***L.E.T Grundtvig Partnership Project***

**Masorti Europe Grundtvig Seminar 2012 – 2014**

**Dates & Venues &**

**Leadership Training Programme Outline**

Below is a table outlining the dates and venues of our Grundtvig sessions for 2012 – 2014. The overall topic of the Leadership Training programme is outlined next to each session.

Guidance will be given about the work to be done in between sessions in preparation for the following get-together and for sharing our learning with each other.

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|  | ***Session Dates*** | ***Host Community*** | ***Leadership Training Programme Topic*** |
| **1** | 9-11 November 2012 | Kol Nefesh Masorti Synagogue, Edgware, London, UK | **Training leaders on working with volunteers**  How to engage volunteers and develop them as leaders by using a model of Jewish leadership based on the centrality of relationships. |
| **2** | 25-27 January 2013 | Judaïca, Marseille, France | **Sharing best practice**  Continuation of session one. How to translate the leadership model into different community settings. Sharing best practice and peer-to-peer problem solving workshops. |
| **3** | 14-16 June 2013 | Chir Hadach, Brussels, Belgium | **Conducting effective one-to-one meetings**  How to use one-to-one meetings to engage new members and volunteers, develop people as leaders, and strengthen your community. A practical workshop. |
| **4** | 11-13 October 2013 | St Albans Masorti Synagogue, St Albans, UK | **Strategy and planning**  How to achieve your goals as a leader while strengthening relationships, influencing people, and building your community’s power to act. |
| **5** | 24-26 January 2014 | Kehillat Aviv, Valencia, Spain | **Shaping our organisational agenda**  How to achieve commitment and buy-in by enabling your members and leaders to set the community’s agenda based on the issues they really care about. |
| **6** | 9-11 May 2014 | Adath Shalom, Paris, France | **Dissemination – implementation**  How to roll out this training by creating a leadership development plan for your community. |

**Self-interest**

Self-interest ...

* ... is what motivates people
* ... enables you (and other leaders) to get other people involved
* ... allows you to shape the agenda, leading to action and change
* ... is not fixed and may change over time
* Selfish versus Selfless
* Narrow self-interest versus broad self-interest
* You must know and understand your own self-interest first
* Then figure out the self-interest of others in your community
* If self-interest is so important, how do you find out what it is?

**Self-interest and the common good**

Read the text out loud together in pairs, stopping to discuss any points of interest.

Discuss the following questions together:

* What motivates the characters to act in these scenes?
* Are they primarily altruistic or self-interested?
* What has motivated you to take action in your life? What is your self-interest?

**Shemot (Exodus) Chapters 1 and 2 / ספר שמות פרק ב**

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| --- | --- |
| 1:15. The king of Egypt spoke to the Hebrew midwives, one of whom was named Shiphrah and the other Puah; 16. And he said, "When you deliver the Hebrew women, look at the birthstool: if it is a boy, kill him; if it is a girl, let her live." 17. The midwives, fearing God, did not do as the king of Egypt had told them; they let the boys live. 18. So the king of Egypt summoned the midwives and said to them, "Why have you done this thing, letting the boys live?" 19. The midwives said to Pharaoh, "Because the Hebrew women are not like the Egyptian women: they are vigorous. Before the midwife can come to them, they have given birth." 20. And God dealt well with the midwives; and the people multiplied and increased greatly. 21. And because the midwives feared God, He established households for them. 22. Then Pharaoh charged all his people, saying, "Every boy that is born you shall throw into the Nile, but let every girl live."    2:5. The daughter of Pharaoh came down to bathe in the Nile, while her maidens walked along the Nile. She spied the basket among the reeds and sent her slave girl to fetch it. 6. When she opened it, she saw that it was a child, a boy crying. She took pity on it and said, "This must be a Hebrew child." 7. Then his sister said to Pharaoh's daughter, "Shall I go and get you a Hebrew nurse to suckle the child for you?" 8. And Pharaoh's daughter answered, "Yes." So the girl went and called the child's mother. 9. And Pharaoh's daughter said to her, "Take this child and nurse it for me, and I will pay your wages." So the woman took the child and nursed it. 10. When the child grew up, she brought him to Pharaoh's daughter, who made him her son. She named him Moses, explaining, “I drew him out of the water.” | **פרק א' טו** וַיֹּאמֶר מֶלֶךְ מִצְרַיִם לַמְיַלְּדֹת הָעִבְרִיֹּת אֲשֶׁר שֵׁם הָאַחַת שִׁפְרָה וְשֵׁם הַשֵּׁנִית פּוּעָה.  **טז** וַיֹּאמֶר בְּיַלֶּדְכֶן אֶת-הָעִבְרִיּוֹת וּרְאִיתֶן עַל-הָאָבְנָיִם  אִם-בֵּן הוּא וַהֲמִתֶּן אֹתוֹ וְאִם-בַּת הִוא וָחָיָה.  **יז** וַתִּירֶאןָ הַמְיַלְּדֹת אֶת-הָאֱלֹהִים וְלֹא עָשׂוּ כַּאֲשֶׁר דִּבֶּר אֲלֵיהֶן מֶלֶךְ מִצְרָיִם וַתְּחַיֶּיןָ אֶת-הַיְלָדִים.  **יח** וַיִּקְרָא מֶלֶךְ-מִצְרַיִם לַמְיַלְּדֹת וַיֹּאמֶר לָהֶן מַדּוּעַ עֲשִׂיתֶן הַדָּבָר הַזֶּה וַתְּחַיֶּיןָ אֶת-הַיְלָדִים.  **יט** וַתֹּאמַרְןָ הַמְיַלְּדֹת אֶל-פַּרְעֹה כִּי לֹא כַנָּשִׁים הַמִּצְרִיֹּת הָעִבְרִיֹּת  כִּי-חָיוֹת הֵנָּה בְּטֶרֶם תָּבוֹא אֲלֵהֶן הַמְיַלֶּדֶת וְיָלָדוּ.  **כ** וַיֵּיטֶב אֱלֹהִים לַמְיַלְּדֹת וַיִּרֶב הָעָם וַיַּעַצְמוּ מְאֹד.  **כא** וַיְהִי כִּי-יָרְאוּ הַמְיַלְּדֹת אֶת-הָאֱלֹהִים וַיַּעַשׂ לָהֶם בָּתִּים.  **כב** וַיְצַו פַּרְעֹה לְכָל-עַמּוֹ לֵאמֹר  כָּל-הַבֵּן הַיִּלּוֹד הַיְאֹרָה תַּשְׁלִיכֻהוּ וְכָל-הַבַּת תְּחַיּוּן.    **ה** וַתֵּרֶד בַּת-פַּרְעֹה לִרְחֹץ עַל-הַיְאֹר וְנַעֲרֹתֶיהָ הֹלְכֹת עַל-יַד הַיְאֹר וַתֵּרֶא אֶת-הַתֵּבָה בְּתוֹךְ הַסּוּף וַתִּשְׁלַח אֶת-אֲמָתָהּ וַתִּקָּחֶהָ.  **ו** וַתִּפְתַּח וַתִּרְאֵהוּ אֶת-הַיֶּלֶד וְהִנֵּה-נַעַר בֹּכֶה וַתַּחְמֹל עָלָיו וַתֹּאמֶר מִיַּלְדֵי הָעִבְרִים זֶה.  **ז**וַתֹּאמֶר אֲחֹתוֹ אֶל-בַּת-פַּרְעֹה הַאֵלֵךְ וְקָרָאתִי לָךְ אִשָּׁה מֵינֶקֶת מִן הָעִבְרִיֹּת וְתֵינִק לָךְ אֶת-הַיָּלֶד.  **ח** וַתֹּאמֶר-לָהּ בַּת-פַּרְעֹה לֵכִי וַתֵּלֶךְ הָעַלְמָה וַתִּקְרָא אֶת-אֵם הַיָּלֶד.  **ט** וַתֹּאמֶר לָהּ בַּת-פַּרְעֹה הֵילִיכִי אֶת-הַיֶּלֶד הַזֶּה וְהֵינִקִהוּ לִי וַאֲנִי אֶתֵּן אֶת-שְׂכָרֵךְ וַתִּקַּח הָאִשָּׁה הַיֶּלֶד וַתְּנִיקֵהוּ.  **י** וַיִּגְדַּל הַיֶּלֶד וַתְּבִאֵהוּ לְבַת-פַּרְעֹה וַיְהִי-לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן-הַמַּיִם מְשִׁיתִהוּ. |

**Self-interest: What is my self-interest?**



RELATIONSHIPS INSTITUTIONS

AMBITIONS DEFINING MOMENTS

FEARS/ANXIETIES SPENDING

Time:

Energy:

Money:

**Power, strategy and relationships**

Read the text out loud together in pairs, stopping to discuss any points of interest.

Discuss the following questions together:

* Did Rabban Yohanan ben Zakkai succeed where the Zealots failed?
* If so, how?

**From the Talmud and Midrash,**

**according to Sefer Ha-Aggadah (ed. Bialik and Ravnitzky)**

When Rabban Yohanan ben Zakkai went out to walk in the marketplace and saw men of Jerusalem stewing straw and drinking its water, he said to himself: “Can men who are reduced to cooking straw and drinking its water with­stand Vespasian's troops? Matters cannot be remedied un­less I go out of the city [and attempt to make peace with the Romans].”

Abba Sicara ben Battiah, head of the Zealots in Jerusalem, was the son of Rabban Yohanan ben Zakkai's sister. Rabban Yohanan sent word to him: “Come to visit me in secret.” When Abba Sicara came, Rabban Yohanan asked him, “How long will your men continue what you are doing? You are killing all the people by famine.” Abba Sicara replied, “What choice have I? If I dare object to them, they will kill me.” Rabban Yohanan: “Devise a scheme for me to leave the city. Perhaps the saving of a few lives may still be possible.” Abba Sicara: “We have agreed among ourselves that no man may leave the city except as a corpse.” Rabban Yohanan: “Then have me taken out as a corpse.” Abba Sicara ben Battiah: “Pretend to be ill, and let everyone come to visit you. Have something foul-smelling brought and put at your side, so that they will say, ‘Rabban Yohanan is dead!’ Then let your disciples come and carry the casket [with you in it] ….”

Rabban Yohanan acted on Abba Sicara's advice. He sent for his disciples R. Eliezer and R. Joshua, and said to them, “Bestir yourselves, my children, and have me taken out of Jerusalem. Make a coffin for me, and I will lie down in it.” Presently R. Eliezer took hold of the upper part of the coffin and R. Joshua of its lower part, and they carried it slowly along until the setting of the sun, when they reached the gates

of Jerusalem. Some of the Sicarii [Zealot] guards asked, “Who is this?” The disciples: “A dead body. Don't you know that dead bodies may not be kept overnight in Jerusalem?” Some of the Sicarii wanted to drive a dagger through the body, but Abba Sicara restrained them: “It will be said of you, ‘They pierced their master.’” Then they wanted to push the body about, but again he restrained them: “It will be said of you, ‘They pushed their master about.’” So they opened the gate for the coffin, and it left the city.

… The disciples continued to carry the coffin until they got to [the Roman general] Vespasian. When they opened the coffin, R. Yo­hanan stood up before him and said, “Peace to you, O king! Peace to you, O king!” Vespasian replied, “Your life is forfeit on two counts. To begin with, you call me king, and I am not a king. Moreover, if I am a king, why did you not come to me until now?” R. Yohanan replied, “As for your saying that you are not a king, you are in fact a king. If you were not a king, Jerusalem would not be delivered into your hand …. As for your question – ‘If I am a king, why did you not come to me till now?’ – the Zealots among us did not let me.”

… At this point a messenger came from Rome to Ves­pasian and said, “Arise! Caesar is dead, and the notables of Rome have decided to make you head of the state.”

Then Vespasian said to Rabban Yohanan, “I am now going away from here and will send someone else to take my place. You may, however, make a request of me, and I will grant it.” Rabban Yohanan: “Give me Yavneh and its sages, the dynasty of Rabban Gamaliel, and physi­cians to heal R. Zadok.”

R. Joseph (some say R. Akiva) applied to Rabban Yohanan the verse: ‘[God] turns wise men backward and makes their knowledge foolish’ [Isa. 44:25]. Instead he should have said, “Let Jerusalem off this time.” But Rabban Yohanan thought that Vespasian would deny such a request, and so there would not even be the saving of a few.

**A 5-phase model for strategic, relational action**

*Focus on RELATIONSHIPS and BUILDING POWER*

*not on problems and tasks*

**Phase 1: Identify community self-interest and generate leadership**

Do one-to-ones and house meetings, focusing on issues or problems faced by members and what they want from the community. The aim is to (a) bring people on, (b) arrive at a better-defined concrete goal and (c) talent-spot for leadership.

**Phase 2: Power analysis (I)**

* Who are the most powerful 6 people in my community or in relation to this issue?
* Who are the gatekeepers? Who can support or block this?
* What alternative sources of power are there?
* money power
* administrative power
* social power
* religious/spiritual authority
* decision-making/executive power
* Who do we need on-side for this institution to say “yes”?
* Be sure to include those with informal as well as formal power

**Phase 3: Power analysis (II)**

Do one-to-ones with the powerful people identified, including an “ask” (i.e. a commitment): “Are you prepared to support us – and how?”

**Phase 4: Make a plan – which must:**

* Draw on the support of those who have said “yes” and include an action to win over those who have said “no”.
* Be winnable in light of the power analysis – how much are you prepared to compromise your goal in order to win?
* Be relational – bring people with you, do more one-to-ones, encourage turn-out, be ready to cede leadership (delegate and pass on to others), allow the dynamics of the group to take power
* Build the community’s power

**Phase 5: Evaluation**

Implement the plan, then evaluate together:

* Did we succeed?
* Did we deepen relationships?
* Did we develop leadership?
* Did we build our power?

**Points to consider:**

* The process may be iterative and is not always linear, i.e. as the process unfolds, these steps may intermingle and/or be repeated as an issue is examined, goals are redefined/modified and relationships are built.
* Allow an appropriate amount time for the process take its course.

**Shaping our organisational agenda**

**Homework**

Please prepare the information below, which you will use in our last training session to create an action plan for your community.

Working with those in your community (or country), discuss and address these questions/points:

1. What is our issue?

2. Power analysis:

(a) Identify the six most powerful people in your community and what sort of power do they have.

(b) Then do 1-2-1s with each of these people and ask for their support.

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| --- | --- | --- | --- |
| **Name** | **Type of power** | **Individual self-interest** | **Response to issue** |
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3. Based on this power analysis and what you have learned from the 1-2-1s, what are our goals?