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AMERICAN JEWISH LEADERSHIP

A STUDY

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FOREWORD

Jewish leadership is a subject often discussed but rarely understood. Controversy frequently centers on the degree of democracy in Jewish communal life. Many criticize actions and decisions taken by Jewish leaders as unrepresentative of their constituency or uninformed by Jewish learning or tradition. Still others criticize the growing influence of professionals in Jewish communal life and claim that volunteer leaders have conceded too much authority to a growing Jewish civil service.

Remarkably little is actually known about those who occupy leadership positions in the Jewish community -- their attitudes, socioeconomic levels, and degree of Jewish identity, knowledge, and commitment. In grappling with the above questions, the AJC Task Force on Jewish Leadership commissioned both qualitative and quantitative research on a representative sample of Jewish leaders. The results are synthesized in the enclosed report authored by Dr. Jacob Ukeles, president of Ukeles Associates and consultant to the AJC Task Force.

Several of the findings merit special attention. Jewish leaders identified safeguarding Israel, addressing the weakness of identity among American Jews, and strengthening Jewish education as the most critical items on the Jewish communal agenda. Only 44 percent listed defense against anti-Semitism among the three most critical agenda items. These response patterns may point to underlying changes within the Jewish community. Many observers have long argued that Jews overemphasize the intensity of anti-Semitism in America. Charles Silberman has been particularly outspoken in advocating that Jews perceive themselves as operating from strength in America rather than from weakness. The current survey may indicate that Jewish leaders, at least, are beginning to agree that the struggle to relegate anti-Semitism to the margin of American society has been largely successful.

Conversely, that Jewish leaders increasingly point to Jewish identity and Jewish education as critical agenda items reflects an underlying concern with Jewish continuity. Leaders worry that their children will intermarry and that the Jewish community will suffer further erosion to widespread assimilation. The presence of a distinctive Jewish identity has been the key to Jewish continuity. The challenge of building a distinctive identity when Jews are free to opt entirely out of the community mandates that Jewish leaders begin to ask why be Jewish at all in a society that truly accepts Jews as equal.

These responses and challenges require reconsideration of the Jewish communal agenda generally. For the opening decades of this century, the primary mandate of Jewish agencies was integrationist -- to enable immigrant Jews and their families to enter the American mainstream. Jewish social services therefore claimed priority for limited communal resources. In the postwar decade the Jewish agenda has been essentially survivalist -- to secure Israel and protect Jews in an unfriendly world. Although aspects of this agenda remain salient, much of it has been fulfilled -- vide the freedom of Soviet Jews to emigrate. More particularly, the symbolism of the Holocaust may no longer energize Jewish communal life to the degree that it did in earlier decades.

In that sense, the challenge to today's Jewish leaders is to move beyond survivalism -- to continue to guard against threats to Jewish interests but also to develop the content of Jewish life, to form a Jewish community so compellingly attractive that others will wish to join it. Jewish leaders today

therefore enjoy unprecedented opportunities for the enrichment of the quality of Jewish communal existence.

The following report addresses these and many other issues. It supplies the first sociodemographic portrait of Jewish leaders as well as their perception of Jewish communal issues. Its findings should be read not only as "pulse taking" of Jewish leadership but also as supportive data underlying the recommendations of the AJC Task Force on Jewish Leadership, whose report is available separately from the American Jewish Committee.

Steven Bayme, *Director*
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EXECUTIVE SUMMARY

The policy research described in this report is in support of the American Jewish Committee's Task Force on Jewish Leadership. The purpose of this research is to develop information about leadership that will illuminate policy choices that could have a positive impact on the quality of American Jewish leadership into the next century. In particular, the research is focused on the recruitment, development, placement and retention of volunteer leaders and the exploration of the volunteer leader-professional staff relationship.

This report summarizes the results of two research efforts: a set of Jewish community leadership focus groups and a national survey of Jewish community leadership.

Focus Group Findings

Five focus groups of professional staff leaders and six focus groups of volunteer leaders were conducted in six cities across the United States: Atlanta, Boston, Chicago, Miami, San Diego, Westchester. Groups were conducted between February and June, 1989, with 61 volunteer leaders and 47 professional staff leaders participating.

The focus groups did not elicit a national consensus on the issues, but there are some common themes running through the thoughts of leaders across the country when they talk about future leadership: one is the role of volunteer leadership and the other is time.

Many of the comments seem to point to a concern about the role of leadership. Expressions of concern about volunteer-staff relations, about not having a compelling agenda, about having a leadership that lacks perspective or that is too task-oriented seem to point in the direction of a need to redefine or at least clarify the role of leadership. For it is the role of volunteer leadership to articulate a vision and to define the communal agenda in a way that is compelling. It is not the role of leadership to get involved in operations or the definition of options to turn a vision into a reality -- that is the role of professional staff.

The competing pressures for time in the lives of people juggling career, family and community roles are cited in comment after comment. The implications for the conduct of community affairs in a system dedicated to volunteer leadership through involvement and participation are substantial. If volunteers have less time, then new effort may have to go into designing methods of participation that are less time-consuming than the "process" model in use.

The issue of leadership education and development takes on new urgency if roles need to be redefined and new modes of participation invented.

Focus groups addressed four specific issues, and their responses are summarized below:

- Are we heading toward a crisis of leadership in the network of Jewish communal organizations?

- Most leaders do not believe that the community is facing a crisis in leadership.
- Most leaders did register deep concerns about a variety of problems facing Jewish communal leadership, ranging from external problems such as competing leadership opportunities in the society at large to internal problems such as burnout of the leaders who are doing too much.
- Are there barriers to the recruitment and retention of leadership: is wealth a prerequisite; are young people blocked from leadership positions; are women blocked from leadership positions?
 - There was no agreement on whether or not wealth was (or should be) a prerequisite for leadership.
 - Many felt that barriers to women in leadership are still serious: some pointed to pressures on women's time; others pointed to explicit or implicit roadblocks imposed by others.
 - While some respondents were not concerned about age-related barriers, many were. Some pointed to explicit barriers preventing young people from coming up; many more cited competing pressures on time from business and family. The demands of the workplace, and the increase of two-earner and two-professional families have also affected how willing people are to accept positions and what kind of commitment they are willing to make.
- Does the nature of the Jewish communal agenda affect leadership?
 - The groups revealed evident generational differences in commonly held values about contributing to the Jewish community and differences in experience.
 - There appears to be a generation gap that relates to the changing agenda of the Jewish community. In particular, the distance from the Holocaust and the birth of the State of Israel as well as the relative security of Jews in America means that issues of Jewish survival no longer dominate, and the agenda as a whole seems less compelling to many.
 - These comments suggest that what once inspired young people to join as leaders may no longer do so.
- What is the state of volunteer leader-professional staff relationships in the Jewish communal enterprise?
 - About half of the volunteer leaders and professional staff who commented on this issue saw serious negative dimensions to the board-staff relationship.
 - While clearly this does not reflect consensus -- the other half of the comments were positive -- there is enough concern to justify substantial effort to clarify the volunteer leader and professional staff division of responsibility.

One other issue surfaced when comparing the discussion in some of the newer communities to that in older communities. The geography of the Jewish community is changing dramatically. As the center of gravity of the Jewish population shifts south and west, a new pattern of problems and opportunities with regard to leadership emerges. Communities such as San Diego which are struggling to create the infrastructure for Jewish life have requirements for leadership that appear to be difficult to satisfy.

The Leadership Survey

The information in the second part of the Report is based on 800 responses to a survey mailed to 1500 community leaders in six areas -- Atlanta, Boston, Chicago, Miami, San Diego, and Westchester. These were the same cities chosen for the focus groups to represent regional and community size differences. The survey was conducted between December 1989 and February 1990.

The leadership survey addressed four subjects, and the findings are summarized below:¹

- **The characteristics of Jewish communal leaders**

Based on survey results, American Jewish communal leaders include significant numbers of people under the age of fifty. About 40% are women; leaders who are women are younger, as a group, than men who are leaders. Most, but not all, leaders have very high incomes and levels of education relative to the Jewish community as a whole. Most are professionals; about half are self-employed.

- **The Jewishness of Jewish communal leaders**

Individuals in the survey strongly identify as Jews in a variety of ways. Very few are married to non-Jews. They read Jewish books, magazines and newspapers; virtually all attend a synagogue or temple at least a few times a year; almost all have traveled to Israel. Younger leaders are more likely to know some Hebrew; and many of the younger leaders have taken some college level Jewish Studies. Virtually all leaders have received some formal Jewish education, and many attended a Jewish summer camp and participated in a Jewish youth group. Some of the children of leaders are more involved Jewishly and some are less so: more children than parents have received a day school education, and more have been to a Jewish summer camp or youth group. On the other hand a substantially higher proportion of children than of parents have married non-Jews.

- **Their participation in leadership activity**

The group is, as one might expect, quite active in organizational life: almost all participate at least once a month. On average, community leaders spend about ten hours a month on organizational activity; many spend more than 30 hours a month. Most also participate in non-sectarian organizations. The level of participation in Jewish communal life has no impact on the likelihood of participating in non-sectarian organizations. Most leaders contribute at least \$5,000 a year to Jewish causes. Most became leaders before they were 35, and within three years of joining the organization in which they became leaders. Most have declined a leadership appointment at some point.

A critical area for this study is the area of recruitment. Most people were recruited -- both for membership in organizations as well as for leadership positions -- they didn't simply come in. Most of the recruitment was by friends. Relatively few of the men and virtually none of the women were recruited through business or professional relationships. By inference, formal recruitment programs have had little impact, except to the extent that they too utilize existing friendship patterns. Most have participated in some form of leadership training; officers and committee chairs are more likely to have had such training than those who were on boards alone. The focus group discussions suggest that it is likely that much of this training is neither extensive nor intensive.

¹The methods used are discussed in Chapter 6 and Appendix 2.

- Their views on leadership

Respondents were asked to identify the most important criteria for leadership, their reasons for accepting a leadership position and their reasons for not accepting a leadership position. They were also asked to identify the three most important items on the Jewish communal agenda.

Most respondents believe that knowledge of the Jewish community is the most important criterion for leadership. Financial contribution and prestige also ranked high on the list. Almost all respondents cited serving the Jewish community and "a way to help others" as very important reasons to accept a leadership position. The only widely cited reason not to accept a leadership position is that it is hard to find time for career and family as well as community involvement. This reason is cited as very important by most respondents under 35, especially women. The emphasis on the impact of time pressure echoes the findings in the focus groups. The most important item on the Jewish agenda by far is the safety of Israel; this is true of all age groups. The only other items considered among the top three priorities by most respondents were loss of Jewish identity and Jewish education. While the emphasis on Israel's safety has been a constant among Jews and Jewish leaders for forty years, it is highly likely that Jewish education and identity would not have received so much attention a generation ago.

These findings are developed further and documented in the body of the Report.

INTRODUCTION

The Jewish community in the United States has developed an extraordinary array of organizations, services, and programs. The community depends on a large number of committed and sophisticated volunteers to work with paid professional staff to lead this system.

Are changes in the nature of the Jewish community, in the nature of organizational life, and in individual values and life style placing this great voluntary system at risk? Such changes include the large numbers of talented executives leaving the most senior positions after very short stays, competing voluntary opportunities in the secular world for Jewish men and women, and the impact of women's careers on voluntarism. Are we facing an imminent leadership crisis in the organized Jewish community?

The policy research described in this report is in support of the American Jewish Committee's Task Force on Jewish Leadership. The purpose of this research is to develop information about leadership that will illuminate policy choices that could have a positive impact on the quality of American Jewish leadership into the next century.

In particular, the research is focused on the recruitment, development, placement and retention of volunteer leaders in Jewish organizations and the exploration of the volunteer leader-professional staff relationship in those organizations.

There are many kinds of Jewish community leaders -- religious and secular, organizational leaders and philosophers. The focus of this research is on the organizational leadership of the Jewish community at the local level.² In this regard, several very important sectors -- such as temple and synagogue leadership -- were not studied. In no sense does this exclusion suggest that this leadership is less important than any other. Rather, an effort was made to focus on a manageable portion of what is a very large, and largely unstudied, field.

It is hoped that future research will cover other elements of the array of Jewish volunteer leadership. Similarly, the subject of professional leadership needs to be addressed in future research.

The Research Plan

Choices. The conduct of complex policy research requires some difficult choices. The most difficult and important choice is the balance between qualitative and quantitative research. Qualitative methods range from techniques such as participant observation (the observation of an institution or group over time by a participatory researcher), to focused interviews of groups of people, or individual interviews. Quantitative methods include telephone, mail or in-person surveys with a structured questionnaire. Each of these methods has significant strengths and weaknesses.

²The operational definition of "leader" in the survey part of this research is: a member of a board or executive committee or an officer or chair of a committee in a Jewish organization.

Surveys. Assuming scientific sampling and adequate size samples, surveys have a reasonably high probability of securing representative information. Surveys are particularly useful for collecting factual information (such as: age, occupation, years as a leader, etc); they are less useful for questions where follow-up is helpful (such as: do you believe that there is a crisis in American Jewish leadership? Why?).

Focus Groups. A focus group is a structured group interview under the guidance of a trained interviewer. For the last quarter century, focus groups have been used extensively (and apparently with good results) by marketing research and advertising companies to gauge the reactions of consumers to potential or actual products, services, or advertising campaigns.

The focus group method allows for a combination of structure and flexibility. A group mediator uses a discussion guide consisting of open-ended questions -- the kind that call for discursive answers rather than forced choices among pre-determined responses.

The major advantages of focus group research are:

- Respondents answer in their own words without filtering them through the structure of pre-conceived answers.
- Focus groups allow researchers the flexibility to pursue interesting lines of inquiry or curtail less fruitful directions.
- Most important, focus groups allow respondents to bounce ideas off of one another, generating greater depth and sophistication of responses.

The major disadvantage of focus group research is that it is virtually impossible to tell whether the group's views are representative of some larger group or not.

Given this pattern of strengths and weaknesses, it was decided to use two complementary research methods.

Jewish Leadership Focus Groups. Focus groups were formed to obtain in-depth information about the views of Jewish community leaders as these relate to critical policy issues. Focus groups were held in Atlanta, Boston, Chicago, Miami, San Diego, and Westchester. These areas were chosen for the focus groups to represent regional and community size differences.

Jewish Leadership Survey. A questionnaire was directed to 1500 community leaders in the same six places that the focus groups were held. The 800 responses provided data about the characteristics of leaders (age, sex, religious affiliation, etc); their Jewishness; and their activities and views as leaders. The survey was conducted between December 1989 and February 1990.

The number of response and the overall response rate would be more than sufficient to assure statistically valid results, if the sample were truly randomly drawn. Unfortunately, as we did not receive complete lists of all community leaders, it is impossible to know if the sample is truly representative. Thus the reader should be cautious in the use of this information. At the moment it is the best data available on this subject. The specifics of the sampling method are described in Appendix 2.

Part I, which follows, summarizes the results of the first phase of research: the eleven focus groups -- five with professional staff leaders and six with volunteer leaders.

Part I
The Focus Groups

1. METHODS AND ISSUES

Five focus groups of professional leaders and six focus groups of volunteer leaders were conducted in six areas in the United States -- Atlanta, Georgia; Boston, Massachusetts; Chicago, Illinois; San Diego, California; Miami, Florida; and Westchester County, New York. The first step in preparing the focus groups was to work with the Task Force to pinpoint a series of hypotheses about the major issues to be explored through in-depth questioning of Jewish communal leadership. Ukeles Associates used these hypotheses to develop a structured discussion guide for the focus groups which was approved by the Task Force and pretested in a group of leadership from the New York area. The focus groups were moderated by two researchers on the staff of the AJC Jewish Communal Affairs Department who were trained in focus group research techniques by Ukeles Associates.

The cities were selected to be both geographically and demographically representative of Jewish communities across the nation. Local American Jewish Committee Regional Directors in the selected areas were responsible for contacting leaders who would form a cross-section of leadership in their cities. In each area, the directors recruited participation from community organizations and synagogues, leaders new to the Jewish community, and established leaders representing both middle-level and top leadership. Leaders participated in the focus group discussions and filled out a brief background questionnaire.

Between February and June 1989, 11 focus groups were held; in total, 61 volunteer leaders and 47 professional staff leaders participated.³

Focus Group Participants

Sixty-six percent of the volunteer leaders were men and 34% were female, compared to 57% men and 43% women among the professionals. Ninety percent of the volunteer leaders were married compared to 81% of the professionals. Professionals tended to be younger than volunteer leaders (72% of the professionals were under 50 years old while only 46% of the volunteer leaders were under 50), and correspondingly more had children living at home (professionals 59%, volunteer leaders 33%).

Ninety-one percent of both volunteer and professional leadership belonged to a temple or synagogue, but only 53% of the volunteer leaders and 27% of the professional leaders belonged to a Jewish community center. Exhibit 1.1 compares volunteer leaders and professional staff participants on religious affiliation.

Participants were asked to indicate in how many Jewish and non-Jewish organizations they held leadership positions. One hundred percent of the volunteer leaders held leadership positions in an average of 3.3 Jewish groups, and 58% of the volunteer leaders held leadership positions in an

³The specific dates and locations are identified in Appendix 1.

Exhibit 1.1. Religious Affiliation of Focus Group Participants

	VOLUNTEER LEADERSHIP	PROFESSIONAL LEADERSHIP
Reform	54%	33%
Conservative	32%	39%
Orthodox	5%	9%
Reconstructionist	5%	12%
Secular	2%	0
Just Jewish	0	6%
Other	2%	0

average of 1.6 non-Jewish groups. Eighty-one percent of the professional leaders held leadership positions in an average of 2.2 Jewish groups, while only 22% held leadership positions in an average of 2.0 non-Jewish groups.

The Issues

There are a number of important policy issues relating to the nature of American Jewish communal volunteer leadership that are important to the Task Force and that provide a potential focus for relevant research and analysis.

- **Crisis.** Is there a crisis of leadership coming in the Jewish communal enterprise? Is the problem perceived to be one of not enough leaders, or not enough "quality" in the leadership being recruited? What are the major roadblocks to the recruitment of new leadership, particularly among the younger generation or among women?
- **Recruitment and Retention.** Is the Jewish communal enterprise attracting the best and the brightest, or are competing voluntary and professional opportunities reducing the quality and quantity of Jewish leadership? Are doubts about the agenda, sectarianism, volunteer leader-professional staff conflict, lack of Jewish knowledge and other factors "turning off" young talented Jewish men and women?
- **Perceptions of the Jewish Communal Agenda.** The Jewish communal agenda is an essential element in the shape of Jewish leadership. First, is there a common sense among potential (and actual) leaders that there is an important and meaningful agenda worthy of their time, attention and energy? Or has the communal enterprise lost its urgency for many important Jews?
- **Volunteer Leader-Professional Staff Relationships.** Many Jewish organizations seem to be experiencing dissonance in the volunteer leader-professional staff relationship. Issues of role, power, visibility all can contribute to a struggle where there should be partnership. It is more than likely that volunteer leaders and professional staff do not agree in their

expectations of each other's roles. Is there confusion about roles? And if there is, does it negatively affect the attitudes or behavior of professional staff or volunteer leaders? As Jewish organizations have become increasingly professional, is there enough for the officers, board members and committee members to do? Do they believe that their time is well spent?

2. A CRISIS IN LEADERSHIP

Most participants rejected the idea that there is an impending "crisis" in American Jewish communal leadership, but did point to a variety of problems, issues and roadblocks. Some participants do see a growing leadership crisis emerging. Comments of participants are grouped under these three headings:

- Yes, there is a crisis.
- No, there is no crisis; there is not even a problem.
- No, there is no crisis, but there are problems, issues, roadblocks and there are opportunities to strengthen leadership.

POSITION 1A: YES, THERE IS A CRISIS

- I think, there's a crisis in the quality of national Jewish leadership. (Atlanta Professional)
- I go to a lot of these meetings, a lot of organizations are very much concerned about why they are not getting the leadership. (Miami volunteer)
- We've got a crisis in leadership here. Each of us had to serve three terms, and probably our incumbent President is probably going to serve a third term. (Westchester volunteer)
- There is a crisis of leadership. I think there are a variety of reasons for it. I think the failure of the national agencies to speak out with an independent voice on concerns of both national and international interest is one. (Westchester volunteer)

POSITION 1B: THERE IS A CRISIS IN NEW COMMUNITIES

- We see it as a problem. There are too few people who are willing to take on responsible leadership positions, and those that are, are grabbed by every organization. They're worn thin. They can't devote the time and energy that they need to any one place because they are pulled in so many directions. (San Diego professional)
- Where there is a sense of glue binding the community together, unspoken pressure or suggestions make people want to become involved. But we are really a very new community. (San Diego professional)
- It's the newness of it and its the mobility because the people that were here ten years ago were gone, replaced by a whole bunch of people. People come but then they leave and maybe they even come back again. (San Diego professional)
- San Diego itself provides some formidable distractions. That's what people love about this

town. (San Diego professional)

- Leadership hides out, possible leadership hides out. When I asked them to get involved, the answer I'd get was "Al, why don't you leave me alone. You know what I did in Chicago. I'm out here to a different world and I don't want to work on this anymore." (San Diego professional)
- There are not enough people coming through. If we get four good couples every year in our leadership development program, that's only eight people. That's not enough to sustain the community. (San Diego professional)

POSITION 1C: THERE IS A CRISIS -- COMPARED TO THE GOOD OLD DAYS

- We're lucky so far that nothing is really happening where we would need some leadership to take a position. Who are the leaders? Who are the leaders in Westchester County? Who speaks for anybody in terms of structure? (Westchester volunteer)
- There's been a change in the Jewish community generally throughout the United States. We don't have in any of the national organizations, perhaps in any of the local organizations, the leadership that we had fifty years ago. The Jewish community was willing to accept the leadership of these men in all these organizations, even though they might not have agreed with them on all issues. Today, Jewry won't accept that kind of leadership. If they're going to be active in an organization they want a role to play. Now maybe the young people we're talking about in the crisis in leadership is that we've not provided that role for them to play and perhaps that's the challenge to us to give them that role, give them that opportunity to express leadership, but never to think of it in terms of being leaders like those people of 30, 40, 50 or 60 years ago. It's a different world in which we're living now. (Westchester volunteer)

POSITION 1D: THERE IS NO LEADERSHIP CRISIS, BUT THERE IS AN ORGANIZATIONAL CRISIS

- I think that we do not have a leadership crisis. I think that we have an organizational crisis. I think the organizations have not moved in the same directions as have the people, and they need to catch up. (Boston professional)
- The organizations which used to be run by a few self chosen shayne leite [tr: beautiful people] haven't learned to adapt to the shift from autocracy to semi-democracy. (Boston volunteer)
- The way our process is conducted kills us on two levels. It kills us in part with some of the academics. And it kills us in part on the other end with some of the concrete hard-core business people who hate it. We have two members of the executive board of our Federation who are two of the top business leaders in this community by anybody's definition, who don't come to our executive board meetings because they can't stand democracy. They hate consensus! (Boston volunteer)
- Every person who comes and affiliates has to feel that they have given some input to it, that it was important that they were there, or else its a complete flop and they walk out. And I think this is precisely the point of leadership; and it is where we fail. (Chicago volunteer)
- Our leadership is quite exceptional in some respects. The difficulty is that they don't do everything for us that we need them to do. There are two aspects to our lives here. One is institutional support. The other is policy leadership, programmatically setting the direction that

the agency takes in this particular community. I think from my standpoint our leadership is very strong in that respect. The difficulty is that these people don't give us the same level of leadership with respect to the institutional needs and I think that's a problem. I'm talking about money. I'm talking about the ability and the willingness of the group to fundraise. And that's a difference from the willingness to support it through their own contribution. We also need them to generate income for us. (Boston professional)

POSITION 2: THERE IS NO CRISIS, THERE IS NO PROBLEM

- I just sat on a nominating committee today and the problem was not lack of candidates, the problem was not having enough positions to go around to people that we know would be excellent for the positions (Atlanta volunteer)
- I don't think we have a leadership crisis in Atlanta in the sense that I think people are more involved in Jewish communal life today than I've ever seen from my perspective. (Atlanta professional).
- I think of the days when there was nobody standing that had any desire or any interest to picking up the presidency. They had to literally go to them and say, please, think it over! And I think those days are all gone. (Miami volunteer)
- My problem in the Federation is looking around the board of directors and saying my God, I can pick out twenty people, like that, who I think are qualified, who are desirous of becoming leaders. (Miami volunteer)
- I think that we are lucky and somewhat spoiled in Chicago that we have the resources that we do, the amount of people that we do. I think the quality of leadership that I come in contact with here on a daily basis is outstanding and is compared to oftentimes on a national level. (Chicago volunteer)
- I see a resurgence, renaissance, certainly a flourishing of leadership in the Boston area particularly. At national meetings of UAHC, I see vibrant, resourceful leaders frankly standing in line wanting to be chosen to do more work. (Boston volunteer)

POSITION 3: THERE IS NO CRISIS, BUT THERE ARE PROBLEMS

POSITION 3A: PROBLEM -- LACK OF PERSPECTIVE/VISION

- I think we're facing a disaster when you look at the subtle issues that are facing this community and people willing really to engage them -- not tasks. You've got all kinds of people in tasks. Those are the envelope stuffers of the eighties. They'll do tasks that have a beginning and an end. But I'm talking about people who are willing in an ongoing way to wrestle with the most difficult problems facing the community in a quality way, with a perspective that is broader than an institution. And it is extremely difficult to get people to rise beyond the narrow institutional definition and a task orientation. (Atlanta professional)
- We lack leadership that has a perspective that's needed to move the community ahead. I think it's generational, I think the old leadership grew up with the perspective whether they had formal Jewish education or not, it was in their blood. I think people today take specific tasks, see them as tasks but don't see how they feed into a larger (international) Jewish community. (Atlanta professional; Boston volunteer)

- I wonder what the older leaders with vision who care about the total community, what their profile was when they were 35 or 40 or 45, and when they were first doing their synagogue thing or their center thing or whatever. These people came to that visionary role having moved from organizations like synagogue service, schools, social services. I don't think that at 35 and 40 they had that total vision. (Atlanta professional)
- I think that there are problems with the quality of Jewish leadership. One only has to attend meetings of national Jewish organizations, on issues such as Soviet Jewish resettlement to well understand the lack of education, the lack of knowledge and the lack of a feeling for Jewish history and tradition to recognize that we have vast voids in quality among our most respected, or at least formally most respected leaders. (Chicago volunteer)

POSITION 3B: PROBLEM -- THE BASE IS TOO NARROW

- I would say there is no crisis in leadership, but there is a tremendous crisis in followership. When we talk about the Jewish community, we're talking about a very small portion of the number of the Jews that live in the Atlanta Metropolitan area; a number of people who are outstanding (general) community leaders who don't have anything to do with us. (Atlanta volunteer)
- I don't think we are talking about the quality of leadership, I think we are talking about getting people involved and being committed. Because in my view and my experience anybody who is Jewish and who is involved and who is committed becomes a leader automatically. It just works that way. We have so few people who are available to do the job. (Miami volunteer)
- I feel from the point of view of the institution, we're seeing better and stronger leadership, but we represent a small segment of the community and we're not touching as many people as we would like to touch, and I think many, many people who either have nothing to do with our institutions or even the Jewish community center or anything -- and I think that in Atlanta we're going to have to broaden the base of leadership and we're going to have to reach out to people who do not have inherited money and are able to have the leadership opportunities because of their free time in the community, wives who can stay home, or whatever. I have concern about reaching the broader base, I really do. And broadening the base is the Orthodox community involved in the work of the other institutions. (Atlanta professional).
- There was a time when a core of men, made a lot of the major decisions with this community. The same people who were involved with Federation, were involved in the Home. And that group worked very hard, very closely together and made a lot of decisions as the community grew. And a lot of outsiders did not penetrate that for a long time. And I think that was the beginning of that feeling that you couldn't get in. (Atlanta volunteer)
- The point I'm making is any community has to be concerned about the extent to which it reaches out to its total community and you never get the total community. It seems to me that some serious questions need to be raised as to the extent to which there is a kind of inbred leader, a kind of overlapping leader of an organization, partly because it helps to stay closer to Federation funding sources. (Boston professional)
- That, to me, is the biggest problem in the American Jewish community. The refusal, unconscious or unexpressed, to bring in new people. (Boston professional)
- I think there used to be more people around, but it is more a matter of participants than leader. (Boston volunteer)

- I think we are blessed with some people of great insight and talent. But if we define leadership as the ability to engender followership, I am not sure how strong our leadership really is. I don't know of many people in this town who are able to call together a lot of people and get them to respond in a meaningful way to a situation that is being defined as being critical. (Chicago volunteer)
- There's no doubt in my mind that we're not attracting the best and the brightest, but I think that reflects . . . that's my view -- that reflects the relative prioritization that the best and the brightest give to their Jewishness. (Boston volunteer)

POSITION 3C: PROBLEM -- BEING A NEWCOMER

- It's also true when you're a newcomer, when you move into a community, you really don't have any peer pressure to participate. Because there is no one in that community you were raised with who can come to you and say well, look you have to be a part, you haven't solicited other people for your cause so you are open for them to solicit you. And these people really know in today's times that they can move to Atlanta and live very well without being a leader in the Jewish community. (Atlanta volunteer)
- There's a real perception if you are an outsider that there's really no way to come in. We don't have a natural leadership involvement process for those who are moving into the community. (Atlanta volunteer)
- One of our problems, I think, in leadership is the issue of mobility. People don't want to make lifetime commitments to a community that may just be one of four or five that they live in. (Atlanta professional)

POSITION 3D: PROBLEM -- BURNOUT

- I detect a burnout syndrome with those of us who have been in fundraising for years, and I detect a kind of less enthusiastic response from those we try to bring up to do major fundraising. I don't think it's a crisis by any means, I think there is a potential problem out there. (Atlanta volunteer)
- I think the problem is that we just continually work with the same handful of people, and they're tired and worn out, and we haven't developed the mechanisms of reaching out for this new blood. (Atlanta professional)
- The overlap of leadership cadres is part of the design of what we do. A Federation agency, as the wheels spin, wants to have some Federation leadership on the agency board, some clout. It improves the chances of that agency getting heard. Now the big problem we face, even if by design we seek overlapping leadership, is the danger of burnout. (San Diego professional)

POSITION 3E: PROBLEM -- TIME AND RESOURCES

- I don't see that it is a crisis, I am very enthusiastic about what I see coming up in the way of leadership, I think that they are more intelligent, more committed. I think the problem is one of time and resources. They don't have the time that our sixty year-old leader used to have who was in business and could take off the time to do volunteer work. So we have a crisis of using time differently. People are much more efficiency oriented. (Atlanta professional)

- To be a Jewish leader, no matter where you live, you've got to be able to afford it in dollars and time. (Boston volunteer)

POSITION 3F: PROBLEM -- COMPETITION (EXTERNAL)

- The Jewish community has lost a lot of its leadership to political fundraising in the last number of years. (Miami volunteer)
- Jews are moving into leadership positions, but they're not necessarily moving into leadership positions in the Jewish community -- e.g. the Congress. (Miami volunteer; Boston volunteer)
- There's this competition for leadership and it's beyond politics into arts and culture. (Miami volunteer)
- What I think is a very important topic is the competition. Not within the Jewish community, but in larger things. We recently lost one of our potential people because he's gotten real involved on the Board of the Art Institute. I think 30 years ago that wouldn't happen. (Chicago professional)

POSITION 3G: PROBLEM -- COMPETITION (INTERNAL)

- There has been a tremendous growth in congregations, and an independent indigenous growth of leaders. The religious track and the communal organizational track are not in overt competition with one another, but an effective competition for leadership. (San Diego professional; Boston professional)

POSITION 3H: NEED FOR LEADERSHIP DEVELOPMENT

- Are we going out there consciously, planfully and saying this is the type of person we want to have. Number two, how are we recruiting them? Are we just waiting for them to go the surface? Or are we saying, are we taking the time to pull leaders into our orbit the same way we go out and ask the people for some money. Number three, are we training those people? I think that we have to think about that and doing it planfully and not just doing it haphazardly. (Miami volunteer)
- We just haven't found any ongoing leadership training program is really worth the time. It takes an enormous amount of time and consistency and probably the thing we do least well is being consistent in our programs. (San Diego professional)
- My feeling is quality leadership comes from an understanding of Jewish history, a practice of Judaism and Jewish education. (Boston volunteer)
- (FLASH IN THE PAN) They're here and they immerse themselves in it. But then in two years out they are gone. Do we burden the same leaders with the same responsibilities? Do we have a tracking process where we move people along? We shouldn't have people in the same position, year after year after year because it is not good for the organization. (Miami volunteer)
- People come here and they're searching for friends. They're searching for an outlet and in my estimation, they're really not given the opportunity. The social integration of newcomers can be a source of strength in looking for leadership. (San Diego professional)

- I think it's very easy to bring in good people. The tough part is once you've got them, getting them comfortable enough with the work that you do and maybe the broader agenda that you do. If you pulled them in on one issue, how do you develop them to the point where they are identified with the whole of your organization and are willing to go out and speak for you and to bring in new leadership. (Boston professional)
- I think everyone has said, at least in our own community, that there isn't the kind of crisis in leadership that there may be either perceived nationally or, in fact, of geography. Nevertheless, we've also said that we could enjoy more leadership. We could enjoy by working on certain things, the development of more men and women to take leadership roles. (Boston volunteer)

POSITION 3I: LEADERSHIP IS CHANGING

- I see leadership today, quality leadership, but they're different. And we are the ones who perhaps have difficulty adapting to the changes. For example, today you have many of the young leaders who are not self-made. They've simply moved into their parents' business, and have succeeded, have taken over the business, and didn't have to struggle to make it. And their identification with Jewish values is not as strong that it has been tested, just like the parents came over from overseas. They're American Jews, and I underscore American Jews, and they're comfortable being American Jews, but they haven't had to struggle. They don't know about pogroms, they don't know about ghettos, they don't know about Easter in Russia and Poland, and they have a different, healthy attitude toward Judaism, not because of the persecutions. And I think that the problem is that we as communal leaders, professionals have to recognize the reality that there are changes, and we have to adapt ourselves to the changes and not think about the good old days. (Atlanta professional; Chicago professional)
- I think leadership is there. I think they're a different kind of leadership, but the baggage is not the same baggage that the other generation had, and I think it's our job to start giving them that world view, to start giving them that sense of responsibility to the Jewish people, and I think that they're basically willing to go through that experience. (Atlanta professional)

3. BARRIERS TO LEADERSHIP

Three specific potential roadblocks to leadership were discussed in focus groups: money, age and gender.

Is Money a Roadblock?

Most participants who commented on this issue believed that people do need personal financial resources to attain and keep leadership positions. Some deplored this reality, others seemed to accept it. Three views were expressed:

- Money is a criterion for leadership.
- Money is a criterion, but the community would be better served if the basis for leadership were broader.
- Money is not a criterion for leadership.

POSITION 1: MONEY IS A CRITERION FOR LEADERSHIP

- While we would like to say that you don't have to have money to participate, the criterion is you really do. When you sit on a board you're going to be asked over and over again in a year to do lots of different things. (Atlanta volunteer)
- When people give money, they are immediately put on boards with virtually no training and understanding of how the community works. And these become the leaders and the movers and the shakers. (San Diego professional)

POSITION 2: MONEY AS A CRITERION EXCLUDES PEOPLE WHO WOULD MAKE GOOD LEADERS

- People have a misconception many times of not thinking about those who don't have very much money but have the time or the inclination or the willingness to really help but don't have a lot to contribute financially. (San Diego professional)
- There is a feeling that there is a world outside and an awareness to be brought to Jewish organizational life by a brighter, more deserving group than money alone. (Westchester volunteer; Boston professional)

POSITION 3: MONEY IS NOT A CRITERION FOR LEADERSHIP

- I think the other feeling about getting in is that people feel that you have to have money to participate and to be a board person, or to take a chairmanship. And in actuality you really didn't. (Atlanta volunteer)

Is Youth a Barrier?

While some respondents were not concerned about age-related barriers, most were, but for a variety of reasons. Comments of participants are grouped under these three headings:

- Youth is not a barrier to leadership.
- Youth is a barrier to leadership.
- There are a number of roadblocks generated by age-related situations (most notably time and resources) but no one is being deliberately excluded.

POSITION 1: YOUTH IS NOT A BARRIER

- I think we're blessed with the young leadership coming up in this community. We have a wealth of young leadership. (Atlanta volunteer)
- I have been amazed year after year at the amount of new blood that comes into different organizations. (Chicago volunteer)
- I found that in groups of people under the age of thirty-five that if you present a cause in the appropriate light, and you present education to go along with it, whether it be an event, or people can come just to listen to a speaker, or whether it be a mission to Israel, which sounds like something fun, which it is, but while being there they become educated and they come back all excited and fired up. (Chicago volunteer)

POSITION 2: THERE ARE SIGNIFICANT BARRIERS TO YOUNG PEOPLE

- I think that the Federation here and Federations elsewhere, do the best job of recruiting young people, and by their only admission it's still a tremendous vacuum there. (Atlanta professional)
- We're not accomplishing finding those people, including our own children who are interested and willing to give of themselves. (Westchester volunteer)
- I am mostly concerned about the next generation. With my children, I sometimes see a backlash. You were gone all the time, why do I want to get involved in all this. Also that their understanding of what we do is not always where I would like to see it. (Atlanta volunteer)
- Young people don't get involved to a sufficient extent in leadership at the point where we got involved. Perhaps they don't see in our Jewish commitments the kind of values that they expected from it. They may be disappointed. And as I indicated before, there are competing values. But the fact is we don't get the development of leadership that we should have, particularly from young people who we see are very competent in the areas in which they are involved, very bright, and probably could make a tremendous contribution. I think there is a crisis and it is a problem that has to be dealt with. (Westchester volunteer)
- I see that in a lot of congregations where, call it the old guard, is still very much in place. And the young adults really feel that there is no place for them and no way for them to move up into the hierarchy. Where the old guard says, yes we must have young blood in our congregations, but when it comes to giving them a seat on the guard, it's as if "uh, I am being invaded." (Chicago professional)

- I think we're not always asking them the right way and we're expecting them to be in our mold, doing a lot of things and being thoroughly committed instead of the kind of direction and the kind of meaningful involvement as they see it. (Westchester volunteer)

POSITION 3A: THE BARRIERS ARE TIME AND RESOURCES

- I think that with the diversity, also, of people's ways of living and families being spread out, and the husband and the wife are both working, that it's a different ballgame today. I just think that in this day and age, it's a different world than when my father was my age and people look at things differently. (Westchester volunteer; Boston professional; Boston volunteer; Chicago volunteer)
- The problem I think is that people don't really become leaders in the Jewish community when they are in their 20's or early 30's. It's after they've raised some families or their families have gotten a little older, and they have become a little more successful in whatever their endeavor is before they have the time or the money to really become involved. I think one of the things that has happened to us here is that we have thousands of young people who have moved into Atlanta, living out in the suburbs. And with the cost of things today, by the time they send their kids to a school and join a synagogue and try to buy a house to raise a family when they are just coming up financially, they really don't have the time or the money to get involved with everything in the community that we'd like them in. That's the problem. And many of them may be affiliated with one thing, but can't afford to get affiliated with many. (Atlanta volunteer)
- Many of these people are in their forties and don't have resources and the time that our previous generation had. (Atlanta professional)
- Today there is pressure on us to get involved for networking purposes because I am trying to bring in business and I am trying to develop a clientele so on the one hand you want to do it. (Miami volunteer)
- There is only so much time to do so many things and as any professional whether you are in real estate, you're an accountant, you're an attorney, you're a business person, you have a professional organization, as well as Jewish. So that there are a lot of different forces pulling at your time. (Miami volunteer)
- If people take the time and energy to really devote to a congregation, it does take a lot of time out of their lives and they don't have a lot of free time left over to just take care of the family and do communal things. (San Diego professional)
- I think it's also the consumer issue. When I got married the first thing we did was join the synagogue and the Community Center. That's what you did. Young people hold back until the time when they reach the point where they need that product. Whether it be Sunday school, or preschool, or camp, or whatever it is. And when your child is no longer going to camp, they drop that membership. There is no feeling of support for the community. (Atlanta volunteer)
- I think we delude ourselves, and we delude ourselves because we run successful programs. We run successful programs and we think that we run successful leadership programs, we run successful missions, that everything is good. Basically what you have is the "Me Generation" buying a swimming pool and a place for their kids to go. That's my contention. The challenge for us is to take that "Me Generation" and get them to live outside of themselves. (Atlanta professional)

- I think the money is there. I think that the kids who reached adulthood in the last 15-20 years have had such different priorities of going skiing first, and getting the biggest car first. People in this room didn't grow up with this attitude. I think they have to have so much money to live the lifestyle that they want to live before they have any extra money hanging around to give to anybody else. I think that that's the real problem. I think they've got money. I just think that their priority is in different places. I think it's where they're putting the money first. That's not their problem. It's our problem. (Atlanta volunteer)
- The young are terribly much more assimilated than your group was when you all were 25 and 35. I don't think that there's the same needs or apparent or surface needs for wanting to identify with Jewishness as you all might have. I see all of my group putting more emphasis on making money and being more materialistic. (Westchester volunteer)
- I think back years ago when the old guard, for instance, in this community or any community started their institutions. They were operating in a totally different world than we're operating today. Probably in the South -- I wasn't here, but probably, historically, where else could Jews go? You had to band together, you had to build your own institutions. Today you don't have to do that. You don't have to go to the Jewish center. You can go to lots of places to get some activities. I mean, there's competition out there for everybody. (Atlanta professional)
- They don't do a lot of things. They're not into a lot of organizations. They pick and choose their organization and limit their time. (Westchester volunteer)
- Unfortunately, I think that the younger people are selecting where they want to get involved. The old reliables are the ones who keep the organizations going year after year. Certain people, certain organizations, ten, twenty, thirty years they're involved with them. A lot of the younger people get involved for a couple of years and then for some reasons they drop out. Also, at times you call someone to make calls for UJA-Federation and their answer is "oh, I'm busy. I made calls the other night for my temple." (Westchester volunteer)
- We frequently want the person's money before we are ready to deal with the person, and I think there is nothing wrong with that. The problem is do we stop there? In other words, we ought to take the bucks and then it is our responsibility to make that person a real leader. And we need to devise a plan, individual counseling, group education, whatever it takes, but there is a whole generation in revolt against us old guys who were worried about the linkage between money and leadership. (San Diego professional)

POSITION 3B: THE BARRIER IS CREATED BY DIFFERENCES IN PERCEPTIONS AND VALUES OF THE YOUNGER GENERATION

- Today, if you can get the managing partner of a particularly large firm, to commit himself to do something in the Jewish community of significance, it isn't a thing that's either valued by his professional firm or valued by his peers. (Boston volunteer)
- Westchester as in other communities that a large percentage of young Jewish couples are not affiliated with synagogues. Most of those not affiliated with synagogues are also not affiliated with anything else particularly Jewish. And if you were to ask them why not, they say "we don't like to be that completely separated from the general community," but they do not participate in the other activities either, for example, organizing activities for the homeless. (Westchester volunteer)
- I think that you'll find there is a series of reasons. They say "It's not important to me. I think

in terms of the general community. I'm not too sure that the Jewish program of necessity develops the kind of things that I feel." (Westchester volunteer)

- I think the older generation perceives that the institution would not exist but for their involvement. The younger leadership came into organizations, the creed says to them whether they get involved or not depends on their own interest and not that it actually depends on either their money or their time. So it's their interest rather than somehow the sense that the institution depends on them. (Chicago professional)
- I think one of the barriers that we find attracting new people, whether they are new young people or new young professionals not married yet but up and coming and fairly decent people, the thing that I keep hearing over and over again in one way or another is "how do I feel like I'm part of this . . . 'family.'" (Boston professional)

Barriers to Recruiting Women as Leaders?

While some participants believed that barriers to women were weakening, most of those who expressed themselves on this issue felt that the barriers were still strong. Three positions were expressed:

- The barriers to women in leadership roles are weakening.
- The barriers are still strong.
- Women don't have time for communal leadership.

POSITION 1: THE BARRIERS ARE WEAKENING

- The Jewish community obviously has limited resources. One of the new resources is the women in the Jewish community. (San Diego professional; Atlanta professional)
- I am thinking about the emergence of women in Jewish leadership positions. It may not be all there yet, but it is coming very quickly. And all the agencies that you see qualified, and all the boards and executive offices positions. Women are in the pipeline in most of the organizations. (Atlanta volunteer)
- I don't know if there's a true barrier. I think it is a matter of evolution, not a revolutionary type of situation. But something that happens over time where things move forward and the women that are in the pipeline become more and more involved and that we change. (Miami volunteer)
- With the exception of the president of the Federation, who has not been a woman, in other organizations I've been involved with, about half the leaders have been women. (Chicago volunteer)
- In the home for the aged, women created facts. When men realized that women could understand things and function on every level, a woman president became more acceptable. (Boston volunteer)
- It's very hard for the over 50's to put the woman "outside of the home." The under 50's are accepting it a little better. It might change in the future. (Atlanta volunteer)
- I think that maybe its a generational thing. I mean there just happens to be more women in

everything that I've been doing all my life. But I think in terms of leadership capacity in the younger leadership groups that the women are definitely right in there with the men.

POSITION 2: THE BARRIERS ARE STILL STRONG

- It's a hard struggle. We haven't come very far. (Atlanta volunteer)
- I looked at the list of people who are chairmen of the various groups. Professional groups, doctors' groups and they are all male except for the chairman of the total. (Miami volunteer)
- I think there is a barrier. If you look at the major synagogues in greater Miami, it is traditionally male presidents. And usually they made their reputations at other agencies and then at the top of their career, they became presidents of their congregations. I see that beginning to break down. (Miami volunteer)
- I think the gains have been more modest than one would have expected in a community of this size. (Chicago volunteer)
- Progress is slow. (Boston volunteer)
- I'd say that in our community as much as we will give lip service, and it's probably true that the women are much more organized and much more efficient and do a lot more, nonetheless they are definitely kept down in positions. (Chicago volunteer)
- I think you're seeing a lot of them putting the effort and the time and they certainly have the ability to make it work. There are a lot of interested women: young, middle-aged and capable women. They are very capable. But in the City of Atlanta, it's still the "Good Old Boys" syndrome. We're not there. (Atlanta volunteer)
- It is not automatic to reach out to include women in strategic planning or what have you because of the equivalent of the old boy's network still. (Boston professional)
- I believe the professional has played a major role in inhibiting the advancement of women in many organizations. Many men...since we've agreed that by and large it is men who have headed our major organizations and many feel uncomfortable in working with women in a somewhat equal role, whether they acknowledge it or not, they do. (Boston volunteer)
- The problem is there aren't role models right now. There are no women. Maybe the role model has to be a male. (Atlanta professional)
- The men say when women have the money and give the money, then they'll get those positions. That's the catch 22. Because as long as women are still expected to carry careers and be the primary force behind raising the children, there is no way that they are going to be able to do both to the extent that they can run the money and careers. So I think there have been advances, but I think they are superficial. And there will continue to be. And every once in a while a leader comes along who gives a lot of money and has a lot of brains and indeed who does emerge. I just think that they are still the exception to the rule. (Chicago professional; Chicago volunteer)
- I still don't believe that women are taken as seriously as men. I think that until women give money and are responsible for raising money the way men are, they won't be taken as responsible. I remember when women spoke, there was always chatter. When men spoke, there

tended to be silence. I think there's less of that because women are educated, women are working, women are career-oriented and women bring important things to the discussions today, so I think they're taken seriously and I think they're respected, but I don't think they're going to be in the positions of power and influence until they have the pocketbooks to equal that of men. (Atlanta professional)

- I'd say the feminization of communal leadership if it proceeds too far in itself will constitute a new problem. It'll be long after I'm gone. In other words, if it's "veibersheh shtick" [tr: women's thing] a lot of power people will say, that's women's work. (San Diego professionals)

POSITION 3: WOMEN DON'T HAVE TIME

- But the reality is -- and we'd like to tap into the professional women -- the reality is that time really prohibits it. (Boston professional)
- Today most of the women have careers of their own, and they would rather pursue their own careers, which creates a crisis. (Atlanta professional)
- I feel that especially with young women today, there are some very significant problems in getting young women in organizations. You are dealing with a population where by the 1990's over 80 percent of mothers will be in the work force. And there is a tremendous pull on them to work. I know what you are saying that professionals are urged to go into other activities and that is true to some degree, but a lot of young women are just having trouble making ends meet, are not particularly in the professional world on their jobs. Their jobs are somewhat tedious and don't pay enough and they worry whether their child care is coming up and they don't have any medical leaves where they can take off when they're pregnant and come back and have their jobs waiting. (Miami volunteer)
- The women who are most familiar and are easier to reach are often the wives of men who are already in the organizations who have status. The outreach to bright professional women who are not previously involved because of their families is still not in any way matching what it could be. We are all trying to do it. (Boston professional)
- If women reach the stage of male leadership involvement . . . you will simply see a further decline of the family. You will see more screwed up kids than ever before, because both the husband and the wife will now be at round-the-clock meetings. So it's not a happy goal to see equal numbers of women and men. It would be sheer neurosis and we will pay for it. Some people are already paying for it. (Boston professional)

4. THE IMPACT OF THE JEWISH COMMUNAL PROFESSIONAL

Most participants who commented on this issue believe that the changing Jewish communal agenda did have an impact on the development of committed Jewish leaders. The Holocaust and the creation of the State of Israel do not generate strong response in younger people, and people do not see issues of similar urgency. Three types of views were expressed:

- The generational experience is different.
- There is no compelling crisis.
- Important issues are not being addressed.

POSITION 1: THE GENERATIONAL EXPERIENCE IS DIFFERENT

- I think it's experiential. I think if you look at the older generation, the grandest community in the American Jewish community historically, you think about what they experienced as Jews. Just forget about their educational background or anything. But starting with World War II, the establishing of the State, 1967, 1973, etc. We now have Jewish leadership whose Jewish leadership starts post-1967, and if you don't think that means something in terms of perspective and their own identity and their own sense of being a Jew -- that would pull positively or negatively -- but we're dealing with a different kettle of fish. (Atlanta professional)
- I do think that with my generation and people who are even younger than I am, there are still sometimes this feeling of -- this hanging over from the Holocaust that we hold on to about our Jewish identity and why all these things are important to us for us to be able to continue. And when the next generation comes along which doesn't have that same understanding, will they want to hold on to their Jewish institutions? (Atlanta volunteer)
- I think we've done an injustice with the Holocaust as a tool to leverage Jewish identity and a Jewish association. (Westchester volunteer)
- I always said I thought UJA-Federation took the Holocaust and made us feel so guilty about it and so burdened on our shoulders -- at least this is my reaction -- that my Jewish association and my Jewish giving should be stimulated by it. (Westchester volunteer)
- They don't respond the same way, they don't respond to the same emotional pulls that pulled their parents to write large checks or get involved. They ask good questions and they want good answers. In many instances, the Jewish communal leadership is unable to provide them. The fact is that they are responding at fund-raising dinners, if that is a good enough example. (Chicago volunteer)
- There is a generational gap between the people who grew up as adults and mature people and

at times say that they were brought up in the tradition that the state was created and whatever the Government of Israel does, well, that's it. You accept it. Now the younger people don't buy that. Neither they don't buy it anywhere in the United States. To them, the Israeli government is one that is deeply flawed. And the fact that the Government of Israel is making a decision doesn't make it right. And they don't feel they are any more bound to accept it than the 45% of the Jews in Israel. (Atlanta volunteer)

- I don't think Israel could have worse press in any other six-year period than what it received in the last six years. I find more often than not that has a great influence on any Jews today -- my peers wanting to come out from underneath the covers and standing on that plank with me or with us. I think there's a greater -- again, I say everything with a deference to historical perspective which I don't have. (Westchester volunteer)
- This is the first generation that has no direct link to the Holocaust or to the birth of the State, and has been in many instances bombarded since college with the daily media blast dealing with Israel and its activities rightly or wrongly. And they, there is a tendency to want to intellectualize and to have responses that satisfy the kinds of questions that are raised by those kinds of media reports, dealing with Eretz Yisrael. (Chicago volunteer)

POSITION 2: THERE IS NO COMPELLING CRISIS

- One of the problems is the whole issue of pride associated with the birth of Israel; the threat to Jewish survival associated with World War II is no longer there. (Atlanta professional)
- I think emotionally that we're dealing at a time when we're not as viscerally identified with Israel or as proud, where we don't feel the threat to world Jewry because things are good for us in America as Jews, and I think that impacts on leadership as well. (Atlanta professional)
- Israel, anti-Semitism, '67, '73 -- those are easy issues. It's easy to build a center, it's easy to build a Jewish home. Those are easy. You stop and think about the subtleties of Jewish continuity and survival in an affluent, nonthreatened society -- that's tough. (Atlanta professional)
- Israel was the focus ultimately of almost all Jewish involvement. It was almost all the eggs in the one basket. (Chicago volunteer)
- War is the one thing that you can hear everybody rallying around with. The only problem is that in every single year Federation or each organization comes back and says: this is the most important time and there's never been a greater need than today. (Atlanta volunteer)
- Periodically we talk in Federation about the fact that we don't have a war and we still have to raise money. We don't have this terrible event, but we still have to go on. I think that something that the Jewish community needs to think about is how to continue to motivate people to become involved in Jewish affairs when we don't have these tragic events. (Miami volunteer)
- From time to time that we have the common cause, and that common cause was absolutely evident during the Six-Day War when everybody was mobilized for Israel. It happened again in the '73 War, on very short notice, when the Prime Minister of Israel came here we overfilled the largest, or nearly the largest ballroom in the city, and things like that have happened and have caused us to all gather around a single issue en masse. (Chicago volunteer)

- I think that probably, maybe, when we became involved in the Jewish organizations because of strong issues. Whether it was Israel, whether it was the Holocaust. (Miami volunteer)
- I don't think people get "excited" about anti-Semitism. I think that, and I hate to say this, I think people feel that "oh, anti-Semitism again, trying to raise money." I think what I hear a lot is that it is not a sexy issue. (Miami volunteer)

POSITION 3: IMPORTANT ISSUES ARE NOT BEING ADDRESSED

- I think the biggest issue for Americans are children. I mean getting enough Jewish children that will have Jewish children down the line. A subsection of that is getting Jewish girls married and hopefully to Jewish males who are willing to have children. (Miami volunteer)
- I think some of us agree wholeheartedly. That is why I am involved with Jewish education. To me I go back to . . . it is the kids, the children. We have to start educating them at a very young age. (Miami volunteer)
- I personally am finding a change in Jewish leadership. Particularly the younger Jewish leadership. Every time that we bring up an issue on communal relations, a social action issue where you would think that you would get pretty solid response from Jewish communal leadership, I find that we are not getting that response. (Miami volunteer)
- In terms of our agenda, I think that one of the things that I found over the past 9 years is that we are able to attract large numbers of people to causes that don't sustain themselves. (Boston professional)

5. THE RELATIONSHIP BETWEEN VOLUNTEER LEADERS AND PROFESSIONAL STAFF

While there are those who believe that the relationship is working fine, at least half of the comments in focus groups -- of both volunteer leaders and professional staff -- expressed negative views about the relationship, with problems stemming primarily from role confusion. Given the importance of an effective volunteer leader-professional staff partnership to the successful operation of the Jewish communal enterprise, so high a level of disaffection is of serious concern.

POSITION 1: THERE ARE SERIOUS PROBLEMS IN THE RELATIONSHIP

- The conflict comes when you get an entrepreneur who comes in and a social worker who doesn't really understand how the real world operates. (Miami professional)
- Throughout the country large enterprises, whether they are Federations or other Jewish enterprises in this revenue category, professionals all run by social workers. Social workers, who, in my opinion, have not had . . . education, not business or fiscally sound to run a major enterprise. (Miami professional)
- There's a strong feeling I think that is expressed on our staff that they feel this tension. It's a major issue for staff. They work in two different worlds, they live in two different worlds, and how to bridge that in terms of what the lay people say is their commitments to the organization and the fact that the staff feel they live it on a day-to-day basis. And the lay people kind of come in and out of the world and it's a hard bridge to mend. (Chicago professional)
- I've always felt that Federations were responsible for the different expectations of lay leaders about what they had to do versus how much staff was going to do. I always thought that Federations kind of spoiled lay people into believing that a lot more was going to be done for them because of the large staffs of Federation so they kind of like that the speech is written for them and just kind of more supportive stuff. But an interesting question is: do the Federations mirror the increased pressures on the lay people and know they weren't going to have the old time for the large scale involvement or, in fact, do they set the style? (Boston professional)
- Its frustrating. Because occasionally you get a staff person that is interacting with other lay people or potential volunteers and in a manner that you feel is derogatory to the group, or negative to the future development, and you are unable to change it, without creating a lot of waves and a lot of aggravation and I just had to write it off when I encountered it, unfortunately, and try to overcome it in other ways. (Chicago volunteer)
- Staff will identify and push and pull back certain volunteers and sometimes the criteria are good ones and sometimes the are based on who I would like to work with and who was going to give me less trouble. (Boston volunteer)

- When I was a kid, or even a young adult, you went to services to pray. You prayed. You didn't sit and talk to everybody. You didn't let the rabbi and the cantor do all your praying for you. If I went to an organizational meeting, I was not really interested in what the executive director alone said. I wanted to find out what other people in the room believed. And I find myself . . . being repelled by the professional staff. (Miami volunteer)
- We're buying our way out of our position. We're hiring people to do our Jewishness for us, whether it be the rabbi, the congregation, or the professional leadership of the various groups and organizations to which we all belong. (Miami volunteer)
- I think that too often, we're asked to serve on boards and people will say, "You don't have to do anything. Come to a meeting once more." That turns me off so much. It turns the people off if you don't give them a responsibility, if you don't give them a responsibility, if you don't give them a role, if you don't involve them in what you're doing, why would you expect them to continue with you? (Miami volunteer)
- The tension I think exists between the lay leaders prerogatives in the policy making field, and the professionals perhaps incursion in the policy making area. Given the fact that they have the history and the facts and the day-to-day application, whereas lay leadership is working on other things during those daylight hours typically when the professional staff is developing its approach to certain problems. And the problem gets worse on the national level. (Chicago volunteer)
- The professionals are setting the policy. When they leave, they leave a vacuum. There isn't any leadership; there's no structure of leadership; no one is training anyone to become leaders, to take their role in whatever organizational structure they become involved with. (Miami volunteer)
- Leadership there is beginning to raise questions and want to be more involved. And we are all now faced with the problem of now that we are getting all these people, what are we going to do with them and do we spend more of our time finding things to do for the so-called leaders than we do to work on what they are hiring us to do? I think it's a real dilemma. (Chicago professional)
- I think there has got to be a tremendous understanding of what a volunteer is, the reason why they are in it, and they don't have to do this, they are not getting paid, and I think that is a very, very important item that most people who are the staff don't realize. (Miami professional)

POSITION 2: THE RELATIONSHIP IS POSITIVE

- I feel that there is a partnership. (San Diego volunteer)
- Those of us who are professionals and those people who are lay leaders are partners, and that is going to continue. (Atlanta professional)
- Well, sometimes staff appropriately helps lay leadership make policy. And that's O.K. That's really O.K. But the lay leadership is supposed to make policy and staff carries it out. In Chicago they do a superb job. (Chicago volunteer)
- The more you enter into fundraising or community relations, it is hard to distinguish between the lay role and the professional role. (San Diego volunteer)

- For my perspective you would call it fuzzy. I would choose to call it intermeshing, and I think that it is good for an organization where the lay people really feel they have a vested interest in an ownership and a right to dictate policy and make decisions. I don't think it is good to have an agency that is completely run and dictated by professionals. (San Diego volunteer)
- If it belongs to the pro -- we are facing some real problems. It has to belong to the lay leadership and the mark of an effective pro, even though he is there, she is there permanently and these people are passing through, is to build that sense of ownership. (San Diego volunteer)
- The professional is in that position, you know sometimes 15, 20 years when the lay person just passes through, maybe two years as chair of a certain position. Without that longevity you can't have the same ownership. (San Diego volunteer)
- I find, for example, that because of the change of leadership, I as a professional am called to do more and am given more leeway in terms of decisions because my counterpart is a professional and is busy in his field, and will say to me, "Ephraim, this is your field, you make the decisions. If you need some advice, I'm available." But he's not interested in being there, in a sense, running the show as I think some of the older generation did. So the issue is adaptation, not change. There will always be change. (Atlanta professional)
- The organization is not really succeeding unless it has a strong staff or a lot of staff to support, because volunteers in the future are not willing to do the kind of jobs that they were doing on stuffing up envelopes, and I really rarely ask people to do that. (Atlanta professional)
- If you don't have a top staff person -- it doesn't matter who your lay leadership is -- it's not going to work well. And it works the other way as well. But I really think in terms of the organizations that I've worked with, you don't mind taking a leadership position if you have a good staff person. If you're concerned about the quality of the staff, then you're concerned about taking a leadership position because of an added burden and the added responsibility of running things yourself. I have seen that happen. (Atlanta volunteer)
- At least in my experience, in terms of younger leaders, people who may be coming into an organization without ever knowing what's involved, when you ask them to be a leader in the group, a lot of times their first reaction is, "I don't have the time, I can't do it," and they have a vision in their mind of having to do everything from scratch, of having to make every call on their own, having to do all these things. And when you say to them, there are staff people available to be resource people for them, and then they have the opportunity to work with these people for the first time, it changes their entire view of participation. (Chicago volunteer)
- A good professional of a senior variety has to be someone with great ideas on policy and has to be able to convince people and show them and bring them along. (Boston volunteer)
- Our constituencies are much more sophisticated and therefore, do we have real professionals running these organizations, and if they are, then they in fact can relate to the volunteers and integrate on the one hand. (Miami professional)
- I think the other thing is that the professional as well as the volunteer need to learn to give and take in the relationship and where the volunteer may be very strong in one area than the professional who may not have that background. There is a learning process that goes on for both of them when there is an involvement. (Miami professional)

- There is more willingness today among our lay leaders to be trained, to understand that you don't step into a leadership role and all of a sudden you know everything. And there is respect for the professional as a professional, provided the professional is a good professional. There is also a willingness to dump bad professionals, and we end up having more of a turnover than we've had for a long time because a lot of people kept their jobs because of their relationships with people rather than because they were particularly effective. (Atlanta professional)

* * * * *

The focus group process provided insight into how a cross section of Jewish leaders perceive the emerging issues confronting leadership. The focus groups did not elicit a national consensus on the issues, but they do indicate that there are common themes running through the thoughts of leadership across the country.

The quality of the data from the focus group participants is valuable, not only as a tool to outline the picture of what leaders are thinking across the country but also to help shape the questionnaire which was used in the national survey reported on in the next part of this Report.

The second part of this Report summarizes the results of the second phase of research: the Survey of Jewish Leadership.

Part II
The Survey

6. THE CHARACTERISTICS OF JEWISH COMMUNAL LEADERS

There is little previous quantitative research about the characteristics and attitudes of Jewish leaders. We know how many Jews light Hanukkah candles; we do not know how many participate in communal leadership. A literature search turned up only one published quantitative study of Jewish leaders: a survey of Federation leaders in Los Angeles.⁴ A number of community population studies include questions about voluntarism; only a few ask about participation in leadership. Because of this relative absence of hard information, the American Jewish Committee commissioned this first comprehensive national study of Jewish leadership.

The findings from this survey are summarized in this and the next three chapters: Characteristics; Jewishness; Participation; Views.

Age, Sex and Marital Status

Exhibit 6.1 summarizes the age information. Seven percent of the leaders surveyed are under 35 years old; 40% are between 35 and 50; 30% are between 50 and 65 and 20% over 65. Thus, about half of the leaders are under 50. While the community might benefit from having a higher proportion of its leaders below the age of 35 (Joseph was 30 when he ruled Egypt), nothing in the data suggests that youth is a barrier to leadership.

About 40% of the leaders surveyed are women and 60% are men (Exhibit 6.2).

Among women a significantly higher proportion of leaders are between 35 and 50 (almost 50%) than among men (35%); while many fewer are over 65 (Exhibit 6.3). Despite widespread concern about the impact of large numbers of women entering the work force and the multiple pressures of home and work, it appears that younger women are moving into leadership positions at a much higher rate than did previous generations.

The vast majority are married: 92% of the men and 85% of the women (Exhibit 6.4). Only 3% have never married; to the extent that singles play an increasingly important part in American culture in general, they are significantly underrepresented in organized Jewish life. As is typical in most population studies, many more women than men are widowed, divorced, or separated (and not remarried).

Virtually all of the respondents (95%) have children (Exhibit 6.5). This is a higher rate than is found in studies of the Jewish community, which show higher rates than for the American population in general. The median family in this study has 2.6 children, higher than the more typical 1.5 to 1.7 children per family found in most Jewish community studies.

⁴Steven Huberman, "Making' Jewish Leaders," *Journal of Jewish Communal Service* 64 (Fall 1987): 32-41.

Income, Education & Employment

As a group, leaders are extremely affluent, relative to the Jewish community as a whole. But not all of the participants in leadership possess great wealth: 35% report incomes of under \$100,000 (Exhibit 6.6).⁵ Twenty percent report incomes of between \$200,000 and \$500,000 and 10% report incomes of over \$500,000.

Jews in general place a great value on higher education; but to an even greater extent, so do leaders (Exhibit 6.7). Sixty percent have a postgraduate degree (compared with 10% to 30% for Jews in general, depending on the community).

Exhibit 6.8 presents information on the employment status of American Jewish community leaders by age and sex. As in most studies of the Jewish community, the employment pattern of men is fairly constant: most men between the ages of 21 and 65 work full-time. The pattern for women leaders is more diverse. Women's employment patterns in this study are influenced by societal changes in child-rearing responsibilities and changes in the involvement of women in the labor force. Part-time or full-time work occupies most women under 50; "full-time volunteer" accounts for the largest group of women leaders over 50. Thirty percent of the women under 50 years old work part time, compared with almost none of the men. Coupled with the age data reported earlier, it appears that while younger women are assuming positions of leadership, they are subject to increasing pressure as more of them are working outside the home. As they age, they may well continue to work outside the home; in the future there may be far fewer "full-time volunteers" among women over 50.

Many people believe that Jewish leaders in past generations were entrepreneurs and that today's leaders are more likely to be professionals. The data bear out this impression, at least as it relates to today's leaders. Sixty percent are professionals; another 10% are employed managers. Only 20% are self-employed managers (see Exhibit 6.9). Some people believe that this shift means less time and less flexible resource availability for the Jewish community. It may also mean fewer leaders of great wealth.

⁵The percentage of leaders who are under 35 or over 65 earning less than \$100,000 is much higher than the percentage of those earning less than \$100,000 in the prime-earning years of 35 through 65. But because of the large numbers of leaders between 35 and 65, the number of respondents earning less than \$100,000 who are under 35 or over 65 is much lower than the number of those earning under \$100,000 who are between 35 and 65.

Exhibit 6.1. Age of Jewish Community Leaders

YEARS OF AGE	PERCENT
21 - 35	7%
36 - 50	41%
51 - 65	32%
OVER 65	20%
TOTAL (N=779)	100%

Exhibit 6.2. Sex of Jewish Community Leaders

	PERCENT
MEN	59%
WOMEN	41%
TOTAL (N=772)	100%

Exhibit 6.3. Percent of Men and Women Leaders in Different Age Categories

YEARS OF AGE	MEN	WOMEN
21 - 35	8%	7%
36 - 50	36%	48%
51 - 65	33%	32%
OVER 65	24%	13%
TOTAL N=772	100%	100%

Exhibit 6.4. Marital Status of Jewish Community Leaders, by Sex

	MEN	WOMEN
MARRIED	92%	85%
NEVER MARRIED	2%	3%
WIDOWED, DIVORCED OR SEPARATED	6%	12%
TOTAL N=764	100%	100%

Exhibit 6.5. Number of Children of Jewish Community Leaders

NUMBER	PERCENT
NONE	4%
ONE	6%
TWO	42%
THREE	33%
FOUR	12%
FIVE OR MORE	3%
TOTAL N=740	100%

Exhibit 6.6. Annual Household Income of Jewish Community Leaders

INCOME	PERCENT
LESS THAN \$50,000	9%
\$50,000 - \$99,999	26%
\$100,000 - \$199,000	33%
\$200,000 - \$499,000	23%
\$500,000 - OR MORE	9%
TOTAL N=703	100%

Exhibit 6.7. Secular Education of Jewish Community Leaders

	PERCENT
HIGH SCHOOL OR SOME COLLEGE	13%
COLLEGE DEGREE	28%
POST-GRADUATE	60%
TOTAL N=757	100%

Exhibit 6.8. Employment of Jewish Community Leaders

	21 - 35		36 - 50		51 - 64		65+	
	MEN	WOMEN	MEN	WOMEN	MEN	WOMEN	MEN	WOMEN
FULL-TIME	94%	43%	99%	36%	87%	27%	30%	3%
PART-TIME	*	29%	*	30%	1%	14%	9%	18%
FULL-TIME VOLUNTEER	3%	14%	*	24%	1%	38%	2%	31%
RETIRED	*	0	*	*	6%	8%	53%	33%
OTHER	3%	14%	*	9%	5%	13%	7%	15%
TOTAL N=757	100%	100%	100%	100%	100%	100%	100%	100%

Note: Totals may not equal 100% due to rounding.
 *Less than 1%.

Exhibit 6.9. Type of Full-Time Employment of Jewish Community Leaders

TYPE OF WORK	SELF-EMPLOYED		TOTAL
	YES	NO	
MANAGERIAL	20%	10%	30%
PROFESSIONAL	30%	35%	65%
OTHER	2%	3%	5%
TOTAL	52%	48%	100% N=430

7. THE JEWISHNESS OF JEWISH COMMUNAL LEADERS

The survey included a variety of measures of Jewish identity. For most Jewish leaders, their organizational involvement is not the sum and substance of their Jewishness.

In addition to responses about their own modes of Jewish behavior, we asked respondents about their children; in some instances the contrasts are very interesting. These comparisons are included in the exhibits.

Virtually all of the respondents (97%) report that their spouse is Jewish; 94% report that their spouse was raised Jewish (Exhibit 7.1). Thus of this group, only 3% of the spouses are non-Jews; and another 3% of the spouses have become Jewish. These rates are substantially lower than comparable rates for the American Jewish community in general. Among the children of leaders, the proportion of non-Jewish spouses who have become Jewish is higher (7% compared with 3%); the proportion whose spouses are not Jewish is dramatically higher -- 26% compared with 3%.

Jewish community studies typically report that most Jews select other Jews as their closest friends. Almost 80% of the community leaders surveyed reported that their three closest friends were Jewish (Exhibit 7.2).

Jewish Culture and Education

Leaders are relatively literate Jewishly to an extent greater than the rest of the community. Over 60% have read a Jewish book within the last 12 months; almost 90% have read a Jewish magazine; and almost 90% have read a Jewish newspaper (Exhibit 7.3).

Most Jews do receive some type of formal Jewish education. In most community studies, this ranges from 60% to 80%. In the leadership group, 90% received some formal Jewish education (Exhibit 7.4). About half received a Hebrew school education; over 30% went to Sunday school; and 7% went to day school. The children of leaders receive more intensive Jewish education than their parents. Ninety-eight percent received some form of Jewish education; 22% went to day school. The children of leaders receiving more intense Jewish education are not the same children of leaders that are intermarrying.

The level of participation in informal Jewish education by leaders is significantly higher than the participation levels reported in community surveys. About half belonged to a Jewish youth group; about a third went to a Jewish summer camp (Exhibit 7.5). Again, the Jewish involvement of the children of leaders is higher than that of their parents: two out of three have attended a Jewish summer camp; seven out of ten have participated in a Jewish youth group.

Eighty-six percent have been to Israel at least once -- this is twice the rate found among Jews in recent surveys.⁶ Three out of four of the children of leaders have traveled to Israel.

⁶A separate report is being prepared on American Jewish leadership and Israel.

About a fourth of the respondents reported taking some college-level Jewish studies; for those 40 years or younger, the percentage is 37% (Exhibit 7.6). It is possible that participation in college-level Jewish studies has had an impact on the decisions of younger leaders to participate. It would be interesting if future studies could probe this relationship.

While few leaders understand spoken Hebrew, there is a significant difference based on age. While 33% of those over 40 years old understand no Hebrew at all, for those 40 or under, only 21% understand no Hebrew. Conversely, only 7% of those over 40 understand most conversations; 15% of those 40 or under do (Exhibit 7.7).

Religious Identification

A large majority of American Jews, typically 70% to 80%, self-identify as Reform or Conservative. In the case of the leadership group, 84% are Reform or Conservative (Exhibit 7.7). Fewer leaders are "Orthodox" or "just Jewish" than in most studies of the general Jewish population in the United States. It is likely that secular Jews are increasingly disengaged from communal leadership; some Orthodox Jews may restrict their communal leadership activities to Orthodox religious institutions.

Another way to look at the religious orientation of Jewish leaders is in relation to the religious orientation of their families when they were growing up (see Exhibit 7.8). In general, Jewish community leaders are much less likely to be Orthodox than their parents; they are also much less likely to be "just Jewish."

Well over a third of the communal leaders attend a synagogue or temple at least once a month; only 3% attend not at all (see Exhibit 7.9). Thus these "civil" leaders have a substantially higher level of participation in religious services than reported in most community surveys of Jews in general.

Exhibit 7.1. Jewishness of Spouses of Leaders and Spouses of Children of Leaders

	LEADERS	CHILDREN OF LEADERS
SPOUSE JEWISH		
Raised Jewish	94%	67%
Not Raised Jewish, Now Jewish	3%	7%
SPOUSE NOT JEWISH	3%	26%
TOTAL	100% N=701	100% N=280

Exhibit 7.2. Number of Respondent's Closest Friends Who Are Jewish

NONE	1 OUT OF 3	2 OUT OF 3	3 OUT OF 3	TOTAL N=743
*	3%	17%	80%	100%

Exhibit 7.3. In the Last 12 Months, Respondent Has Read a . . .

	YES	NO	TOTAL N=753
JEWISH BOOK	72%	28%	100%
JEWISH MAGAZINE	89%	11%	100%
JEWISH NEWSPAPER	89%	11%	100%

Exhibit 7.4. Formal Jewish Education of Leaders and Children of Leaders

	LEADERS	CHILDREN OF LEADERS
NONE	10%	2%
SUNDAY SCHOOL	33%	27%
HEBREW SCHOOL	51%	49%
DAY SCHOOL	7%	22%
TOTAL	100% N=744	100% N=711

Exhibit 7.5. Informal Jewish Education of Leaders and Children of Leaders

	LEADERS			CHILDREN OF LEADERS		
	YES	NO	TOTAL N=659	YES	NO	TOTAL N=423
JEWISH SUMMER CAMP	31%	69%	100%	66%	34%	100%
JEWISH YOUTH GROUP	49%	51%	100%	70%	30%	100%
TRAVEL TO ISRAEL	86%	14%	100%	75%	25%	100%

Exhibit 7.6. College Level Jewish Studies, by Age

YEARS OF AGE	YES	NO	TOTAL N=677
21 TO 40	37%	63%	100%
41 AND OVER	22%	78%	100%

Exhibit 7.7. How Well Respondent Understands Spoken Hebrew, by Age

	NOT AT ALL	A FEW WORDS	SIMPLE SENTENCES OR CONCEPTS	MOST CONVERSATIONS	TOTAL N=757
21 TO 40	21%	41%	23%	15%	100%
41 AND OVER	33%	37%	22%	7%	100%

Exhibit 7.8. Religious Orientation of Respondents and Their Parents

	CONSERVATIVE	REFORM	ORTHODOX	OTHER	JUST JEWISH	TOTAL
RESPNDT	41%	43%	7%	3%	6%	100% N=760
PARENT	37%	25%	19%	3%	17%	100% N=764

Exhibit 7.9. Attendance at Temple or Synagogue

NOT AT ALL	LESS THAN 5 TIMES A YEAR	5 - 11 TIMES A YEAR	AT LEAST ONCE A MONTH	TOTAL N=755
3%	23%	37%	37%	100%

8. PARTICIPATION IN LEADERSHIP ACTIVITY

Time, Money, and Roles

The level of participation in organizational life is, as one might expect, quite high. Of those surveyed, 87% participate in an organizational activity at least once a month; another 10% participate three to 11 times a year (Exhibit 8.1). The typical leader spends about 13 hours a month on Jewish communal activity. Twenty-two percent spend over 30 hours each month (Exhibit 8.2).

Most of those who were surveyed, 86%, are currently active in significant roles -- officers, members of an executive committee, or committee chairs. And of those who do not serve in such roles currently, most did so previously (Exhibit 8.3).

Participation in non-Jewish or nonsectarian organizations does not appear to be a roadblock to participation in Jewish leadership; over two-thirds regularly participate in non-Jewish organizations. Increased participation in Jewish organizational life does not affect the likelihood of participation in nonsectarian or non-Jewish organizations. Jewish communal leaders who play more significant roles (i.e., officers, members of an executive committee, or committee chairs) and those who participate in a Jewish organization more than once a month are just as likely to participate in nonsectarian or non-Jewish organizations as leaders who are less active (Exhibit 8.4).

Over 40% report contributions of at least \$10,000 a year to Jewish causes; another 20% give between \$5,000 and \$10,000. Less than 10% give under \$1,000 (Exhibit 8.5). By comparison, in the typical community surveys, most Jewish families give under \$1,000 a year to Jewish causes.

The conventional wisdom in Jewish organizational life is that greater commitment of time and greater commitment of financial resources go hand in hand. The data in Exhibit 8.6 help to examine this relationship. Of those who contributed over \$100,000 a year to Jewish causes, 34% spend 30 or more hours a month in leadership activity. Of those who contributed less than \$1,000, only 8% spend 30 or more hours a month. But another 34% of those who contribute \$100,000 or more a year spend less than 10 hours a month. Thus while there appears to be a link between financial and time contribution for most leaders, it is not true of all.

Is Youth a Roadblock to Leadership?

One of the expressed concerns about American Jewish leadership is the fear that young people do not have access to leadership positions. The information in this survey does not bear this out: age does not appear to be a barrier to leadership for those who have made an organizational commitment. Over 90% joined a Jewish organization when they were under 35. The median age is 28. This is not very surprising. What is really surprising is that most of them reached their first leadership position at a relatively young age -- 75% were in a leadership position in a Jewish communal organization by the time they were 35 years old (Exhibit 8.7). Thus, most people in this group moved relatively quickly from joining an organization to a leadership role.

When this issue is examined from the perspective of a single organization, the pattern is similar. When respondents were asked how many years elapsed between the time they regularly began to participate and the time they attained their first leadership organization in that same organization, 64% reported three years or less (Exhibit 8.8).

Whether these findings reflect a Jewish communal enterprise that is very responsive to young people or measure the difficulty in filling leadership positions with more experienced individuals is hard to ascertain. On balance, it would seem to be a positive result: despite all the concerns about careers, changing values, supposed disaffection with organizational life on the part of young people, these data suggest that young people are not disappearing from the ranks of Jewish organizational leadership.

Leaders Who Have Declined an Appointment

One measure of involvement is the extent to which people in leadership positions decline leadership positions. If few of the respondents had declined appointments to leadership positions, one might have supposed that the world is divided neatly into those who say "yes" and those who say "no" (not surveyed). This presupposition is not supported by the data: most respondents in leadership positions have also declined appointments. One might further have expected that those who are officers, committee chairs, or members of an executive committee might be "acceptors." Actually, those who are officers, committee chairs, or members of an executive committee decline more frequently than those who are not (see Exhibit 8.9).

Leadership Training

Eighty percent of the respondents report receiving some form of leadership training (see Exhibit 8.10). Those who were at higher levels of leadership (executive committee member, committee chair or officer) were more likely to have received training than those who were only on a board of directors. Does this mean that training helps people to get ahead, or that training is associated with more senior roles? If the latter is true, then perhaps training should start earlier and be broader based? Unfortunately, there was not enough room in the questionnaire to probe the quality and extent of training. In the leadership focus groups, participants were critical about the depth and breadth of training and preparation for leadership roles.

Recruitment

One of the most important areas of interest to those who are trying to shape the future of American Jewish leadership is the process of recruiting leaders. Are leaders recruited or do they self-select? Are current recruitment efforts focused on bringing people into an organization or into leadership positions within organizations? Who recruits people into the Jewish communal enterprise: friends or business associates?

Most people do not merely self-select when entering organized Jewish life: 70% of the men and 79% of the women were actively recruited for participation in an organization and 85% of the men and 89% of the women were actively recruited for a leadership position (see Exhibit 8.11).

One of the most interesting findings is the importance of informal networks to recruitment (Exhibit 8.12). Seventy percent of the men and 84% of the women were recruited into organizational membership by a friend. The impact of business relationships on men was relatively minor -- only 7% were recruited by a business associate who was not also a friend. Another 14% were recruited by someone who was both business associate and friend. The impact on women was virtually nonexistent -- only 1% reported that they were recruited by a business associate and 3% by someone who was both business associate and friend. Formal recruitment programs -- part of the "other"

category are relatively inconsequential. Only one out ten came into organizations through "other" sources.

Even with regard to recruitment for leadership -- as differentiated from membership -- friends are the primary source. Almost two-thirds of the men and nearly three-fourths of the women were recruited for leadership positions by friends. The "other" category, which probably includes the top leadership of the organization itself, becomes somewhat more important -- affecting about a fifth of the men and women.

It is widely believed that professional and business relationships have been the primary source for the recruitment of new Jewish communal leadership. The relatively low level of recruitment through business relationships reported in this study may reflect a change from previous generations. This finding is consistent with the finding, reported above, that most Jewish leaders are professionals rather than entrepreneurs. The decline in entrepreneurship may be linked to the decline in effective peer pressure in the world of work. It is also consistent with a finding reported below that relatively few people cite business and professional advancement as a reason to accept a leadership position.

To the extent that leadership recruitment is heavily dependent on friendship, groups currently underrepresented in the ranks of leadership may not be reached. Underrepresented groups may include people who live in neighborhoods, work in occupations, or belong to synagogues that are "off the beaten track." Serious additional effort will be needed if formal recruitment programs are to have an impact.

Exhibit 8.1. Frequency of Participation in Jewish Organizations

FREQUENCY	PERCENT
AT LEAST ONCE A MONTH	87%
3 - 11 TIMES A YEAR	10%
ONCE OR TWICE A YEAR	1%
NONE	2%
TOTAL N=734	100%

Exhibit 8.2. Hours in a Typical Month Spent in Leadership Activity

HOURS PER MONTH	PERCENT
LESS THAN 10	41%
10 - 19	24%
20 - 29	12%
30 OR MORE	22%
TOTAL N=577	100%

Exhibit 8.3. Current and Previous Participation in Leadership

	PERCENT
CURRENT OFFICER, ETC.*	80%
CURRENT BOARD MEMBER	14%
PREVIOUS OFFICER, ETC.*	10%
NOT PREVIOUS OFFICER, ETC.	4%
PREVIOUS BOARD MEMBER	6%
TOTAL N=717	100%

Exhibit 8.4. Respondent Participates in Non-Jewish or Nonsectarian Causes?

	YES	NO	TOTAL N=764
OFFICER ETC.	71%	29%	100%
NON-OFFICER, ACTIVE PARTICIPANT	68%	32%	100%
NON-OFFICER, NOT ACTIVE PARTICIPANT	69%	31%	100%

Exhibit 8.5. Annual Contribution of Jewish Community Leaders to Jewish Causes

CONTRIBUTION	PERCENT
\$1 - \$999	8%
\$1,000 - \$4,999	31%
\$5,000 - \$9,999	19%
\$10,000 - \$24,999	22%
\$25,000 - \$49,999	9%
\$50,000 - \$99,999	6%
\$100,000 +	6%
TOTAL N=758	100%

Exhibit 8.6. Amount of Financial Contribution by Hours per Month Spent in Leadership Activity

HOURS PER MONTH	CONTRIBUTION			
	Under \$1,000	\$1,000 to \$9,999	\$10,000 to \$99,999	\$100,000 and over
LESS THAN 10	61%	50%	30%	34%
10 TO 19	22%	19%	30%	23%
20 TO 29	8%	10%	15%	9%
30 OR MORE	8%	21%	25%	34%
TOTAL N=592	100%	100%	100%	100%

Exhibit 8.7. Age of Jewish Community Leaders When First . . .

	JOINED JEWISH ORGANIZATION	APPOINTED TO LEADERSHIP POSITION
21 - 35	91%	75%
36 - 50	8%	22%
51 AND OVER	1%	3%
TOTAL	100% N=705	100% N=683

Exhibit 8.8. Elapsed Time Between Regular Participation and Attaining a Leadership Position

YEARS	PERCENT
0	6%
1	22%
2 OR 3	36%
4 OR 5	16%
6 OR 10	9%
MORE THAN 10	10%
TOTAL N=696	100%

Exhibit 8.9. Jewish Leaders Who Have Declined an Appointment

	CURRENT OFFICERS, ETC.	NOT CURRENT OFFICERS, ETC.
YES	70%	59%
NO	30%	41%
TOTAL N=742	100%	100%

Exhibit 8.10. Participation in Leadership Training

	YES	NO	TOTAL
OFFICER, ETC.*	87%	13%	100% N=576
OTHER BOARD MEMBERS	69%	31%	100% N=105

Exhibit 8.11. Recruitment by Level of Participation, by Sex

	TO MEMBERSHIP		TO LEADERSHIP	
	Men	Women	Men	Women
YES	70%	79%	85%	89%
NO	30%	21%	15%	11%
TOTAL	100% N=664	100% N=664	100% N=643	100% N=643

Exhibit 8.12. How Leaders Are Recruited

	MEMBERS		LEADERS	
	Men	Women	Men	Women
BY FRIENDS	70%	84%	64%	73%
BY BUSINESS ASSOCIATES & FRIENDS	14%	3%	13%	5%
BY BUSINESS ASSOCIATES	7%	1%	5%	1%
BY OTHERS	10%	12%	18%	20%
TOTAL N=664	100%	100%	100%	100%

9. VIEWS ON LEADERSHIP

The last area in the survey was a set of questions asked to elicit the views of leaders on leadership. Four topics were covered in the survey: criteria for leadership; reasons to accept a leadership position; reasons to decline a leadership position; and the Jewish communal agenda.

Criteria for Leadership

Respondents were given a list of ten possible criteria for Jewish leadership and asked, "Based on your experience, how important is each of the following criteria in the selection of leaders in Jewish organizations?" Exhibit 9.1 includes a summary of the responses in rank order, based on the combined percentage of respondents who indicated that a criterion was very important or somewhat important.

The most important single criterion for leadership identified by respondents is knowledge of the Jewish community -- nearly half of the respondents indicated that this criterion was very important; only one out of ten thought that it was not important. Financial contribution and prestige were next in importance -- over 80% felt that these two criteria were very important or somewhat important.

One of the interesting issues is the extent to which wealth is a criterion for leadership. There is a clear difference between the response to financial contribution as a criterion for leadership and the response to wealth as a criterion. Eighty three percent thought a financial contribution was important; 60% thought that wealth was important.

When the wealth criterion is analyzed by income of the respondent, there is a strong positive relationship (see Exhibit 9.2). The higher the income, the more likely it is that the respondent thinks that wealth is a criterion for leadership. Of those with annual incomes of over \$500,000 a year, 80% thought wealth is important for leadership; of those earning under \$100,000, 49% thought it is important. A similar pattern was found when the criterion of financial contribution was examined in relation to annual income.

A related finding appears in Exhibit 9.4 below. When asked to indicate whether the high level of giving and wealth needed for a leadership position turns people off of accepting a leadership position, most (56%) indicated that this was not an important factor.

Reasons to Accept a Leadership Position

In thinking about the future of Jewish leadership it is important to begin to think about what motivates leadership currently to accept leadership positions. Respondents were asked, "How important to you are each of the following reasons to accept a leadership position in a Jewish organization?" The results are summarized in Exhibit 9.3, in rank order, by the percentage who thought a reason to accept leadership was very important or somewhat important. The two most important reasons by far are that leadership in the Jewish community is a way to serve the Jewish community and it is a way to help others. The next most important reasons are personal and psychological satisfaction and that leadership is a way to express interest in a particular program or

issue. For most of the respondents leadership is also seen as a way to be Jewish and to be a decision-maker. Only about half of the respondents viewed leadership as a way to make professional and social contacts.

Reasons Not to Accept Leadership Positions

What are the roadblocks to leadership? Respondents were asked, "In thinking about why you may have been hesitant to accept a leadership position in a Jewish organization, how important to you were each of the following reasons?" The responses are ranked in Exhibit 9.4. Of the eight reasons listed in the survey, only one appeared to be a serious concern: eight out of ten respondents indicated that the combined demands of family and career make it hard to find time for Jewish leadership. This finding is consistent with the results of focus groups.

The problem of finding enough time for leadership is particularly significant for younger people (see Exhibit 9.5). Virtually all the respondents under 35, and the vast majority of those under 50, identified time as an important reason not to accept a leadership role.

Among people under 50, the issue of time is of greatest concern to those who are employed full-time or part-time (see Exhibit 9.6). Women under 50 who work are particularly sensitive to this issue. For those under 35, almost all the working women surveyed (86%) identified time pressure as a very important reason not to accept leadership; for the men, 58% of the respondents did so.

The only other reason that was very important or somewhat important to half the respondents was the relatively greater satisfaction in family and personal activity than in organizational activity (Exhibit 9.4). All of the other possible reasons were not important to more than half of the respondents.

The Jewish Communal Agenda

What do leaders think should be the most important items on the Jewish agenda? To what extent do they agree?

By a large margin, leaders identified the safety of Israel as the most important issue on the Jewish communal agenda. Eight out of ten respondents identified the safety of Israel as one of the three most important items on the Jewish agenda (Exhibit 9.7). This is the only one of twelve choices on which there was such a high degree of agreement. Two other items -- the loss of Jewish identity and Jewish education -- were included among the three most important on the agenda by more than half the respondents. Anti-Semitism was included among the most important items by only 44% of the respondents. No other item -- family life, intermarriage, poverty, old age, teens, child care, Black-Jewish relations, or Soviet/Eastern European Jewry -- was included by more than 20% of the respondents.

Three observations about this list:

First, the Jewish agenda is a volatile one, responding to a considerable degree to forces outside of the community's control. For example, at the time of the survey, in late fall of 1989, Soviet Jewry was not viewed as one of the most important issues. Today, the deep concern about rising anti-Semitism in the Soviet Union fuels a major international effort to rescue Jews. It is likely that if the survey were conducted today, many more leaders would identify Soviet Jewry as a priority.

Second, the issues of Jewish identity and Jewish education have clearly grown in importance in the minds of Jewish leaders around the country. It is doubtful if Jewish education would have made the list a generation ago. Yet today it exceeds in importance concerns about anti-Semitism.

Third, the traditional social welfare concerns that were at the heart of the Federation movement for fifty years, such as poverty or old age, seem to have declined in importance to most leaders.

These emphases are particularly noteworthy because the study included a diverse group of Jewish leaders representing every facet of Jewish organizational life: health, education, welfare, civil rights, and fraternal. These organizations have a diversity of agendas -- only a few deal directly with the concerns (such as Israel or Jewish education) that seem to head the list of priority concerns.

CONCLUSION

This report seeks to encourage further discussion, more effective policy deliberation and, hopefully, more policy-oriented research. This report merely begins the process of probing this critical dimension of Jewish communal life in the United States. A voluntary system is only as good as its volunteer leadership. The better job we do at attracting and retaining the commitment of the best possible leadership for the Jewish community, the better the Jewish community we will have.

Exhibit 9.1. Criteria for the Selection of Leaders in Jewish Organizations

CRITERIA	VERY IMPORTANT	SOMEWHAT IMPORTANT	NOT IMPORTANT	TOTAL
KNOWLEDGE OF JEWISH COMMUNITY	47%	44%	9%	100% N=733
FINANCIAL CONTRIBUTION	26%	57%	17%	100% N=738
PRESTIGE	24%	57%	19%	100% N=722
PERSONAL EXPERTISE	27%	49%	25%	100% N=733
AGREEMENT WITH EXISTING POLICIES	24%	50%	26%	100% N=722
PAST VOLUNTEER WORK	24%	47%	29%	100% N=738
KNOWLEDGE OF JEWISH CULTURE	16%	50%	34%	100% N=721
WEALTH	13%	47%	40%	100% N=721
OVER 40	1%	15%	84%	100% N=659
MALE	3%	12%	85%	100% N=699

Exhibit 9.2. Wealth as a Criterion for Leadership, by Income

INCOME	VERY IMPORTANT	SOMEWHAT IMPORTANT	NOT IMPORTANT	TOTAL N=693
< \$100,000	10%	39%	51%	100%
\$100,000 - \$199,999	17%	43%	40%	100%
\$200,000 - \$499,999	11%	55%	34%	100%
\$500,000 - AND OVER	8%	72%	20%	100%

Exhibit 9.3. Reasons to Accept a Leadership Position in a Jewish Organization

REASONS	VERY IMPORTANT	SOMEWHAT IMPORTANT	NOT IMPORTANT	TOTAL
WAY TO SERVE JEWISH COMMUNITY	85%	14%	2%	100% N=768
WAY TO HELP OTHERS	83%	15%	2%	100% N=768
PERSONAL SATISFACTION	62%	34%	4%	100% N=764
INTEREST IN ISSUES	66%	29%	5%	100% N=764
WAY TO BE JEWISH	41%	40%	19%	100% N=743
WAY TO BE A DECISION MAKER	34%	45%	21%	100% N=768
PROVIDES CONTACTS	13%	39%	48%	100% N=752

Exhibit 9.4. Reasons Not to Accept a Leadership Position in a Jewish Organization

REASONS	VERY IMPORTANT	SOMEWHAT IMPORTANT	NOT IMPORTANT	TOTAL
HARD TO FIND TIME: FAMILY AND CAREER	38%	43%	19%	100% N=700
FAMILY / PERSONAL MORE SATISFYING	11%	40%	49%	100% N=636
HIGH LEVEL OF GIVING & WEALTH A TURN-OFF	14%	29%	56%	100% N=630
CAREER MORE SATISFYING	6%	27%	67%	100% N=636
NEED TO BE MORE JEWISHLY IDENTIFIED	7%	21%	71%	100% N=630
NEED TO KNOW MORE ABOUT JUDAISM	5%	20%	75%	100% N=625

Exhibit 9.5. Reasons Not to Accept Leadership: Hard to Find Time for Family and Career, by Age

AGE	VERY IMPORTANT	SOMEWHAT IMPORTANT	NOT IMPORTANT	TOTAL
21 - 35	63%	35%	2%	100%
35 - 50	47%	40%	13%	100%
51 - 65	32%	42%	26%	100%
OVER 65	18%	52%	29%	100%
TOTAL N=700	38%	43%	19%	100%

Exhibit 9.6. Reason Not to Accept Leadership: Hard to Find Time for Family and Career, by Age and Sex, for People Employed Full-time or Part-time

	21 - 35		36 - 50		51 - 65	
	Men	Women	Men	Women	Men	Women
VERY IMPORTANT	58%	86%	48%	49%	34%	28%
SOMEWHAT IMPORTANT	42%	14%	42%	38%	45%	42%
NOT IMPORTANT	*	*	10%	12%	21%	29%
TOTAL N=700	.100%	100%	100%	100%	100%	100%

Exhibit 9.7. One of the Three Most Important Items on the Jewish Agenda

	YES	NO	TOTAL
SAFETY OF ISRAEL	81%	19%	100%
LOSS OF JEWISH IDENTITY	60%	40%	100%
JEWISH EDUCATION	53%	47%	100%
ANTI-SEMITISM	44%	56%	100%
FAMILY LIFE	20%	80%	100%

Appendix 1

FOCUS GROUP SITES, DATES, AND PARTICIPANTS

- **Miami Volunteer Leadership (2/28/89), 14 participants**
- **Miami Professional Leadership (2/28/89), 13 participants**
- **Atlanta Volunteer Leadership (4/4/89), 14 participants**
- **Atlanta Professional Leadership (4/5/89), 11 participants**
- **San Diego Volunteer Leadership (4/10/89), 5 participants**
- **San Diego Professional Leadership (4/11/89), 8 participants**
- **Westchester Volunteer Leadership (4/12/89), 9 participants**
- **Chicago Volunteer Leadership (6/19/89), 11 participants**
- **Chicago Professional Leadership (6/10/89), 9 participants**
- **Boston Volunteer Leadership (6/27/89), 6 participants**
- **Boston Professional Leadership (6/27/89), 8 participants**

Appendix 2

TECHNICAL NOTE ON THE LEADERSHIP SURVEY

As there is no existing directory of American Jewish communal leaders, it was impossible to draw a truly random sample. Instead, lists of names and addresses of members of boards of directors were assembled, using the local AJC area directors as facilitators. The lists of organizations in each community were scanned to make sure that they were roughly comparable in terms of the type of organization. At this stage that it was decided not to use synagogue and temple lists in order to maintain a greater degree of comparability. Names and addresses of individuals receiving the questionnaire were drawn from these lists of members of boards of directors of Jewish communal organizations in the sample cities. In deciding how many questionnaires were mailed to each area, we took into account the size of the Jewish population in that community and the number of names and addresses that were collected for that area. For some cities, all the collected names and addresses were used; in other cities, a sample of those names and addresses were used in order not to overrepresent a particular geographic area.

The number of responses and the overall response rate is more than sufficient to assure statistically valid results, if the sample were truly randomly drawn. Unfortunately, as we did not receive complete lists of all community leaders, it is impossible to know if the sample is truly representative. Nor is it possible to calculate the standard error -- i.e., the probability that the sample represents the universe. Thus, in a technical sense, the data is illustrative, rather than definitive. Yet in an environment with so little other quantitative information available, and given the great effort to eliminate obvious bias (e.g., dropping synagogue and temple lists), the reader is encouraged to use the information, albeit with some caution.