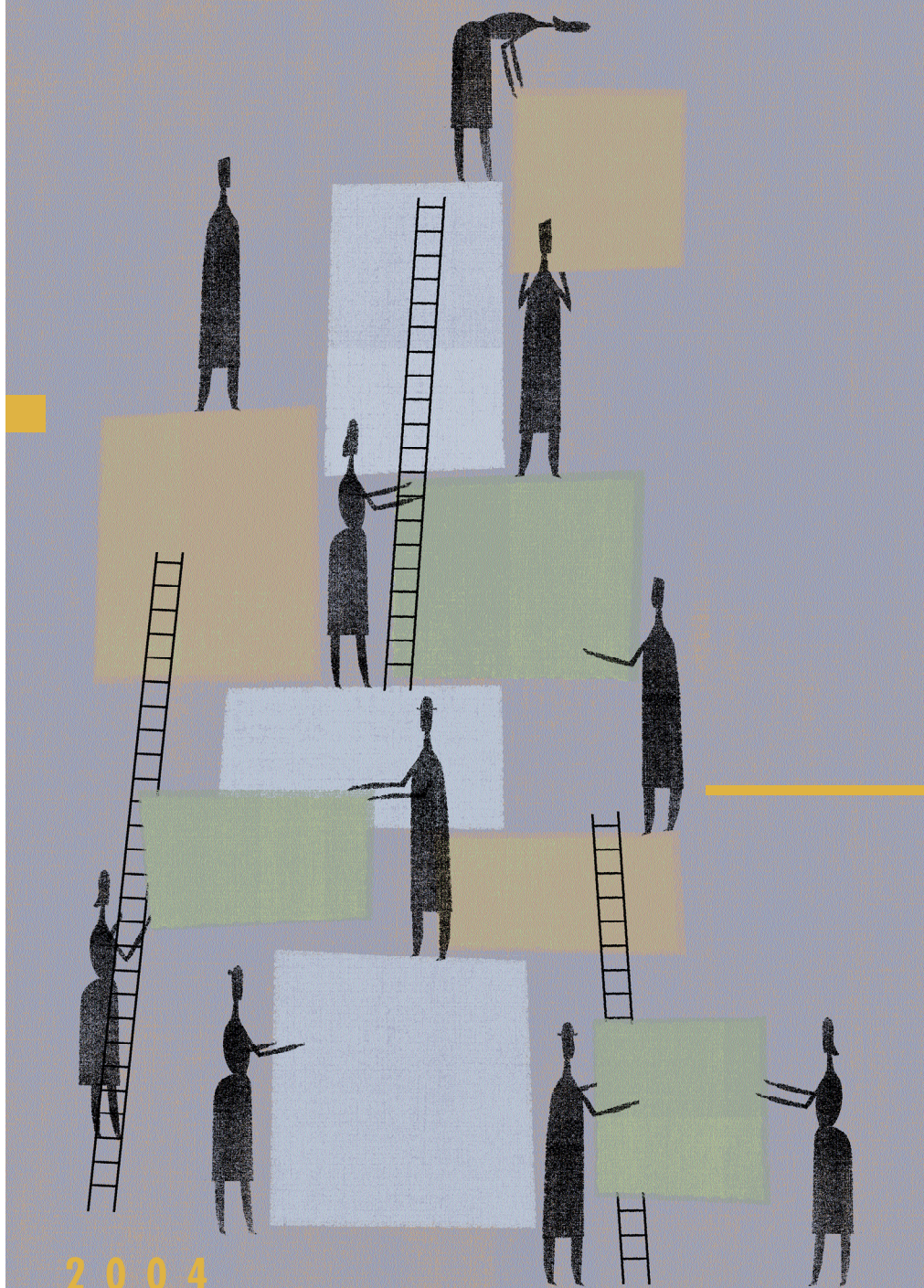


The Development of

PROFESSIONAL LEADERSHIP

in the Jewish Community



2004

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INSTITUTE FOR JEWISH &
COMMUNITY RESEARCH

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INTRODUCTION

The Jewish community offers both considerable challenge and diverse opportunity for individuals choosing to develop careers as Jewish educators, rabbis, and communal professionals.

The challenge is to help shape the future of that community by contributing professionally to establish and sustain effective synagogues, schools, community centers, camps, social service programs, federations, grant making foundations, and other Jewish institutions and organizations.

The opportunity is to help meet a growing demand for well-trained and professionally-committed individuals who will serve that Jewish community in such roles as rabbis, synagogue administrators, day school and religious school teachers and principals, recreation and camp counselors, librarians, social and case workers, federation managers and fund raisers, foundation officers, public relations and media specialists, and other types of community workers.

To access and acquire careers in the Jewish community most participants seek relevant field experience and higher education. These come from both “preservice” (before entering the profession) and “inservice” (engaged in after assuming work responsibilities) training and experience.

Over the years a group of institutions and programs have emerged to meet the professional development needs of Jewish educators and communal professionals. These include rabbinic seminaries, post-secondary Jewish education programs, social work and

recreation studies, and non-profit management programs.

Virtually all of these settings, especially those on college and university campuses, offer professional programs leading to certification or graduate degrees. Most of them provide courses, internships, and other experiences as part of preservice training, and some offer limited inservice programs, as well. But it is noteworthy that professional development is heavily skewed to preservice.

None of the major institutions have made their reputation on account of their offerings in the inservice arena, which is usually left to local agencies. But good preservice programs exist around the country which serve literally hundreds of people every year who decide to pursue a career or upgrade their skills in the Jewish world. Some are coming out of undergraduate education and others have been in the work environment for a while. Still others are refugees from other occupations and professions who are making career changes to Jewish education or communal work.

This study examines the issues of professional development: Why is “professional development” important for Jewish community organizations and the Jewish educators and communal professionals who staff them? What will ensure a steady and adequate supply of individuals committed to Jewish community work?

What are the issues of recruitment and retention for Jewish educators and communal professionals? Why are people attracted to such

careers, and what disincentives keep people away? Is the Jewish community getting its share of “the best and the brightest?”

What is the state of “preservice” training for entry-level Jewish educators and communal professionals? What provisions are in place for “inservice” continuing education to assist communal professionals in updating and upgrading their performance and facilitating career advancement? How does accountability affect professional employment? What are the leadership issues?

These are not just technical matters, problems to be ameliorated or resolved. Questions of career choice and commitment are complicated and nuanced, intersecting with matters of lifestyle, family, and other circumstances. There is no one system nor any single group of answers to all of the above questions for all Jewish community professionals.

But there are some general trends and themes that may be surmised from a canvass of the field -- one which has been designed to capture the observations, opinions, and prognostications of the people who design and carry out professional development activities in different settings and on various scales. They are in the best position to assess the ongoing achievements, problems, and aspirations of professional development programs.

Accordingly, we spoke with a range of individuals who have played significant roles in previous and existing professional development efforts. This includes professors and administrators who run programs in seminaries, colleges, and universities; federation and agency leaders who have devised various local solutions; long-time professionals in national Jewish organizations; and funders.

The interviews best capture the profile and problems of professional development, and give clearest voice to the changes which are needed to make the preparation of Jewish educators and communal professionals first class throughout the land.

In addition to the conversations with some five dozen Jewish leaders who possess professional development interests and responsibilities, a variety of reports and publications were reviewed as part of this study. This included a smattering of the research reports on the topic.

The issue of professional development has not received as much research attention as one might expect, even though it has clear consequences for the well-being of the Jewish community. The genesis of this study is based in part on the desire to secure a current snapshot of professional development in the Jewish community.

The report is organized around sixteen related topics or rubrics: professional development, motivation, recruitment, marketing, preservice, retention, lay leadership, supervision, continuing education, accountability, community investment, programs, informal education, balance, gender, and leadership.

The interviews we conducted yielded a plethora of professional opinions and perspectives on the theme of professional development. The narrative summarizes data which emerged from our study process, with highlights of our findings featured at the beginning of each section. The remainder of this Executive Summary includes a highlighting of those findings and the report’s recommendations.

Major Findings

1 / Jewish nonprofit organizations, like most non-profits in the United States, are operated by professionals. Such organizations ideally run in partnership with the volunteers who offer their time and talent. The goal of professional development programs is to train, recruit, and retain competent and good people -- professional community workers who are able, ethical, and strongly committed to the Jewish community in general and to their organization in particular. Jewish organizations are only as good as the people who staff and run them.

2 / People who become Jewish communal professionals have motivations ranging from deeply held values to the opportunity to use a variety of eclectic skills. Reasons for selecting a career in Jewish education or a communal profession include giving something back to the community, wanting "to make a difference," tikkun olam, altruism and idealism, desire to work with people, the integration of personal and professional lives, upbringing and continuing family traditions, love of Judaism, and the attraction of building a community.

3 / Not enough trained and qualified people are being attracted to or recruited to Jewish community careers. There is a persistent undersupply of well-trained and experienced Jewish educators and communal professionals. The primary reasons Jewish education, camping, social work, and other communal professions are not getting their share of the "best and the brightest" are low remuneration and status, lack of career counseling, heavy workloads, frustrations with politics in the Jewish community, tensions between professional staff and lay volunteers, and the absence of professional development incentives. There is no "reserve" or pool of qualified candidates for most professional vacancies. This leads organizations to "raid" oth-

ers rather than bringing in new and upcoming people.

4 / Marketing Jewish careers appears to be non-existent or feeble at best, although placement after graduation occurs readily. There is a low awareness in general on college campuses and in the Jewish community about "Jewish careers." There is little promotion in Jewish newspapers or magazines and the general press for communal positions. Many job opportunities are circulated by the national organizations that primarily reach current employees. National organizations tend to be restrictive rather than expansive in helping to place candidates for particular positions. There are jobs available, although they may not be the most suitable ones for aspirants.

5 / Sufficient opportunities for preservice professional training are available throughout the country. There is a wide range of high-quality feeder institutions on college and university campuses to provide entry-level training and graduate degrees for those returning to school for further formal education. Preservice institutions have diversified in recent years to meet the needs of increasingly specialized roles in the Jewish "civil service." Many of the several dozen or so training institutions offer multi-track degrees and credential programs. But there has been no concomitant development on the inservice side.

6 / Retention of good professionals is a major problem in Jewish communal institutions. As many as 50% of the professionals leave some organizations within the first five years of Jewish community employment. Inservice continuing education for Jewish educators and communal professionals is indispensable to sustaining healthy community organizations, but this fact has not been widely recognized by lay leaders who need to make the decisions to fund professional

development. "Burnout" is understandably epidemic when there is no system in place to address the problems which arise from working in complex and demanding community settings.

7 / Tension and conflict frequently exist in Jewish organizations between staff professionals and lay volunteers, board members, and community leaders. Poor relations and internecine squabbling is one of the major causes of professional disaffection (rather than issues of money or long hours). Professional development might help ameliorate such strife by creating training modules for preservice and inservice which educate staff and lay people about the issues and ways to resolve the "power differential" that may polarize them. Staff and volunteers need to learn how to better communicate.

8 / Many Jewish organizations neglect to adequately supervise or mentor their professionals. Entry and mid-level professionals are not systematically counseled and nurtured so that they can more effectively grow into their roles and learn to handle the inevitable pressures and crises of Jewish organizational life. Such professionals typically have large workloads leaving little or no time to step back and reflect on what they are doing. Only a tiny number of Jewish professionals can contemplate the possibility of sabbatical time, when they might regenerate their professional batteries.

9 / Most communities offer some continuing education activities to communal professionals but it is usually episodic, of modest quality, and ineffective in any long-term sense. So-called "professional development" may be little more than capitalizing on already established staff functions, such as the opportunity to attend an occasional professional workshop or conference. Miscellaneous activities such as a lecture series or the circulation of publications may be sponsored by synagogues, bureaus of

Jewish education, or Jewish community centers. But these are likely to have very limited effect and are usually not sufficiently structured within an overall, cohesive program. They are "one-shot affairs" aimed at the lowest common denominator. While the "professional" part may be addressed, the "development" part is not.

10 / The Jewish communal field is not a profession. The field has been troubled and limited by the absence of standards and accountability for Jewish education and the communal professions. Without standards or expectations that are taught, implemented, monitored, and enforced the result is an atmosphere of low accountability which undermines the "professionalism" of Jewish educators and other communal workers. Without standards, it becomes that much more difficult to anticipate and deal with change and transformation, the inevitable frontiers of professional and institutional careers.

11 / Most communities have been unwilling to adequately invest in professional development programs for Jewish educators and other communal professionals. Buffeted by the financial pressure from human needs and other service areas in the Jewish community, professional development gets "lost in the shuffle." Preservice programs are costly to students enrolled in them and who face years paying back loans taken for graduate education. Relatively few communities assist their professional workers with meeting student obligations. In a handful of federations student loans may be subsidized, but such benefits typically are conferred only on staff at the executive management level.

12 / A few successful professional development programs for Jewish educators and other communal roles have been launched in the Jewish community. Most of these have been started by private foundations, sometimes in partnership with national or local

Jewish organizations. Others will be developed in the coming years as awareness of the need wins adherents among the communal leadership. But there often is a reluctance for a community to replicate programs originating elsewhere. Fears of loss of autonomy and the desire to maintain local control lead to "local solutions," which often apply with mixed results.

13 / The lack of formal, structured inservice professional development has left professionals to fend for themselves.

Relatively few preservice training institutions conduct ongoing continuing education programs in the communities to which they send their graduates. Outreach even by the major training institutions is modest at best. Only the rabbis appear to have a modicum of continuing professional development requirements set for them by their respective denominations. In fact, the paradigm for Jewish career professionals taking care of themselves is the rabbinate, where the informal mentoring of junior rabbis is widely undertaken by more senior colleagues.

14 / Many professionals arrive in community organizations with professional training and little or no Jewish study, or vice versa. An important issue in professional development is to achieve the right mix or balance of professional skill sets (i.e., social work, business and financial savvy, etc.) and Jewish background. For educators and other professionals working in Jewish settings, familiarity with Jewish history, thought, and culture cannot help but enrich their professional efforts. But that has not been well-

defined, and tensions inevitably develop in organizations where the balance remains elusive.

15 / The glass ceiling still exists for women in many Jewish organizations, which has obvious consequence for professional development.

Relatively few of the federation staff leaders, seminary deans, and other leaders are women. The glass ceiling still exists, as it does in the corporate world, to which Jewish organizations often look to for inspiration and "good practice." This despite the fact that women's enrollment in seminary training now accounts for approximately one-half of all students seeking ordination (in non-Orthodox training). The barriers to women also affect the access they have to professional development, and the meaning or power it has in their career planning.

16 / Professional inservice development is generally lacking in leadership, and misses the opportunities to create and nurture leadership.

None of the major graduate schools have built their reputations around inservice professional development. According to the interviews, few communities can boast of systematic policies and practices. Lack of leadership in professional development translates into lack of leadership for the future of the Jewish community, as staff professionals will be entrusted with the direction and growth of community institutions and traditions. While some leadership initiatives have been established, most communities have no systematic continuing education program for training its future leaders.

Recommendations

1 / Professional development needs to be a top Jewish community priority. The commitment to staff employed by Jewish educational and communal organizations ought to be articulated in the vision statement, rationale, or stated aspirations for individual organizations and the Jewish community as a whole. Professional staff development must be widely recognized as the key to sustaining a long-term identity and service effectiveness.

2 / Jewish education and the communal professions need to design, implement, monitor, and enforce professional standards or expectations. These ought to become the basis of creating and sustaining consistently high levels of staff performance. The major training institutions, national organizations, federations, and larger agencies need to establish partnerships to identify the skill sets, knowledge, and understanding required for high quality performance as a Jewish community professional. But the system needs to work without new bureaucracies.

3 / The tension and conflict which typically afflicts staff-volunteer relations, and which is a major obstacle to improving morale and service performance, must be addressed through professional development strategies for both staff and volunteers.

Poor relations and communications must be acknowledged and addressed directly through education and training of both Jewish career professionals and their lay counterparts from the community. This requires a willingness to change and transform institutional culture, with clearly defined roles, respect, and expectations for all participants.

4 / Given the existence of high quality Jewish and secular training institutions for preservice training, communities need to focus on inservice professional development programs and activities. The primary need

is training for those who are already in their work settings. "Professional development" includes improving conditions of employment, providing decent pay and benefits, assigning reasonable workloads, obtaining relief from excessive night and weekend work activities, an open and supportive work atmosphere, supervision and assistance from superiors, the opportunity for self-study, attendance at seminars and conferences, online networking, and sabbaticals.

5 / Individual Jewish communities need to collaborate and network with one another to offer systematic, comprehensive, and quality programs.

Nearly all inservice programs, whether or not they originate nationally or locally, need to be offered in local communities. But local solutions can be of uneven quality and tend not to be comprehensive. They ignore the reality that the Jewish work force is highly mobile. Continuing education ought to build on best practices and be uniformly high throughout the nation and not just in the neighborhoods of the training institutions or more affluent federations. National organizations, online resources (distance learning), travel, and networking among "trainers" in various communities are possible assets for such a national system.

6 / A series of well-conceived and designed workshops, seminars, conferences, and pilot project programs should be devised and made available to Jewish educators and communal professionals to establish commitment to and the practice of continuing education and professional development.

Such activities should be co-sponsored by a partnership of the national Jewish education and communal professional organizations, Jewish training institutions, large federations, and Jewish community and family foundations. One of the goals of such programs ought to be to empower the national organizations to develop accountability

systems featuring standards or professional expectations. This might also be facilitated by developing relationships between Jewish and secular institutions.

7 / Jewish organizations must make the fashioning of attractive and competitive employment packages a top priority for building stable, effective, and long-term community organizations, with special emphasis on the entry and mid-level professionals. Staff professionals must be decently compensated as measured by comparable positions in the secular and general community. The community needs to “stretch” to better accommodate the reasonable aspirations of young professionals who want to commit to Jewish community careers but feel they cannot afford to do so. A “breaking in” period with maximum attention from superiors would also be salutary. Such benefits as flex time, support for childcare, time and subsidies for attending conferences and study days, and housing allowances where feasible ought to be incorporated to make employment packages more attractive.

8 / Effective marketing and recruitment to professional careers in the Jewish community is important to improving the quality overall of staffs in Jewish organizations. In order to attract a larger share of “the best and the brightest” a campaign needs to be created which provides better information

about and builds a more positive image of careers in the Jewish community. The best time to recruit people for professional educator and communal careers is during the late teens and twenties. But to make entry and mid-level positions competitive Jewish organizations will have to first “fix the system,” such as dealing with excessive workloads and problematic lay-staff relations.

9 / To create true professions, and not ones in name only, Jewish communities need to create career paths and opportunities for promotion and advancement, such as those which exist in other professions.

Individuals contemplating making their career investment in the Jewish community deserve to know that the community will, in turn, invest in them through such practices as mentoring. Mentoring is almost universally regarded as the most effective tool for professional growth and regeneration. A mentor can help replenish motivation, survive difficult work situations, and offer leadership training. Some excellent people have been lost to the Jewish community because no one heard their cries for help.

10 / Special efforts need to be made to address and remove the barriers to women in professional leadership roles. The field of Jewish communal work cannot advance as long as women are excluded from key executive positions.

ANALYSIS

Professional Development

1 / Jewish nonprofit organizations, like most non-profits in the United States, are operated by professionals. Such organizations ideally run in partnership with the volunteers who offer their time and talent. The goal of professional development programs is to train, recruit, and retain competent and good people -- professional community workers who are able, ethical, and strongly committed to the Jewish community in general and to their organization in particular. Jewish organizations are only as good as the people who staff and run them.

Professional life is by its nature an educational process. It begins with training and preparation, it establishes itself in the context of "learning the ropes" in a particular professional setting, and it succeeds when it does because of the continuing assimilation of new lessons and experience. "Professional development" is the generic rubric by which such varied educational and training activities are recognized.

This includes degrees and certificates, seminars and workshops, conferences, contribution to publications and media, development of norms and standards of conduct, participation in professional guilds and organizations, mentorship, and self-study activities of a wide variety. All of these are forms of "professional development (PD)."

A fortunate few enjoy abundant opportunities for PD, what one of our respondents calls "an excellent PD profile." Unsurprisingly, such opportunities tends to be associated with high job satisfaction. Those so identi-

fied are usually highly motivated people who attend quality institutions for their preservice training, including field assignments or internships providing a realistic and authentic preparatory experience.

In the ideal professional setting there is good supervision and the possibility of mentorship. The people to whom one is accountable (both staff and lay leaders) appreciate and support continuing professional education. The community invests in good people. Remuneration and benefits are fair and may be increased through meritorious performance. Resources for growth through PD are available and accessible, including inservice education, participation in professional organizations, supported self-study, and perhaps even sabbatical time.

In short, an individual is well-situated if operating within a professional setting and network in which he or she is encouraged to grow, draw strength, and continuously improve the quality of professional service and standing.

However, what is described above is more frequently the aspiration than it is the reality in Jewish nonprofit organizations. Most individuals, even if they do complete a program of initial professional training, do not thereby necessarily receive provision for continuing education, adequate remuneration and benefits, or collegial sympathy and support.

Job satisfaction may be high at inception as recruitment and placement for the important

work of the Jewish community surrounds the novitiate with an aura of good feelings and communal value. But does retention inevitably follow? Will persons who receive less than what they might reasonably expect or be entitled to -- such as remuneration and benefits comparable to an available standard (i.e., other teachers, social workers, counselors, etc.) -- stay with the task and the challenge?

Or will they join the cadre of those who leave Jewish professional work out of fatigue and frustration? What causes the dreams and hopes of some to be dashed by the burdens, brick walls, and other realities of community professional service?

In addition to those who invest time, energy, and dollars in preparation for such service, only to sacrifice or abandon such aspiration out of disillusionment or lack of support, there are those who stay within the field even as they remain unfulfilled or are given few if any opportunities for PD. These are the unhappy colleagues who do not show up in the statistics about retention and loss.

While they may be counted as continuing to serve in the Jewish world, they are in fact profoundly disaffected. Lack of fulfillment becomes a central theme in their professional lives. This alienation may be quiet at first, but it becomes more visible with the erosion of time, and often culminates in "burnout" or a rapid transfer to a less pressure-packed position.

One purpose of PD ought to be to forestall such professional disgruntlement by addressing the tough issues such as remuneration and relations with lay leadership, and by providing ample opportunities for people to

grow, to rejuvenate themselves, and to recharge their batteries.

To do so on a broad scale (and not just for executive directors and other people at the top) requires a multi-faceted approach, a sort of "plan" for tangible opportunities which professionals in the field can access and acquire. It also may involve asking very pointed questions, such as "What am I working for by committing to a career serving the Jewish community? What is the meaning of this for myself and my family?"

Perhaps the perception of lack of chances for advancement is one explanation for the impression of several of those we interviewed that the Jewish education and communal professions do not seem to enlist their full "share" of the best and the brightest.

Despite fairly full enrollments at many of the training institutions, the shortages of trained and well-qualified Jewish educators and communal professionals indicates that a very limited number of young people are choosing Jewish community careers.

In some places the undersupply of people has led to serious problems. The crisis in congregational religious schools, where it can be difficult to find professionally trained Jewish educators, is only one example of a worrisome situation: there are no "reserves" warming the bench or waiting in the wings to enter Jewish education and communal life and to succeed the incumbents.

When a vacancy does arise in a top post in a federation, community center, or other Jewish agency, an atmosphere of crisis is more likely than a search which reveals deep reserves of people with talent and training

anticipating career advancement. In fact, there are identified shortages in a number of areas, in addition to Jewish education.

For example, the federations live with the fact that there are not enough professionally ready individuals to assume the mantle and responsibility of leadership, including positions in executive management, fund raising, and community planning.

The usual scenario is for a federation to attract candidates from smaller communities, much like the larger universities drawing their presidents from the ranks of those who have already served in that post in a small college. But while a recruitment within the national federation family may fill an important vacancy in one community, the lack of an ample reservoir of such talent only creates a new problem for another community.

In addition, the lack of a cadre of trained and experienced professionals may lead to the appointment of people lacking what is needed to be successful in the post. Again, this circumstance may be attributed to some degree to the undersupply, which to some extent reflects a lack of adequate PD opportunities through which persons in their current situations might look forward to advancement.

One Jewish community leader once noted the irony of asking, "How can we build community for others, and not build it for ourselves?" Behind his question is the fact that there are few if any professional sanctuaries, or special times and places, where Jewish educators and communal professionals can go to learn, to heal, or to dream.

The relative paucity of inservice education opportunities for PD leaves people on their own and without the "plan for advancement" that a healthy profession taking care of its people might offer. Among the most oft-cited reasons for weak PD, aside from the basic issue of remuneration, is the cost of such activities as classes, travel, and sabbaticals, especially when these are sought for most or all of the staff. Common sense suggests that PD works best when everyone has a stake in it. Many of those interviewed referred to past efforts to gain support for larger financial commitments to PD for existing staffs.

Sometimes such allocation is limited to the management and other times it is sufficient to send additional staff to conferences or an occasional workshop. But these tend to be one-shot affairs without follow-up or integration in a long-term program. Learning takes place over time. No one should be surprised if these peripatetic experiences are less than effective or satisfying.

In addition to cost, several interviewees point out that some staff supervisors and lay volunteers alike may not fully appreciate the importance of a PD program for nurturing employees' interest in advancement, strengthening morale, and meeting the individual needs of Jewish professionals. Others respond to the rhetoric about PD but are unwilling to foot the bill. "Lip service" was cited by more than one respondent as a continuing concern.

These issues deserve attention throughout the American Jewish community. Institutions and their programs are likely to be only as good as the quality, competence, and perfor-

mance of the people who operate and staff them.

Unless excellent educational programs and follow-up support networks for career advancement are put in place, the Jewish community will neither attract all of the qual-

ity individuals it needs, nor will it hold on to those whom it manages to enlist. We will know that Jewish education and communal professions have arrived when “My child, the Jewish educator” is uttered with the same pride of achievement and status as “My child, the doctor.”

Motivation

2 / People who become Jewish communal professionals have motivations ranging from deeply held values to the opportunity to use a variety of eclectic skills. Reasons for selecting a career in Jewish education or a communal profession include giving something back to the community, wanting “to make a difference,” tikkun olam, altruism and idealism, desire to work with people, the integration of personal and professional lives, upbringing and continuing family traditions, love of Judaism, and the attraction of building a community.

The highest levels of motivation and incentive tend to develop in Jewish educators and communal professionals for whom their commitment is a calling, a deeply profound opportunity to engage in tikkun olam, the effort to make the world a better place.

Such persons seek to integrate the values of private careers with their public lives, and to operate professionally guided by the Jewish values by which they intend to live. Such motivation is commendable and useful, a resource for surmounting obstacles and surviving difficulties that arise in communal careers.

Of course, the nature and scope of professional commitments will vary, affected by time, upbringing, life circumstances, contacts and opportunities. A significant number of Jews are attracted to people-serving professions, such as education, counseling, and casework. Many grow up in families where such professions are a generational tradition.

Furthermore, the skills associated with these occupations are also in high demand in

Jewish as well as non-Jewish or general community organizations which offer programs in schools, camps, and social service agencies. In fact, many Jewish community workers begin their careers in secular settings that parallel agencies in the Jewish world. The desire “to make a difference,” “give something back,” and “do meaningful work” are among the typical responses given to queries about motivation for “Jewish careers.” This altruism is consistent with Jewish tradition, indeed Jews are commanded to it.

Jewish commitment to people-serving professions like teaching, health care, and counseling have always been disproportionate to the percentage of Jews in the general population. In addition, such fields typically feature Jewish leadership and prominent Jewish achievement.

We found the sense of Jewish mission existing strongly across the board regardless of particular professional choices in the Jewish world. In many cases the individual practitioner’s dedication to, for example, Jewish education, exists as much for the part-time religious school teacher as it does for those committing themselves to years of rabbinic study leading to ordination.

But a separate question is whether or not both of those extremes receive sufficient professional preparation to qualify for the work to which they are so dedicated? From our canvass we would have to conclude that the answer appears to be no (at least in many of the cases we heard described).

Jewish community professionals of all kinds demonstrate motivation by returning to school for further study and professional improvement, by enduring sacrifices of time

(night and weekend meetings and events) and money (remuneration lower than many comparable positions in the general workforce), and by enduring what is often a problematic political atmosphere and occupational environment.

There are also some practical incentives for those who choose to develop their careers in the Jewish community. For some the part-time schedules which are characteristic of Jewish education assignments (i.e., day school and religious school teaching) provide a flexible fit for personal and family lives.

For others the spouses of Jewish communal professionals may grow their own branch of the same tree. Finally, there continues to be a strong demand for trained and qualified Jewish community workers, virtually assuring employment to anyone with a credential, certificate, or degree -- not to mention practical work experience.

Nurturing motivation and commitment to the Jewish community is high on everyone's agenda. The deans, program directors, and faculty we spoke to, all of whom help to educate communal professionals, acknowledge the importance of personal and professional dedication to the cause of building a strong and resilient Jewish community.

Accordingly, the quality and effectiveness of the institutions and organizations which comprise that community reflects the quality of the people in whose stewardship community responsibility is placed.

At the same time, there is no "plan" or "program" that automatically assures the deep personal interest and motivation which attaches people to causes in the first place. To instill the long-term perspective, willing-

ness to sacrifice, and ability to resolve problems rather than walk away from them are outcomes for which Jewish trainers cannot devise curricula.

The only feasible approach to inculcating such values is to offer strong role models, encourage students to reflect on their motivations and incentives, and provide resources for helping individuals cope with the demands of their chosen professions.

Several respondents told us that their students are motivated by a simple fact: "they love being Jewish." These are frequently individuals who have had "life-changing" events through "peak experiences" like Jewish camping or a trip to Israel. What series of events in the younger years may lead to ambitions for career-based *tikkun olam*?

No one has charted exactly how the positive impacts of such immersion in Judaism may result in a commitment to communal careers, but the association of career choices with such experiences tends to be high. Therefore one can reasonably suspect transformative consequences from intensely Jewish involvements during childhood and young adulthood which may play a role in career selection. We are likely to be less surprised upon discovering that the students in professional education and communal training programs have such backgrounds.

Some of these people, as reported to us, are motivated by an excitement about merging what one respondent called "personal joy with professional obligation." Fulfillment arises from the fortuitous convergence of the intrinsic values of their spiritual and cultural lives with the demands of professional function.

Recruitment

3 / Not enough trained and qualified people are being attracted to or recruited to Jewish community careers. There is a persistent undersupply of well-trained and experienced Jewish educators and communal professionals. The primary reasons Jewish education, camping, social work, and other communal professions are not getting their share of the “best and the brightest” are low remuneration and status, lack of career counseling, heavy workloads, frustrations with politics in the Jewish community, tensions between professional staff and lay volunteers, and the absence of professional development incentives. There is no “reserve” or pool of qualified candidates for most professional vacancies. This leads organizations to “raid” others rather than bringing in new and upcoming people.

Recruitment of individuals to careers in the Jewish community has been complicated in recent years by several factors: the lack of widespread awareness among young Jews about career possibilities in the Jewish community; the absence of more effective marketing efforts by both the training institutions and the organizations whom they supply with personnel; and the consequences of not enough people being attracted to professional communal work which has led to a substantial undersupply in some areas, both geographic and functional.

For example, we were told by several respondents that it is more difficult to attract people to work in the South and Midwest, which are considered less cosmopolitan. It was also reported that there are never enough well-trained and quality Jewish teachers available regardless of the region of the country in which placements are sought.

Several of the interviewees commented on the lack of general knowledge existing in the community about “Jewish careers.” Aside from those who volunteer their time or contribute board service, relatively few in the community are knowledgeable about the professional infrastructure. Not too many (if any) parents think about their children growing up to be community center directors or chevra kadisha (burial society) administrators.

Working in the equivalent of the “Jewish civil service” does not carry professional status or the promise of advancement comparable to those careers for which Jewish parents famously aspire for their children: medicine, law, journalism, finance, business, etc.

As to marketing of career opportunities in the Jewish community, the consensus is that no one really does a job worthy of emulation, that much of the time, “The rhetoric is promising but the reality is disappointing,” as one respondent put it.

One reason is cost. Success in recruitment will depend to a large degree on offering an attractive employment package. If remuneration and benefits are inadequate the offer will probably be, as well. Furthermore, effectively developing prospects for communal careers requires a suitable financial commitment to the recruitment function.

You have to spend money to find good people, a fact which has more or less been accepted by search committees seeking to fill executive management vacancies. Headhunters and professional search firms are routinely used in the Jewish community and their cost assumed to be a necessary expedient.

But well-organized and thorough searches for staff members at lesser levels cannot be said to be the norm. This is the same as in other nonprofit organization structures. If a Jewish agency wants to toss the net widely to ascertain talent and availability and secure the best people available, it must be prepared to spend dollars to advertise, to travel, to bring people for interviews, and to make appropriate background inquiries.

But despite the obvious importance of recruitment to ensuring an ongoing supply of new, well-trained communal professionals, the evidence is that this type of activity has received relatively low priority in budgeting in most communities. More often the search to fill a position is short-term and takes place in an atmosphere not unlike crisis intervention.

One respondent called the recruitment efforts of even the larger organizations, such as the federations, generally "feeble." The lack of a reserve or "bench" of trained and competent people ready to assume responsibilities does not help the matter. As another person put it, "Without a doubt the biggest problem is the undersupply of good people." This may, according to one dean, cause hiring organizations to offer positions to people who are not sufficiently seasoned, trained, or mature for their assignments.

Several people interviewed mentioned religious school teaching as an example of an area where under-trained or untrained people are often recruited, sometimes because they happen to speak Hebrew, or have a contact on the board, or are willing to work for basement-level wages and benefits.

The very suggestion recalls a time not long ago when it was difficult for Jews to obtain first-class training and pursue professional careers. The guilds were closed to Jews. Some fought hard to eliminate quotas and discrimination which restricted their entry to and practice of professional careers. Eventually those barriers were overcome.

American society has now progressed to the point where a Jew can rise to any position and where, in virtually all settings, one's Jewishness is truly a non-issue. In fact, a recruitment process which includes a question designed to reveal one's religious heritage or belief might well be illegal under federal law.

Furthermore, in weighing the pros and cons of a given choice, one of the factors sure to be attended to is whether or not there is some sense of a career path, a plan for advancement. The lack of a clear career path may inhibit some recruitments, where the individual thinks, "Okay, so after this, what?"

Thus it would be difficult for someone who was for any reason unhappy with his or her Jewish identity in a personal sense, to be an effective Jewish educator in the professional setting. Most of those who were interviewed for this study emphasized that care needs be taken in the recruitment process with individuals to explore their Jewish commitment and ratify its importance.

An appropriate time to look for the requisite commitment is during the college years (almost all Jewish youngsters pursue higher education). This is a critical phase for both values formation as well as making lifestyle choices, including that of career and career

path. It is an optimum time for those developing a heightened sensitivity to their own moral upbringing, instinct, and experience.

It is a time when most young peoples' characteristically liberal political and social views might nurture altruistic feelings which potentially direct an individual to a professional career in Jewish education, communal services, or even the rabbinate.

In fact, most students in the seminaries, Jewish education, and social service programs are recruited from the working world, many of them having achieved entry level jobs at a federation, community center, or Jewish school. As reported to us, only a minority of them are straight out of college, and the considered consensus is that most students acquire useful maturity by gaining hands-on work experience after the completion of undergraduate education.

Perhaps the most visible students in Jewish community professional development programs are the older students, many of them making mid-or late career changes. They come from every sector: lawyers, psychologists, accountants, business people, artists, journalists, and others.

Since some of them have been professionals for decades, they may regard the change as a lateral move, like an individual seeking a change of scene from the post of Chief Financial Officer of a business firm to CFO of a Jewish community agency.

Others enter training programs for less conventional reasons. Perhaps a significant synagogue involvement has engendered a passion for Jewish life, or a mission to Israel has caused the adult student returning to school to think about what is really important in life.

Several respondents said that in recruiting discussions the word that frequently came up in conversations was "meaning." People want to know that the time, energy, and passion they expend for a purpose is a meaningful one. They want the precious investment of their talent and time to be sanctioned by significance.

Unfortunately, the pressure of economics ends up dictating too many recruitments. Several respondents were aware of episodes of congregations hiring less than the best Jewish educator available. "Best" implies some pedigree as an educator, such as possessing a credential or a Masters in education or related field, as well as a strong background in Jewish studies (such as at the graduate level.)

By hiring a less experienced individual, financial savings softens impact on the bottom line. But the quality of the program may be affected. Many religious school teachers typically have no degree or graduate training, even though their ranks may include self-educated and competent people, dedicated to their students.

But the lack of a supply of better trained personnel, and the difficulties of attracting enough quality pedagogues and social workers and agency administrators, has the unintended consequence of opening up employment opportunities for what one respondent characterized as "the marginally professionally prepared." Yet more than a few communities entrust their children to the educational care of these "non-professional" professionals.

One promising development in the recruitment arena has been the emergence of Hillel

Foundation for Jewish Campus Life to assist with recruitment for a wide variety of Jewish agencies. Inasmuch as the college years are a prime recruitment time, and Hillel has more direct access to post-secondary students than most other Jewish organizations, it follows that Hillel might assume a leadership position for recruitment purposes. It has been doing so since the mid-nineties through an internship program called the Jewish Campus Service Corps (Steinhardt Fellows.)

A significant number of the participants, some 30-40%, become interested in Jewish education and communal professional careers. Among those organizations that have turned to Hillel to help recruit are the Jewish Education Service of North America (JESNA), Jewish Community Centers Association (JCCA), United Jewish Communities (UJC), Jewish Vocational Services (JVS), and rabbinic seminaries of the Reform, Conservative, and Reconstructionist denominations.

Among the apparent positive benefits of Hillel's program is that it reaches out not

only to those who show up on its doorstep, but also seeks out top Jewish campus leadership which has not been active in Jewish campus life. Many of these leaders did not know one another and did not know of their common Jewish heritage. They tend to have no knowledge of career opportunities in the Jewish communal professions.

In general, advancing the recruitment interests of the Jewish community will require more widespread awareness among young people of the choices they have for possible alternative careers in the Jewish community, and opportunities for internships and fellowships to experience such professional assignments first-hand.

In addition, progress will require establishing appropriate competitive standards for remuneration and benefits; the creation and maintenance of clear career paths which include higher status; the assurance of further professional development; and, the deployment of "plans for advancement" which offers incentive for adult lifelong commitments.

Marketing

4 / Marketing Jewish careers appears to be non-existent or feeble at best, although placement after graduation occurs readily.

There is a low awareness in general on college campuses and in the Jewish community about “Jewish careers.” There is little promotion in Jewish newspapers or magazines and the general press for communal positions. Many job opportunities are circulated by the national organizations that primarily reach current employees. National organizations tend to be restrictive rather than expansive in helping to place candidates for particular positions. There are jobs available, although they may not be the most suitable ones for aspirants.

Successful recruitment also requires formulating and presenting a positive image of the types of careers available in Jewish education and the myriad of agencies which are sponsored by and work on behalf of the Jewish community. Effective marketing simply has not moved beyond a rhetorical priority in the Jewish community.

Perhaps the most telling evidence of that is the fact that the community is clearly not getting its full share of the top students and college graduates are not knocking down the doors to become Jewish communal professionals. The great majority of them apparently do not find that identity an attractive one.

Jewishness is not usually part of one’s professional identity. While we can think of Jewish doctors, we don’t think of them practicing “Jewish medicine.” Nor is there such a thing as Jewish law or Jewish accounting. Yet, somehow good marketing needs to strengthen the positive perceptions which can be

associated with working on behalf of the community.

In addition to identity and image, Jewish communities also need to promote themselves as good places to live and raise families. Several interviewees said that the cost of housing was the prime economic factor in almost every one of their graduates’ decisions as to where to relocate and seek professional work after completion of schooling. If one cannot afford to live in a community all other considerations tend to be moot.

In communities with higher living costs, especially in housing, Jewish organizations may have no choice but to assist individuals with loans to help meet housing expenses, and to market that assistance. But such financial enhancements have tended to be restricted to the executive and management level (i.e., rabbis, federation CEOs, community center directors, etc.)

The economic recession which began in 2001 has certainly affected Jewish organizations of all types, especially in their ability to pay competitive salaries, as well as the quality of the jobs available for placement. The challenge for those who portray the Jewish community as a desirable work force is to focus on the pluses in the equation.

For example, the abundance of jobs which now await graduates of Jewish training is a very positive factor in an economy which has suffered so much unemployment. Several of those who we interviewed said that it was remarkable how quickly their people are finding positions. Everyone is also aware that this circumstance could change with the tides of larger economic forces.

Yet, while there are often multiple candidates seeking a given post, and degree graduates may receive several job offers, the positions being filled are not always the ones desired or for which graduates trained. As is the case in the general economy, many job-seekers are settling (at least temporarily) for lower entry-level positions than what their training and experience have led them to expect.

For example, in some community centers where budget cuts have translated into program cuts, an individual with a graduate degree who seeks employment as a program director might find himself or herself functioning as a program assistant, administrative assistant, or even in a clerical post.

Yet, in the current economic climate people are often glad to just have jobs.

Consequently, an increasing number of new and younger Jewish communal professionals are “underemployed.” Yet, placement, we have been told by the respondents, tends not to have been more severely impacted by the recent rundown. Graduates of the training institutions in such fields as Jewish education and social services continue to be in demand and multiple job offers are commonplace.

One dean remarked that “a degree in Jewish education is highly negotiable,” and that a degree in nonprofit management and/or experience as a successful synagogue administrator is “the gold standard.”

Basically, as reported to us virtually everyone who graduates is finding employment. Newly-minted rabbis and cantors are in special demand because of the continuing growth of Jewish populations in suburban communities. This includes places which had functioned with just a visiting rabbi or

part-time rabbi and are now seeking a permanent spiritual and Jewish community leader.

When one examines budgets more closely it is clear that the economic recession has obviously had a noticeable negative impact upon the ability of Jewish organizations to recruit the best and the brightest. Entry-level salaries have degraded in many communities and other benefits and “perks” are limited.

Such trends actually increase the need for good marketing since the diminution in the quality of jobs can lead to a concomitant decline in the quality of the people who apply for them. The existence of plentiful jobs but at lower levels of status and remuneration is only one of the paradoxes of the situation.

Another complexity is that one of the strengths of marketing positions in the Jewish community is the potential stability and long-term standing of the agencies and institutions. Unlike the for-profit world, where companies are frequently merged and acquired, often with significant layoffs in the work force, the nonprofit sector does not generally operate under such commercial pressures.

Yet, the message which Jewish training institutions would put out there in Jewish magazines and newspapers if they were actually doing more marketing would be an incomplete one, promising excellent preservice preparation but unable to make a similar commitment to professional development in the future. The promise of stability and a long-term situation is clouded by the uncertainties of knowing whether or not one will

receive the support needed to make the career commitment a rewarding and satisfying one.

One interviewee described how the current flat economy has made it difficult to secure funds for professional development activities. Thus the downturn inevitably affects the long-term attraction and prospects for those who commit themselves to careers in the Jewish world.

Some people may even choose to resist the job market altogether if salaries and benefits are too low, and to stay in school for further training. One program director recalled a recent student who finished a Master's Degree in Jewish Education but who decided, because he could not find the job he wanted, to enroll in rabbinic studies.

No one is suggesting this is a typical situation, but effective placement ultimately depends upon a convergence of personal, professional, economic, and life-style choices as well as the surrounding circumstances of the community.

There is even a potential downside to the phenomenon of multiple job offers. The director of a major social services training program noted that when a graduate receives so many job offers in a sometimes overheated Jewish job market, the individual may be attracted to the higher paying job even though he or she may not be really ready for that assignment.

The director suggested in addition to effective marketing which advertises the opportunities, good career counseling is needed to help people find jobs for which they are suit-

ed by maturity and experience, and not just qualified by credential or degree attained.

Placement is widely acknowledged and accepted as a responsibility of the training institution. These organizations see themselves as providing an important service to the Jewish community, but they also take great pride in their graduates and obviously want to help them as much as they can to secure appropriate employment.

But not a single respondent hesitated to admit that "we could do more," including follow-up studies. Of course, these reports of abundant professional job opportunities are good credits which are useful in the training institution's own student recruitment efforts. As always, the interest and support of faculty members and/or administrators in individual cases is of enormous potential benefit in making contacts and opening doors.

One director said that she regularly receives calls from communities which use her as a pipeline to make graduates aware of professional vacancies. Furthermore, some students enjoy internships or field placements which may lead to permanent employment. Others scrutinize position postings which Jewish communal organizations send to the training centers.

Increasingly, communities post and market professional Jewish community employment opportunities on the Internet, such as on the websites of the local federation where there may be a section or department for "human resources." This is the fastest-growing area of Jewish career advertising, and may be the most practical way to advertise to college students.

But to carry out a plan of effective marketing requires, as one interviewee suggested, that “both staff and lay leaders need to recognize the importance of having a strong human resources department to provide ‘fuel for the organizational engine’” (i.e., graduates filling important professional slots). Unfortunately, such a realization is not yet universal.

The one occupation for which candidates probably respond less to “marketing” in the traditional sense of advertising, packaging, and selling is the rabbinate. This may be because of the visibility and status of this position, which makes the choice more dependent upon personal background, such as family upbringing, Jewish education, and exposure to Jewish life (although such influences as trips to Israel, Jewish school, and camping can provide decisive motivation in other Jewish careers as well.)

In summary, questions about placement drew generally positive responses in this study. One professor said 80% of her institution’s graduates had jobs within 3 months of completing their programs. Most people have success stories to tell, but everyone recognizes that some of the opportunities available

continue to be the result of an historic under-supply.

The demand also reflects changes in communities that have made Jewish education, for example, a funding priority. Many communities debated such commitments throughout the last quarter of the twentieth century. As younger people and fresher voices came on boards and into leadership the pendulum shifted to Jewish education, even as other important needs (i.e., immigrants, community relations, seniors, etc.) also beckoned.

This in turn has nurtured the development of day schools and high schools and expanded employment opportunities for Jewish educators. Some training institutions have responded to these events (i.e., the program for day school teachers at Gratz College).

Finally, there is a strong consensus that the quality of the jobs coming on line may be less desirable to people who have larger expectations due to having made significant investments in professional training. Some of them entered training and the “Jewish world” during the economic bubble of the 1990s, when cash flowed into Jewish community campaigns and endowments and all good things seemed possible.

Preservice

5 / Sufficient opportunities for preservice professional training are available throughout the country. There is a wide range of high-quality feeder institutions on college and university campuses to provide entry-level training and graduate degrees for those returning to school for further formal education. Preservice institutions have diversified in recent years to meet the needs of increasingly specialized roles in the Jewish “civil service.” Many of the several dozen or so training institutions offer multi-track degrees and credential programs. But there has been no concomitant development on the inservice side.

When one focuses more specifically on the resources available, it becomes apparent that the major preservice training institutions do not necessarily offer direct post-graduate activities. Yet it is almost inconceivable that the traditional institutions, with all of their faculty talent and experience in training people for Jewish communal careers, should be on the sidelines when it comes to the design and implementation of inservice PD.

Some Jewish educational organizations may decide to become more active in the PD arena as they sense the competition from secular institutions, which are enrolling a large share of the students headed for Jewish education and communal careers. Programs like those in “nonprofit management” or “advancement” (i.e., fund raising) may appeal to the communal professional seeking to upgrade, and the Jewish training institutions could find themselves offering MBAs as well as degrees in Jewish education.

To help meet the demand and compete effectively for the best students will require better

marketing and recruitment, as discussed earlier, but also such incentives as double majors and multi-track programs. These provide students more career flexibility.

Students seeking careers in the Jewish community are likely to be increasingly drawn to post-secondary training which offers options for subsequent professional use, and which focuses on the skill sets for which Jewish communal organizations are asking. These skill sets are drawn from responses of those who were interviewed for this study, and can be said to generally define what the preservice institutions are currently doing to prepare Jewish communal professionals.

The first is organizational development, which requires interpreting the “road map” of the Jewish community and understanding how the system is organized and how it works (or does not). All of the training centers address such topics as the structure of the community, its organizational dynamics and development, and the issues of vision, governance, budgeting, and other functions.

The second is related to the target population which constitutes the client base for services. In Jewish nursery and day schools this would be early childhood education, for teen programs adolescent psychology, and for seniors in a Montifiore program gerontological topics and practices. Ultimately, community services are ineffective unless they address the needs of the clients. Graduate schools emphasize staying in touch with those communal needs.

The third sub-set is Jewish content and knowledge. Here the seminars and Jewish Studies programs have one of their most formidable challenges, helping students make

up for years or even decades of neglect for failing to learn about their Jewish culture and heritage. It is, in fact, a recurring complaint by some members of the community, that Jewish schools and agencies staff themselves with people who don't know much about Judaism.

Fourth and finally, there are the skills of pedagogy. Teaching is more than following lesson plans. It is about helping kids become curious, exploratory, and self-educating. It is about creating interesting stuff! The respondents interviewed from graduate schools of education stated that they endeavor to provide future Jewish educators an abundant array of teaching strategies, materials, and technologies to discharge their pedagogical responsibilities.

In the case of the "helping professions," such as social casework, jobs counseling, or camp programs, Jewish training institutions are experiencing what one dean characterizes as "intense competition for the better students." Accordingly, they have had to broaden their preservice offerings to match the curriculum choices of the secular schools. This is occurring even as graduate schools undergo significant changes.

One faculty member explained that the old model of social work education (which was followed by the community development model, which was followed by the business model, and so forth) was hierarchal and

patriarchal, which blended in just fine with the skills needed to operate in the federation and Jewish community center settings of yesterday.

But now, the social work schools are training clinicians and community development professionals (and, of course, not just for the Jewish community) who work in such diverse venues as Jewish family and children's service agencies, Jewish healing centers, organizations for the homeless or for AIDS, and community-supported special interest groups (i.e., alternative lifestyle cadres such as the Gay & Lesbian Alliance, etc.)

These various communal service organizations, some of which were not created until the late decades of the twentieth century, will become over time the work destinations for thousands of Jewish community professionals. They address an expanding range of issues, some of which have become prominent on the Jewish community's radar screen, such as hunger and homelessness, AIDS, and end-of-life issues (i.e., hospice).

Grappling with such complex and emotional matters will demand much from those who serve. They are entitled to all of the help they can get. Resources for steady, ongoing education would be the most useful tool in the armamentarium of professional development.

Retention

6 / Retention of good professionals is a major problem in Jewish communal institutions. As many as 50% of the professionals leave some organizations within the first five years of Jewish community employment. Inservice continuing education for Jewish educators and communal professionals is indispensable to sustaining healthy community organizations, but this fact has not been widely recognized by lay leaders who need to make the decisions to fund professional development. "Burnout" is understandably epidemic when there is no system in place to address the problems that may arise from working in complex and demanding community settings.

Even with strong motivation, effective recruitment, and successful placement, the Jewish communal professional is at risk of prematurely leaving the field for a variety of reasons which are not at all peculiar to Jewish organizations.

Having worked hard to fill the ranks of non-profit organizations with trained and qualified people, the trick is to keep them there, to retain good workers in the sector. This can be quite a challenge in vocations subject to all of the pressures and demands which are regularly encountered by Jewish educators and communal professionals.

Of course, it is no surprise that the highest rates of retention tend to occur in those organizations that are well led, pay their people decently, treat employees with respect, and offer hospitable work environments.

In such venues the question of "career path" is more likely than not to be addressed by regular opportunities for continuing educa-

tion and professional development. This may include mentoring and devising plans for individual advancement.

From a management perspective, such organizations are considered as enlightened. In the view of staff members, leadership which features such progressive attitudes and deploys such assets on behalf of the staff is a great place to work -- a dream employment.

Looking at the matter from the community's benefit, the less time, energy, and money an agency spends searching for and orienting or training personnel, the more focused its attention can be on delivering services. It is also more economically efficient to avoid turnover and to reap the long-term benefits of an experienced and stable staff.

Retention therefore pays dividends in helping to keep in place dedicated workers, who are less likely to leave because the job may at times become stressful or because staff feel unfairly compensated. To be sure, even in good organizations there will be at least some level of stress and even crisis.

But those which do their best to keep the staff well-satisfied are more likely to enjoy better morale, which affects productivity. A well-satisfied staff is more likely to remain at their posts and work through the difficult periods, rather than cut and run for other positions or return to graduate school.

Certainly, it is clear to the training leaders in the seminaries and the college and university programs where Jewish communal professionals are prepared (preservice) that securing a credential or degree ought not to be the end of the educational journey.

In general, being a professional implies remaining current with one's field and staying aware of significant developments, as well as knowing how to access and use new approaches and resources which advance the craft.

Unfortunately, model organizations which offer professional development opportunities with alacrity are uncommon in the Jewish professional world. The existence and availability of PD activities which might anticipate and ameliorate the stresses and strains of professional life are absent in most Jewish communal organizations.

In fact, the lack of systematic and formal structures which would generate and sustain such programs may be said to be one of the principal obstacles to increasing retention.

The challenges to retention of trained professionals are several. We discussed with the interviewees three types of problems: economic ("the money problem"); organizational ("the stress problem"); and social ("the respect problem.")

Economic insufficiency is universally mentioned by respondents as a bar to effective retention. As previously indicated, salaries have climbed to respectable levels for the executive management level of federation, community center, and some service agency professionals.

On the whole rabbis and cantors are also well-paid and may enjoy such benefits as assistance with housing, which is even accorded beneficial standing under the federal tax codes. In Jewish education the salary picture is more mixed, with some but not all

day school or especially religious school administrators enjoying decent remuneration. Yet, there are, according to one Jewish educator we interviewed, "legions of them who are just getting by."

At the lower levels in all of these settings, especially among teachers, wages and benefits in the Jewish communal professions generally do not compare favorably to their secular counterparts. Again, there are always happy exceptions, but one cannot build a system or network on such anomalies.

If a worker, no matter how dedicated, cannot afford to house, feed, and educate his or her family, the money issue inevitably becomes central and determining. Also, pre-service programs are costly to students enrolled in them, and after several years of incurring debt the Jewish community professional faces even a longer time paying back the loans for his or her graduate education.

Another respondent in this study emphasized that, "Money is an issue, but it's not the issue." The stress and pressure of working in Jewish organizations was cited without exception as "the real killer" and "the most proximate cause of burnout." Typical complaints of professionals are, "I don't have a life!" and, "The work is taking a heavy toll on me." One dean believes that the demands of night and weekend meetings and events push people over the edge and directly erode retention.

Of course, these types of grievances and dissatisfactions with professional work are not idiosyncratic. Most nonprofit settings tend to feature some exceptional challenges and burdens. The pressure of always having to raise

more money and operating frequently under crisis financial conditions, a fact of life for smaller nonprofits, exacts its price.

Another source of aggravation: working with volunteers can bring much benefit but also create substantial pressures, given the lack of an economic carrot and stick which exists for paid staff but not those who contribute their time and talent as volunteers.

Burnout occurs when what someone called “the balancing act” collapses. Many professionals find themselves struggling to keep personal and family responsibilities balanced in some way with expectations of the work environment. “It’s hard to keep track of which hat I’m wearing,” reported one professional with whom we spoke.

If stop-gap measures and adjustments fail to materialize, the motivation and idealism of an earlier time may not be sufficient to sustain interest in and commitment to a stressful and pressure-packed job. Furthermore, the stress may become a health concern.

Respondents in the preservice institutions report that some of their graduates become depressed and remain in an unhealthy professional situation because of worse alternatives. Again, provision for professional development can help anticipate and put resources in place for confronting professional burnout.

It can provide opportunity to reflect upon and understand one’s vocational afflictions and figure out how to deal with them. From the organizational perspective, it is less expensive to give someone time off or send them to a career counselor than it is to pay the medical costs of depression and work-

related behavioral problems (i.e., substance abuse, absenteeism, etc.)

But sometimes the sources of the stress are organizational and structural, such as too heavy a workload, too much paperwork, too many meetings, too many tasks piled on one’s desk, or too many irritations in the work environment (i.e., people who don’t get along, or the impacts of office politics, etc.)

In such cases more than a professional development program is called for, but PD is likely to be part of the change process and part of the solution.

Perhaps the most enervating situation is when there is too little leadership. Several respondents mentioned in connection with discussing retention that they were aware of Jewish educators and communal professionals throwing in the towel and leaving their posts because of lack of leadership in their respective organizations.

One social worker despaired of his agency ever figuring out “how to change with the times until the long-time executive director dies, retires, or is fired (the third unlikely)”.

The third type of problem which can impact retention is social, or “the respect problem.” It is somewhat unnerving to find such unanimity on this point, which confirms how widespread is the phenomenon. The lack of adequate and appropriate respect among colleagues and in the interactions with lay leaders and volunteers is often cited as the final straw breaking the proverbial camel’s back.

“Respect is a big issue,” reported one interviewee. “People ask themselves: Am I valued? Why do some lay people treat staff pro-

professionals as hired help?" Another respondent claims that, "They (lay people) don't see us as professionals because we don't earn as much as they do."

Indeed, relations between staff and lay leaders and other volunteers is such a central issue in Jewish organizational life that we have devoted the next section to it in this report. But suffice it to state here that when asked about the bars to retention this issue is frequently mentioned. Some people do leave their Jewish community positions because, as one person put it, "We are fed up with feeling like second-class citizens."

In one federation, tensions between staff and the lay community caused the staff professionals to feel they deserved combat pay. No one should be surprised that in such a community the top staff management seemed to operate in a virtual turnstile.

The apparent perception of many Jewish communal professionals is that they are not fully respected, and are viewed as subordinates. Workers with teens, counselors, and program aides have reported they are made to feel like "babysitters" by some lay colleagues. This is a major sore spot which needs to be faced in training, agency orientation, ongoing communications, and professional development.

In turn, individuals aspiring to work in the Jewish community must understand the nature of the system. Even though the organization may serve worthwhile causes (what we might call a "social progress bottom line"), bureaucracies are generally denurturing, especially if they are large and corporate in style.

Power-sharing is complicated and one has to operate within the system, even if that system needs to change and be improved. Everyone who works with others in collaborative settings should acknowledge what that means. Organizational stress certainly exists in the for-profit world as well.

Political life is a part of every organization and those who work within it (paid and unpaid) need to manage it and not try and avoid it. Yet, there are those who are driven off by the strain, discord, and even turmoil. One dean reports that one of his graduates left her field because "She found the internal squabbling enervating, she could not stand to deal with the Jewish community."

The clearest index of retention is job satisfaction. Jewish educators and communal professionals who are pleased and satisfied with their situations tend to stick with their assignments. They work on trying to modify and improve the system and environment where they find it to be inhospitable or troubled. They are more likely to give their two cents worth than to give up!

Such loyalty and determination is facilitated by leaders who are strong advocates for the staff, and for more effective delivery of services which is based upon organizational harmony. Esprit de corps and estimable collegial relations occur when, as a foundation officer suggested, "Someone takes the initiative to put humanity back into the mix."

There is one group that we were told is generally satisfied with its position in the Jewish community: rabbis. The rabbinate enjoys a level of respect and standing which has no peer in the Jewish world. But this does not mean that rabbis are satisfied with all aspects

of synagogue life. Retention should never be an assumed fact.

Most would probably agree that with all of the demands and expectations they face that there is more than a little duress in rabbinic service, especially tending to the pastoral duties of a congregation. Rabbis do change positions to take up a larger (or smaller) pulpit, return to academia, or run an organization (especially educational ones, as rabbis are in demand by Jewish schools, especially.)

Economic, organizational, and social problems all present challenges for retention of personnel in the Jewish work force. Whether these become the defining characteristics of one's professional employment may depend on what kind of assistance is available.

The community which regards its Jewish staff professionals as its "family" will do for them what anyone would do for members of their own family: help them cope! The inevitable workload pressures and routine conflicts of organizational life may be better faced with such support.

A frequent testimony given by respondents is that Jewish educators and communal professionals "often have no one they can talk to, be mentored by, or look up to." Some are caught both ways: they have few or no resources to draw upon for their own needs, which in turn may make it less likely that they will, in turn, be enabled to offer the skills and support needed by others.

Professionals can be sustained and retained if they know there is the prospect of improvement in their individual situations and in the life of the organization as a whole. Perception of a career path (or even, as one person put

it, a "career trajectory") with opportunities for advancement is an indispensable tool for retention, but this requires mediating energies such as those provided by professional development (i.e., counselors, role models, mentors, etc.)

Where PD programs do not exist or are not common-place, the consequences can be clearly anticipated. The enthusiasm of novice professionals in particular can be blunted quickly by long hours, 24/7 responsibilities, and unseemly strife with lay counterparts.

Our respondents report that staff professionals are likely to encounter these difficulties without adequate (if any) supervision, and "like it or lump it" advice. Frustrations with the job may quietly fester leading to an unhealthy denouement. Retention is not automatic.

The failure to retain personnel causes Jewish organizations to allocate a disproportionate share of their resources to recruitment and training. In the logic of inversion, the expenditure of resources required to replace someone in a position might well have been allocated for professional development strategies that could obviate the need for an untimely recruitment in the first place.

While "burnout" might be a typical diagnosis for departure of the more seasoned professional who has endured years of difficulty, the most egregious cases of leaving are probably those of the relatively younger people in whom the community's investment is twice-lost.

First, it is lost in terms of the talent such individuals might have brought to organizations which badly need new energies and replen-

ishment. Second, it is lost in the failure to build some depth (a “bench” in the athletic metaphor) in the professional ranks, especially in those areas where they might have succeeded those seasoned but tired (i.e., needing to retire) senior colleagues.

Sometimes an individual just is not temperamentally suited for the work. Personal flaws may be detected by an attentive professor or advisor during the preservice process. But as one would expect, noting and following up on early signs of likely difficulty or even the certitude of failure are unusual. For most who enter Jewish career work there is no mediator or mentor to watch for trouble or provide intervention and assistance.

Issues of retention or departure may also vary according to the position involved, duration of the incumbent, and local circumstances. For example, rabbis have the highest status and consequently may enjoy the best prospects for modifying their career paths when they desire to do so and seek viable alternatives to the pulpit.

Those who have invested so many years in training rarely leave the rabbinate altogether. But, as it was reported to us, they may step down from the pulpit, with all of its attendant pressures, to run a day school or Jewish high school, become a chaplain in the military or prison systems, or head a cultural organization or Jewish agency.

One disincentive for rabbis making such moves is the lower status perceived to be associated with such ancillary roles. The choice may be between the high status which accompanies the pastoral role (some congregants feel or act as if “the rabbi is God”), or the higher satisfaction of an alternative to the demanding and “impossible expectations” of ministering to a congregation (any congregation!).

Another group with special needs and deserving mention here is women, who may have abundant difficulties trying to balance family and career. This is a generic issue across job descriptions. Many women take leave to bear and raise children, and do not return to their professional roles or they may seek a lesser involvement (i.e., part-time work).

An additional complexity emerges in the dual Jewish professional family, where both partners are like trains passing in the night. A program director told us about one couple where the parents were so busy responding to the exigencies of their mutual community employment that they were spending more time with other people’s children than with their own. They eventually decided that only one of them could be “the professional Jew” and that some other combination of careers was critical to avoiding eventual rupture.

Staff / Lay Relationships

7 / Tension and conflict frequently exist in Jewish organizations between staff professionals and lay volunteers, board members, and community leaders. Poor relations and internecine squabbling is one of the major causes of professional disaffection (rather than issues of money or long hours). Professional development might help ameliorate such strife by developing training modules for preservice and inservice which educate staff and lay people about the issues and ways to resolve the “power differential” that may polarize them. Staff and volunteers need to learn how to better communicate.

One of the most persistent adversities of employment in the Jewish community seems to be the almost universal problem of strained or tense staff-lay relations. Virtually everyone we interviewed had perceptions and stories about it. The consensus is that it is one of the critical issues that ought to be addressed by professional development, both prior to coming into the field and then throughout one’s entire work tenure.

An optimum profile for lay-staff relations would look something like the following: professional staff and lay leaders and volunteers commit themselves to a shared vision, partnership, and an effective working relationship. Both parties regard the other with respect and understanding of their respective roles in the organization and in the community.

Work gets done without irritating concerns about who is in charge or who gets credit because the common good requires and enlists everyone’s participation and contribution. Communications are clear and unam-

biguous, and sufficiently frequent so that board and staff alike feel informed and involved. There are opportunities to recalibrate the partnership from time to time (such as meeting in a relaxed retreat setting) to address any tensions or other issues in the relationship.

Unfortunately, the model described above is not only uncommon, we can speculate with confidence that it does not actually exist. There are certainly examples of productive partnerships (we heard such testimony), but we suspect that most Jewish communal institutions and organizations are subject to one or more exceptions to the above idealistic model. None of our interviewees offered examples of communities with the perfect organization(s).

In the real world, organizational life is viewed through rose-colored glasses at one’s peril. There is usually too much at stake to expect that the stakeholders will all agree at every turn. In fact, disagreement is obviously healthy up to a point. No one wants to serve on or be served by a rubber stamp board or a rubber stamp staff.

But structure to organize the debate and the existence of procedures for arbitrating disputes and achieving resolution is necessary to ensure a healthy productivity. Perhaps the most important lesson that professional development can teach in this regard is the indispensability of compromise, the art of bending rather than breaking.

Acknowledging that few if any Jewish organizations (or those of any type) could be so utterly harmonious as not to experience any staff-lay tensions, what are some of the manifestations of this which were voiced by the

interviewees for this study? Perhaps the first generalization to make is that when one brings people together in common cause, different mindsets are likely to elicit varied agendas and strategies for their fulfillment.

Accordingly, those who are paid professional employees of the organization, and who have acquired training and experience in professional service, bring to the table a certain expertise and self-confidence. They have the benefit of first-hand experience, of confronting the challenges of the organization in the community on a daily basis.

But for someone whose participation is as a community volunteer, serving on a board or a committee, the mindset and agendas and strategies flowing from it may well be different. Mutuality comes from putting the respective similarities and differences on the table and keeping in mind the best interests of the organization (determining “best interests” may be the most fundamental disagreement).

The issue arises in many Jewish community settings with one exception: virtually no one on a lay board would think of telling the rabbi what to think or write or speak theologically, and with minor exceptions (i.e., feedback on last week’s shabbat service) would also avoid critiques of ritual practice for which the rabbi is responsible.

It would be as unseemly to offer such a critique as it would be for a person who is not a doctor to tell physicians how to practice medicine. Yet, we heard complaints about lay leaders taking on roles they would never think of assuming in other professions (and clearly outside their own!). This problem has been around since Plato’s *The Republic*.

But the “exception” ends with the rabbi. Virtually every other area of Jewish communal program, activity, and decision-making is “up for grabs,” usually featuring the experts versus the non-experts. Furthermore, it is not all that clear which is necessarily which. For example, a prudent nomination and appointment process might result in extending the invitation to serve on an education committee to members of the congregation with related professional backgrounds in education.

Thus the work of the committee might involve experts from both the staff and volunteer sides, even though some of those professional educators are employed by the congregation and earn their livelihood from it, and the other committee members -- also professional educators -- do not.

More commonplace is the situation in which such a desirable balance does not exist and the Jewish educators or communal professionals are lined up on one side, and the volunteers or lay people are on the other. There may be professionals in this latter group, but their field of expertise is not always relevant to the work at hand.

Still, tensions may arise from the belief known to be harbored by some lay participants that the very fact that they are professionals (i.e., lawyers, psychologists, architects, etc.) entitles them to more weight for their opinions and judgments.

Even the rabbi is not entirely exempt from this “weighting.” He or she is, after all, the supreme “teacher” in the congregation. Yet, too often the lay education committee or board believes or acts as if it has a better handle on Jewish education than the rabbi or the

congregation's appointed professional head of educational programs.

No one should underestimate the frustration and resentment that communal professionals may experience from the failure of lay colleagues to at least acknowledge the staff expertise and first-hand familiarity.

In fact, this is not just an issue between staff and community volunteers. It may also exist among the staff itself, with more senior professionals feeling miffed or jealous at the flapping of the professional wings (or beaks!) of younger associates.

Even worse is the occasional lay leader comment, as it was reported to us, that "I'm telling them what to do, isn't that enough?" Or, from the same mindset: "We raise the money and pay the bills, so we'll make the final decision."

Several of those interviewed recall similar episodes. Concurrent with the expression of such politically incorrect sentiments is the resentment which Jewish educators and communal professionals may possess about taking orders from people who did not necessarily earn their way onto decision-making bodies (such as federation boards) because of their talent or experience, but because of the size of their wallets.

In the foundation world this is sometimes identified as a "power differential," the supplication of those who hold the purse strings by those who need the money. In the arena of lay-staff relations it is the 800 pound gorilla.

But inviting people who are generous financially to share in the decision process (which

is, after all, often primarily about their own money) is a legitimate action which, for example, helps give organizations political clout within the federation community, as well as valuable advice and experience to otherwise benefit the organization.

Staff professionals need to understand the good reasons for having financial heavyweights as part of the board mix, and to appreciate the roles that can be effectively played by such major contributors. This is not to excuse anyone from inexcusable behavior, on the staff or lay side.

But the knee-jerk response which some staff professionals may feel about submitting to lay board oversight is inappropriate, and not just because the group may include individuals with other types of "success." An axiom of professional development ought to be to help professionals understand, appreciate, accept, and support people who play other roles in the organization.

In fact, respondents opined that lay leaders tend to be more diverse, better educated and more sophisticated now than in the past, and that this augurs well for expecting more sensitivity from lay people about the respect issue which is so important to Jewish educators and communal professionals.

In turn, the lay volunteers have the motive and the means to sanction investments in people, approving higher salaries and other benefits (such as a professional development program) to attract top candidates to communal service.

Sometimes the boundaries between board and staff roles are unclear, but everyone agrees that the old formulation of "boards

make policy and staffs implement it" is obsolete. Unfortunately, such platitudes tend to live on. But it has been replaced in some venues by sentiments like "working together for the good of the organization."

Also worth noting is that board "orientation" manuals characteristically provide abundant information about the organization but neglect to get at the dynamics and core issues, such as the respective roles of lay and staff people and the demands of building strong working relationships.

A brief review of a random group of Jewish organization board manuals revealed not a single one which addresses these important matters. Staff operating manuals are little better, although faculty at training institutions told us that an increasing number of them are including modules on lay-staff relations as part of their professional curriculum.

One dimension of the relationship problem is what one interviewee called "the old partnership model." The old-fashioned management style was very different, with a long-term (sometimes omniscient) executive director in charge who was widely admired and respected for his wisdom, dedication, and experience. Such an individual ran a federation, community center, or service agency fairly autocratically, supported by an "old boys network" or the "old families" who dominated the Board.

These top Jewish professionals were skilled at dealing with large egos, and became expert at surviving the board politics that dealt blows to other careers. Trust, "back channel" communications (i.e., involving key "sources"), and bartering favors for community support were accepted features of that model.

Lay leadership previously looked to the executive for professional guidance and had high regard for the position. Today, the emphasis has shifted to the CEO as a manager and as a delegator of responsibilities to an increasingly specialized staff (campaign, endowment, planning, community relations, etc.) Many of the volunteers are professionals in one field or another.

Perhaps some of them resent that Jewish professionals are paid for what they do as volunteers. Thus, in recent decades the character of the federation and large agency leadership has changed.

The executive managers typically have graduate degrees and may have some business experience or MBA training. Others have nonprofit management training and credentials. The governance and policy atmosphere is more corporate, as well it might be given the increasing complexity of budgets, funding, and fiduciary obligations.

Indeed, every board needs a volunteer to handle oversight practically at the level of a Chief Financial Officer, but at the same time most organizations (and certainly the professionals within them) eschew micro-management by lay volunteers no matter how helpful.

Thus certain board members and other volunteers may have expertise that is useful to an organization, such as skills in law, marketing, or labor relations. But executive directors may feel embattled and challenged by change, and some may resist the offer of help even when it is backed by good intentions, competence, and experience.

Many executives are perceived by others as obstacles who want to just do what is safe and not “rock the boat.” A virtue of professional development is that it may reinforce the willingness to take risks and welcome change.

Another factor which makes the lay-staff relationship potentially volatile is the uneven communications which characterize community organizations. Some deserve an “A” on their report card: they keep volunteers, including board and committee members, “in the loop” and up-to-date. Others do not. The dinosaurs are those organizations which fail to stay in touch except for notification of meetings or to solicit for the annual campaign (“I never hear from them except when they want money.”)

Of course, open and continuous communications is one of the mantras of professional development. The Jewish professional leader who is cultivating relationships in order to be of more effective service to the community is fulfilling part of that communications agenda.

But it is just as imperative to ensure open communications internally as it is with the external community. Board members understandably resent not knowing what is going

on, and may blame staff for keeping them in the dark. The more information is flowing, the more authentic and promising the partnership.

At the base of all of these relationship issues is the matter of respect, which was previously discussed. The importance of addressing this in professional development cannot be overemphasized. Each group must hope for a “champion” or advocate to emerge on the other side and press for mutual respect.

That is, the staff professional should not have to go before the lay board and make a case for deserved and expected respect. Nor should the board have to plead its case for understanding of its role before the staff professionals. People must be made to feel valued for their professional work as well as for their contributed time.

One way that volunteers can help Jewish educators and communal professionals feel that their dedication is palpable and significant is by building in provision for professional development to signal that their careers are meaningful and deserve reinforcement and replenishment. In turn, staff need to appreciate and honor lay people for their time and talent (as well as their contributed dollars).

Mentorship

8 / Many Jewish organizations neglect to adequately supervise or mentor their professionals. Entry and mid-level professionals are not systematically counseled and nurtured so that they can more effectively grow into their roles and learn to handle the inevitable pressures and crises of Jewish organizational life. Such professionals typically have large workloads, leaving little or no time to step back and reflect on what they are doing. Only a tiny number of Jewish professionals can contemplate the possibility of sabbatical time, when they might regenerate their professional batteries.

By all accounts, a universal system of professional development could be implemented almost overnight in Jewish organizations if a single requirement could be met: each and every individual working as a Jewish educator or communal professional would enjoy the interest, attention, counsel, and other assistance of a special person, a mentor.

The concept of a wise and trusted counselor or teacher has its roots in ancient literature, first appearing in Homer's *Odyssey*. "Mentor" is the name of the Ithacan noble whose disguise the goddess Athena assumed, as a loyal adviser of Odysseus, in order to act as the guide of Telemachus. Mentor's name even appears in the very last line of the Greek epic.

Mentoring has become the generic name for the process of teaching, counseling, guiding, and directing with a strong personal interest, for professional life or otherwise. Athletes have their mentors (Bobby Bonds might be said to have been a mentor as well as a parent to his son Barry Bonds), as do politicians

(Sam Rayburn to Lyndon Johnson) and movie stars (Sidney Poitier to Halle Berry.)

The distinctive feature of the mentor is the strong, selfless interest in and concern for the life and career of the mentee. The mentor cares about the person whose future has in some way been entrusted to him or to her. The mentor may be a colleague, an employer, a friend, even a relative. Whatever the formal relationship, the informal one commands and names the bond between the two.

The older, more experienced person provides a role model and source of worldly wisdom for the younger protégé. The mentor is there when needed, to help out in a scrape or hard times, but always with an eye on the future and on the well-being of his or her charge. This is an operational definition for the type of empathy and enthusiasm which is desirable in the professional setting.

Mentorship is somewhat more serious and involving than mere supervision. For one person to supervise another may not require the same level of personal interest and commitment. A good supervisor will of course also want to be an effective role model for subordinates and colleagues, but the degree of loyalty and commitment implied by mentorship is usually absent.

A striking aspect of the mentor relationship is its idiosyncrasy. Each individual, even when playing the same or similar role as other Jewish communal professionals, encounters a singular career path, studded with milestones and circumstances which are less a function of the position than the personality of the incumbent.

Accordingly, each and every career has its own shape and character, and the advice and

lessons to be gleaned from its experience are themselves distinctive and individuated. Furthermore, while there is an appreciable literature on mentoring and leadership, each person needs to form one's own agenda and approach to dealing with the exigencies of another person's life. There are too many variables for recipes to work well.

Whether the mode of relationship is mentorship or supervision, the fact is that most Jewish educators and communal professionals do not receive enough of either. We heard in several of the interviews the complaint made by former students that there was no one in the professional setting to pick up where the graduate school mentor had left off.

In some cases the school relationship had been necessarily extended because of the absence of adequate role models in the work setting. For someone who is used to having a knowledgeable friend to talk to about work-related issues, the loss of mentorship can be painful and disruptive. Everybody needs a sounding board.

Professional development occurs both as an individual becomes more competent in the exercise of requisite work skills, as well as when the person acquires greater empathy and understanding for the role he or she

plays and the difference it makes in the lives of those who are served. This is as true for the CEO of a Jewish philanthropic charity as it is for a religious school teacher or camp counselor.

Jewish organizations and institutions need to especially provide mentorship or a high quality of supervision for entry and mid-level professionals so that they can grow into their roles and learn to adapt to the inevitable strains and struggles of the Jewish civil service.

One constraint on this happening is that the younger and entry-level staff typically have huge work loads and might consider reflection about what they are doing as, for the moment, beside the point. There is a weekend retreat to plan for and a report due tomorrow, so let's talk about the meaning of it all later!

At the other end of the spectrum is the relative luxury of a sabbatical, a defined paid leave which might be awarded every several years or so (in the academic community the tradition is 7 years). This is time away from work for education, travel, or other projects. The obvious utility of such respite time for professional development activity is apparent.

Inservice

9 / Most communities offer some continuing education activities to communal professionals but it is usually episodic, of modest quality, and ineffective in any long-term sense. So-called “professional development” may be little more than capitalizing on already established staff functions, such as the opportunity to attend an occasional professional workshop or conference. Miscellaneous activities such as a lecture series or the circulation of publications may be sponsored by synagogues, bureaus of Jewish education, or Jewish community centers. But these are likely to have very limited effect and are usually not sufficiently structured within an overall, cohesive program. They are “one-shot affairs” aimed at the lowest common denominator. While the “professional” part may be addressed, the “development” part is not.

From our conversations with graduate school educators and others we gathered that some Jewish communities may be under the misapprehension that they are in fact providing adequate professional development for their communal professionals. Existing “continuing education” activities may include being sent to conferences, access to journals and other data sources, and an occasional staff workshop.

But these tend to be isolated events that do not relate to any cohesive or comprehensive plan for development, either for the individual staff members or for the group as a whole. A typical example of “one-shot PD” is attending a seminar or conference. Staff may go to local, regional, or national professional meetings and that suffices in many places to represent the organization’s professional development “program.”

But follow-up is usually spotty. The vast majority of staff are never debriefed. No supervisor or mentor sits down with the participant to reflect on the experience and what one might learn or gain from it. The “meaning” of the professional encounter and how it might fit into -- or even alter an individual’s prospects for advancement in the organization -- remains to be divined.

What should happen is that when, for example, a staff member returns from a conference he or she might make a brief report to colleagues at a staff meeting. This would compel the conference attendee to reflect upon the significance and utility of the experience and provide a chance to obtain feedback and the insights of others who are reacting. As an auxiliary benefit it extends the opportunity for professional growth across all of the meeting participants.

In point of fact, a kind of cynicism about the value of professional meetings often sets in after only a few years of first-hand experience. Such staff reports might help people become more discriminating and not harbor unrealistic expectations about the panacea of workshops for change and growth.

It is not uncommon to hear professional colleagues declare that seminars and conference workshops are typically uneven in quality and helpfulness. Accordingly, it would be unwise to put all of our professional development eggs in that one basket.

In any case, defining a professional development program solely in terms of attending meetings is one-dimensional and promises no more than an episodic experience which is typically not well-integrated and made a part of the whole fabric of someone’s professional experience.

Another common faux-PD experience is the staff workshop where a topic has been selected for an afternoon, evening, or weekend study. Like conferences and other professional meetings, such workshops can convey knowledge, build skills, and enhance understanding. They may have positive outcomes for participants. But while sometimes necessary, they are far from sufficient.

Problems occur when workshops have been selected for the participants without input from those who are to undergo the training. A collaborative planning effort is a better way to arrive at a topic or theme which will be meaningful and productive for everyone concerned.

Furthermore, the workshop should be “hands-on” and highly participatory. Professionals tend to dislike “talking heads” unless one of them is their own. Listening to speakers reminds too much of the pedagogical style of graduate school. Unfortunately, this affliction is a common feature of inservice workshops, perhaps because the enlisted “facilitator” often is a faculty member.

Several respondents for this study noted that the topics selected for inservice professional development often tend to reflect the institution’s interests rather than those of its professionals. For example, a workshop on achieving greater management efficiency (i.e., budgeting, communications, etc.) is likely to be based on the organization’s desire for operational improvements.

While these are of course a necessary concern of the Jewish professionals throughout the organization, and not just of the executive director and the finance types, such focus lacks the personal interest and flavor that a workshop on Jewish content might have, or a session designed to better understand the agency’s clients.

Apart from in-house professional development, there are in most communities resources for education which are utilized in synagogues, bureaus of Jewish education, Jewish community centers, collegiate Jewish Studies programs, and other organizations. These often have enormous merit, but they are designed for the local Jewish population and the general public, not exclusively for communal professionals.

So while a lecture at the shul may be an excellent opportunity to gain exposure to new ideas and information, the outcome of such programs tends to be disconnected and of varying quality. The fact that attendance is almost always voluntary also works against the cumulative effect of, for example, being signed up for an entire series which may explore a Jewish-related topic in some depth.

Rather than voluntary, it would be appropriate for Jewish educators and communal professionals to commit themselves to a given program, one which might well include speakers or a lecture series. The point is to create an expectation that professional development is not actually voluntary but a required feature, a facet of the professional position.

Accountability

10 / The Jewish communal field is not a profession. The field has been troubled and limited by the absence of standards and accountability for Jewish education and the communal professions. Without standards or expectations that are taught, implemented, monitored, and enforced the result is an atmosphere of low accountability which undermines the “professionalism” of Jewish educators and other communal workers. Without standards, it becomes that much more difficult to anticipate and deal with change and transformation, the inevitable frontiers of professional and institutional careers.

“Accountability” is a concept which is first encountered in elementary school, where the teachers marked “Excellent,” “Good,” or just “Satisfactory” on report cards. These functioned as indexes of the level of individual performance in various school subjects, and basically conveyed in summary terms how students were doing. Once these reports started they followed the student all the way through the years of formal education.

Accountability is an issue on which Jewish communal professional development may be viewed as a glass that is either half-full or half-empty. To be accountable is to be answerable, to be willing to provide explanation and justification for one’s actions.

The glass is half-full because accountability requires normative standards or criteria against which outcomes can be gauged to ascertain impact. The glass is half-empty because such standards tend to be voluntary where they exist at all in Jewish community organizations.

The existence of standards requires the deployment of means for meeting the guilds’ professional expectations. Both the training institutions and the national organizations are the primary operators of such continuing professional development programs.

Sometimes these programs appear to be more about relief from the heavy demands of professional life and an opportunity for recharging batteries than they are about further intellectual development or updating.

In a profession like Jewish education there are norms and standards (one might call them “aspirations”) articulated by the national organizations, but such rhetoric is not embedded in a system or network of accountability comparable to other professions.

That is, there are no exams or re-licensing requirements for which one is accountable (some bureaus of Jewish education may set Hebrew language standards for teaching in local Jewish schools). Such standards function more as voluntary creeds for personal acceptance and professional responsibility and have no legal force.

As we shall see, this strongly affects public perceptions of the degree of professionalism ascribed to such occupations as Jewish teacher, librarian, counselor, or school administrator. And the lack of more accountability affects professional opportunity, placement, and advancement.

There is one major exception: social work graduates working in Jewish settings may find themselves required by their respective professional guilds to meet continuing educa-

tion requirements, even if their Jewish employment does not offer or command it. The existence of such requirements goes far in supporting the perception of professional status and quality for the social work profession, including in Jewish settings.

If there were in Jewish education enforceable national norms or standards these might provide a screen or threshold to be met by would-be teachers. Some local communities monitor or establish tests, especially for Hebrew language instruction, in an effort to maintain a minimum level of competence on the faculties of day schools, high schools, and religious schools. But no national system is in place, seeking to guide and ensure that wherever students live and might be taught that they would receive a certain level of education. Were there to be such an infrastructure, Jewish education practitioners could be certified to work anywhere.

Professional development furnishes the context in which Jewish educators and communal professionals might obtain the training and skill improvement which helps them meet such expectations of the field. "Professionals" may be thought of as people who continue, even after graduate school, to get report cards on their work, substituting for "grades" an assessment and description of performance in handling their assignment.

High levels of performance are the aspiration of every professional, but what does this mean? High (and not just "satisfactory") performance is actually a measure of the effectiveness of one's professional training and experience.

If an individual has been well-prepared, and has learned from his or her experience, this

should be reflected in a positive evaluation of performance. If the pattern or outcomes are otherwise, this will presumably show up in a less impressive report. Professional development is a major means by which performance levels are established, improved, and sustained.

Of course, all organizations are interested in attracting and retaining staff professionals who persistently demonstrate high levels of performance and achievement. Meeting such standards in many nonprofit organizations furnishes the basis for consideration of increases in pay, promotion, or the award of other privileges.

However, the data gathered as part of the "performance review" (as the report card is often called) is of little value unless it is utilized. To invest time and energy in fashioning an assessment, and then not to act upon it, is to waste everyone's time not to mention how it dashes expectations regarding pay, status, and promotion.

A great deal of effort can go into producing professional assessments, but frequently there is literally no one with whom to really talk about them, much less review career options which may follow from such a review.

So the first caution about accountability is that unless there is a system in place to make the best use of the information and judgments gathered, the process might just as well not be completed. Under the most favorable circumstances the staff assessments should be linked to individual plans for advancement.

Among the respondents to this study there was interest in accountability as a possible

consequence of professional development. This arises mostly because of the widespread perception that the absence of such a system has impaired the image and status of Jewish communal professionals.

The Jewish professional doesn't have a continuing education requirement like other professionals such as lawyers and doctors. One respondent asks, "How professional can they be? This translates into a lower regard and status for our people."

The field seems to be somewhat split about how such standards, once developed, might be deployed. Most of the people we spoke with endorse continuing local control over communal employment, and are unwilling to see accountability organized and operated under a centralized or national bureaucracy.

They seek the enhancements a system of standards might impart, but insist that the adoption and practice of such norms be entirely voluntary. Others point out that if the Bar Examination were also voluntary, there would be a lot of unlicensed, incompetent lawyers hanging up their shingles.

The application of standards of accountability might advance the professional development of, for example, teachers in Jewish schools. But the question is whether communities will be willing to pay the cost? Not only would tests need to be designed, administered, and scored, but the follow-up remedies could be quite expensive. For what is the point of carrying out such measures and establishing a normative system unless there are classes and study materials which can help one prepare for and succeed in passing the certification tests?

Of course, the best thing would be to use such professional assessments as the carrot on the stick. High performance leading to better pay and benefits was mentioned by several respondents as the single largest incentive that could be offered as part of professional development linked to annual assessments.

Furthermore, untold committees and years of esoteric debate would likely accompany the struggle over adoption of standards, so there appears to be little enthusiasm for such a system in the Jewish community.

One director suggested a less admirable reason why some oppose more accountability. He cited what he believes to be a current "deprofessionalization" of communal services, in which the pressure to cut costs and the shortage of well-trained and qualified people has caused some agencies "to aim low and hire low." He noted that this has been demoralizing to the long-time professionals in the field.

The analogue to this in Jewish education is that people without even Bachelor's Degrees are not infrequently hired, according to our interviews, to teach for less money and virtually no benefits. Apparently more than a few Jewish schools succumb to the temptation to get by with people who have less than optimum training and skills.

This commonly includes the additional unhappy circumstance of people who seek part-time employment and obtain it in Jewish schools and service agencies more on account of their Jewish community contacts (i.e., spouse of a board member, an Israeli who needs employment, etc.) than their work skills and experience.

The widespread perception is that these are not atypical situations, and that as a consequence Jewish education won't earn full respect or come into its own as a profession without the implementation of some type of standards or expectations.

The standards issue in professional development is very much a current topic among Jewish educators. Furthermore, better and more regular communications are evidently

needed between training organizations on the university campuses and the client organizations who employ the graduates of the preparatory programs.

Such traffic would provide information, ideas, and feedback to the trainers and employers alike about current developments relevant to standards and to the professional education of their mutual charges.

Community Investment

11 / Most communities have been unwilling to adequately invest in professional development programs for Jewish educators and other communal professionals.

Buffeted by the financial pressure from human needs and other service areas in the Jewish community, professional development gets “lost in the shuffle.” Preservice programs are costly to students enrolled in them and who face paying back loans taken for graduate education. Relatively few communities assist their professional workers with meeting student obligations. In a handful of federations student loans may be subsidized, but such benefits typically are conferred only on staff at the executive management level.

Jewish communities have so many priorities. They need to care for the frail elderly, troubled adolescents, and the otherwise needy in the Jewish community. They need to sustain a wide range of services for those whose needs are more cultural and spiritual than material. They must maintain synagogues, schools, community centers, social service agencies, and a plethora of other traditional agencies.

Caring for its members, as well as fulfilling the mitzvot which comes from caring for others as well, requires an enormous expenditure of human intention and energy, time and material. Indeed, the very people at issue in this study of professional development are themselves on the front lines in meeting those never-ending and often growing needs.

How then to explain the sometimes puny, sometimes altogether absent willingness of Jewish communities to invest in the people

who do its bidding, and who offer its services? By “investment” is meant more than paying a salary and designating office space.

It means acknowledging and appreciating the sacrifices which such individuals may be making to work in the Jewish community. Typically, such newly-minted communal professionals arrive at their new post carrying heavy financial burdens from years of student loans. Communities which understand the ways in which they will directly benefit from that training ought to own up to at least partial assistance to meet those burdens.

Relatively few communities assist their professional workers with meeting student obligations. In a few federations, it was reported to us, student loans are subsidized, but such benefits typically are conferred only on staff at the executive management level. Frequently, the economic pressure and chances for retention in their positions depends upon how much debt the new professional carries into the post-schooling years.

As in the general work force, the cost of professional education can put graduates behind the eight ball. Some communities recognize that to the extent that they can assist their professional employees in paying back their student loans the chances for retention are enhanced.

Housing subsidies is another area in which agencies could make it easier for young professionals to accept a position without spectacular remuneration or excessive benefits. Some nonprofit organizations, unable to compete with corporate perks (including housing), have developed mortgage assistance

programs to ease the expense and ease the mind as well of those people who come to work for them.

So “investment” refers to an attitude as much as it does a financial bottom line. It implies taking pains to explore the possibilities and do whatever is feasible to make the association a mutually beneficial one.

To some extent schools and other agencies have been working on this problem by trying to raise teachers’ salaries in particular, but the results have been uneven. In most communities, staff at a religious or day school are still paid less than their public and private school counterparts.

“Investment” also means providing a professional development program which Jewish professional staff are entitled to and have good reason to expect as part of a recruitment package. It means an organization going the extra mile to make it possible for a young professional, just out of school, to earn some relief from student loans in return for years of dedicated service.

Such benefits need to be extended to a broader range of Jewish communal workers. As

long as they are reserved, if even available in the first place, to the executive and management level, the investment in people will be one-sided and inequitable. Of course, no one should expect the same compensation and benefits package to be pulled together for every job, but a more generous sharing of benefit would pay long-term dividends. Indeed, it would prove to be enlightened.

But these tend to be episodic benefits enjoyed by a fortunate few whose employment is eagerly sought for hard-to-fill posts. To our knowledge there is no regular and ongoing program in place which extends such pay-back benefits to significant numbers of Jewish educators (save rabbis) and communal professionals.

However, this is an area in which what one program director called “creative financing” might be useful, and without a doubt Jewish communities have their share of lay people who are knowledgeable, clever, and creative when it comes to generating and utilizing capital. For example, the student loan (or some portion of it) might be assumed by a community and then “forgiven” in phases concomitant with ongoing years of completed employment.

Promising Programs

12 / A few successful professional development programs for Jewish educators and other communal roles have been launched in the Jewish community. Most of these have been started by private foundations, sometimes in partnership with national or local Jewish organizations. Others will be developed in the coming years as awareness of the need wins adherents among the communal leadership. But there often is a reluctance for a community to replicate programs originating elsewhere. Fears of loss of autonomy and the desire to maintain local control lead to “local solutions,” which often apply with mixed results.

An important source of interest, political support, and financial backing for new models, programs, courses, and strategies has been Jewish philanthropy. For example, studies of Jewish education in the last 40 years go back to the Mandel Commission in the 1960s, supported by the Cleveland philanthropist. Predictably, the ensuing reports posed consequences for the professional careers of Jewish educators.

Later follow-up studies showed that in general the Mandel recommendations for better salaries and benefits, professional development, etc. were yet to be widely implemented. The story has basically not changed over the last 40 years.

In the early 1990s, also with Mandel support, a Teacher Education Institute was established in New York. This was ground-breaking for Jewish education, as it took the issue beyond study and recommendations in a document on the shelf, the fate of too many commissions and management reports. The TEI

(which survives in Jerusalem) became a place where Jewish education was improved by adapting the best practices of the secular field of professional education.

The most well-known current example of foundation-sponsored focus on the education of Jewish community professionals and lay leaders alike has been the Wexner Foundation programs, which have operated continuously since their inception in the early 1990s.

Wexner, an Ohio-based philanthropist, has emphasized training an elite corps of leaders for both the staff and lay sides of the Jewish community. In some communities the support of the Wexner Fellows has been picked up by other philanthropists who are continuing the support as Wexner withdraws. For example, this is happening in San Francisco with the Diller Family assuming the main funding role.

Also in the San Francisco Bay Area we find one of the most ambitious staff development programs outside of Hillel directed at young people. “Tikea” is a Richard & Rhoda Goldman Foundation project to sponsor fellowships for educators of Jewish teens. The 18 month initiative was established in 1999 and uses various settings -- community center, synagogue, the education bureau, and camp -- to motivate, inform, and energize those want to work in teen programs in Jewish organizations.

Other PD projects of note include fellowships for Jewish educators at the Davidson School at Jewish Theological Seminary, which focuses upon day school leadership. The Avi Chai Day School Leadership program does the same.

Other schools like the Hornstein at University of Michigan and the Daniels at Hebrew Union College also have enjoyed support from their respective major donors. Add to the list the generosity of other individual donors such as Michael Steinhardt and Lynn Schusterman. The Covenant Foundation is also working with JESNA .

An especially idiosyncratic approach to professional staff development was the Koret Foundation Synagogue Initiative of the 1990's. This provided personnel for a select group of Reform and Conservative synagogues in the Bay Area to develop new programs for their respective congregations. The individual retained by each synagogue needed a broad spectrum of skills -- planning, communications, program development, budgetary, public relations -- to be effective. Each learned how to acquire and use what he or she needed.

In addition to philanthropy, the national Jewish professional organizations have also played a role in trying to raise the profile of professional development. United Jewish Communities, representing 156 federations and 400 independent communities, has launched the National Recruitment Corps in Chicago "to woo and train entry-level Jewish professionals."

With such exceptions as noted above, support for in-service PD tends to be, if avail-

able, a "local solution." There is no established system-wide network or national program to supply PD activities for Jewish communal workers throughout the country.

But there is at least one regional program, a model in the Tri-State area of New Jersey (Cherry Hill), Pennsylvania (Philadelphia), and Delaware (Wilmington). Established in the mid-1990s, it offers agencies cross-disciplinary sessions in Jewish text study as well as management skills training. These are available through technology which reaches out through teleconferencing and their on-line network. In fact, one graduate institution reports that using online advertising brings twice as many inquiries about graduate enrollment as do other means.

The sequence for program development is familiar: someone with standing gives a speech or writes an article detailing the failings of the system and calls for increased attention and dollars to better preparing our Jewish "civil service," as one of our interviewees portrays it. The institutions respond, as the UJC has done, with a demonstration program.

The issue is then "piloted" and a report issued. The assessment of the project is fed back to the field in the hopes that people will be impressed with the results, which usually can be summarized as "if you invest, they will learn."

Informal Education

13 / The lack of formal, structured inservice professional development has left professionals to fend for themselves.

Relatively few preservice training institutions conduct ongoing continuing education programs in the communities to which they send their graduates. Outreach even by the major training institutions is modest at best. Only the rabbis appear to have a modicum of continuing professional development requirements set for them by their respective denominations. In fact, the paradigm for Jewish career professionals taking care of themselves is the rabbinate, where the informal mentoring of junior rabbis is widely undertaken by more senior colleagues.

In the absence of planned programs and provision for professional development, both by training institutions and the communities to which they send their graduates, most Jewish educators and communal professionals are left to fend for themselves. But some individuals are quite capable of devising and implementing their own unofficial, informal programs of professional development.

They do not need to be goaded to return to school to take courses, attend presentations, or otherwise participate in upgrading themselves professionally. They are the proverbial self-learners who always find a way to take good advantage of learning opportunities, and do so whether or not it is required of them.

But most other people need more than good intentions. In fact, it is on its face almost irresponsible for the community to leave the issue to individual initiative. Too much is at stake in the Jewish community to allow the benefits of professional development to be a

consequence of personal choice, discipline, or style.

An exceptional instance of the power of informal, more personal professional development is that of the rabbis, who are not left to fend for themselves. The best resource for inservice PD for rabbis turn out to be other rabbis. Respondents in the seminaries said that the informal and unofficial (i.e., not required or sanctioned by the professional organizations) counseling of younger rabbis by more senior rabbis might be the single most effective type of PD. In effect, they learn “to take care of one another,” as one rabbi put it.

In addition, the rabbinic organizations do develop continuing education programs, comparable to the requirements for updating and professional development which exist in such secular professions as law, medicine, and accounting. These requirements vary but may take such forms as returning to graduate studies for further degree work, attending seminars, pursuing scholarly research, or developing publications.

Continuing education and professional development go hand in hand with placement, the securing and upgrading of rabbinic positions. Placement for graduates of rabbinic training programs is perhaps the best organized sector of Jewish communal professionals. It receives intensive attention from the respective national organizations.

The Joint Placement Commission of the Rabbinical Assembly (Conservative) and the Central Conference of American Rabbis (Reform) have systematically centralized rabbinic placement. For example, the Conservative movement tightly controls

which graduates are placed in which communities throughout North America. The Reform movement also monitors rabbinic hiring and retention and advises synagogues and works with search committees throughout the United States.

Both national bodies establish standards, criteria, and process. For example, newly-ordained rabbis are limited to applying to less than senior positions in most congregations, while more experienced rabbis must generally serve in congregations of a certain size for a proscribed number of years before qualifying to move up to “a larger pulpit” (there are exceptions to these thresholds).

One provocative possibility is that this “joint placement commission” model could be

adapted to other Jewish communal professional settings, such as community centers, bureaus of Jewish education, family and children’s service agencies, homes for the aged, etc. This might further the development and operation of standards for professional employment and provide more consistency for human resource planning across the Jewish landscape.

In turn, this could help ameliorate the differences in quality which most respondents agree is a persistent problem in a field like Jewish education. The harsh but apparently true perception exists, it was reported to us, that people are often selected to teach simply because they will work cheap and happen to speak Hebrew.

Balanced Skills

14 / Many professionals arrive in community organizations with professional training and little or no Jewish study, or vice versa. An important issue in professional development is to achieve the right mix or balance of professional skill sets (i.e., social work, business and financial savvy, etc.) and Jewish background. For educators and other professionals working in Jewish settings, familiarity with Jewish history, thought, and culture cannot help but enrich their professional efforts. But that has not been well-defined, and tensions inevitably develop in organizations where the balance remains elusive.

A characteristic polarity exists in many Jewish training institutions. On the one hand there are students who arrive with professional training and experience but little Jewish education and very limited background. On the other hand there are students with abundant Jewish education and experience but lacking in professional study and sophistication. The goal for both groups is balance and complementary training to strengthen the areas in which they have practical knowledge and worldly experience, and to create and build knowledge, skills, and understanding in those areas in which they are wanting.

The two profiles are quite familiar: the mid-career professional who wants to switch from a business career to a full-time community involvement, and the person who is Jewishly well-educated but lacks any professional training. Obviously, some combination of these is necessary for Jewish communal careers, and the preservice institutions are wrestling with the demographics they have

been provided. Yet, it is worth noting that the transformation from a general professional career to a Jewish one is not automatic because of experience, although this may provide bonus maturity. For example, the for-profit occupations in which would-be Jewish communal professionals have previously labored do not generally require the non-profit skill sets (i.e., working with volunteers, fund raising, etc.) which are increasingly incorporated in Jewish education and other professional curricula.

Several of the training institutions (i.e., Baltimore Hebrew, University of Judaism) have established non-profit management or leadership tracks in their programs, a development which accentuates the shift from perceiving Jewish community careers as “communal service” to “professional development” (apparently, we are told, a more attractive sobriquet for recruiting men to Jewish community careers.)

But well-established programs in Jewish communal service continue to exist at Jewish institutions such as Brandeis and Yeshiva as well as at least one public institution, University of Michigan. Furthermore, many of the best Jewish community professionals do not come from the Jewish training institutions but from programs in the secular universities.

Therefore, a Jewish background or orientation cannot be necessarily expected in recruiting communal workers. But for those who have such background, it was not necessarily acquired in the yeshiva. A competitive atmosphere exists among the more than 400 colleges and universities which feature some form of Jewish studies.

In fact, our interviewees report that among their students Jewish communal professionals often arrive with only mediocre, if any, Jewish backgrounds. It is not unusual to find in Jewish organizations people with Masters or Doctoral Degrees in their professional field, but a modest or even substandard Jewish education.

This is the case even for allowing the inevitable differences of opinion over what constitutes an adequate Jewish education for someone who does not plan to be a rabbi, scholar, or Jewish educator! The optimum choice for those individuals might be a graduate school curriculum which combines the two, the general professional specialty and the Jewish background. For example, several institutions offer double tracks so that a student can complete a Master's in Jewish Education while also finishing a concentration or track in nonprofit management or public policy.

Some Jewish professionals scrupulously avoid contact between -- much less the

blending of -- the two worlds, their personal Jewish one and their professional work world. These types are least likely to respond to the federation's invitation to attorneys to join, for example, the "Lawyer's Committee."

But in a Jewish communal career one's identity as a Jew is unavoidable and of paramount importance. In the Jewish world it is expected that the spiritual leaders, educators, and communal professionals -- the people teaching our children, creating programs at the community centers, reaching out to needy populations -- will not in any way mute their Jewish interests, commitments, and feelings.

This implicit expectation may be a disincentive for some who might otherwise consider serving the Jewish community in a professional fashion. A negative reinforcement for those contemplating such careers in the Jewish world may be the paucity of professional development opportunities once a job has been landed.

Gender

15 / The glass ceiling still exists for women in many Jewish organizations, which has obvious consequence for professional development. Relatively few of the federation staff leaders, seminary deans, and other leaders are women. The glass ceiling still exists, as it does in the corporate world, to which Jewish organizations often look to for inspiration and “good practice.” This despite the fact that women’s enrollment in seminary training now accounts for approximately one-half of all students seeking ordination (in non-Orthodox training). The barriers to women also affect the access they have to professional development, and the meaning or power it has in their career planning.

Another problem that arises in recruitment of Jewish educators and communal professionals is the “glass ceiling” which, unfortunately, still exists for women seeking certain Jewish careers, notably at the executive management levels. Women are traditionally more service-oriented in their career choices, reflecting the historical pattern of limited opportunities as teachers, counselors, and health workers. While women often run schools, they infrequently run federations. The suggestion was made by one interviewee that the chances of a woman succeeding to the federation CEO or as head of a major local agency directly correlates with the remaining strength of the “Old Boy” network in the community.

At a time when fully one-half or more of the students in rabbinical and cantorial schools (excepting, of course, the orthodox yeshivot) are female, it is time for the issue of gender to go the way of the issue of Jewishness in general professional life. That is, to disappear.

Yet, recruitments continue to reveal some hard facts which make it unlikely that gender will be soon erased as a factor. For one thing, women taking maternity leave often do not return to their posts or they subsequently require or prefer a part-time assignment. This might restrict the options available to a candidate in a given community.

On the other hand, if the woman is not the principal breadwinner in the family, she may be able to take a more flexible approach to her work (which could also be a plus for the organization for which she works). Most agreed that men are more likely in the recruitment process to raise economic issues: “Can I support a family?”

One program director said that when his institution sets up recruiting tables at conferences they constantly run into the perception that one simply cannot earn a decent living as a Jewish educator or case worker. Potential recruits, especially men, mention their options to seek degrees in alternative fields, such as law or accounting, which may require comparable professional preparation but offer significantly better employment packages.

Relatively few men go into K-12 Jewish education to become teachers in day schools or religious schools, although administrative positions in such institutions are likely to be more well-paid and attract male interest accordingly. It is not an anomaly to find Jewish schools where the (male) principal or headmaster is in fact earning a very good salary and the (female) teachers are not.

One consequence of men leaving the lower level teaching and counseling jobs to women is that it may reinforce the glass ceiling, sug-

gesting that the traditional supporting roles are the more appropriate ones for women. Jewish organizations should take their cues

from a socially-progressive community ethos which makes lingering and subtle gender discrimination a relic of the past.

Leadership

16 / Professional inservice development is generally lacking in leadership, and misses the opportunities to create and nurture leadership. None of the major graduate schools have built their reputations around inservice professional development. According to the interviews, few communities can boast of systematic policies and practices. Lack of leadership in professional development translates into lack of leadership for the future of the Jewish community, as staff professionals will be entrusted with the direction and growth of community institutions and traditions. While some leadership initiatives have been established, most communities have no systematic continuing education program for training its future leaders.

Leadership is perhaps the most desirable characteristic to be inculcated through professional development programs. It is the ability to not only sail the boat but to chart a course. In the larger community, "Jewish leader" is an oxymoron.

Leadership by Jews exists in many fields of endeavor, including those featured in Jewish communal professions, such as in education, communications, counseling, recreation, social work, and cultural organizations.

In some Jewish institutions and agencies there is abundant talent and multiple individuals who might run well with the baton should it be offered. In other Jewish organizations, owing to the undersupply of fully trained and experienced professionals, there are few "reserves" and the departure of a staff leader can throw the organization into crisis.

One of the obvious benefits of professional development is that it anticipates the need

for people to step up to the plate and assume the mantle of leadership when the need occurs. But without such preparation the future may be cloudy and problematic.

Federation leadership programs, now increasingly common, often group community lay leaders and professional staff. They are on the right track. The Jewish organization professionals who may be invited to participate in such community-sponsored programs are often selected because of the likelihood that they will someday be offered a leadership post.

"Leadership" is a topic on which no one has a monopoly. Training institutions might try to anticipate more fully what types of experience will nurture leadership tendencies. Institutions of higher learning which supply Jewish community professionals need to work more closely with those nonprofit organizations to ascertain what skill sets are required for successful work in the communal setting.

The need for leaders who can inspire (i.e., stimulate and motivate) and perspire (i.e., dig in and get one's hands dirty) is especially keen in the larger Jewish educational and communal organizations, which are constantly seeking candidates from a non-existent national pool of qualified professionals.

This has caused search committees to look to the corporate, for-profit sector for proven leaders who know how to develop a vision, balance a budget, and deal with stakeholders (shareholders).

One reason that it is quite understandable that Jewish organizations are selecting professionals from the corporate world is that lay leaders remind staff professionals continually about the importance of following "good business practices." However, there is

a fundamental disconnect in this advice, which may be necessary but not sufficient to attain organizational success.

The fact is that vision and activity in the corporate setting is constitutionally different, with a bottom line attuned to financial profit, return to stockholders, yield to investors, market share, etc. By contrast, the bottom line for a nonprofit organization is not pecuniary but something like “social good.”

Most would agree that this makes the communal leadership assignment a considerable challenge for professionals who switch settings after years of working towards a very different purpose. Thus business leaders who are drafted for Jewish community assignments might benefit from a professional development curricular component that focuses upon the differences between for profit and nonprofit organizations.

Again, no board manual we have looked at contains content that speaks to this point, which highlights fundamental differences in the types of organizations that professionals find themselves leading. The existence of a module, for example, that examines the alternative visions, operations, and outcomes of for-profit and nonprofit organizations would better enable learners to appreciate the distinctions.

Significant growth in professional development programs, especially inservice offerings, will need to be created before there exists an adequate reservoir or pool of qualified candidates widely available to the Jewish community. Candidates for such leadership development training might include less senior professionals already in place in middle management positions.

Their ability to move up and broaden the selection when vacancies occur depends upon the existence of programs to prepare them for such eventualities. But by and large such programs are not yet in existence. Pilot or demonstration projects have made only a small dent in the problem. The leadership to accomplish this remains to show itself.

Some federations and even some synagogues have launched leadership development programs, directed at both lay and staff members. The current paradigms for such programs cited by many are the Wexner initiatives for board leaders and federation leadership, and the Wexner Graduate Fellowship Program.

This project has identified and trained more than 300 outstanding graduate students preparing for careers in the rabbinate, cantorate, Jewish education K-12, Jewish Studies in the colleges and universities, and the Jewish communal professions.

A long-term vision of leadership for the Jewish community needs to be articulated, but a persistent obstacle is that the planning required to develop the community’s future leadership requires budgeting that is long-term as well. This is especially difficult to accomplish in settings like federations and other Jewish agencies where planning and budgeting tends to be limited to the short term, with people coming and going on the board. In order to establish continuity and sustain professional development programs which will do the job (i.e., mentoring, travel, pilot projects, etc.), a commitment to an active PD agenda must be made now and for the long-term.

CONCLUSION: A CALL TO ACTION

The Case for Professional Development

The general purpose of Jewish professional development is to educate and prepare individuals to take up careers in the Jewish community, and to support them in subsequent years as the field and the world around them changes so they can change with it.

The assumption is that professional development does not end with formal education culminating in a credential or degree, but that for the rest of their working lives Jewish communal professionals will continue to be educated, updated, and upgraded.

Much of this post-graduate education will be informal, arising out of the challenges, opportunities, and circumstances of employment. Many professionals will not wait for “programs” to become available, but will seek on their own the knowledge, understanding, and skills for improving in their craft and becoming ever more effective community workers.

No one knows exactly how to stimulate the instincts and habits of self-study, but the more widespread this phenomenon the less we will have to worry about in the absence of organized programs of professional development. But while self-study helps meet individual and idiosyncratic needs, it is unlikely by itself to provide all that is required for continuing education in Jewish communal professions. In fact, much of what one might assimilate needs to be in the context of a learning community, a shared experience among colleagues dedicated to mutual goals and mutual support.

In fact, it would be unrealistic and unlikely for the community to depend solely upon reliance on individual initiatives for self-improvement. People need incentives, even to better their own situations. Accordingly, the institutions and organizations of the organized Jewish community, from synagogues to camps, bear a responsibility to train and develop its professional cadres in order that they might better serve those respective communities.

Our canvass of professional development opportunities for Jewish educators and communal professionals suggests that there are rich resources potentially available, especially for inservice education, but that many individuals who already work or who might work in the Jewish community setting simply have not been reached by them. There are a variety of reasons for this, including:

- (1) A general lack of awareness among the Jewish population about professional career opportunities in the Jewish community;
- (2) The limited efforts at recruitment which take place on college campuses or in other settings (i.e., synagogues, youth organizations, clubs, etc.) where younger people are contemplating career choices;
- (3) The cost of professional education and the general absence of employer programs to assist new hires with the student loan paybacks;
- (4) The geographical distribution of the training institutions, with their preponderance in the eastern half of the United States

at the same time that the demographic center of the Jewish community is relocating to the Western states;

- (5) A paucity of inservice resources and opportunities for continuing education, attributable to some extent to the lack of training institution involvement in post-graduate professional development programming; and,
- (6) The tendency of inservice PD to be short term (i.e., supporting participation in a workshop at a conference, circulating an article on a professional topic, etc.) rather than long-term (i.e., mentoring, developing and monitoring a career plan, etc.)

Perhaps the most frequently mentioned weakness in the present system is “no follow up.” Indeed, the strongest indictment is that once an individual has begun his or her employment, communities generally do not require or provide adequate provision for a formal or structured program of continuing professional growth and development activities (i.e., inservice). The challenge is to establish and sustain resources and build ongoing programs.

Another axiom rests on the need for long-term study and reinforcement. One is reminded of the old joke about the young violinist asking for directions on how to get to Carnegie Hall. “Practice, young man, practice!” answers a man on the street. Change and improvement occur over time.

“Development” itself implies a process, not an overnight transformation. For professional development to “take” -- to have impact on careers and the people served by them -- a longer view needs to be formulated and firmly established, one which sees the entire duration of a person’s tenure as requiring ongoing educational and technical support.

At best a program of continuing PD offers something very special, not just a focus on the job but on the larger question of “How does one grow Jewishly?” While this prospect is no doubt also addressed in at least some graduate school and previous work settings, it is within the context of one’s evolving professional identity that the question takes on power and meaning.

Consequently, Jewish organizations ought to perceive their employment of staff as a sterling opportunity to encourage individuals to be fully-rounded, whole persons, not just job functionaries. Such an attitude acknowledges that staff tend to come to the field and specific work sites with a strong personal commitment. In a way one cannot be a successful Jewish educator or communal professional without a strong “Jewish sense.”

A professional development program builds on this solid foundation of employer and employee operating on the same page. Jewish organizations of diverse kind are in excellent position to support the opportunity for what the Wexner program calls “becoming part of the community.”

Here is the image of a desirable community work setting: there are Jews working there, the client services provided have high purpose including tikkun olam, Jewish holidays are celebrated, and educational activities are respected and even cherished. This may be said to be as true for a Jewish social service agency as for a synagogue.

The notion of combining general and Jewish background might also be prescriptive for lay people who are volunteering for Jewish organizations and for their “Jewish development.” Wide variations of knowledge and

understanding, including reading and speaking Hebrew, can be observed in most Jewish community organizations.

Training institutions cite students who returned to school not to qualify for professional positions as much as to obtain the Jewish education they had missed earlier in their lives. Accordingly, "development" in this context is not so much directed at professional growth as it is one's basic "Jewishness." PD in the work setting actually provides occasion for lay and staff people to learn -- as well as work -- together.

Thus, volunteer and lay people can be part of a community professional's career plan and program. In fact, there are many topics which would be even more interesting if they were to be explored together, and not just to conduct the usual business of the organization.

For example, in the social work schools our respondents reported they teach courses on effective interpersonal relations and community dynamics. The key to staff-lay peace and good relations may lie in mutually arrived at awareness and understanding, aided by the content derived from such courses, case studies, participant testimony, role playing, media, etc.

Here we note that training opportunities for rabbis are different from those for other Jewish educators and communal professionals in a significant way: the non-Orthodox rabbinic seminaries such as Hebrew Union College and Jewish Theological Seminary essentially have little competition. By contrast, there are dozens of Orthodox seminaries in America.

Nevertheless, these schools must keep up with the times to attract students, including those returning to school, for further study. For example, Hebrew Union College's Jewish Institute of Religion is focusing its inservice program upon the practical issues of the rabbinate -- developing vision and direction for one's synagogue, or understanding how to read "financials" and a balance sheet.

A colleague at an Orthodox seminary acknowledged the need to outfit novice rabbis with skills in addition to those needed to discharge classic role as a teacher and interpreter of texts. He suggested that his ordained graduates ought to acquire the skills of "family counseling and the art of negotiation."

But while rabbinic seminaries do not necessarily face competition from secular colleges and universities, Jewish studies programs at the traditional major Jewish training institutions do. Jewish Studies programs on secular campuses (such as the Born program at Indiana University or the Taube Center for Jewish Studies at Stanford) are increasingly common, and several of them are of exceptional quality.

So there is competition for "Jewish schools" like the University of Judaism, Jewish Theological Seminary, and Brandeis University. And it is coming from other "elite" and high quality institutions, like Harvard, Yale, Princeton, Michigan, Johns Hopkins, New York University, and Teachers College (Columbia).

However, we are not considering here as "competition" local bureaus or departments of Jewish Education (which under some cir-

cumstances might be transformed into Centers for Professional Development). Nor do we include such adult-education programs as synagogue-sponsored lecture series, chavurot, or scholars-in-residence.

In fact, there are well-established community-based adult education resources in several places, such as Lehrhaus Judaica in Berkeley, California. All of these resources might be marshaled in the effort to create a system to support professional growth and development.

This study aimed to furnish a picture of professional development in Jewish education and other Jewish communal professions. It examined very generally and broadly both “preservice” (before taking up duties as a professional in a work setting) and “inservice” (continuing education once on the job) forms of training.

These are envisioned as preparing individuals for careers in the Jewish community, and reinforcing and sustaining them throughout those careers. Given the problematic and demanding character of Jewish communal employment, good training and experience is even more at a premium, affecting recruitment, retention, and job satisfaction.

The Jewish community has a great deal at stake in the discussion about professional development. Should it wish to staff its institutions and agencies with the best and the brightest, it will need to attract more young

people to careers in the Jewish communal professions and provide them with outstanding preservice and inservice professional training.

The Jewish community needs rabbis and other competent educators to teach its children, effective administrators to run its service agencies, and dedicated program people to fill many different kinds of positions in Jewish organizations, schools, community centers and camps. It needs top-notch functionaries to staff the federations and foundations, and to plan and budget for the future.

To ensure that these leaders, staff people and workers are motivated, placed, and retained will require making their jobs attractive and fulfilling. The obstacles of the past must give way to decent remuneration, supportive working environments, securing respect from lay volunteers, and the opportunity to chart career paths and “plans for advancement.”

Such a paradigm shift in Jewish education and communal careers is envisioned not just for those people whose careers are underway, but also for those who will succeed to them in the years ahead. We need to prepare now for the continuing regeneration of the community.

Without fresh energy, ideas, and resources, the Jewish community could be in serious trouble. It needs to do something now, to face up to the care and support of its communal professionals.

APPENDICES

Appendix A: Interview Sources

Academic Organizations

Baltimore Hebrew University, Darrell Friedman Institute for Professional Development, Baltimore. Debra Weinberg.

Baltimore Hebrew University, Graduate Program in Jewish Education, Baltimore. Rela Geffen.

Brandeis University, Hornstein Program in Jewish Communal Service, Waltham, MA. Susan Shevitz.

Fairleigh Dickinson University, Office of Jewish Affairs & Israel Programs, Teaneck, NJ. Michael Gisser.

George Washington University, Rockville, MD. Jacob Halpern.

Graduate Theological Union, Center for Jewish Studies, Berkeley. Naomi Seidman.

Gratz College, Melrose Park, PA. Jonathan Rosenbaum.

Hebrew College, Shoolman Graduate School of Jewish Education, Newton Center, MA. Harvey Shapiro.

Hebrew Union College - JIR, Rhea Hirsch School of Education, Los Angeles. Sara Lee.

Hebrew Union College - JIR, Irwin Daniels School of Jewish Communal Service, Los Angeles. Steven Windmueller.

Hebrew Union College- JIR, School of Education, New York. Jo Kay.

Jewish Theological Seminary, William Davidson Graduate School of Jewish Education, New York. Aryeh Davidson & Jack Wertheimer.

Jewish Theological Seminary, Jewish Studies & Social Work Program, New York. Stephanie Newman.

Lehrhaus Judaica, Berkeley. Fred Rosenbaum.

Loyola University Chicago, Jewish Day School Leadership Program, Chicago. Janis Fine.

McGill University, Jewish Teacher Training Program, Montreal. Eric Caplan.

New York University, Program in Nonprofit Management & Judaic Studies, Wagner Graduate School of Public Service, New York. Ari Gauss & Roy Sparrow.

New York University, Steinhardt School of Education, New York. Ben Jacobs.

Nova Southeastern University, Jewish Educators Program, North Miami Beach. Rhonda Schuval.

Ohio State University, Melton Center for Jewish Studies, Columbus. Tamar Rudavsky.

San Francisco State University, Jewish Studies Program. Fred Astren.

Spertus Institute of Jewish Studies, Chicago. Dean Bell.

Stanford University, Taube Center for Jewish Studies, Stanford. Tad Taube.

University of California, Davis. David Biale.

University of Judaism, Lieber School Graduate Program in Nonprofit Management, Los Angeles. Beryl Geber.

University of Maryland, Joseph & Rebecca Meyerhoff Center for Jewish Studies, Baltimore. Marsha Rozenblit.

University of Michigan, Sol Drachler Program in Jewish Communal Studies, Ann Arbor. Robin Axelrod.

Yeshiva University, Azrieli Graduate School of Jewish Education & Administration, New York. David Schnall.

Yeshiva University, Wurzweiler School of Social Work, New York. Sheldon Gelman.

York University, Jewish Teacher Education Program, York, ON. Alex Pomson.

Rabbinic Training & Placement

Central Conference of American Rabbis, New York. Arnold Sher.

Hebrew College, Brookline, MA. David Gordis.

Hebrew Union College, Jewish Institute of Religion, Cincinnati. Kenneth Ehrlich & David Komerofsky.

Hebrew Union College, JIR, Los Angeles. Richard Levy.

Hebrew Union College, JIR, New York. Aaron Pankin.

Institute for Traditional Judaism, Teaneck, NJ. Robert Price.

Jewish Theological Seminary, New York. Jack Wertheimer & William Lebeau.

Rabbi Isaac Elchanan Theological Seminary, Yeshiva University, New York. Robert Hirt & Norman Lamm.

Ner Israel Rabbinical College, Baltimore. Shepael Neuberger.

Rabbinical Assembly, New York. Elliot Schoenberg.

Rabbinical College of Telshe, Wickliffe, OH. Ari Wolf.

Rabbinical Seminary of America, Forest Hills, NY. Chaim Schwartz.

Reconstructionist Rabbinical Association, New York. Joel Alpert.

Reconstructionist Rabbinical College, Wyncote, PA. Joel Alpert, Dan Ehrenkrantz & Jacob Staub.

University of Judaism, Ziegler School of Rabbinic Studies, Los Angeles. Bradley Artson & Cheryl Paretz.

Yeshiva University, New York. Richard Joel.

Communal Organizations

Association of Jewish Aging Services, Washington DC. Harvey Tillipman.

Association of Jewish Community Center Professionals, New York. Harvey Rosenzweig.

Association of Jewish Community Organization Personnel, West Palm Beach, FL. Lou Solomon.

B'nai B'rith Youth Organization, Washington, DC. Brian Greene.

Bureau of Jewish Education, San Francisco. Robert Sherman.

Center for Advancement of Jewish Education, New York. Eliot Spack.

Center for the Advancement of Jewish Education, Miami. Chaim Botwinick.

Foundation for Jewish Camping, New York. Ramie Arian.

Foundation for Jewish Campus Life (Hillel), Washington, DC. Jay Rubin.

International Association of Jewish Vocational Personnel, Philadelphia. Genie Cohen.

Jewish Communal Service Association, Kendall Park, NJ. Brenda Gevertz.

Jewish Community Centers Association, New York. Steven Rod.

Jewish Community Federation of San Francisco, the Peninsula, Marin & Sonoma Counties, San Francisco. Sam Salkin.

Jewish Council for Public Affairs, New York. Hannah Rosenthal.

Jewish Education Service of North America (JESNA), New York. Jonathan Woocher.

Jewish Social Service Professionals Association, Boca Raton. Jaclyn Fasfer.

National Association of Jewish Vocational Services, Philadelphia. Leah Rosenbaum.

North American Association of Synagogue Executives, Centerreach, NY. Harry Hauser.

Union of American Hebrew Congregations, New York. Dale Glasser.

United Jewish Communities, New York. Ron Meier & Lynn Geller.

United Synagogue of Conservative Judaism, New York. Robert Abramson.

Foundations

Richard & Rhoda Goldman Fund, San Francisco. Debbie Findling.

Koret Foundation, San Francisco. Sandra Edwards.

Morton & Barbara Mandel Family Foundation, Cleveland. Seymour Fox.

Charles H. Revson Foundation, New York. Eli Evans.

Taube Foundation for Jewish Life & Culture, San Francisco. Tad Taube.

Wexner Foundation, New Albany, OH. Larry Moses.

Other

DRG (private recruitment firm), New York. David Edell.

STEPHEN MARK DOBBS, PH.D.

Stephen Dobbs is a native San Franciscan and received his B.A. and Ph.D. from Stanford University. His first career was as a university professor in the humanities. He is currently an adjunct professor at San Francisco State University and an adjunct faculty at the Institute for Jewish & Community Research.

His second career has been in the foundation world. He was a former program analyst for the John D. Rockefeller III Fund and a senior program officer at the J. Paul Getty Trust. He served as CEO of the Koret Foundation and the Marin Community Foundation. Dr. Dobbs is currently the executive vice president of the Bernard Osher Foundation and also serves as the executive director of the

Taube Foundation for Jewish Life and Culture.

His third career has been in Jewish community organizations. He is a former president of the Brandeis-Hillel Day School, vice president of the Bureau of Jewish Education, and vice president of Congregation Emanu-El. He was the founding director of the Jewish Community Federation of San Francisco Board of the Leadership Institute. He is president of Mount Zion Health Fund and is on the board of the Jewish Community Federation. In the general community, Dobbs serves as director of Guide Dogs for the Blind and Words on Dance. He and his wife, Victoria, have four sons.

GARY A. TOBIN, PH.D.

Dr. Gary A. Tobin is president of the Institute for Jewish & Community Research and is also director of the Leonard and Madlyn Abramson Program in Jewish Policy Research at the University of Judaism in Los Angeles. He earned his Ph.D. in City and Regional Planning from the University of California, Berkeley. He was the director of the Maurice and Marilyn Cohen Center for Modern Jewish Studies at Brandeis University for fourteen years. Prior to joining Brandeis, Dr. Tobin spent eleven years on faculty at Washington University, St. Louis.

Dr. Tobin has worked extensively in the area of patterns of racial segregation in schools and housing. He is the editor of two volumes about the effects of the racial schism in America, *What Happened to the Urban Crisis?* and *Divided Neighborhoods*.

He has been a consultant in planning, demography, and philanthropy with hundreds of non-profits, including federations, synagogues, Jewish community centers, foundations and others.

Dr. Tobin is the author of numerous books, articles, and planning reports on a broad range of subjects. His books include *Jewish Perceptions of Antisemitism*, *Rabbis Talk About Inter-marriage* and *Opening The Gates: How Proactive Conversion Can Revitalize The Jewish Community*. Dr. Tobin is now completing a book entitled, *Anti-Israelism & Anti-Semitism in America's Educational Systems*. He is currently involved in research concerning, philanthropy, racial and ethnic diversity in the Jewish community, and anti-Semitism.

ZEV HYMOWITZ

Zev Hymowitz is a senior research associate at the Institute for Jewish & Community Research. He has over 30 years of experience in Jewish communal work in both the United States and Israel. Mr. Hymowitz has held numerous positions within Jewish community centers (JCCs), including as executive director in Northern New Jersey, and most recently, San Francisco.

From 1988 to 1995, Zev Hymowitz worked as a consultant for the New York-based Jewish Community Centers Association of North America. He worked as a consultant to

Jewish Community Center's in about 30 cities, including St. Louis, Baltimore, Detroit, Montreal and Toronto. He provided advice on financing, staffing, programming and public relations. He was also in charge of the JCC Association's training for lay leaders.

From 1977 to 1984, he worked for the American Jewish Joint Distribution Committee as associate executive vice president in the United States, and later as director in Israel. He moved on to direct an Israel-based consulting firm for Jewish agencies from 1984 to 1988.

THE INSTITUTE FOR JEWISH & COMMUNITY RESEARCH
Dr. Gary A. Tobin, *President*

Mission

The Institute for Jewish & Community Research, San Francisco, is an independent non-profit dedicated to the growth of the Jewish community. The Institute serves as a national and international think tank providing policy research to the Jewish community and society in general. We design and develop initiatives that help build a more vibrant and secure Jewish community.

We educate both the public and opinion leaders through publications and conferences in four areas:

Demography and Religious Identity

The Jewish people face serious demographic challenges. It is not easy to clearly identify who is a Jew and who is not. How does the Jewish community adjust to significant changes in religious belief and identity?

The Growth and Vitality of Jewish Peoplehood

Organizational, cultural and ideological barriers to growth have developed. How can the Jewish community be more positive, open and welcoming?

The Security of the Jewish Community

Anti-Semitism and anti-Israelism in America and abroad have seen a dramatic increase in recent years. How is current anti-Semitism different than in the past and what are the appropriate institutional responses?

Philanthropy

American philanthropy, both Jewish and general, set the standard for giving in the world. What are the most important trends regarding both foundations and individual donors and how do they facilitate or inhibit positive societal change?

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