

lead to disaster. Sure, at first, the army will deploy snipers and they will aim to shoot demonstrators in the legs. And then the situation will escalate and the confrontation between non-violent Palestinian protesters and a barrage of Israeli bullets will end the way it usually does: with dozens of dead and wounded, as the world watches.

And this is why, every so often, we have to stop and really think about the meaning of victory. For more than 40 years, Israelis and Palestinians have been engaged in a delicate choreography that must be directed in a language other than the language of victory. Since there is no political solution available in the foreseeable future, we need a solution that will contain the conflict. And a conflict between the victors and the vanquished cannot be contained for very long.

Every so often, at least, we should know that we must turn down the sounds of the marching drums and turn back the victory parades. Events in the region have already taught us that the tone and the beat are sometimes more important than the words and that words can kill. First Foreign Minister Avigdor Lieberman declared that Israel would seek revenge, but then, within less than 24 hours, he was running back into the TV studios to explain that wasn't what he meant. But within that brief less-than-24-hour period, Israel's Ambassador to Egypt and his staff had to be rescued from the hands of a furious mob.

It is time to look for partners, not for enemies, and those partners have become very difficult to get. For Israelis, these events should be viewed as a crash course in humility. The meaning of victory has been downgraded to simply not being defeated, and talking softly has proven to be the most effective weapon.

Every so often, when I think about it, I am happy that our national anthem, Hatikva, is about hope and not about rockets exploding or bombs bursting in air. If we focus on hope, maybe we will be able to understand the hope that the other side wants to feel. And then maybe we'll recognize that it's more important to get to win-win than it is to win. ●



AVI KATZ

Innovating Jewishly

Justin Korda

WHEN SHE WAS A freshman in college, Eli Winkelman created Challah for Hunger, an initiative that tapped a network of volunteers to bake and sell challah to raise money for hunger relief in the Sudan. In just seven years, the organization has grown to include 40 chapters across the globe.

Winkelman is only 26 years old.

In today's parlance, Winkelman is known as a "social entrepreneur," the current buzzword for someone who combines the vision of a social reformer with the business acumen of an entrepreneur.

The man credited with coining the phrase is Bill Drayton, founder of Ashoka, the most well-known international network for social entrepreneurs. "Social entrepreneurs," he is

famous for saying, "are not content just to give a fish or teach how to fish. They will not rest until they have revolutionized the fishing industry."

These "fishing revolutionaries" are not just instigating change throughout the world at large – they are reshaping Jewish life. When it comes to the Jewish world, social entrepreneurs are essential to the creation of a more pluralistic, multi-faceted and thriving Jewish future.

Recent studies by Jumpstart, a Los Angeles-based think tank that defines itself as a "thinkubator for sustainable Jewish innovation," identified more than 300 Jewish social start-ups across the globe, all of which are connecting people to Jewish life in the broadest possible ways. From technology to the environment and from social justice to Jewish education, these new