-quality matriculation certificates;
- **Leadership development** that strengthens student responsibility, involvement and understanding of leadership;
- **Social involvement**, realized through arranging volunteer projects and community service, preparing students for activism and increasing awareness;
- **Arab identity development**, achieved through familiarization with and the learning of Arab and Islamic culture and tradition in all its diverse forms;
• **Multiculturalism and pluralism**, promoted through exposing students to different cultures and languages and the diverse ethnic groups and sectors in Israeli society and around the world and to a range of beliefs and critiques.

In the first year of operation (2017-2018), 180 students were enrolled in the Sindiana program. We expect Al Sindiana to graduate its first class in 2020 and to grow to 520 students by 2022.

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**Professions of the Future High School**

The Professions of the Future High School is a project-based learning public school, the first of its kind in Israel. The school aims to create a living educational environment that serves as a multi-disciplinary, multi-cultural platform that forms a fertile ground on which the students can engage in real world questions and challenges. Its educational model engages the students in social, technological and environmental issues and teaches them to find solutions to the challenges facing society on the local and global scale in order to build a better future.

The Professions of the Future High School was developed by the Dror Educational Centers network, with a unique partnership between the Ministry of Economy and municipalities in northern Israel, and in collaboration with research and development centers, academic institutions and industry leaders.

The school's target audience is the wide variety of youth in Israel's Galilee region – Jews, Arabs and Druze. By engaging its students, the school seeks to improve and develop education, student employability and the economy while strengthening cooperation between the different sectors of society in northern Israel.
Spirulina is a sustainable super-food that is considered the most nutrient-rich whole-food source nature has to offer. Due to its unique nutritional composition, just a small quantity of spirulina is enough to turn around an individual’s nutritional status.

JustSpirulina’s goal is to create a cadre of young ambassadors from communities in South Kivu, Democratic Republic of the Congo, who will promote the production and usage of spirulina and educate children and families about the principles of good health and nutrition.

JustSpirulina intends to construct a center for sustainable agriculture and nutrition within the “Anga-POPOF” school complex in South Kivu. The center will include a demonstration farm, including several spirulina pools and different agricultural plots, where hundreds of students from throughout the region will learn about spirulina production and additional agricultural practices and receive training in nutrition. The students will also receive pedagogical training, which will enable them to relay the information and knowledge obtained to their host schools and communities and, thus, serve as Young Ambassadors for Health and Good Nutrition.

The agricultural products produced at the center will be used to (a) feed malnourished children and families and the students themselves; and (b) generate income, which will ensure the project’s long-term sustainability.

Matanel Building Future Leadership

Nitzan Matanel promotes and encourages scientific activities in informal settings, such as the Technoda/Charedi Science Center initiative.

Case study: Technoda/Charedi Science Center initiative

Established in 1986 in Hadera, Technoda is the only science and technology center of its kind in Israel. Technoda attracts over 250,000 visits annually, with visitors coming from every background, ethnic group, religion and lifestyle in the country, and it also serves as a regional center for gifted children. The children enjoy hands-on activities, starting with a unique learning experience for kindergarten children that involves a science-through-fairy-tales method especially developed to trigger child curiosity.

The Charedi Science Center will offer science and technology activities to ultra-orthodox Jewish school students from across the country. The students will arrive at the Technoda laboratories, medical simulation unit, observatory, museum and science park to study science and technology in an experimental and experiential way. The use of advanced science equipment and participation in high-level learning programs will significantly advance the ultra-orthodox children and, hopefully, influence the entire education system.
Bina Service Year (*Shnat Sherut*) Program

Between 70-100 young adults join BINA BaShchuna every year to live, volunteer and study in underprivileged neighborhoods for a period of 6-12 months and, afterwards, throughout their military service (“garin nachal” military track). They engage in social action in the neighborhood and participate in weekly study sessions, which expose participants to ancient and modern Jewish texts and issues of Jewish culture, Zionism, social justice and identity. These groups form the basis for communities of young secular Jewish Israeli adults who immerse themselves in study and social action and strengthen their commitment to social justice and community leadership influenced by Jewish values.

This program fosters a Jewish context for understanding and grounding social action and nurtures young leaders with a stronger sense of both Jewish identity and social responsibility. BINA BaShchuna participants work in schools, community centers, after-school care programs, and other local community-based organizations to benefit thousands of children, youth and elderly people in underserved neighborhoods every year.

Ethics Seminar for Directors of Pre-Military Training Programs (*Mechinot*)

The Matanel ethics seminar is designed to enrich the knowledge of directors of pre-military training programs (*mechinot*) regarding various aspects of professional ethics. Each seminar session will begin with a lecture on professional ethics, followed by an open discussion and common learning, in order for participants to become familiar with the many shades of the discipline in its various applications.

During the seminar, various concepts and professional challenges will be discussed, such as:

- What is professional ethics?
- Changes in various fields of professional ethics.
- The crucial importance of professional ethics in technological societies.

The seminar will lay down the conceptual infrastructures and clarify the main implications of the link between professional ethics and moral philosophy.

List of Matanel ethics seminar lectures

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<td>Ethics – basic terms</td>
<td>Prof. Asa Kasher, emeritus Professor of Professional Ethics and Philosophy of Practice, Tel Aviv University</td>
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Israel will have to enter into cooperation, both dissonant and harmonious, with states located on the perimeter of the Mediterranean basin and establish relationships to better cultivate exchange and reach harmony. This cooperation would have the benefit of making Israel a laboratory, among other things, for a lifestyle that combines the following:

- Rigorous thought and research;
- Freedom and tolerance of belief;
- Peaceful neighborliness and conviviality.

Israel already has a Euro-Mediterranean model of society with both a European way of thinking and a Mediterranean way of living. The Euro-Mediterranean Institute for Dialogue between Civilizations (EMID) promotes intercultural creation and exchange with the goal of providing suitable conditions for better understanding and conviviality. The EMID’s proposed goals are the following:

- Promote cultural and religious dialogue between Mediterranean civilizations;
- Establish a network of specialists in inter-Mediterranean dialog;
- Nurture Euro-Mediterranean creativity;
- Encourage exchange between Mediterranean societies;
- Work to achieve Mediterranean conviviality;
- Advise charitable organizations working around the Mediterranean and provide the support necessary to achieve their original projects.
Greenhouse Documentary
Development Program for Jewish and Arab
Women Filmmakers

This program aims to nurture the next generation of Israeli female documentary filmmakers from diverse religious, ethnic and cultural backgrounds and to support them in the development of compelling documentaries that amplify women’s voices about important contemporary and social issues. The program provides a professional meeting point for potential social change agents in an increasingly segregated Israeli society.

Each year, the program brings together 12-16 talented female filmmakers from diverse religious, ethnic and cultural backgrounds, and supports them in the development of compelling documentaries that amplify women’s voices about important contemporary and social issues. The one-year program includes three five-day residential workshops.

The participants are enriched by the cross-cultural dialog, cooperation and community building fostered through the program, which profoundly influences their work. Each participant receives individual and continuing support from one of three dedicated mentors, who are themselves leading figures in the field of documentary filmmaking in Israel. The workshops enable the filmmakers to deepen their understanding and respect for each other and build bridges among women filmmakers committed to peace and social change.

At the end of each cycle, the Greenhouse program organizes a pitching forum, during which the filmmakers present their projects in front of leading Israeli commissioning editors and producers, with the intent of helping them raise the necessary funds to create their films. Once the films are prepared, they will be screened in front of a wide range of audiences in Israel and abroad - at film festivals, on TV channels and in educational systems.
The Van Leer Jerusalem Institute has established the Forum of Arabic-Hebrew Translators to promote discussion of Arabic literature and its translation into Hebrew and to make it accessible to the Israeli reader. The project aims to overcome the decline—and even disappearance—of relations between Jews and Arabs in our region. Furthermore, the project seeks to counteract the fact that only 2% of Jews born in Israel know enough Arabic to read literature in that language. This situation appears even worse if one considers that Israel is in the center of the Middle East, that Arabic is one of its two official languages, and that Arabic is the mother tongue of one-fifth of its citizens and the language of heritage of a large part of Israel’s Jewish inhabitants.

As part of their efforts, the forum has established and manages the maktoobooks.com website, dedicated to Arabic language and culture, Jewish-Arab interactions in the Mediterranean, in general, and the Middle East, in particular, and to literary works translated from Arabic to Hebrew. The website showcases the forum’s translated works, as well as hosts a blog containing an initial glimpse of works in the process of translation, short stories, poems, and periodic interviews with the forum’s translators and Arabic authors, novelists and poets. One of the website’s highlights is a comprehensive index, compiled by Dr. Hannah Amit-Kochavi, encompassing all of the Arabic literary works ever translated into Hebrew, a unique contribution to the field of research on Arabic and on translation in Israel.

The forum brings together more than 50 of the leading translators and researchers of translation—both Jews and Arabs—in order to translate Middle Eastern literature, including Palestinian, Egyptian, Syrian, Lebanese, and Iraqi texts. The forum’s aim is to enable the Israeli reader to become familiar with the voices, ideas, and lives that are totally absent from the literary, social, and political discourse in Israel.
Internal Compass

The mission of Internal Compass is to combine the highest level of musical artistry with education and the community. Our vision is to build a thriving network of musicians from around the world who use music as a global language to work with and enrich local communities.

We believe that improvised music can be used as a tool to bridge social and political divisions between communities toward acknowledging the benefits of diversity. This type of music making requires very clear guidelines and a high level of tolerance, listening, mutual respect and cultural curiosity. We believe that the use of these tools and the values behind them will inevitably affect other aspects of people’s lives. In this way, the project will contribute to the community not only culturally but also by creating a tolerant and healthy atmosphere.

Internal Compass currently operates three projects in Israel:

- Internal Compass Jerusalem music leadership program – a program for gifted high-school kids from both east and west Jerusalem. The group meets weekly to volunteer through music in different community settings in Jerusalem.
- Internal Compass Institute, Mitzpe Ramon – a college level program that promotes music as a global language and as a tool for social change.
- Visiting artist programs – hosting international musicians for a week-long residency in Israel, in which they perform and participate in the different projects of Internal Compass in Israel.

Advances in the means of communication are often accompanied by changes in learning methods, which also necessitate modifications in teaching methods. We may assume that in the coming generations, assimilation of new communication platforms will find expression in most educational and didactic product domains. Textbooks will be digitalized and processed, thus making them accessible to students more familiarized with Internet sites and applications than books.

Wishing to promote such enterprises, the Matanel Foundation has recently produced (i) a “Singing Hagada”: a Talmudic anthology designated to give the reader a first taste of the rich world of the Talmud; (ii) a “Tikun Olam” reader, which presents a variety of worldwide perceptions on the subject; and (iii) a selection of liturgical compositions for nursery school children, etc.

Sometimes, a simple didactic idea is as useful and beneficial as a study program. The Matanel Foundation will encourage enterprises designated to yield:

- Useful Jewish religious, as well as secular, articles.
- Readers that make Jewish content accessible to the public.
- Classical, illustrated texts incorporating online reading or singing samples.
- Interesting textbooks.
- Gift books on choice subjects.
Short list of books already published

Shivilim BeTikkum Olam, a Hebrew anthology of texts for use in mechinot, shnat sherut programs, and high schools.

Nativ LaTalmud, a Hebrew anthology of excerpts from the monumental Steinsatitz Talmud, for use in universities, mechinot, shnat sherut programs, and high schools.

A translation of the Song of Songs (Shir HaShirim) scroll into eight languages.

A translation of Ethics of the Fathers (Pirkei Avot) into eight languages.

French translation of the Book of Psalms (Tehilim).

Novels, essays and other texts.

The books are at the disposal of the Matanel partners.

TED Lectures:

The Jews and the Italian Renaissance

The Jews and the Italian Renaissance lecture focuses on the Jewish contribution to the Renaissance concept of the dignity of man. Until the last few decades, the Italian Renaissance was viewed as the revival of pagan philosophy, literature and art, with the role played by the Jews in these dimensions considered to be negligible, if at all. This is indeed the case in the studies of the greatest scholars, like Eugenio Garin or Oscar Kristeller. The latest generation of scholars has seriously reconsidered this situation: Studies by Gershom Scholem, Chaim Wirszubski, and a long series of younger scholars have emphasized the role played by Jewish figures found among the entourage of prominent Renaissance figures, like Giovanni Pico della Mirandola and Marsilio Ficino, especially the contributions of Yohanan Alemanno, Flavius Mithridates, and Elijah del Medigo.

The Spirit to Give

The Spirit to Give Lecture is devoted to various Jewish approaches to the action of giving.

“What is crooked cannot be made straight and what is lacking cannot be numbered” (Ecclesiastes 1:15) – the act of giving goes against capitalist economic tendencies, representing the concept of unconditional love, which gets expressed through unlimited giving, forgiveness, and generosity.

The idea of social involvement and activism can be further
illuminated through kabbalistic concepts and symbols. According to the Kabbalah, giving is connected to the World of Emanation. What is emanation? According to Nachmanides, the infinite light is never separated from its source but, rather, is constantly present together with it. Furthermore, emanation as a conscious attribute in the human being is embodied by the spirit and impulse to give – to see the face of the other before me in an existentially dialogical way. Such a facing of the other does not merely refer to speech but comprises a deep existential dialogue. When understood this way, one is able to give not out of compulsion or pressure but, rather, out of love, compassion, and kindness.

This aspect of giving unites the giver and the recipient through the concept of fellowship in a common source as being and constituting the image of God expressed poignantly by Job, who felt shame not to give to his fellow: “Did He not make me and him in the same womb? Did He not fashion us in one womb?” (*Job* 31:15).

The reference in *Job* makes the important point that all human beings are born in one womb (he does not say here, in the image of God), and in recognizing this fundamental physical affinity, he (Job) is able to give to the widow and the orphan, which teaches that the act of giving breathes life not only into the one who receives but also into the one who gives.

The lecture will also elaborate on the stance of Jewish mystical sources regarding the connection between wisdom, compassion, and giving and femininity and motherhood.

Renowned philosopher Emmanuel Levinas famously claimed that once we are exposed to the face of the other, we will not be able to renounce his or her existence. It will then become impossible for us to ignore his or her point of view and, at the very least, we will be more open to their needs and perspective. This is necessary, if we at all aim for a more tolerant and balanced society.

With this in mind, the goal of the “Tale of 70” project is to present an unmediated view of Israel's society – to expose, personify, and connect the multitude of faces in it and, by doing so, reflect its demographic, religious, and political diversity – as a first meaningful step toward establishing a common ground that is greater than its parts.

The “Tale of 70” project engages the students at the IDC Herzliya in a large-scale endeavor, in which teams of students travel across the country and interview Israelis in their homes. The interviews will be documented, resulting in raw video material that will later be edited into 3-4 minute clips. The clips extract the essence of each person’s story, as told by him or her in the interview, and will be subsequently published and promoted online. Taken together, the collection of clips depict a colorful picture of Israel’s society from the perspectives of the individuals from whom it is comprised.

The rationale behind the project is that personal stories touch us at a fundamental level and foster listening to other people’s experiences and perspectives. Our hope is that through the true

"Tale of 70" Project
acquaintance with “the other” we will facilitate the creation of discourse between people from different ethnicities, religions, and social statuses.

Beit Matanel (Matanel House) is located in the heart of Rothchild Boulevard, in the center of Tel Aviv, in the proximity of some historical sites that tell the story of the foundation, design and identity of the first Hebrew city and the State of Israel.

The House, unique in the Boulevard, was constructed in 1929 by architect Yehuda Magidovitch, Tel Aviv’s first city engineer. Its first occupants were Rivka and Arie Grünwald-Shapira, both from well-born families; one family was among the first settlers of Petah Tikwa and founders of the Shomer movement, while the other was an aristocratic Jewish family from the Austro-Hungarian Empire. Arie Grunwald was the Czechoslovakian consul to Palestine. In those days, the House served as a socio-political magnet, visited by dignitaries, politicians, and intellectuals.

Currently, Beit Matanel hosts the Foundation’s offices and Alma-Home for Hebrew Culture. Alma offers academic programs and educational activities designed for educators, army soldiers and officers, and high school students. The House contains large and small classrooms and boasts a sizable terrace and an open roof, where various events and shows can take place.
Beit Matanel strives to become a lively cultural center, inviting all establishments attached to the Foundation to be its guests and to take advantage of its unique location and facilities, hosting programs such as:

- A yearly program for graduates of pre-army preparatory academies, based on a once-a-week school day;
- Seminars and symposiums for professional or management teams of educational or welfare organizations supported by the Matanel Foundation;
- Year-long study programs;
- Various functions on Alma’s terrace or roof during the summer months;
- Conventions and management meetings of associations and organizations supported by the Matanel Foundation.

Beit Matanel offers a true anchor for the activities of establishments such as pre-army preparatory academies; Adin Steinzaltz’s wonderful projects; the Access for All University; youth leadership-promotion and communal organizations; support and welfare organizations promoting youth and/or weak populations or handicapped youth (the house is handicap accessible); and other educational and academic establishments supported by the Matanel Foundation.

Short Biographies of the Speakers

Irit Shevach

With 27 years of rich and varied experience in the fields of sales and service management in the Tnuva Corporation, Irit Shevach is a member of the management forum of the Dairy Complex and the forum of 100 senior managers of the Tnuva Group and a member of the Board of Directors of one of its subsidiaries. She was selected by Tnuva management to set up and lead all the new ventures in the Dairy Complex.

Yoni Yefet-Reich

Founder of Kaima Organic Farm, educator, and social entrepreneur, Yoni Yefet-Reich was born and raised in the rural village of Beit Zayit, just outside Jerusalem, where his lifelong love of nature first took hold. Yefet-Reich is a graduate of the Ein Kerem Community Environmental School. He received his Bachelor of Law (LL.B.) in 2005 and will soon complete his MA degree in Non-Profit Management at the Hebrew University of Jerusalem. He has considerable experience in NGO administration and in social educational program development and implementation. For example, for five years, Yefet-Reich served as the director of Moadon Re’ut, a soup kitchen and social club for Jerusalem’s poor and elderly, conceived of and run by high-school students; created social action programs for individuals with special needs; and organized five youth trips to Poland. Yefet-Reich worked for many years by the side of his mentor, the late educator and clinical psychologist Rabbi Dr. Aryeh Geiger (z”l).
Dr. Adi Koll

Dr. Adi Koll has a Bachelor of Law (LL.B.) degree, magna cum laude, from the Hebrew University, and LL.M. and J.S.D. law degrees from Columbia University. She is the founder of the “Universita Ba’am” (The “Access for All” program) in Tel Aviv University (TAU), which opens the doors of academia to marginalized groups in Israel by inviting them to participate in special academic courses in law, medicine, business and psychology taught by TAU students. The program was later extended to Ben-Gurion, Haifa and the Hebrew University. Dr. Koll was a member of the 19th Knesset on behalf of the Yesh Atid party, serving as the chairperson of the Public Petitions Committee. She is currently the Dean of Student and Alumni Affairs at IDC Herzliya.

Tzach Ekshtein

Tzach Ekshtein heads the “Access for All” program since 2015. Prior to heading the program, Ekshtein served as its Chief of Development and Education. Previously, he worked for the Department for Policy Planning at the Israeli Prime Minister’s Office and, prior to that, co-founded and served as Chairman of Osim Shinooy, a national social work student organization focused on improving welfare policies in Israel and promoting the profession of social work. He also worked in community development and organization in the Community Advocacy NGO. Throughout his career, Ekshtein has strived to improve Israeli society within various organizations and communities. Ekshtein lives in Kibbutz Ramat Hakovesh with his wife, Na’ama, and their two children.

Irit Rosh Shitrit

Irit Rosh Shitrit was born and raised in Nazareth Elite. She received her B.A. in Sociology and Anthropology, with an emphasis on Organizational Behavior and Human Resource Management, and an M.A. in Sociology from Tel Aviv University. Rosh Shitrit served in the army for five years as a captain in the Air Force Education Unit at the Ramat David Base. She has spent the last eight years as a professional working toward Jewish renewal. She was the Director of Beit Hillel at the Jezreel Valley College for four years. In this position, she initiated programs to deepen Jewish identity at the college, including “Midrasha V’Titraddshi” – a learning and experiential program on campus. For three years, she was the Director of Memizrach Shemesh programs in the North of Israel. Today, she is the Director of Memizrach Shemesh of Alliance-Kol Israel Haverim. Rosh Shitrit is married and lives with her husband and three children in Gan Ner in the Gilboa region of Israel.

Etay Benovich

Etay Benovich is the Executive Director of the Israel Center for Excellence through Education (ICEE) and Principal of the Israel Arts and Science Academy (IASA). He holds B.Sc. and M.Sc. degrees in Life Science and Environmental Science from the Hebrew University of Jerusalem and has an extensive background in both formal and informal education. Benovich served as an emissary of the Education Department of the Jewish Agency in London. He has taught Biology and Biotechnology at IASA since
2004, and served as the Head of its Science Department from 2009-2012. Benovich became the Principal of IASA in 2012 and the CEO of ICEE in 2015.

Eytan Moran

Eitan Moran has been serving as the General Director of the Society for Advancement of Education since graduating from the prestigious Mandel School for Educational Leadership in 2008. Moran has a great deal of experience in management, education and has contributed greatly to society. Moran is a founder of the Nadav Merhav Democratic School in Modi’in, which he helped establish in 1999. He holds an M.A. in Management and Public Policy from the Ben-Gurion University of the Negev, and a B.A., cum laude, in Sociology and Political Science from the Hebrew University of Jerusalem. Moran is a recent graduate of the Tavistok Institute of Human Relations, a non-profit organization that deals with organizational research and development and applies approaches and concepts from the social sciences to create innovative, effective methods for dealing with core subjects and current issues.

Andera Biadse

Andera Biadse will be the Principal of the Al Sindiana School. Biadse holds an undergraduate degree in Behavioral Science and Education from Ben-Gurion University, a school counselor certificate from Haifa University and a Master's degree in educational counseling. She also completed a principal’s training course in Beit Berl College. Biadse has worked as a school counselor and a supervisor for counseling programs for 18 years and has also served as a mentor for new school counselors. For the past 11 years, Biadse has served as Principal of the Abu Alhitam Comprehensive School, one of the top schools in the Haifa region, leading the school to educational and community successes. In addition, Biadse provides guidance to new principals and is considered a trailblazer in the field of management in the Arab society.

Prof. Ze'ev Degani

Prof. Ze'ev Degani is a dedicated and bold educator who is committed to the wellbeing of young people and to helping them realize their full potential while instilling in them a sense of solidarity and personal responsibility. It is with this understanding and spirit that JustSpirulina was founded. Prof. Degani holds a Ph.D. in the Philosophy of Education from the Hebrew University of Jerusalem and a Ph.D. in the Philosophy of Medicine from Tel Aviv University and was a faculty member at both institutions. He headed the Education Department at the Tel Chai Academic College, where he also established and headed the Department of Peace Studies and was a faculty member at the Mandel School for Educational Leadership. Since 2008, Prof. Degani heads the Hertzliya Hebrew Gymnasium high school in Tel Aviv.
Maya Savir

Maya Savir grew up in Jerusalem, Ottawa and New York. She holds a B.A. in Psychology and Philosophy from Tel Aviv University. After a decade in the field of psychological and skill evaluation and consulting, she began writing and has published seven fiction and narrative non-fiction books to date. Her latest book, On Reconciliation, is a reflection on the reconciliation processes underwent by South Africa and Rwanda and an attempt to understand if and how they may pertain to the Israeli-Palestinian conflict. The book is based on Savir’s dialogues with people she met in Africa, to which she came as CEO of JustSpirulina, a non-profit enterprise working to increase the availability of nutrient-rich Spirulina to communities in need where malnutrition is prevalent. She works closely with Hertzliya Hebrew Gymnasium students, who are the core of the project, as well as with partners in academia, NGOs, the private sector, and government and non-government organizations in Israel and abroad. Savir lives in Tel Aviv with her family and devotes herself to writing, peace activism and humanitarian work.

Prof. Moshe Idel

Prof. Moshe Idel is currently Professor Emeritus, the Max Cooper Professor of Jewish Thought, at The Hebrew University of Jerusalem, and a Senior Fellow at the Shalom Hartman Institute. He has conducted transformative research into Kabbalah and Jewish mysticism, developed a methodology that introduces phenomenological modes of investigation and theoretical tools that have facilitated interchanges between his field and other domains of religious studies. His work has evoked the interest of the greatest interpreters of intellectual and religious heritage in the Western world, including Umberto Eco, Harold Bloom and Jacques Derrida. He has authored over 20 books and edited eight volumes, and his books were translated into many languages. He is a member of the Israeli Academy of Sciences and Humanities. Among his numerous awards and honors, he is the recipient of the Koret Prize, EMET Prize, Jewish National Book Award and Gershom Scholem Prize for Research in Kabbalah at the Israeli Academy, and Israel Prize for Jewish Thought. Prof. Moshe Idel has founded and chaired the Matanel Chair in Zohar at the College of Safed.

Prof. Haviva Pedaya

A poet, author and cultural critic, Prof. Haviva Pedaya was born in Jerusalem to a family of rabbis and kabbalists and currently lives in Beer Sheva. She studied at the Hebrew University and the School of Visual Arts in Jerusalem. She has published articles on religion, sociology, art, history, and mysticism, as well as five full-length studies and three volumes of poetry. She is also involved in musical and artistic projects, and has founded the Yonah Ensemble, which has succeeded in revitalizing liturgical and mystical music of the Near East. Pedaya has won numerous awards, among them the Harry Harshon Award, Warburg Prize, Bernstein Prize for Poetry, President’s Prize for Poetry, and Yehuda Amichai Prize for Hebrew Poetry. Pedaya is at present Professor of Jewish history at Ben-Gurion University of the Negev and Head of the Elyachar Center for Sephardi Heritage.
Dr. Gadi Mador

Dr. Gadi Mador holds a Ph.D. in Medical Education and an M.Sc. in Physics from the Technion, Haifa. He has been serving as the Technoda Chief Executive Officer since 1991. He manages a team of over 140 employees and has transformed the Technoda Science and Technology Center from a community center to an institution that welcomes over 250,000 visits a year. Under his management, the Technoda has vastly expanded and today includes Science and Technology labs, a planetarium and stellar observatory, a museum and science park and a one-of-its-kind medical simulation unit. These days, Dr. Mador is promoting the establishment of the first Museum of Medicine and Science, to be built on the Technoda campus in Hadera. Prior to managing the Technoda, he was a physics coordinator and teacher in several high schools in Israel.

Uri Carmel

Born in Argentina, Uri Carmel grew up in Ashdod and served as a paratrooper in the IDF. He holds a B.S.W. in Community Social Work from Ben-Gurion University in the Negev. Carmel was a *shaliach* for *aliya* and education in Brazil on behalf of JAFI and the Habonim-Dror movement. He worked as a coordinator of BINA’s Community Initiative in Beer Sheva and today is the Director of BINA’s Social Justice and Community Department (BINA BaShchuna) and, as such, is responsible for 14 communities, from Beer Sheva in the south to Yokneam in the north. He is currently working towards an M.S.W. at Ben-Gurion University in the Negev. Carmel and his wife are members of Kama, a collective community of social-activists in Beer Sheva, where they live with their two children.

Rabbi Yaniv Mezuman

Rabbi Yaniv Mezuman has a M.A. degree in Jewish Philosophy from Bar Ilan University. He also studied Halacha and rabbinical subjects at Beit Morasha. After his military service as a reporter, producer and editor at the news department, he started to teach Jewish studies and journalism. He then became a reporter for Channel 3 regional television in Jerusalem. In 2003, he initiated Emunah, a program for singles. In 2007, he founded the Lachish Pre-army Institute, to allow participants to be prepared to obtain managerial positions in the Israeli army. His writings have been published in several poetry magazines, such as *Mashiv Haruach*, and *Mabua*. His articles were also published in the *Haaretz* and *Makor Rishon* newspapers.

Sigal Yehuda

Sigal Yehuda has been involved with Greenhouse since its inception in 2016 and is largely responsible for the evolution of the program into a prestigious and internationally recognized initiative for fostering the talents of the region’s most promising filmmakers. She has served as the Director of Greenhouse for Filmmakers from the MENA region since 2007 and as the Director of the GH Arab & Jewish Women from 2014. Together with the Greenhouse team, Yehuda has been instrumental in securing professional partnerships and assistance from key international
organizations. These strategic alliances allow Greenhouse to be a truly international organization dedicated to mitigating conflict through documentary filmmaking. Yehuda has also established and manages the professional aspects of the program, such as the relationship with the Sundance Institute, Tribeca Film Institute, Idf a Bertha Foundation, Arte France and others, which is the avenue through which the filmmakers are able to achieve an international audience and secure financial support for their projects.

Dr. Yonatan Mendel

Dr. Yonatan Mendel completed his doctoral studies in the Department of Middle Eastern Studies at the University of Cambridge, in 2012. His doctoral thesis focused on the political history of the study of Arabic in Jewish schools in Israel, and contained an analysis of the political and security networks that shaped the study of Arabic in the country. He is the author of The Creation of Israeli Arabic: Political and Security Considerations in the Making of Arabic Language Studies in Israel (2014) and co-author (together with Ronald Ranta) of From the Arab Other to the Israeli Self: Palestinian Culture in the Making of Israeli National Identity (2016). Upon his return to Israel, he received a postdoctoral fellowship at the Ben-Gurion University of the Negev, followed by a postdoctoral fellowship at the Franz Rosenzweig Minerva Research Center for German-Jewish Literature and Cultural History at the Hebrew University of Jerusalem. Currently, he serves as the Director of Manarat, the Van Leer Jerusalem Institute’s Center for Jewish-Arab Relations. In his work at Van Leer, he focuses on projects connected to Jewish-Arab relations, the status of Arabic in Israel, Arabic-Hebrew translations, as well as projects relating to social and political Middle Eastern studies through the unique perspectives of language and culture.

Ehud Ettun

Jerusalem-born double bass player and composer Ehud Ettun has performed and worked in musical and social enterprises around the world, from the USA, Peru and Panama to Israel, Europe and Japan. He has showcased his talent at the top musical venues, such as New York’s Blue Note, Washington’s Kennedy Center and Boston’s Symphony Hall, and has collaborated with numerous prominent artists, such as George Garzone, Danilo Perez, Fred Hersh, Eli Degibri, Anat Cohen, Ferenc Nemeth, Donny McCaslin, Frank London and others. Ettun combines his musical work—playing, composing, arranging and recording—with a social component and different projects that involve music and the community.
## List of Participants

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"Le bruit ne fait pas de bien, et le bien ne fait pas de bruit."

"In fame there is no virtue, in virtue there is no fame."

Saint François de Sales