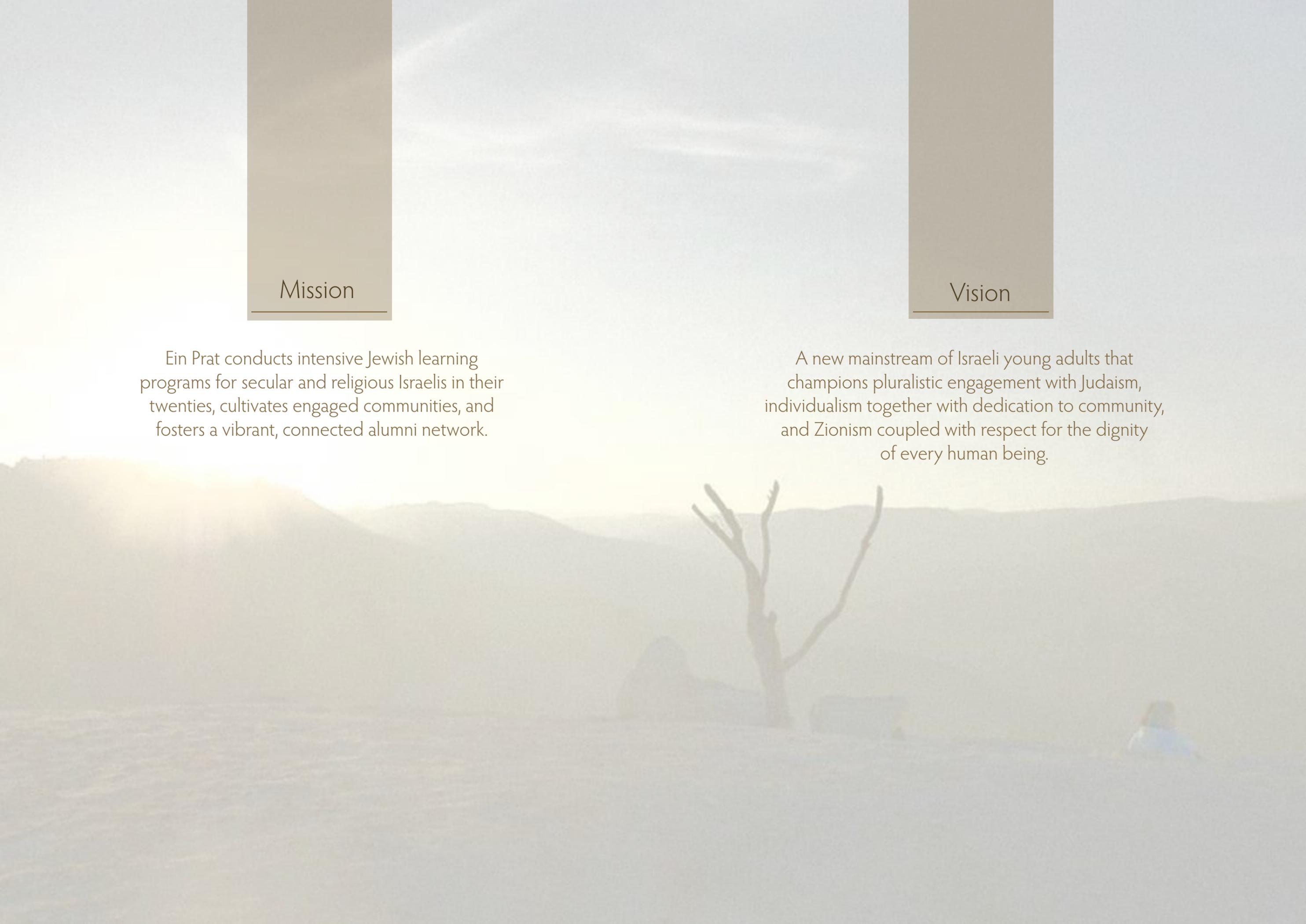





  
**EIN PRAT**
  
 The Midrasha

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 DECEMBER 2015

# STRATEGIC PLAN 2020



## Mission

Ein Prat conducts intensive Jewish learning programs for secular and religious Israelis in their twenties, cultivates engaged communities, and fosters a vibrant, connected alumni network.

## Vision

A new mainstream of Israeli young adults that champions pluralistic engagement with Judaism, individualism together with dedication to community, and Zionism coupled with respect for the dignity of every human being.

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# 1



## EXECUTIVE SUMMARY

A small organization with a big impact and even bigger aspirations, Ein Prat – The Midrasha ('Ein Prat') is Israel's leading pluralistic Jewish learning framework for 20-29 year olds. To date Ein Prat has meaningfully impacted nearly two thousand Israeli young adults from diverse backgrounds, expanding their openness to people who are different from them, enriching their Jewish identity, enhancing their sense of being part of the Jewish people, and nurturing their engagement with Judaism. At the same time it has begun cultivating a network of pluralistic communities that are actively engaged in Jewish learning, community, and practice, and it is increasingly informing, even shaping Jewish discourse among a growing swathe of Israel's young adult demographic.

Ein Prat aims to bring about meaningful change among Jewish Israeli young adults by utilizing a theory of change that harnesses its work to date and accumulated expertise, while drawing on significant new trends in Israeli society as well as current understandings of social networks and the processes through which they operate.

Targeting high achieving, socially engaged young adults from diverse backgrounds (the 'young creative class' or 'young adult influencers'), the demographic that Ein Prat engages and nurtures is crucial to the future of the State of Israel, as are their attitudes to Judaism and the Jewish people. Similarly critical to Israel's future is the ability of this demographic to move beyond Israel's secular-religious divide and join together in staking a shared claim to the future of the Jewish State. Fostering these changes is the opportunity of this moment in Israel and the mission of Ein Prat.

Through a five-year strategic plan to grow its total number of alumni by more than 65%, create a network of engaged communities that identify as and aspire to cultivate a "new Israeli mainstream," and socially construct and embed this category among this age group, Ein Prat aims to trigger Israel's young creative class into championing pluralistic engagement with Judaism, individualism together with dedication to community, and Zionism coupled with a respect for the dignity of every human being.

# 2

## THE PROBLEM AND OPPORTUNITY

In Israel there has been long-standing, deep tension between secular and religious populations.<sup>i</sup> There has also been seemingly persistent alienation of secular Israelis from Judaism along with resentment toward religious Israelis and, on the other end of the spectrum, deep insularity from and even contempt for contemporary society among religious Israelis. Segments of Israeli society are taking these troubling phenomena to ever-greater extremes. At the same time, recent research reveals that there are other segments that are moving in the opposite direction, away from the poles of the spectrum and closer to one another. A detailed recent study shows that Jewish Israelis of different identifications are showing increased interest in Jewish learning, community, and ritual, along with increased attachment to Jewish tradition and religion;<sup>ii</sup> in domains ranging from pop culture to non-Orthodox factions in the Knesset, Judaism is appearing more of a mainstream Israeli interest.<sup>iii</sup> In parallel with these emerging trends, Israel's religious-Zionist sector is showing significant internal differentiations.<sup>iv</sup> A second comprehensive recent study shows that as much as 48% of those who define as "religious Zionist" also identify as "liberal religious," "modern Orthodox," "traditional," or even "secular."<sup>v</sup>

Opposing trends are occurring in Israel in tandem: there are secular Israelis and religious Israelis who are becoming more extreme in their respective views, while others are becoming more Jewishly-connected in the case of the former and more moderate in the case of the latter. These shifts generate a moment that is ripe for strengthening a nascent movement toward a new middle-ground, both as a counterbalance to the poles of Israeli extremism and as a unifying trend of potential far-reaching value for the Jewish State.

The first and still largest organization to bring together secular and religious Israelis in their twenties for shared Jewish learning, Ein Prat is the leading entity advancing the movement toward a new middle-ground among young adults. By blending the passionate teaching of the Yeshiva model with the intellectual openness of Western academia, over the past decade Ein Prat has: facilitated a life-enhancing, even transformational Jewish identity and learning experience for nearly 2,000 young adults; cultivated a network of pluralistic communities that engage hundreds in ongoing vibrant Jewish learning, community, and practice; served as an incubator for social activists whose initiatives are impacting thousands; and become a leading shaper of Israeli discourse, particularly among young adults, on issues of Jewish identity, practice, and Zionism. Two manifestations of this positioning and role are Ein Prat's garnering of tens of Hebrew and English media items in just the past 24 months for its impactful programming and thought leadership, and its appeal among Israel's most sought-after scholars and lecturers.

# 3

## THEORY OF CHANGE

Ein Prat's 250-300 participants a year and nearly 2,000 alumni are a small group with disproportionate significance for Israel's future. These young adults are drawn to and willing to undertake intensive learning for its own sake, overwhelmingly university-educated or bound,<sup>vi</sup> and highly engaged in volunteerism.<sup>vii</sup> They and their peers represent the young Israeli version of what Richard Florida has termed the "creative class"<sup>viii</sup> and the group likely to constitute Israel's future leadership in public, civil society, hi-tech, and finance sectors.<sup>ix</sup> Although the vast majority of Ein Prat's alumni are under 30 years old, their ranks include individuals in prominent and rising positions in municipal and national government, civil society organizations, and think tanks.

### Profile of Ein Prat participants from most recent 2015 program:



### 3.1 INDIVIDUAL CHANGE AND LINEAR GROWTH OF IMPACT

Young adulthood, coined by David Brooks as "the Odyssey years,"<sup>x</sup> is the period proven to present the greatest susceptibility to attitude change.<sup>xi</sup> Ein Prat has become expert in bringing together heterogeneous groups of Israelis at precisely this age for extended periods of intensive shared learning, in a manner that creates cognitive space and permission – "a safe environment" – to entertain and experiment with new ways of thinking and relating to Judaism and one another, and to adopt cognitive reframing of relevant narratives.

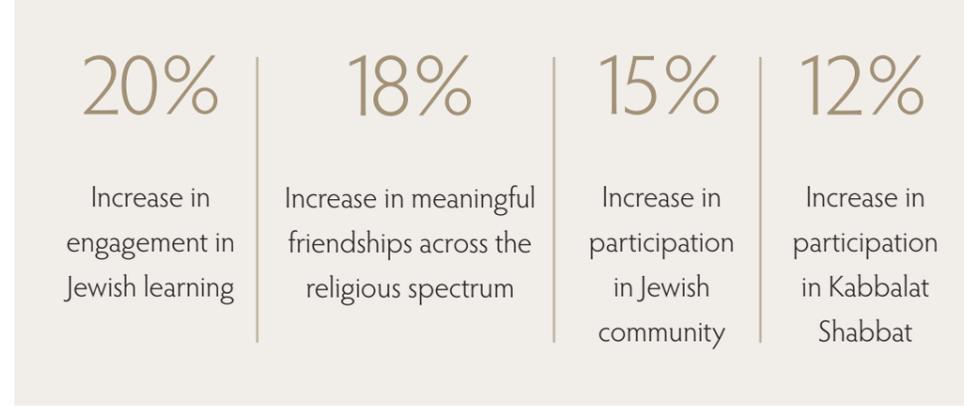
Ein Prat's intensive programs impact participants on multiple levels. The programs enhance attitudes, including participants' openness to people who are different from them, their sense of being part of the Jewish people, and their Jewish identity, and the programs enhance behaviors, including increasing engagement in Jewish learning, practice, and community. Confidential participant questionnaires completed at the end of each of Ein Prat's intensive programs during the past 18 months yielded the following measures:

## THEORY OF CHANGE

### Attitude Outcomes:



### Behavior Outcomes:



Ein Prat's first strategic goal is to grow these positive outcomes by growing the size of the intensive programs as much as possible, while retaining the organization's current structure and operating practices, and minimizing associated risk. The specific target is to grow the total number of alumni by 66% to 3,335 alumni by 2020. For details about the growth plan, please see page 13.

*"I have a sister who is a post-Zionist and I feel that I too could have been; thanks to Ein Prat I am not. I came from a home that was anti-Jewish; my mother told me 'religion is darkness'. Today I am a Bible teacher: I enable secular high school students to want to learn Chumash, to open it up, and be curious about it - that is the impact of Ein Prat."*

*Male alumnus from 2011, teacher in Jerusalem high school and prominent social activist*

*"Ein Prat has been a formative experience in my adult life, opening me to new people and texts. I have learned to know myself deeply and to feel at peace with my Judaism and Zionism."*

*Anonymous alumnus 2015*

### 3.2 THE ALUMNI NETWORK AND EXPONENTIAL GROWTH OF IMPACT

By growing its intensive programs Ein Prat will generate linear growth in the above valuable impacts. But in the past several years Ein Prat has seen that a different area of its work presents the possibility of exponential growth in impact. Alongside its intensive programming, Ein Prat has become the incubator of a series of pluralistic communities of young adults that are vibrantly engaged in Jewish learning, community, and practice.

These communities sustain and deepen the changes that occur in the lives of alumni and provide a framework for their ongoing meaningful engagement with Judaism and Jewish community.<sup>xii</sup>

*“The Midrasha touched so many parts of my life and I want it to continue to shape it in terms of content. I want to do a Seder on Rosh Hashanah in the spirit of the Midrasha community. I want to bring my future children to its activities. This is a Judaism that I want to offer them. I believe the alumni community can offer me guidance through life.”*

– Male alumnus from 2012, studying toward a Master’s degree at Ben Gurion University

*“Everything has acquired an added value, things are no longer meaningless... The program I launched is at every level a product of the Midrasha... it gave us a language that we bring into our lives and continue to speak ...the Midrasha impacts my life and those around me, even in the smallest circles – my family and the family I want to create, how I operate in my home.”*

– Female alumnus from 2011, professional social worker

Yet the communities also do more: they serve as a vehicle for non-linear, exponential growth of impact. In each of the past three years Ein Prat’s alumni communities have attracted and drawn peers who are not alumni in numbers almost equal to those of alumni. Unlike alumni, who Ein Prat actively sought to engage, non-alumni have been neither recruited nor targeted; on the contrary, the increasing numbers of non-alumni taking part in community activities has generated a number of new concerns, including decreased intimacy and dilution of a shared transformational experience. These concerns aside, the fact that Ein Prat’s alumni communities attract young adults who are not affiliated with Ein Prat is significant and of strategic potential.

### 3.2.1 CONTAGION

It is a proven phenomenon that what people believe, say, and do ripples through their networks.<sup>xiii</sup> The much-referenced ‘three degrees of influence’ rule stipulates that people impact friends to three degrees (their friends, their friends’ friends, and their friends’ friends’ friends).<sup>xiv</sup> This rule has been shown to apply “to the spread of phenomena as diverse as political views, weight gain, and happiness,”<sup>xv</sup> and the experience of the past several years in Ein Prat’s alumni communities shows this rule at work.

The alumni communities display particularly high “contagion” – the flow of a message, idea, or practice across ties – infecting, so to speak, their peers.<sup>xvi</sup>

Analysis of data collected by Ein Prat suggests two possible reasons for this high contagion. The first is that there is an overwhelming sentiment among alumni that Ein Prat has enhanced their lives in a way that they wish to continue and share. According to confidential questionnaires from the past 18 months of programming, Ein Prat has informed the way 88% of alumni hope to see Israel evolve, the way 80% of alumni intend to raise their families, and the way 79% of alumni intend to contribute to their communities. The most contagious aspects of Ein Prat seem to be the attitudes of generosity and optimism that it cultivates. These attitudes are central to Ein Prat’s methodology, consciously practiced in its intensive programs, and actively cultivated in its alumni communities. Countless numbers of alumni and their friends have expressed the desire to carry over these attitudes into their families of origin, university studies, and places of employment.

*“Ein Prat has enabled me to become a better person, content, who seeks out and sees the good in people rather than being cynical and judgmental.”*

– Anonymous alumnus 2015

*“The beauty of Ein Prat in my view is in how it has succeeded in giving me hope, granting me space in which I feel safe to say anything, ask any question and speak my mind. It is a collection of young people who want life to be good.”*

– Anonymous alumnus 2015

The second apparent reason for the high contagion within the alumni communities is their topology: namely one of intense, enduring, and close personal ties. To analyze the topology of its alumni communities, Ein Prat recently conducted an anonymous survey with alumni from its 2013 programs. Among other questions, the survey asked alumni how many alumni peers they meet with regularly and how many they

share ongoing frameworks with, such as academic departments or living quarters. The average answers were 4.1 and 6.3 respectively. It is significant that these answers came from alumni who are already 2-3 years after their intensive program as it suggests that alumni have enduring contact and clustered social ties, which have been shown by studies to facilitate large-scale diffusion.<sup>xvii</sup>

The science of contagion insists that impact spreads much further than a one-to-one ratio, with each individual engaged in the alumni communities in turn influencing her or his close friends.<sup>xviii</sup> Unlike infectious diseases, attitudes and behaviors move by “complex contagion” that is sensitive to “social reinforcement,” whereby multiple exposures are crucial to facilitating adoption.<sup>xix</sup>

In order to assess the level of contagion among its alumni with respect to Ein Prat’s messaging, in its recent survey Ein Prat asked its 2013 alumni whether they acquired attitudes and/or behaviors through Ein Prat that they believe impact their close peers and, if so, how many peers they estimate that they impact in this regard. The answers included an option of zero and the average response was 4.4, which is squarely within the contagion bracket.<sup>xx</sup> Using this number, given that approximately 1,500 people were active in the alumni communities during this past year – absorbing and adopting the values, attitudes, and behaviors that define these communities – it can be assumed that these individuals directly shared values and attitudes with another 6,600 peers from their demographic group, while the three degrees of influence rule insists the scope of influence is much, much higher, with a minimum calculation amounting to 29,000 peers. Skeptics may wish to argue that such “contagious” impact is insubstantial, yet the academic and scientific literature on the topic strongly indicates otherwise: the role of contagion has been documented in the spread of undesirable phenomena such as suicide, self-harming behaviors, and obesity, and is being harnessed by medical scientists who want to spread desirable phenomena such as voluntary vaccination.

This science has important implications for Ein Prat: major scaling of its intensive programs is costly, requires significant capacity-building, and entails various risks, including regarding maintenance of program quality and consistency; what is more, the resultant growth in impact remains relatively linear. In contrast, Ein Prat can potentially generate exponential growth in its impact at modest cost, capacity requirement, and risk by leveraging its alumni communities’ framework for ongoing engagement and the process of contagion. It requires that Ein Prat continue to succeed in cultivating communities of Jewishly-engaged alumni, that these communities continue to appeal to and draw significant numbers of non-alumni, and in parallel that those who are active in the communities “infect” their friends with their attitudes, values, and behaviors. This is Ein Prat’s second strategic goal. If it succeeds at the same rate as it has in the past three years, by 2020 it will not only

have impacted 3,330 alumni and an additional 1,000-2,000 non-alumni, but through these alumni and their active non-alumni peers, its messaging will have touched tens of thousands of their peers.<sup>xxi</sup>

### 3.3 MEDIA PLATFORMS, SOCIAL CONSTRUCTION AND THE EMERGENCE OF A NEW ISRAELI MAINSTREAM

Along with gaining traction in nurturing communities with a topology that appears to be highly conducive to complex contagion, Ein Prat has recently gained access to powerful new channels of impact with the potential to reinforce the spread of its message: mass media.

In the past few years Ein Prat has come to occupy a privileged position of access to Israeli media; alongside three bestselling books by its director, Micah Goodman, Ein Prat’s influence on young adults has generated sufficient buzz to induce Israel’s leading television network, Channel 2, to request that it source all of its Jewish programming content for 2016.

To date Ein Prat has not utilized its access to media platforms in strategic service of its mission. For example, while the television special that the Midrasha produced in 2014 garnered over 250,000 viewers when it aired on Channel 2, the special did not specifically target young adults nor can the Midrasha know what percentage of the viewers were young adults; the same can be said regarding the readers of Micah Goodman’s bestselling books.

Ein Prat’s third strategic goal is to utilize its access to media platforms strategically to forward its organizational mission. Ein Prat aims to nurture “a new Israeli mainstream” – a category with which those in the alumni communities increasingly identify – that embodies meaningful and diverse engagements with Judaism alongside an attitude of optimism, openness, and respect for others. By utilizing its access to media platforms strategically, Ein Prat has the potential to render this new category visible and comprehensible to the wider young adult demographic, socially constructing and embedding that which it aims to create.<sup>xxii</sup>

#### 3.3.1 TIPPING POINT

The idea of a ‘tipping point,’ “the point at which a trend catches fire – spreading exponentially through the population,”<sup>xxiii</sup> originates in diffusion theory, has been widely discussed in academic and nonacademic literature, and is typically considered to be 10%. There are scientists who go so far as to say that “when just 10% of the population holds an unshakable belief, their belief will always be adopted by the majority of the society.”<sup>xxiv</sup> Short of such absolute assertions and in simple terms that paraphrase a book dedicated to the topic, it is clear that people’s opinions are influenced by the opinions of their friends; one person’s adoption of an attitude increases the average support for the opinion in the friendship group, inducing another member of the group to adopt the opinion, and so forth.<sup>xxv</sup>

Ein Prat aims to harness this process for the sake of realizing its mission and affecting

change across a significant swathe of Israel's young creative class. The critical question is whether Ein Prat can generate a situation in which 10% of this population holds the attitudes, values, and even behaviors it seeks to engender and thereby reach the threshold of a potential tipping point through which to spontaneously affect wider-scale change.

At present there are approximately 836,500 Jewish Israelis in the 20-29 year old demographic.<sup>xxvi</sup> According to Richard Florida who coined the term, the creative class in America consists of approximately 30% of the country's workforce.<sup>xxvii</sup> Applying this percentage to Israel, in which the Jewish workforce consists of 77% of the work-age population,<sup>xxviii</sup> yields a creative class or their future equivalent of approximately 193,200 – of which 10% is 19,320.

Drawing on the contagion figure of 4.4 derived from the alumni survey, it can be estimated that through its 2020 growth plan of reaching 3,335 alumni and 1,000-2,000 non-alumni in its communities, Ein Prat will have impacted an additional 19,074<sup>xxix</sup> of their peers at a minimum and thereby just about reached the tipping point threshold; the three degrees of influence rule places the number far beyond the threshold, reaching as many as several hundreds of thousands of young adults.

Whether this analysis accurately describes Ein Prat's actual growth of impact can only be knowable in retrospect; what it indicates at this stage is the significant outcome that may be possible by 2020.

# 4



## STRATEGIC GOALS FOR 2020

By 2020 Ein Prat aims to have established the category of 'a new Israeli mainstream' among the demographic of young adult influencers. To achieve this aim Ein Prat will have:

- ▶ Grown its alumni by 66% to a total of 3,335
- ▶ Created a network of pluralistic communities of alumni and non-alumni that collectively identify with the category of 'a new Israeli mainstream' and promoted the contagion of those who are active
- ▶ Utilized media platforms as a vehicle for rendering visible and embedding the category of 'a new Israeli mainstream' into the relevant demographic
- ▶ Aligned its institutional structure with its strategic plan and built internal capacities

### 4.1 GOAL ONE:

#### GROW ALUMNI NUMBERS BY 66% TO 3,335

In 2014 and 2015 applicant interest in Ein Prat's most popular program, the month-long 'Elul program,' exceeded the number of participants that Ein Prat could accommodate. Ein Prat's plan is to expand the Elul program by a moderate 4-5% a year each year between 2016 and 2020. This is the rate of expansion that Ein Prat believes it can absorb without having to fundamentally alter its organizational structure and operating systems. While growing the Elul program, Ein Prat will maintain the size of its four-month 'Mabua program' to ensure the organization has a framework for deeper, more intimate learning, in accordance with one of the key insights generated in Ein Prat's strategic learning and planning process.

### Growth Trajectory

YEAR	MABUA	ELUL	ALUMNI
2015	65	192	1910
2016	65	200	2175
2017	65	210	2450
2018	65	220	2735
2019	65	230	3030
2020	65	240	3335

#### 4.2 GOAL TWO:

##### FOSTER NETWORK, CONTAGION, AND IDENTIFICATION WITH VISION

Ein Prat will actively cultivate the communities that include alumni and non-alumni peers, facilitate and support their connection to one another, and foster their ability to identify with the vision and category of a new Israeli mainstream. This goal will be reached through: building the capacity of the communities in Jerusalem, Tel Aviv, and Beer Sheva, through adding human and educational resources, and increasing access to meeting spaces; fostering expansion, diversification, and increased intimacy of community activities; creating and facilitating an inter-community conversation about Ein Prat's mission and plans, as a means of building community members' understanding of the vision and stimulating identification with it; and expanding and facilitating the ability of alumni to weave their engagement with Ein Prat and its vision into the professional dimension of their lives.

#### 4.3 GOAL THREE: COMMUNICATE CATEGORY OF 'A NEW ISRAELI MAINSTREAM' THROUGH MEDIA PLATFORMS

Ein Prat will promote the visibility of the category that it aims to construct discursively and empirically among the young creative class – that of 'a new Israeli mainstream' that eschews binary reductions and promotes a hybrid identity – through utilizing a variety of forms of media. Specifically it will undertake three levels of media use: first, it will portray the type of conversation taking place in the Ein Prat communities and the content of this conversation through popular media channels, the primary one of which is Channel 2; second, it will take an active role in informing intellectual discourse regarding Jewish-Israeli identity through avenues such as thought pieces in established newspapers and academic works; and third it will enrich, facilitate, and amplify viral images and messages that reflect this category in social media.

#### 4.4 GOAL FOUR:

##### ALIGN INSTITUTIONAL STRUCTURE AND BUILD CAPACITIES

Ein Prat is a solid, vital organization: marketwise, the interest in its programs has grown consistently over the past decade and participant satisfaction with its programs is very high; financially, it operates with a balanced budget annually; and in terms of human resources, its personnel are exceptionally cause-driven and devoted, with low turnover rates.

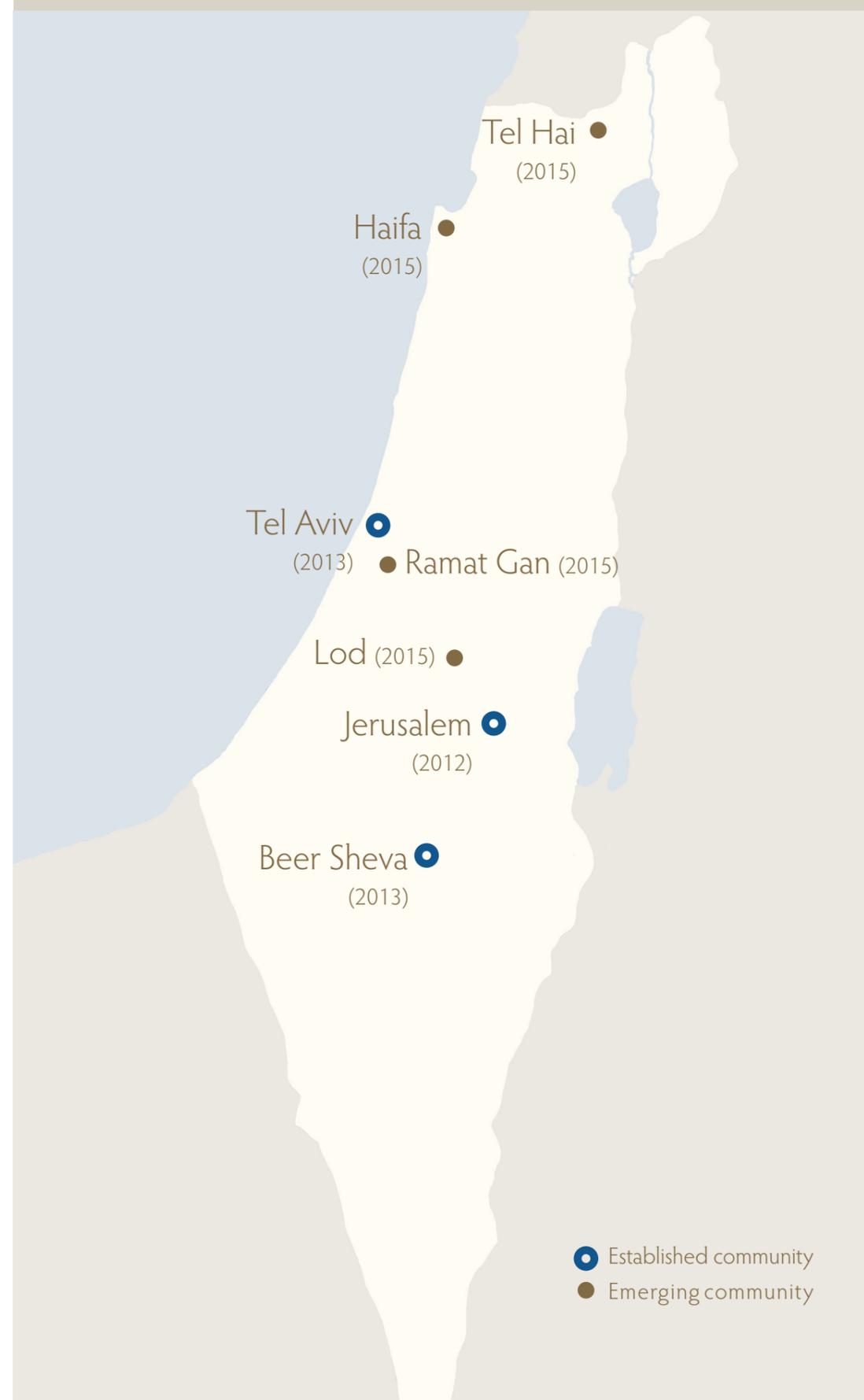
Having articulated a clear mission and strategy for achieving it, Ein Prat plans to bring its institutional structure in alignment with such. Ein Prat began as an outgrowth of an Israeli Mechina, pre-army academy, by the same name. While in its first several years there was cross-pollination between the divisions, Ein Prat "the Midrasha" has developed into an entirely independent entity with a distinct mission, target group, organizational culture, and donor base. To resolve this anomalous situation, Ein Prat is in the process of formally separating and incorporating as a distinct new Amuta, Israeli non-profit. This process includes the creation of a new board of directors comprised of individuals committed to Ein Prat's mission and capable of forwarding its realization. The new board of directors will consist primarily of high-net-worth Israelis who are passionate about Ein Prat's vision and work.

Alongside incorporating as a new Amuta, Ein Prat aims to relocate its campus to within the Green Line. Its current location, the community of Alon, is programmatically suited to its work but strategically incompatible with its aim of cultivating a new Israeli mainstream. Ein Prat's goal is to relocate to within the Green Line before 2020 in as economically efficient a manner as possible with the assistance of its board of directors and a possible first-time capital campaign.

To support its ability to realize its strategic plan Ein Prat will: increase its internal capacity to collect data, set and monitor metrics, and conduct ongoing evaluation through the appointment of a data officer; and develop its internal capacity to create and maintain a meaningful presence in digital realms relevant to its work with young adults and Jewish-Israeli identity through the development and launch of a new website and digital communication department.



## Locations of Ein Prat Alumni Communities:



# 5

## FUNDING PLAN

Ein Prat derives the majority of its income from a core group of individual philanthropists and foundations with generated-income serving as a secondary but noteworthy source of annual income. Analysis of Ein Prat's strengths and weaknesses confirms that its current funding model, one of ten funding models analyzed by the Stanford Social Innovation Review, remains the most suitable model for Ein Prat through the foreseeable period of its strategic plan.<sup>xxx</sup>

### 5.1 PHILANTHROPY

Twenty funders invested \$1.76 million in funding in Ein Prat in 2015. Ein Prat grew its funder base by 25% since 2013. Three major funders (funders who each donated more than \$151,000) sourced the majority (55%) of Ein Prat's philanthropy in 2015. A second segment of funders (who each donated from \$51,000-\$150,000) provided 31% of the philanthropic income, with two smaller segments (up to \$20,000 and from \$21,000-\$50,000) providing the remaining 5% and 9% respectively. Overall 20% of the philanthropic dollars in 2015 came from Israeli funders.

Ein Prat has been successful in raising the majority of its philanthropic income as unrestricted grants: 90% of the philanthropic dollars invested in the organization in 2015 were for general support. Ein Prat's track record in raising unrestricted funds reflects well on its ability to interest investors in its cause and cultivate trust in its work.

Ein Prat does not presently have any multiyear pledges beyond 2015. While its philanthropic income is therefore not guaranteed to be renewed, its major funders consist of strategic stakeholders who are highly knowledgeable regarding Ein Prat's work and deeply committed to its mission; Ein Prat maintains ongoing, transparent communication with these funders, sharing internal insights and in turn benefitting from their substantive input.

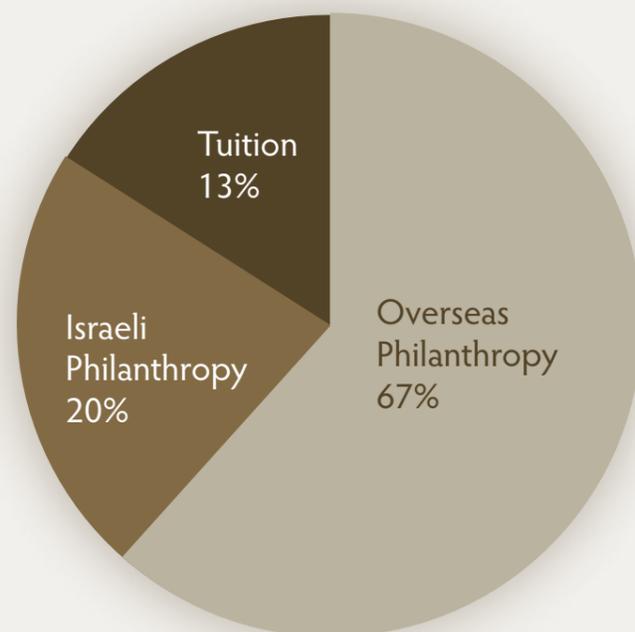
In order to support its future operations, growth, and fulfillment of its strategic plan, Ein Prat will take a number of actions to strengthen its fundraising efforts, including: create a new board of directors with emphasis on a select group of high-net-worth Israelis who can contribute income and help cultivate new investors; and enhance its relationship with existing donors through increased transparency in the form of an official annual financial report and report on measurable results and outcomes.

### 5.2 GENERATED INCOME

Ein Prat consistently generates 13% of its income through tuition fees. Ein Prat will continue to maintain this income source through charging tuition for all programs, while continuing to make scholarships available to those with financial need.

From 2010 through 2013 Ein Prat generated an additional 12% of its budget through conducting an annual fully-funded program in collaboration with another entity. While the income for the annual program helped subsidize part of Ein Prat's general operations, the opportunity cost of senior staff time was significant. As part of a strategic decision to be mission-focused Ein Prat decided to discontinue such programming in 2014.

### 2015 Organizational Income



### 5.3 PUBLIC SECTOR SUPPORT

It would seem that the State of Israel has significant interest in strengthening cross-sector Jewish identification and engagement among young adults. Yet financial allocations to this goal are highly political matters in Israel's fractionalized government. In 2013 Ein Prat succeeded in being recognized by the Ministry of Education as a mixed gender yeshiva, yet the actual percentage of funds the Ministry provided was only a nominal proportion of Ein Prat's overall budget needs. Over the past several years various umbrella organizations have emerged in Israel with a laudable mandate of organizing and representing the growing sector of "Jewish pluralism" organizations, and lobbying the government for access to increased funds. Ein Prat is proactively cooperating with these efforts and simultaneously working with legal advisors expert in the matter, with the aim of obtaining a meaningful and solid degree of public sector support. Alongside this line of action vis-à-vis the national government, Ein Prat is in discussions with the municipality of Jerusalem regarding potential collaborations that could provide funding toward Ein Prat's strategic goals while promoting the municipality's efforts to increase the number of young adult influencers living in Israel's capital.

## BUDGET

EXPENSE	JAN-DEC 2014 ACTUAL	JAN-DEC 2015 BUDGET	JAN-DEC 2015 PROJECTED	JAN-DEC 2016 BUDGET
<b>Personnel</b>				
Program Staff	\$659,545	\$690,000	\$737,737	\$824,000
Lecturers	\$186,570	\$190,000	\$143,534	\$170,000
<b>Program</b>				
Program Activities	\$289,276	\$350,000	\$343,614	\$420,000
Student Meals	\$272,095	\$290,000	\$231,757	\$305,000
<b>Administration</b>				
Rent, Utilities, Communication, and Travel	\$148,093	\$150,000	\$141,236	\$150,000
Operating Reserve	\$200,679	\$200,000	\$181,564	\$100,000
Overhead	\$227,317	\$240,000	\$211,398	\$253,000
<b>Total</b>	\$1,983,575	\$2,110,000	\$1,990,840	\$2,222,000
<b>INCOME</b>				
Participant Tuition and Fees	\$245,084	\$260,000	\$245,962	\$292,450
Public Sector	\$61,547	\$75,000	\$36,283	* \$50,000
Edward Ross Foundation	\$499,750	* \$500,000	\$523,911	\$550,000
Maimonides Fund	\$250,000	* \$250,000	\$250,000	* \$275,000
Israel Philanthropy	\$120,000	* \$120,000	\$135,000	* \$135,000
Russell Berrie Foundation	\$150,000	* \$150,000	\$150,000	* \$150,000
Yeshiva Fund	\$100,000	* \$100,000	\$100,000	\$75,000
Other Donations	\$75,000	* \$75,000	\$75,000	* \$75,000
Additional Earned Income	\$252,931	\$0	\$0	\$0
Rochlin Foundation	\$30,000	* \$30,000	\$50,000	* \$50,000
Other Donations	\$199,263	\$235,000	\$424,684	\$175,000
To Be Raised	\$0	\$315,000	\$0	\$394,550
<b>Total</b>	\$1,983,575	\$2,110,000	\$1,990,840	\$2,222,000

## ENDNOTES

<sup>i</sup> Recent surveys indicate that 71% of Israeli society believes the cleavage between secular and Haredi is the most acute conflict in Israel. See Rabbi John Rosove, "Israel's Secular vs. Religious Divide – The Most Acute Tension in Israeli Society", Jewish Journal, February 11, 2013.

<sup>ii</sup> Asher Arian, *A Portrait of Israeli Jews: Beliefs, Observance, and Values of Israeli Jews*, 2009, Guttman Center for Surveys of the Israel Democracy Institute for the Avi Chai Israel Foundation.

<sup>iii</sup> It is important to note that despite the positive trends, this recent survey found a negative correlation between the income of Israeli Jews and their bond to religion and tradition.

<sup>iv</sup> Tamar Hermann, *The National-Religious Sector in Israel 2014*, Israel Democracy Institute, 2014.

<sup>v</sup> *Ibid*, p. 43.

<sup>vi</sup> More than 77% of participants in the Midrasha's most recent Elul Program have completed or are in the midst of academic degrees; this can be contrasted with the overall Israeli demographic of 20-29 year olds in which only 22% are enrolled in university. CBS, Central Bureau of Statistics 2013 published 10.09.2015.

<sup>vii</sup> There are 68% of the same recent cohort engaged in volunteerism, in contrast to the larger Israeli 20-29 year old demographic in which only 19% volunteer according to the Central Bureau of Statistics. *Ibid*.

<sup>viii</sup> Richard Florida, *The Rise of the Creative Class and How it's Transforming Work, Leisure, Community and Everyday Life*, Basic Books 2002.

<sup>ix</sup> Over 50% of the Midrasha's alumni are already engaged in one of these four sectors.

<sup>x</sup> David Brooks, "The Odyssey Years," *New York Times*, October 9, 2007.

<sup>xi</sup> Penny S. Visser and Jon A. Krosnick, "Development of Attitude Strength Over the Life Cycle: Surge and Decline," *Journal of Personality and Social Psychology*, 1998, Vol. 75, No. 6.

<sup>xii</sup> In 2014-15 the communities conducted more than 230 events, including text classes, Kabbalat Shabbat gatherings, holiday prayers, and community discussion evenings. Over 45% of the Midrasha's then 1,759 alumni participated in these activities; 41% of these identify as secular, 50% identify as religious, and 9% do not ascribe to any particular definition. Of the active alumni, 47% are alumni of more than two years, indicating that these connections continue to be relevant and of value even two and more years after completing an intensive program.

<sup>xiii</sup> Nicholas A. Christakis, James H. Fowler, *Connected: The Surprising Power of our Social Networks and How They Shape our Lives*, Little Brown and Company 2009, p. 28.

<sup>xiv</sup> *Ibid*.

<sup>xv</sup> *Ibid*.

<sup>xvi</sup> In the past two years, the Midrasha's data tracking has revealed that non-alumni have been taking part in activities of the communities in numbers and rates almost equal to those of alumni active in these communities.

<sup>xvii</sup> Damon Centola et al, "The Spread of Behavior in an Online Social Network Experiment," *Science* 329, 1194 (2010).

<sup>xviii</sup> According to Christakis and Fowler, the average American has four social contacts, with most having between two and six, and those with college degrees having nearly twice as many. Christakis and Fowler, p. 18.

<sup>xix</sup> Lilian Weng, Filippo Menczer and Yong Yeol-Ahn, "Virality Prediction and Community Structure in Social Networks," *Nature.com* 28 August 2013.

<sup>xx</sup> Christakis and Fowler *Ibid*.

<sup>xxi</sup> Calculations are based on a conservative interpretation of the three-degrees of influence rule, using the 4.4 contagion figure derived from the alumni survey.

<sup>xxii</sup> While the degree of influence the media exerts over the social construction of reality is a detailed field of study and discussion, there is broad consensus that the media plays a crucial role in delivering images and ideas that people use to construct meaning of the society around them. See, for example, William A. Gamson, David Croteau, William Hoynes, and Theodore Sasson, "Media Images and the Social Construction of Reality," *Annual Review of Sociology*, Vol. 19, 1992, and Elena Abrudan, "Mass Media and the Social Construction of Reality," *Journal of Media Research* 2/2008.

<sup>xxiii</sup> Everett Rogers, *Diffusion of Innovations* (1995) reviewed by Greg Orr March 18, 2003 at <https://web.stanford.edu/class/symbsys205/Diffusion%20of%20Innovations.htm>

<sup>xxiv</sup> Holly Green, "The Winning Attitude Tipping Point," *Forbes* January 17, 2012.

<sup>xxv</sup> Steven Kelman, *Unleashing Change: A Study of Organizational Renewal in Government*, Brookings Institution Press (Washington DC: 2005) pp. 117-118.

<sup>xxvi</sup> Statistical Abstract of Israel 2010 – No. 61 Subject 2, Central Bureau of Statistics.

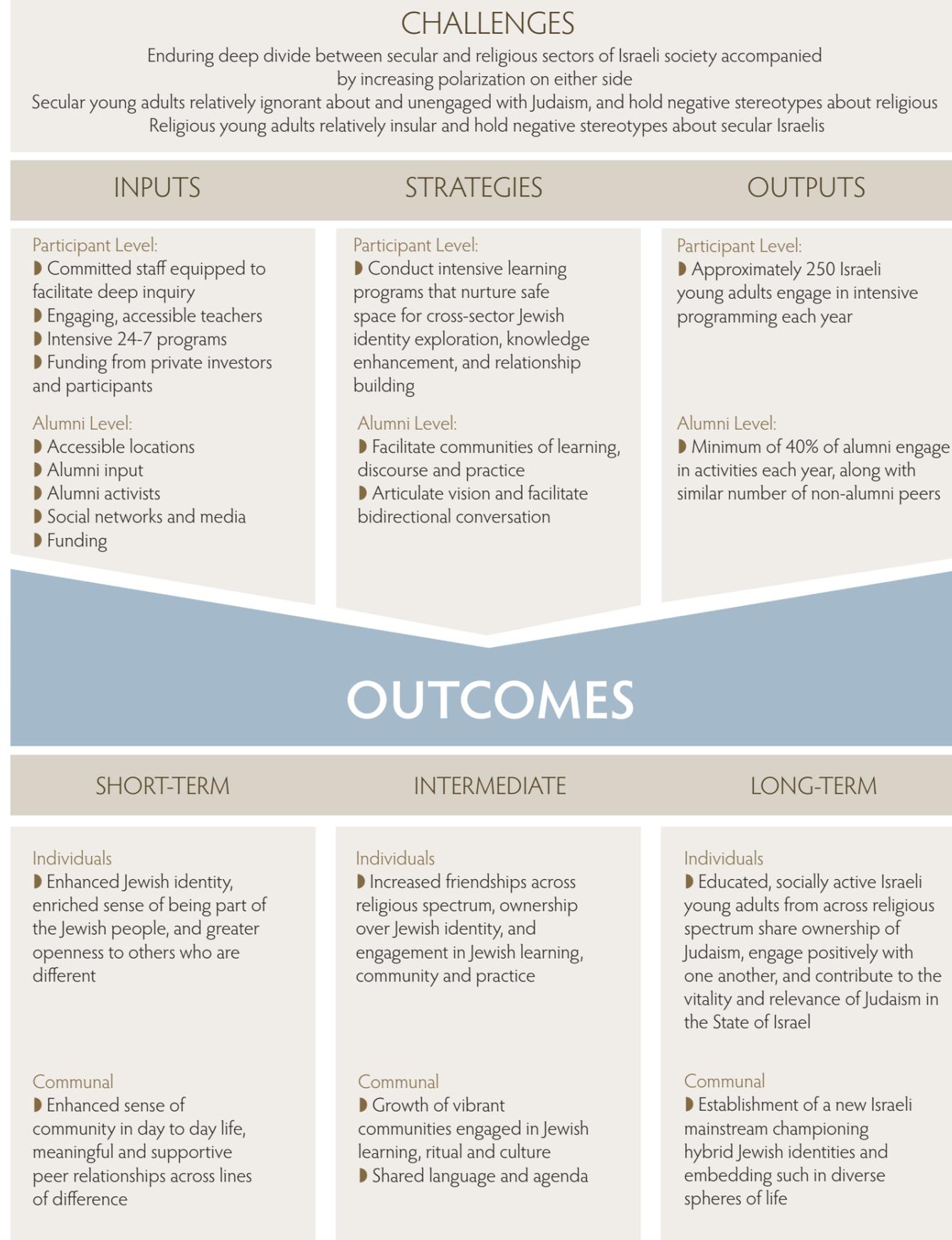
<sup>xxvii</sup> Florida *Ibid*.

<sup>xxviii</sup> Tali Heruti-Sover, "Israel Exceeds 2020 Target for Labor Force Participation," *Haaretz* August 3, 2015.

<sup>xxix</sup> The calculation used is 3,330 alumni plus 1,000 non-alumni multiplied by the contagion variable of 4.4

<sup>xxx</sup> William Landes Foster, Peter Kim and Barbara Christiansen, "Ten Nonprofit Funding Models," *Stanford Social Innovation Review*, Spring 2009.

## APPENDIX 1: LOGIC MODEL



## APPENDIX 2: STRATEGIC GOAL MILESTONES AND DASHBOARD

GOAL	MILESTONE	2016 QUARTER	DASHBOARD MEASURE
<b>1. Grow alumni by 66% by 2020</b>			
Mabua Fall	Complete fall Mabua program with 33 participants	1st	Program application and enrollment rates
Mabua Spring	Begin spring Mabua program with 33 participants	2nd	
Elul	Recruit and enroll 205 participants in 2016 Elul program	3rd	
<b>2. Create network, foster contagion, and cultivate identification with vision</b>			
Spring semester	Conduct alumni forum for educators	1st	Number of participants
	Conduct evening programming in three urban centers	1st, 2nd	Number of active alumni and non-alumni
	Initiate conversation on vision with alumni and facilitate series of sessions	1st, 2nd	Number of alumni engaged in conversation
Summer break	Collect data from spring semester and analyze for trends, incorporate into plans for fall	3rd	NA
Fall semester	Launch fall semester evening programming in three urban centers	4th	Number of active alumni and non-alumni
<b>3. Render visible and embed category through media platforms</b>			
Thought leadership	Publish series of articles in leading Israeli newspapers	1st	Number of feedback comments/buzz
Popular media	Complete filming of Channel 2 special	1st	NA
Social media	Develop plan for sharing Ten Days of Gratitude campaign on social media	1st	NA
	Conduct campaign	2nd	Number of views of campaign website, likes on Facebook and comments on Facebook
All	Conduct analysis and build plan 2017	3rd	

GOAL	MILESTONE	2016 QUARTER	DASHBOARD MEASURE
<b>4. Align institutional structure and build capacities</b>			
Amuta	New Amuta legally formed and registered	1st	NA
	Amuta receives Section 46 approval granting tax-deductibility for donations	4th	NA
Board	Board created with at least 50% members being high-net-worth Israelis	1st	NA
Campus	Campus relocation committee established	1st	NA
	Campus relocation plan developed	2nd	NA
Data	Data Officer hired or assigned	2nd	NA
	Evaluation plan for 2016-7 developed and approved by management	3rd	NA
	Evaluation plan implemented	4th	NA
Digital Communication	Digital Communication officer hired or assigned	3rd	NA
	New website developed and launched	4th	Number of visitors in launch period

## APPENDIX 3: EIN PRAT IN ENGLISH-LANGUAGE PRESS

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Shulman, Temima G. "A new Israeli Judaism." Huffington Post July 11, 2014.

Borschel-Dan, Amanda. "'American Judaism' takes root in the Judean Desert." The Times of Israel June 26, 2014.

Rosenblatt, Gary. Inching Back toward Tradition: It's about Israelis becoming Jewish, not the secular becoming religious." The New York Jewish Week June 18, 2014.

Dreyfus, Hannah. "Israeli students propose new secular holiday." Tablet Magazine April 30, 2014.

Rosenfelder, Chana. "Ten Days of Thanks." The Times of Israel April 30, 2014.

Gravé-Lazi, Lidar. "Midrasha students launch initiative to establish new Jewish holiday 'Ten Days of Thanks.'" The Jerusalem Post April 29, 2014.

Rosenblatt, Gary. Mind the Gap: Post-army text study could draw religious and secular together." The New York Jewish Week June 12, 2013.

Shani, Ayelett. "Bringing Judaism to Israel's secular mainstream (in small doses)." Haaretz December 13, 2012.

Pfeffer, Anshel. "Guide for the perplexed ex-soldier." Haaretz September 24, 2010.

Jeffay, Nathan. "Elul study program combines a university's degree with a yeshiva's passion." Forward September 8, 2010.

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EIN PRAT  
The Midrasha

midrasha.einprat.org/en  
+972 2 6566209/10

Ein Prat - The Midrasha  
9 Hazvi Street Jerusalem  
93108 Israel

