

# Gender Equity and Leadership Initiative



A Research and Planning Task Force of the  
Leadership Commons

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## EXECUTIVE SUMMARY

November 2018

In 2017, the Leadership Commons of the William Davidson Graduate School of Jewish Education of JTS launched the Gender Equity and Leadership Initiative (initially the Women in Jewish Leadership Initiative) to explore ways in which we might explore and better understand the landscape of gender equity and Jewish educational leadership. The initiative task force used a two-pronged approach: Dr. Shira D. Epstein led an internal process exploring ways that JTS could continue to enhance gender equity and leadership within the institution through teaching and learning, and Dr. Andrea Jacobs, an outside consultant, led a process to explore the needs of professionals in the field of Jewish education.

Over the course of the planning and research phase, Dr. Jacobs and Dr. Epstein facilitated and designed activities and approaches to gather information that would help shape a series of findings and suggestions, included in this report. While this report is primarily focused on the field-facing process of the initiative, we will also reference some learnings of the internal process.

The primary activities of the initiative's field-facing researching and planning phase included:

- Recruitment and convening of an advisory committee of Jewish leaders representing a broad spectrum of the Jewish educational landscape and others with relevant experience (*See a listing of Advisory Committee members in Appendix A*).
- Interviews with 50 leaders and practitioners from across the Jewish educational and leadership-development landscape (*See a summary of participants in Appendix C*).
- Mapping of current initiatives and programs ("bright spots") addressing gender equity and leadership within the Jewish community.
- Review of research and literature regarding best practices in gender equity.
- Facilitated conversations with Davidson faculty, staff, and graduate students.
- Convening of 80 leaders from day schools, synagogues, community education programs, Jewish institutions of higher learning, and educational nonprofit organizations for two day-long programs of learning and reflection on pathways to increase gender equity within the field of Jewish education (*Convening participants are listed in Appendix B*).
- Collection of survey data from 500 alumni of Davidson academic and field-based programs currently working in the field of Jewish education.

The information collected during this planning and research phase point to both the challenges that the field continues to face and the opportunities for initiating change. The alumni survey data highlight a persistent gender gap in salary despite more women moving into higher positions in educational settings. Our conversations reflected a facet of the leadership question that we had not previously been articulating, namely that while people

of all genders<sup>1</sup> may opt out of high-pressure, executive-level positions when they are looking to raise children, women navigate steeper challenges in advancing their careers. This finding points to an opportunity to develop and offer training to those who populate hiring committees and organizational boards.

As noted above, a key highlight of the planning and research phase was the gathering of educators, leaders, and field professionals that took place in April and May this year (*Participants in these two convenings, in Chicago and New York, are listed in Appendix B*). It was clear from the participants' feedback that practitioners are eager for opportunities to reflect with their colleagues on issues of gender equity, leadership, and Jewish education. They are seeking engagement in generative conversations that can lead to concrete action; several participants reported that the convenings yielded valuable **actionable** ideas that could create visible change within their institutions.

We committed at the convenings to surfacing the knowledge and expertise of the diverse leaders in the room. By leveraging our networks and a relational approach to leadership, we gathered the right people to engage with a set of questions designed to generate ideas and possible interventions rather than preset solutions. We modeled that encouraging an experimental/growth mindset and engaging a diverse group of stakeholders to explore critical questions from a learning stance can lead to concrete change—both small and large scale.

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1 The use of the phrase “people of all genders” is an intentional choice to remind readers that gender is not a binary category but rather a continuum of identities and experiences on which “male” and “female” are points rather than complete categories. Our work is inclusive of cisgender, transgender, genderqueer, and non-binary individuals, and we recognize that any solutions to address gender equity must be inclusive of the full range of gender diversity. However, most research and discussions about gender bias have been framed in the binary, thus many of the references to existing work still use the language of “men” and “women,” and indeed focus on the experiences of cisgender men and cisgender women. Throughout the document when referring to privileges or expectations of “males” or “men” we are referring to the privilege afforded to cisgender men in our culture. When possible, we have used language to reflect our understanding that the bias against women is actually a bias against anyone who is not deemed to be a cisgender man.

## REPORT OF PLANNING AND RESEARCH PHASE

November 2018

### Project Purpose

“Gender equity is a reason why I don’t always see a future for myself in the Jewish [educational] profession long-term.”

—Comment from the 2018 survey of Davidson alumni on gender equity in the field of Jewish education

In 2001, Shifra Bronznick launched Advancing Women Professionals (AWP) with a three-pronged mission of spotlighting the need for more women in Jewish leadership positions, promoting equity in Jewish organizational culture, and offering policy design that might best support work-life balance and alternative models of leadership. Through research, consultation, and advocacy, AWP launched successful campaigns and interventions, and served as a catalyst for other organizations to begin adopting and sharing commitment to this endeavor.

A decade after AWP published *Leveling the Playing Field* (Bronznick, Goldenhar, and Linsky, 2008), organizations specifically connected to Jewish education are still experiencing significant inequities. Men remain at the top of large Jewish educational institutions (i.e., central agencies). While the overwhelming majority of Jewish educators are women, they are not proportionately represented in top leadership roles. In addition, the feminization of the field of education in both Jewish and secular US contexts adds another layer of complexity to understanding the gender dynamics in the field of Jewish education. Thus, in summer 2017, The William Davidson School’s Leadership Commons launched the Women in Jewish Leadership Initiative to explore ways in which we could expand our work to address the challenge of parity.

After initial conversations with lay leaders and professionals in the field and with leaders at JTS, Dr. Andrea Jacobs was hired as project director and Dr. Shira D. Epstein, JTS faculty and scholar in gender and Jewish education, was asked to chair this research and planning process. The initiative was renamed the Gender Equity and Leadership Initiative; this name change reflects a shift from solely focusing on training and professional development to including exploration of the broader obstacles and challenges to advancement that women, transgender, and gender non-binary individuals navigate within Jewish educational institutions, such as cultural norms around work-life balance, job and responsibility structures, and gendered assumptions about leadership and expertise. That is, we sought to take up AWP’s call to explore both the barriers and the opportunities for adaptive change. Not only do we seek to narrow the gender gap in leadership, we also want to see our institutions and organizations empowered with the skills and tools they need to enact their “equity values.”

We launched a two-pronged approach: Dr. Epstein led an internal process exploring ways that JTS could continue to enhance gender equity and leadership within the institution through teaching and learning. Dr. Jacobs led a process to explore the needs of professionals in the field of Jewish education and the possibility of interventions and resources that would advance gender equity in this field; Dr. Epstein and Dr. Jacobs co-chaired an advisory group to support the latter process.

## Initiative Research and Planning Process

We recognized early on that our project was not simply about increasing the number of women in senior educational leadership positions. Indeed women do occupy leadership roles in Jewish education; however, the highest earning and highest valued positions continue to be filled primarily by men. Women’s leadership training programs, while beneficial, are not sufficient to advance gender equity—in part because they locate the “problem” of the gender gap in women’s skills or knowledge. In addition, this approach is situated within a gender binary of male and female; this leads to exclusion of the voices, challenges, and experiences of Jewish educators who do not identify with this binary. Additionally, it precludes opportunities for institutions to reflect broadly on how they engage in the adaptive change that AWP championed. As research both inside and outside the Jewish community demonstrates, adaptive change in gender equity requires institutional examination of structures and underlying beliefs regarding leadership roles, expertise, knowledge, work-life balance, and the associated gendered assumptions and norms. In consultation with members of an advisory committee, as well as input from leaders in the field who have been engaged in gender equity work for the last decade, we developed a set of key questions that guided our work.

## Guiding Questions

1. What are existing or new models of leadership and organizational structure that could enable educational institutions to truly live a commitment to gender equity in every aspect of organizational life?
2. When an educational institution is living this commitment to equity, what do leadership pathways look like for people of all genders?
3. What tools and resources can firmly embed a critical gender lens into all aspects of Jewish education from preschool to institutions of higher learning?
4. More specifically, what are new ways that we can engage with Jewish text and the power structures encoded in the teaching and learning of those texts to support gender equity? What tools and resources do educators need to transform how they engage with and teach text?
5. What resources, tools, and training programs might be needed to support those already in positions of power within Jewish education to infuse their lay and professional leadership with a critical gender lens and advance gender equity and leadership in and across their organizations?

## Approaches to Gathering Information and Engaging with Practitioners

Over the course of the planning and research phase, Dr. Jacobs and Dr. Epstein engaged in a variety of activities designed to gather information that would help shape the “Suggestions for Future Directions” included in the final section of this report. Our process included several forms of outreach based on a relational model of leadership and organizing. Using our existing networks, we sought information about the current experience of Jewish educators, as well as input into the emerging design of the initiative. In addition, we were aware of existing examples of projects both within JTS and within the broader Jewish educational field that were experimenting with ways to enact a commitment to gender equity; we sought to explore what practitioners were learning and provide contexts for others to learn from their examples. The primary activities of the initiative’s research and planning phase included:

- **Recruitment and convening of an advisory committee of Jewish leaders.**

This group of 12 advisors met at the launch of the project to help frame the focus of the initiative and continued to serve as advisors for the project based on their areas of expertise. The group included several alumni of The William Davidson School, Jewish educational professionals and lay leaders, leaders within the Jewish innovation sector, and Jewish nonprofit leaders engaging with issues of gender equity (*See Appendix A*).

- **Interviews with leaders and practitioners within Jewish education.**

Dr. Jacobs conducted 50 one-on-one meetings with senior educators, organizational executives, and thought leaders (*See Appendix C*). The purpose was to gather deeper insight into the needs of practitioners. In addition, interviewees made suggestions of those who are currently experimenting with models and policies that support gender equity or that embedded a critical gender lens into Jewish educational programs.

- **Mapping of current initiatives and programs (“bright spots”) that address gender equity and leadership within the Jewish community.**

The mapping of existing initiatives enabled us to cultivate connections with Jewish educational leaders and innovators, raise the profile of new endeavors, and enhance the collaboration and sharing of learnings across the field.

- **Review of research and literature regarding best practices in gender equity.**

*(See Appendix D for a selected bibliography of articles and books that informed our work.)*

- **Facilitated conversations with Davidson faculty, staff, and students.**

Over the course of the 2017–18 academic year, Drs. Epstein and Jacobs facilitated three Leadership Commons think tanks that engaged Davidson faculty and staff in conversations about issues related to gender equity in the field of Jewish education. These conversations informed the development of a survey of JTS alumni working in the field of Jewish education. Dr. Jacobs also led conversations on issues of gender equity and leadership for current JTS students and alumni that contributed to a greater understanding of the needs of those in the field for training and support.

- **Convening of leading practitioners in the field.**

We gathered 80 leaders from day schools, synagogues, community education programs, Jewish institutions of higher learning, and educational nonprofit organizations for two separate days of learning and reflection on pathways to increase gender equity within the field of Jewish education. In both Chicago and New York, we used the questions that were guiding our own inquiries to engage participants in generative conversations, and through a panel discussion, we presented examples of organizations and practitioners who were experimenting with alternative models of leadership structures and methods for explicitly addressing equity issues within their curricula.

- **Collection of survey data from 500 alumni of Davidson academic and field-based programs currently working in the field of Jewish education.**

Research with Davidson alumni included an online survey and follow-up focus groups of survey participants. Selective relevant data from the survey is provided in a separate section below. Quotes included in this report are from the alumni focus groups.

## What We Learned

The activities of the planning and research phase of the Initiative enabled some key learnings:

### The need to ask different questions.

Building on the foundation of AWP and harnessing the learning from research on issues of gender equity in the fields of business, science, and technology, we recognized the need to shift our focus from asking, “Why aren’t there more women in leadership?” to “What are the cultural beliefs, practices, and structures that maintain inequities in Jewish educational leadership?”

Some new questions we need to ask:

- What are the competing issues and the unconscious biases around gender of those in leadership positions that consistently replicate the status quo?

In our conversations with practitioners in the field, we were struck by the frequency in which female educators and clergy spoke of being asked about family planning and timing of pregnancies with respect to the Jewish/academic calendar, or being advised by mentors or community members to seek positions that were more “family friendly.” In these conversations, female practitioners also reported job negotiation experiences in which they were assumed not to possess qualifications to manage budgets, administration, or fiscal decision-making; in contrast, no male participants offered this as an obstacle or concern within the hiring process.

- What is the hidden curriculum about gender and leadership that is “taught” in our educational and professional institutions?<sup>2</sup>

Several issues arose in conversations about the hidden curriculum around gender in educational spaces including policies in egalitarian-identified spaces requiring males to wear tallitot, tefillin, and kippot in prayers services but not requiring or even encouraging females, or those not perceived to be male, to do so. Several educators spoke about the message it sends about who “really counts” as an authority or leader regarding ritual observance and prayer.

Three issues stood out in our conversations with regard to hidden curriculum and teaching of Jewish texts:

- The persistence of exclusively using male characters/voices from text to exemplify character traits or teach moral/ethical lessons.
- The challenge of teaching difficult/violent texts related to gender (for example, Leviticus 18, Sotah, the

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<sup>2</sup> Hidden Curriculum: The unwritten, unofficial, and often unintended lessons, values, and perspectives that are conveyed through the contradiction between espoused commitments to gender equity and behaviors that continue to center the expertise, leadership, and authority of males in our educational and communal institutions.

story of Tamar, the prostituting of Sarah and Rebecca by Abraham and Isaac, respectively).

- The desire to draw upon our traditional texts to launch broader discussions about gender roles, stereotypes, identities, qualities of leadership, and use of voice.

The directors of the Legacy Heritage Instructional Leadership Institute, an initiative of the Leadership Commons of The William Davidson School of JTS, spoke about the need to develop materials and curricula that balance gender models when teaching from sacred text. The issue of teaching texts that are explicitly violent or degrading to women/girls was also raised by several educators and those who train educators. One leading scholar raised the challenge of finding ways to bring critical feminist textual analysis to the Jewish studies classroom: “Who are the modern thinkers and writers that students should be exposed to and what is the pedagogic training that the teachers need to successfully bring these voices into the classroom?” Another scholar noted that there is significant feminist biblical criticism and leading Talmud scholars writing and publishing with a critical gender lens, but their writing rarely crosses the barrier from academia to Jewish educational classrooms because teachers and educators need training in this approach.

### **The need to reflect upon models of leadership and organizational structures that we privilege.**

“Many emerging leaders are quite driven and willing to take on challenging roles, but not in organizations with rigid cultures that lack collaboration, innovation and autonomy.”

—From “Cultivating the Next Generation of Leaders for Jewish Nonprofits,” a report from Leading Edge in partnership with Bridgespan, 2014.

While several Jewish educational organizations have adapted and integrated distributive forms of leadership, the one-on-one interviews and convenings conversations suggest that many practice a model of leadership that is not sufficiently flexible in delegating leadership responsibilities. Traditional leadership structures had particular implications for congregational educators; participants shared that in most cases, the educator reports to a senior rabbi or other executive staff person who often does not have any training in education.

The convenings offered the opportunity to highlight Jewish educational leaders in both the day school and synagogue school realm who reflect and practice approaches that include a wide group of stakeholders (including, at various times, teachers, parents, senior rabbis, and learners). These examples highlight organizations with a head of school or education director that have actively aimed to model opportunities for shared decision-making and inclusion of a wide range of voices when making fiscal and budgetary decisions, curricular choices, and policy implementation. Several participants suggested that participation in decision-making might better support emerging leaders to take risks and potentially prepare for expanded roles.

An additional challenge that reflects AWP’s findings is that many women do not even consider or apply for positions of top leadership when they receive both explicit and implicit messaging that these roles would require a radical shift in work-life balance; this limits the pool of candidates interested in these type of positions. In conversations with participants in the Day School Leadership Training Institute (DSLTI) and other Davidson alumni (where collaborative, distributive, and shared models of leadership are taught), educators of all genders spoke about the expectation that high-profile jobs at large schools would be 24/7 jobs, ones in which the community and the school came first, leading many to seek jobs at smaller institutions or for some to wait until they no longer had children at home to pursue these more high-profile jobs. This had a gendered impact in that more women were either directed toward these smaller and lower-paying positions or sought them because they allowed for more flexibility. Male educators in senior roles reported struggling with institutions to negotiate

flexible time/schedules or family leave when they had children. Educators of all genders reported that prioritizing work/life balance had an impact on their salaries and career trajectories.

### **The need to examine gendered assumptions about different roles or types of work.**

Achieving gender equity is not only a matter of advancing women in leadership roles. In the fields of both congregational learning and Jewish early childhood education, for example, women are both the majority of the workforce and the leadership; however, the feminization of these fields has led to teachers and education directors often not being seen as experts or leaders in the larger educational landscape. This fact is reflected further in the considerably lower salaries of these sectors, compared to day schools.

We need to examine how different roles (for example, rabbi, senior scholar, and early childhood educator) are coded for gender and how that intersects with our definitions of expertise and leadership. Our conversations over the year revealed that in many educational settings, even when women reach more senior levels of leadership within organizations, the executive and board leadership remains primarily male. This seems particularly true in larger, more prestigious institutions, while women serve as leaders in smaller communities and as heads of school primarily serving K-5 or K-8 students.

### **The need to expand language and intention of gender equity issues to be inclusive of all gender expressions.**

Traditional models of leadership and efforts to address the gender gap have often left out transgender and gender non-binary individuals who are also negatively impacted by the status quo. As we engage with questions about the intersection between preexisting beliefs about gender roles, gendered behavior, and the models of leadership we privilege, it is in the best interests of the whole community to be more inclusive and expansive in both our language and invitation to participate in conversation. Successful adaptive change initiatives must include the knowledge and strategies that emerge from the lived experience and perspectives of all individuals who are marginalized by gendered models of leadership.

### **The need to expand existing programs that support the emerging leadership of women.**

The AWP model of Action Learning Teams advanced the leadership of individuals and simultaneously created networks of professionals who provide ongoing support to one another. This model has been adapted within other realms, such as in academic circles (particularly, supporting women in tenure advancement). Moreover, new training and support models reflect the growing desire for gender-expansive spaces (for example, both Keshet and Moving Traditions have created programs that support the emerging leadership of adolescents of all genders; SVARA's teacher-training program is a model for cultivating senior educators that identify as transgender, non-binary, and queer). The JTS Leadership Commons training institutes incorporate gender (and other diverse) lenses in preparing leaders for day school, early childhood, and communal organizations. Many institutes that train leadership for Jewish education and Jewish educating institutions can be enhanced by employing a more consistent gender lens and incorporating training practices for advancing gender equity.

### **The need to create searchable databases of women, transgender, and gender non-binary experts in all areas of interest and concern to Jewish organizations, for the field of Jewish education and related fields (for example, biblical and rabbinic studies).**

Educators and professionals in the field repeatedly referred to instances when their institutions did not prioritize gender diversity among visiting scholars, panelists, or conference speakers. From freelance music educators to

biblical scholars, female professionals shared stories of not being invited to teach in an institution because spots were consistently filled by male colleagues or explicitly being invited to participate in a panel or conference only because the conveners were “looking for a woman.” On the flip side, leaders in the field talked about confronting their own institutions when gender parity was not attended to and being told “we couldn’t find any women speakers/scholars/experts.”

Experts in the fields of technology, economics, and foreign policy have begun creating lists of this type to combat the status quo of overwhelmingly male voices in the public realm. This resource—combined with the commitment of male allies to refuse to serve on all male panels (as suggested and supported by AWP)—can create new patterns and feedback loops to promote the expertise of more voices.

### **The need for continued generative conversations about gender equity in Jewish education.**

People want to know how to spark equity conversations and advance practices and policies. They want concrete training resources, and they value the opportunity to learn with and from others who are engaged in the work to explore ways of facilitating organizational change, building relational networks, and shifting mental models and cultural norms. After each of the community conversations (including conversations with faculty and staff of The William Davidson School, the conversation with Davidson alumni and students, and the two convenings), attendees wanted to know how they might continue the conversation within their own organizations or communities. They were eager to try new approaches to promoting gender equity whether that meant inviting someone who has never led in their community to speak/teach from the “front of the room” or finding language to confront executive leadership about a misalignment between espoused organizational values and current organizational practices and policies. Attendees of each of these conversations have reported taking actions, developing new relationships, or exploring new ideas that support change within their organizations.

### **The need for an expanding set of approaches for advancing gender equity in Jewish education.**

The best approach is to adopt an experimental mindset, examining the lessons from both successes and failures. We ought to look at what is already working and ask how we can scale those lessons, spreading them across the field of Jewish education and adapting them to the specific needs of each organization and community. This will require research that sources and highlights models and solutions that can illuminate the paths forward. One of the most valuable aspects of the two convenings we held in spring 2018 was a modeling of this approach to leading change—two panels of practitioners presented living examples of alternative models from the field after which we invited all participants to engage in generative discussions about how to apply the lessons from those models to a variety of communal contexts. In each case, the panelists spoke about the different approaches they were using in trying to address the specific leadership challenge they faced and shared openly about both successes *and* failures. The intention of the panel was to model an experimental approach to the challenge of gender equity and to recognize that not every idea or proposed intervention will work or that even when they are successful, the new approach creates different challenges that must also be addressed.

### **The need for a broader focus on a “network approach” in advancing change.**

Based on Emergent Strategy and other advances in the theory and practice of social change, we recognize the vital power of networks to foster change across large systems. Foremost, this involves strengthening the networks of people who are already engaged in this work so they can share learnings and create feedback loops that propel their work further and create new cultural norms. We also seek to expand these networks through engaging new allies, including those of different genders, different levels of leadership, and different educational positions.

## **The need for organizational introspection and reflection.**

Networks are vital to change, but we can't ignore the challenges that face individual organizations as they try to change. Educational organizations need to identify gaps between espoused values and values in action. Resources need to be allocated for staff and boards to assess the status of gender equity within their organizations and identify strategies to bring their organizational cultures into alignment with stated values. This includes those educational organizations that offer direct services, as well as those institutions that support educators and seek to advance educational change.

## **The need for training and resources that expand to include broad stakeholders.**

Many of our educational and communal institutions are focusing on solving the problem at the level of each disenfranchised individual, rather than shifting the paradigm at the leadership level. In several conversations over the past year, educators and directors raised the issue of board members and committees asking illegal or inappropriate questions of female candidates including questions about family planning, marital status, and clothing choices. Several female educators and clergy were told that they should plan to give birth in the summer when they inquired about parental or family leave policies. As one Davidson alumna reported, "In the interview process I have been asked questions that are illegal because I am a woman. Like do I have children? And do I have a spouse? And that's just not allowed. And maybe that's because lay leaders are not aware of the legality of what you can and cannot ask, but I feel like you cannot say anything during the process itself. Enough is enough—we shouldn't have to be judged based on what our personal lives are; [hiring decisions] should be based on our merit."

Women who sought legal support in negotiating contracts were often viewed as being hostile despite the reality that often school and synagogue boards have members with legal and financial expertise to support the organization on its side of the negotiations. The findings of several recent research projects by Jewish communal organizations have begun calling for training not only of staff but of board members and volunteer lay leadership on implicit bias and its impact on issues including hiring, promotion, and salary decisions, as well as organizational culture overall. Leading Edge, the Women's Rabbinic Network, and Gender Equity in Hiring in the Jewish Community are among those developing resources and training on these issues.

A few responses from our alumni further highlight this complex situation and the need for intervention:

"With both of my kids, I did not feel like I could work full-time in the kind of work I was doing and raise a family. Like a lot of women I know, I took a significant amount of time off when my kids were born, and now I am in my fifties and I think it has definitely had an impact on my career trajectory."

"I left the position I had for three years when my first child was born because I know that I couldn't handle the logistics of having a small child with my husband not being able to take on any percentage of the child care during work hours."

"As a man, up until now, I don't think that parenting has adversely affected my job in any kind of rigorous way. My wife just got a job on Wall Street so I am taking on more of the day-to-day parenting responsibilities, but maybe due to my seniority at my institution, I can play more in that shared role."

"Being male and rabbi, I have the opposite gender problem. Asking to leave minyan at night to put my children to bed was met with cold stares. I was the man and I was expected to work."

## The need for concrete resources such as standards and sample policies.

Our conversations suggest that many Jewish educational organizations seek support in crafting policies and standards in areas such as paid family leave, transparency of pay scales, anti-harassment, hiring, and advancement. We found in our survey data and interviews that there is no standard to which Jewish organizations are held regarding leave policies. Two alumni offered their experiences:

“I didn’t have maternity leave [at my job] written into the contract, but I was also told that the package I would be given was more generous than anything they could put on paper.”

“While at my last job, there was no maternity leave policy when I first got there. When my boss got pregnant, they instituted a three-week maternity leave policy, which I thought was even more offensive than not having one at all. They were so proud of it and to me that’s just appalling.”

This situation deleteriously impacts male colleagues as well, as indicated by the experiences of two other alumni:

“I’m a male. At my school, there is maternity leave, but there is no such thing as paternity leave. I didn’t negotiate hard for paternity leave [at any of the jobs I had] because my salary had always been so significantly higher than it had previously been before that I didn’t feel like I was in a position to negotiate for that.”

“As a man and a rabbi, I had some challenges being taken seriously as a parent, as opposed to as a professional. There was no paternity leave, even when I signed my contract, I was told “not to press for paternity leave because it will blow the whole thing up. We will be understanding when the time comes.”

Despite the progress being made by the AWP Better Life / Better Work campaign, it is still the case that most Jewish professionals are left to negotiate issues such as family leave or salary equity without knowing what is standard for their position or the size of the organization where they work. Organizations are not necessarily consistent between employees unless they are located in a state or municipality with clear laws, and even then those laws may not apply if the organization does not have the minimum number of employees. Jewish educational institutions need strategies and support for implementing these new standards, policies, and practices. Jewish educators also need support in understanding the range of benefits and salaries that are appropriate to their level and role. A recent series of articles in eJewish Philanthropy pointed to the need to develop a professional association for Jewish educators. It is clear that as a community we need to develop an infrastructure to aid in translating commitments to equity at every level into reality.

## The need to publicize and amplify the “bright spots” within the field.

The sunset of AWP left a gap in centralized support for Jewish gender equity advocacy. Until recently, national and local initiatives that sparked from AWP’s work were operating in their own silos, continuously reinventing the wheel. This has begun to change with organizations such as Leading Edge and the SafetyRespectEquity Coalition. It is vital that we collaborate to share resources and strategies for engaging in adaptive change.

Some examples of bright spots:

- **At JTS**
  - **Committee on Sexuality and Gender:** Founded in 2009, this committee works actively to ensure that the JTS community is respectful of all different gender identities and sexual orientations.

- **The Gender, Justice, and Campus Life Project:** This grant-funded initiative aims to invite conversation about gender issues playing out at JTS and how that ripples out into the world through the people we train.
- **Shomer Achi:** Launched in winter 2018, this student-facilitated initiative brings together male-identified cantorial and rabbinical students to explore how they might transform systems that have dictated and defined masculinity.
- **Courses addressing gender issues:** Both required and elective courses are offered each semester focusing on gender and sexuality issues, such as Sexuality and Gender Issues for Religious Professionals; Bible, Gender, and Ethics; Readings in Jewish Gender Studies; Methods for Reading Gender in Rabbinic Literature; Multicultural Pedagogy—Challenges and Possibilities.
- **Women and Power Initiative:** In an effort to both build community and spark conversations about gender and power, all JTS community members were invited to participate by requesting a free copy of *Women & Power* by Mary Beard and meeting with two different friends or colleagues to engage in one-on-one conversations about it.
- **Davidson Alumni Gender Equity Circle:** This program provides a forum (via virtual meetings) for female<sup>3</sup> graduates to discuss challenges they face in the field, provide support to one another, and share strategies for advancing their careers.
- **The Leadership Commons Institutes:** Most of the Leadership Commons training institutes bring an explicit gender lens to their programs. For example, Lyndall Miller, director of the Jewish Early Childhood Education Leadership Institute, directly addresses and incorporates discussions of the gendered assumptions surrounding the Jewish early childhood profession and Dr. Ray Levi, director of the Day School Leadership Training Institute, creates opportunities for participants to discuss the impact of gender on their careers.
- **Newly Launched Initiatives to Support Gender Equity in Jewish Professional Realms**
  - **Gender Equity in Hiring in the Jewish Community Project:** Supported in part by a grant from JTS, this project is working to remove gender bias from hiring processes in Jewish organizational life in order to help women rise to positions of leadership.
  - **SafetyRespectEquity Coalition:** The coalition works to ensure safe, respectful, and equitable Jewish workplaces and communal spaces by addressing sexual harassment, sexism, and gender discrimination.
  - **Reform Pay Equity Initiative:** The Women of Reform Judaism and the Women's Rabbinic Network initiated a project to address pay equity among Reform rabbis. This initiative spread to other associations within the Reform Movement, including educators and administrators. The fall 2018 issue of the *Reform Jewish Quarterly Journal* is devoted to sharing the findings of their movement-wide salary and employment surveys. The project has also developed tools for congregational and communal leaders to support organizations moving toward equitable pay for everyone.

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<sup>3</sup> This group is open to any Davidson alumni who identify as female.

- **Leading Edge Alliance for Excellence in Jewish Leadership “Leading Places to Work”**: This initiative offers insights and tools to support positive work-life cultures in Jewish organizations that will attract and retain top talent. Viewing of employee survey data through an explicit gender lens can offer insight into the progress being made toward achieving gender equity in large communal organizations; survey design could be adapted to assess employee engagement in Jewish educational institutions from day schools to summer camps and congregations.
- **Jewish Institutions Offering Training on Teaching and Learning Jewish Text with a Critical Gender Lens**
  - **Created Equal: Men, Women, and Ethics of Jewish Leadership, Shalom Hartman Institute of North America** has placed the movement for gender equity at the center of their ethical leadership training program, asking new questions about how Jewish sources can offer models of ethical leadership and movement toward creating adaptive change.
  - **SVARA: A Traditionally Radical Yeshiva** emerged in part as an answer to the question, “What happens when we bring to the front of the room those who have been on the margins and offer them tools to be teachers of Jewish texts that have traditionally been exclusively the realm of cisgender men?”
  - **Models from the Field of Jewish Education That Surfaced Within Interviews:**
    - In a number of camp, day school, and synagogue settings, the senior leadership teams explicitly engage with gendered expectations associated with particular roles and have developed methods and models that promote equity for staff and all community members. In an interview with the leadership team of a successful Jewish summer camp, the team of two men and one woman shared their model of collaborative leadership. The female leader spoke of being encouraged to call out sexist patterns when she encountered them, including by her co-directors. The team spoke about the values of transparency and collaboration being “baked into the culture” and shared their process of checking in at every stage of decision making and management to ensure alignment with the community’s values.

## Findings from the Davidson Alumni Survey<sup>4</sup>

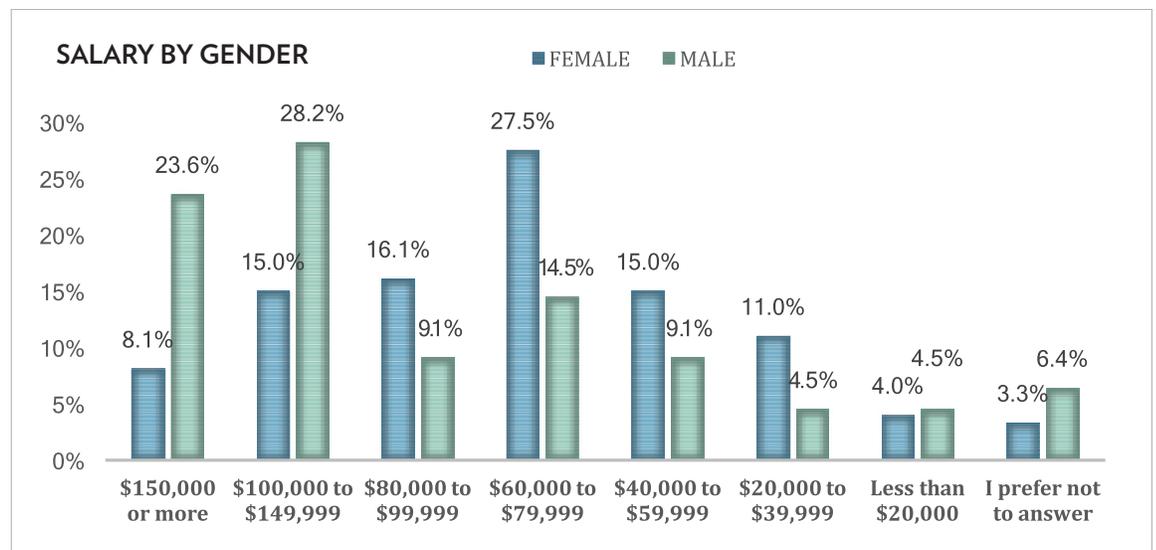
In March 2018, we launched a survey of 1,200 Davidson alumni and other JTS graduates working in the field of Jewish education. The survey yielded a 40 percent response rate overall, with 70 percent of the respondents self-identified as female, 30 percent self-identified as male, and no respondents self-identified as non-binary or any other gender identity.<sup>5</sup> The survey gathered valuable information about the status quo from a representative cross-section of Jewish educational institutions. We then followed up the survey with focus groups of alumni respondents to deepen our understanding of the quantitative findings.

<sup>4</sup> The Davidson Alumni Survey was developed and implemented in collaboration with Debbie Singfer, Davidson research manager. Ms. Singfer did the preliminary analysis of the survey data, cofacilitated the focus groups, and created all the data charts included in this document.

<sup>5</sup> Survey respondents were asked to indicate their gender identity and offered the choices of male, female, non-binary, or “prefer not to identify.” Of the 80 percent of survey participants who responded to this question, 70 percent indicated female and 30 percent indicated male. We did not differentiate between cisgender and transgender for male and female. The discussion of the data therefore is limited to “male” and “female” based on the responses.

In terms of salary and compensation, the survey reveals trends similar to those reported in other Jewish institutions, that men on the whole are earning significantly more than women in the field. As one of our alumni related, “I hate to use my husband as an example but he’s a 33-year-old CEO of a Jewish nonprofit organization. He worked his way up from aquatics director. I don’t want to say I was shocked and I am really proud of him and I know he presents himself well, but when I saw how much money he was making, I wondered if a woman in that position would have ascended so quickly and be making as much.”

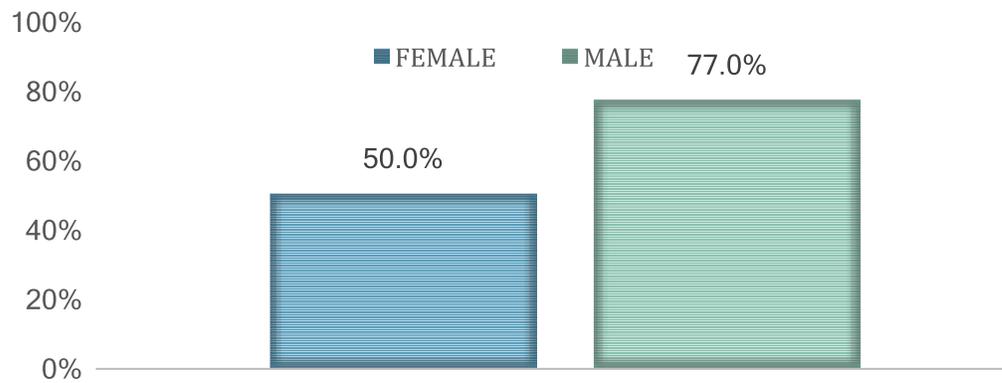
In the salary breakdown, only 15 percent of the women respondents reported earning between \$100 and \$150K as compared to 28 percent of the male respondents. And nearly three times as many men as women reported earning above \$150K: 23.6 percent of men compared to 8.1 percent of women. The reverse is true in the lower salary ranges, nearly twice as many women (27.5 percent) than men (14.5 percent) report earning between \$60 and \$79K.



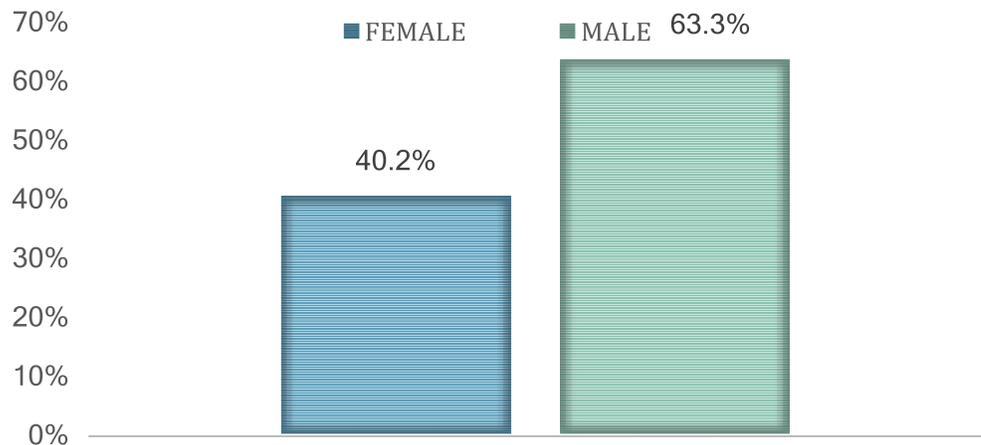
Further examination of the salary data cross-referenced with age, reveals another facet of the leadership gap. The largest group of men earning in the highest salary range are between the ages of 30 and 49, where the largest group of women earning in the highest salary range are between the ages of 60 and 69. This data may indicate that men are hired at higher salaries, which is reflective of data from other fields. It may also indicate that men are advanced into more senior positions earlier in their careers. As one alumnus shared, “I know being a guy has made it easier for me to get a job. I know that the higher-ups are more male than female, and while I don’t believe that my salary or compensation is higher necessarily because I am male, it made getting the job certainly easier.”

In addition, there were statistically significant differences between male and female respondents experience of workplace climate and a sense of being valued. While 81.8 percent of male respondents reported feeling that their voice mattered within their organization, only 65.7 percent of the female respondents indicated they felt their voice was heard/mattered. In response to feeling valued, 77.3 percent of male versus only 66.9 percent of females responded positively. Not surprisingly, we see a statistically significant difference between women and men in response to questions about job satisfaction and a sense of being fairly compensated.

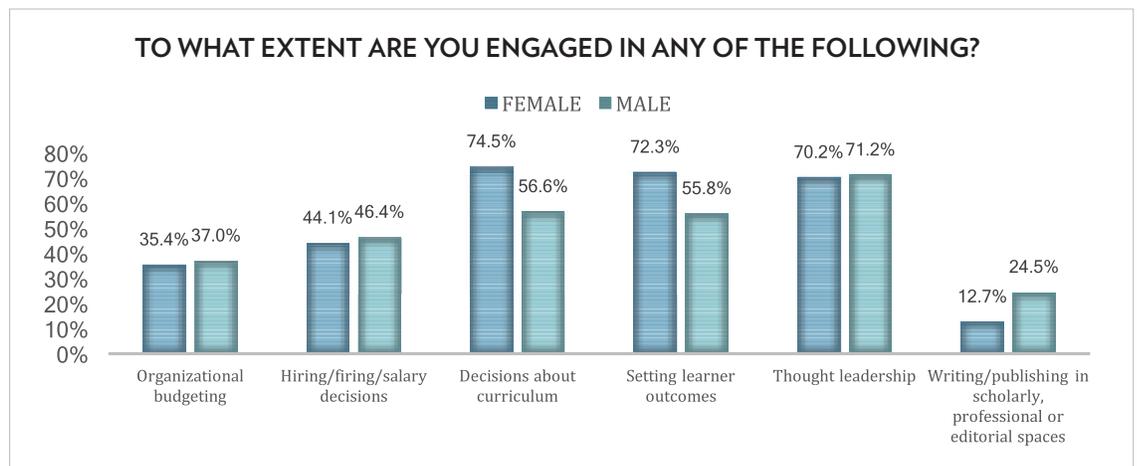
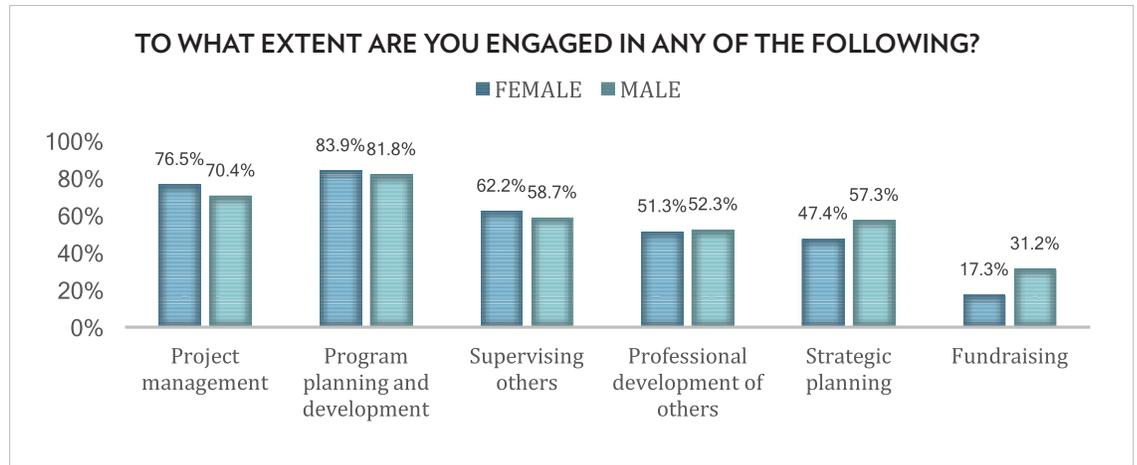
**AS COMPARED TO OTHERS WITHIN MY ORGANIZATION/INSTITUTION, I AM BEING APPROPRIATELY COMPENSATED FOR MY JOB.**



**I AM SATISFIED WITH MY COMPENSATION AT MY JOB.**



With respect to roles within institutions, the data reveals marked differences between male and female respondents. More men are engaged in strategic planning, fundraising, and setting organizational priorities for others within the organization, while more women are engaged in program planning and development, curricular decisions, and setting learner outcomes. Significantly more men are also engaged in writing and publishing in scholarly and professional media while significantly more women indicated that they were responsible for paperwork and administrative duties.



Taken together, this data points to the fact that more women are engaged in the “front line” aspects of educational work, while more men are in management and/or senior academic positions. As another alumna shared: “For me, there is a real glass ceiling between ‘division head’ positions and ‘headship’ positions. In all my years as a division head [in a day school], there was not a lot of gender inequality; I never felt gendered during my interviews when getting hired. Once I got into the roles of headship, those were the kind of jobs where in the interview process, people would say things to me like, ‘Well this is a really demanding job, who will be taking care of your children?’ And this does not seem to be just my experience.”

In addition to the unusually high survey response rate of 40 percent, over 10 percent of the respondents agreed to participation in follow-up focus groups. Several alumni thanked the team for conducting this research in response to emails recruiting them to participate in the survey. The high response rate, feedback to solicitation emails, and the findings of the survey all point toward a final general finding: **there is a clear desire for research-based information about the changing status of gender equity within the field of Jewish education and for that information to guide and support interventions that increase gender equity in educational leadership and the field generally.**

## DISCUSSION OF THE FINDINGS

“Emergent strategies let us practice, in every possible way, the world we want to see.”

—A. M. Brown, *Emergent Strategies*

The task force has generated suggestions for further exploration. These suggestions emerged directly from the research and planning yearlong phase and reflect our commitment to network-based and emergent strategies for change. Much has been written recently about the power of networks to influence behavior and bring about change, as well as the ways in which change emerges organically (*Please see select bibliography in Appendix D*). We know from research that one’s health, political behavior, and even professional practices are influenced by the behavior and views of one’s friends or colleagues. By focusing our efforts on deepening and expanding relationships, we are better able to sustainably impact individual people and institutions.

We also have come to recognize that those changes that succeed in spreading across social systems are not those that begin through the efforts of a single person, institution, or group intentionally seeking such wide-spread change. Rather, they are emergent from and across the field, and the best we (those seeking systemic change) can do is fuel and guide the process. Thus, we welcome other organizations operating in the field of Jewish education to pick up and run with any of these recommendations; some are already doing so. There is no expectation that we alone or primarily would take responsibility for all of these important recommendations or any particular one. Thus, the “us” and “we” used below most often refers to all of us interested and willing to do this work.

### Suggestions for Future Directions

#### **Expand and strengthen the network of practitioners engaged in advancing gender equity and leadership.**

Throughout the research and planning process, we modeled the importance of building connections among diverse practitioners who shared a commitment to gender equity and leadership. We held convenings in New York and Chicago that brought together thinkers, doers, and visionaries from across denominations and all sectors to share their personal stories, think creatively together, and strengthen communal and national networks.

The findings suggest that it would be beneficial to continue this work in additional communities across the country. Each convening would invite those who are already thinking, talking, and experimenting, along with those who are interested and motivated to engage but haven’t been able to prioritize gender equity and leadership. In addition, these convenings would allow participants to share resources and best practices from across different communities.

#### **Offering models for engaging in organizational self-reflection and amplification of internal bright spots.**

When we set out to engage in the research and planning detailed in this initial report, we immediately came to recognize the importance of ensuring that we are “walking the walk.” As mentioned above, a separate internal committee was formed to explore ways in which JTS could continue to build a gender-equitable environment for teaching and learning. The report highlights several bright spots at JTS, with a few examples already noted above. In addition, the committee arrived at several recommendations that could be implemented through

the formation of exploratory teams or working groups that could focus on specific areas, such as course development, faculty support, student culture, and academic planning. We anticipate that processes such as this can be offered as models of organizational self-reflection, as well as opportunities for publicizing and amplifying the bright spots, so that the underlying processes and frameworks of these initiatives might be shared, learned from, and replicated.

### **Engage in social network mapping and research from the balcony and the dance floor, amplifying the bright spots that emerge from organizational self-reflection.**

Building successful networks for change requires that we can periodically “stand on the balcony,” see the emerging network, and consider the best ways of strengthening and expanding it. Through social network mapping, we can recognize where growth is happening organically and where gaps exist. We can then focus our efforts on where they are needed and where they can have the greatest impact. It seems potentially beneficial to explore online tools for network mapping, especially those that can interactively track the network of practitioners engaged in experiments to advance gender equity and even provide an accessible space for shared learning.

Efficient and effective sharing of actionable knowledge across the network benefits greatly from research that sources and curates highly useful information “from the dance floor.” There are select synagogues, schools, and camps as well as new innovative learning spaces where the leadership and organizational structures have been intentionally adapted to be more inclusive, distributive, and equitable. Expanding the list of bright spots (*above*) and exploring them as case studies would advance our understanding of what gender equity in Jewish education looks like on the ground and how best to engage in adaptive change. In turn, this would enable others to integrate what’s working into their own organization and community. Such case studies would also provide resources for training. In the near-term, follow-up research to the Davidson alumni survey would expand our knowledge base, particularly additional qualitative focus groups and interviews geared to understanding the types of support alumni need to advance gender equity and leadership in their own places of work. In addition, other organizations can be invited to adapt the Davidson alumni survey for use with their alumni and current students/ participants. Finally, there is a need to gather data on the experiences of gender non-binary and transgender educators and leaders in the field to be able to paint the fullest picture of the gender-equity status quo. Working together, we have the potential to build a larger, common data set.

### **Build partnerships with and among organizations working to cultivate systemic change.**

The recent creation of the SafetyRespectEquity Coalition (*referenced above*) is a potentially vital step forward. It can provide a space for the design and monitoring of collective action, as well as fostering specific collaborations across its many members. Key to the success of efforts such as these are the following factors (excerpted from John Kania and Mark Kramer on “Collective Impact,” *SSRI*, Winter 2011):

- Common agenda
- Shared measurement system
- Mutually reinforcing activities
- Continuous communication
- Backbone support organization

Based on our own experience fostering continental collaborations and collective action for change, we know this is not easy work, since we are all used to functioning in our own silos, though we are eager to participate. As Adrienne Marie Brown discusses in *Emergent Strategy: Shaping Change, Changing Worlds*, working

collaboratively and employing network-based emergent strategies requires a change of mindset and culture, which takes time and effort. Just letting go of control to allow for new solutions to emerge from the field itself will be a challenge.

### **Advance a critical gender lens and a model of collaborative and distributive leadership across existing training institutes.**

Network-based strategies still need to address organizational change issues, as well as the skills of individual leaders. Advancing gender equity will entail creating purposeful change in educational organizations. In turn, this will entail transforming the models of leadership we use, embracing more shared models of leadership, which much of the recent literature on leadership and change argues are more effective in today's increasingly complex and uncertain world.

First, the findings suggest that we enhance the use of a critical gender lens in existing leadership training institutes for both professional and lay leadership. Our research has demonstrated that it is not simply a matter of advancing more women, transgender, and non-binary folks into leadership roles. The challenge of redefining leadership lies both in the models of leadership that are privileged within our community, as well as who we see as leaders and how we define expertise. Bringing a critical gender lens entails examining the *hidden curriculum* connecting gender and power, and looking at the underlying beliefs and unconscious biases about leadership and authority that continue to privilege male voices. We also encourage a more inclusive view that encompasses a non-binary view of gender. Coupled with a more collaborative and distributive model of leadership, we need to engage and inspire staff at all levels to lead, no matter what the issues facing us are. We need to create broad leadership "pipelines" throughout our organizations, preparing all genders to take on greater leadership.

Second, the findings suggest that increased coordination and collaboration among those already engaged in training Jewish leaders will enhance their individual impact and lead to greater impact on advancing gender equity. Our research shows that leadership training programs aimed at women and gender nonconforming individuals are a valuable strategy for increasing gender equity, particularly given the double-binds that they find themselves in when trying to lead in cultures that still embrace hierarchical and gender-biased models of leadership. However, we must be careful not to replicate the conditions of gender inequality by placing the onus of change (and thus fault) on those who are marginalized by the current system. Moreover, from a network and emergent change perspective, it is more important to leverage existing resources. We suggest, as a first step, sharing curricular resources and educational strategies among those training Jewish leaders.

Third, the directors of the Leadership Commons training institutes (Day School Leadership Training Institute, Legacy Heritage Instructional Leadership Institute, Jewish Early Childhood Education Leadership Institute, JCC Leadership Training Institute, and the Jewish Experiential Leadership Institute for communal organizations) have been reflecting together on gender and leadership and, as a result, are further experimenting with ways they can enhance the work they already do well.

### **Create high-impact resources and focused initiatives where they don't yet exist.**

While it is important to leverage existing resources, there are some vital resources that do not yet exist. We mentioned some of these above under social network mapping and research. There are also few resources and initiatives devoted to training boards.

In addition, we do not have agreed-upon standards of gender equity across the field nor the tools needed by organizations to achieve them. The newer initiatives outlined above are stepping in to fill this gap and offer new

tools and training to the community at large. One of the key learnings from the planning and research phase of the initiative is that a majority of educational organizations have a commitment to gender equity but need concrete guidelines and assessment tools to put their values into practice. There are actions such as publishing salary ranges with every job description that research demonstrates have a measurable impact on gender equity and organizations need support to take these actions and initiate the cultural change.. So, whether it's in the form of a checklist for communication staff or research directors, guidelines for hiring committees, or self-assessment tools, we recommend developing or adapting (from other fields) clear standards and easily accessible tools that both senior leaders and those in earlier career stages can use to promote gender equity and develop systems of accountability within these organizations and the larger network.

Finally, creating gender equity and promoting leadership will rely on expanding our cultural definition of who is seen as a leader or an expert. We recommend creating a version of EMILY's List for the Jewish community to track and tap women, transgender, and gender non-binary people as potential educational leaders and experts in their specific fields. Such a list would create an explicit network of gender-diverse leaders and serve as an educational resource for organizations seeking individuals to serve as scholars-in-residence, experts for articles and panels, and candidates for open positions.

## CONCLUSION

We recognize that the findings and suggestions of the task force offer opportunities and possibilities for continued work toward adaptive change. It is anticipated that this report can serve as a catalyst for supporting and advancing conversation, connection, and synergy with other Jewish educational organizations that are engaging in the deep work of gender equity.

## APPENDIX A (Advisory Board Members)

### Advisory Committee Members

**Gali Cooks** is the inaugural executive director of Leading Edge, an organization formed in 2014 by foundations and federations to influence, inspire, and enable dramatic change in attracting, developing, and retaining top talent for Jewish organizations. Gali's professional experience spans the public, private, and nonprofit sectors. Her career began as a speechwriter at the Embassy of Israel and a legislative assistant at AIPAC. She then joined the Harold Grinspoon Foundation as founding director of the PJ Library. From 2007 to 2013, Gali was executive director of the Rita & Stanley Kaplan Family Foundation. In the private sector, Gali was vice president of Operations at an education technology startup. Most recently, Gali was director of Business Operations in the Youth Division of URJ. Gali serves on the board of Keshet and holds a BA from the University of Wisconsin-Madison and an MBA from the NYU Stern School of Business. In 2016, she was named one of the "Forward 50," an annual list of the top 50 Jews influencing American life, for her efforts to build the next generation of leaders.

**Tehilah E. Eisenstadt** serves as director of Education and Family Engagement at the Society for Advancement of Judaism (SAJ) in NYC. Prior to joining SAJ, Tehilah held professional leadership roles at Luria Academy in Brooklyn, Kings Bay Y, Huntington Jewish Center, and Storahtelling (now labshul). She is also a national Jewish educational speaker and activist with a focus on women/girl's rights. Tehilah has written curriculum for Jewish organizations across denominations and helped launch the curriculum and teacher training for the first moderate Muslim religious school in NYC. Her first love is early childhood, where education feels most likely to succeed as a peace initiative—teaching children and their caregivers how to speak about all feelings as valid, to consent before engaging another person's body, the need for everyone to have access to resources, and about celebrating our diversity. Tehilah's major volunteer commitments include board member of American Jewish League for Israel (AJLI), founding member of Bring Back Our Girls New York and convening a conversation between Upper West/East Side mothers on civil engagement around Israel/Palestine.

**Rachel Faulkner** has spent her career focusing on creating social justice through equity in education. As a City Year Corps member and program manager, she created and implemented programs designed to keep high school students on track to graduate in both Boston and Chicago. Then, as the founding site director for Match Education, she piloted an innovative program that combined academic tutoring with socioemotional supports that were designed to support young men of color in staying in school and out violence. Most recently, Rachel served as a school leader at CWC Silver Lake, a diverse-by-design elementary school in Los Angeles that uses mindfulness, socioemotional curriculums, and constructivist pedagogy to build students into courageous and compassionate adults. A recent transplant to Washington DC, Rachel just became the program director at Reading Partners, a nonprofit that partners with elementary schools all over the city and uses volunteerism and service to make literacy accessible to all students. Rachel is also a proud alum of Bend the Arc's Selah Leadership Program and the Schusterman Foundation's REALITY Pro Program.

**Deena K. Fuchs** is the director of Strategic Partnerships for the AVI CHAI Foundation, where she is responsible for developing philanthropic partnerships to advance the foundation's goals and for overseeing the foundation's strategic communications. Prior to joining AVI CHAI's staff, Deena worked in public relations, with a focus on nonprofits in the Jewish community. In addition, Deena serves on the board of a number of Jewish organizations and is an active volunteer for her children's school. Deena writes and speaks widely on nonprofit marketing and philanthropy.

**Jake Goodman** is an educator, queer activist, and theater artist. He is a founding member of a grassroots activist group called Queer Rising that demands full equality and dignity for all LGBTQ people through direct action and civil disobedience. He is the cocreator and performer in *Kaddish*, a stage adaptation of Nobel Prize-winning author Imre Kertész's book *Kaddish for an Unborn Child*. *Kaddish* has been produced in Hungary, Romania, Bulgaria, the Czech Republic, and cities across the United States. Jake has taught, spoken, and served as scholar-in-residence at seminaries, churches, synagogues, and camps across North America and in Israel. Currently, Jake serves as the executive director of the Opportunity Fund.

**Rabbi Amy Kalmanofsky** is a graduate of the Reconstructionist Rabbinical College and received her PhD from JTS, where she is the dean of List College. Previously, Dr. Kalmanofsky was the associate vice chancellor and an associate professor of Bible, teaching courses on biblical literature, religion, and feminist interpretation of the Bible. Dr. Kalmanofsky considers herself first and foremost to be an interpreter of the Bible and is committed to ensuring that the Torah remains alive and relevant for all its readers by engaging with contemporary issues and interpretive methodologies. Dr. Kalmanofsky's first book, *Terror All Around: The Rhetoric of Horror in the Book of Jeremiah* (T&T Clark, 2008) uses horror theory to argue that the biblical prophets constructed monsters and crafted language that worked to terrify their audience. Her book *The Dangerous Sisters of the Hebrew Bible* (Fortress Press, 2014) explores the biblical portrayal of sisters and sisterhoods, and argues that both play a vital role in the Bible's narrative. Her book *Gender-Play in the Hebrew Bible* (Routledge, 2017) examines the ways in which the Bible defies and challenges its gender norms.

**Aliza Mazor** is the chief field building officer, responsible for organizational learning and field building at UpStart. Aliza is the former executive director of Bikkurim, where she helped to support Jewish innovators and crafted the Atid Hazak (Strong Future) Initiative to help high potential organizations grow and scale. Aliza has served as an independent organizational consultant to philanthropies, capacity-builders, and social justice organizations. A Chicago native, Aliza spent 15 years living and working in Israel, and holds an MSW from Hebrew University in Jerusalem. She currently lives in New York City.

**Nancy Parkes** is a teacher at JTS and an educational consultant. Nancy received her MA in Jewish Studies and Education from The William Davidson School and is currently earning her EdD there. Her current focus is in supporting schools, organizations, and educators that are embarking on or in the process of change as they redefine Jewish education for the 21st century. Nancy served as the director of Congregational Learning at Temple Israel Center in White Plains for 10 years, creating a new model of education that included full-time community educators. She has become an outspoken advocate for synagogue schools and for the partnership between rabbis and educators in bringing about innovation and change in this setting.

**Rabbi Joshua Rabin** is the director of Innovation at the United Synagogue of Conservative Judaism (USCJ), where he is also the program director of the USCJ Convention. Prior to USCJ, Josh served as the rabbi-in-residence of the Schechter School of Long Island from 2011 to 2014. Josh received his rabbinic ordination and MA in Jewish Education from JTS in 2011, where he served two terms as student body president. Josh attended the University of Maryland, College Park, where he graduated magna cum laude with a BA in Philosophy and Jewish Studies. Josh obtained a certificate from the Harvard University Graduate School of Education, completed facilitator training in design thinking from the Luma Institute, and is a recipient of the Wexner Field Fellowship. Josh lives on the Upper West Side with his wife, Rabbi Yael Hammerman, and their children, Hannah and Shai. You can read more of Josh's writings by visiting [www.joshuarabin.com](http://www.joshuarabin.com).

**Julie R. Sissman** is an organization and leadership consultant who has worked with organizations large and small, including IBM and start-up nonprofits. Julie is active in the Jewish giving circle movement, as a board member of the Jewish Women's Foundation of NY, a leader of HEKDESH (a giving circle of alumni of the

Dorot Fellowship in Israel), a member of Natan, and a member of Amplifier's Advisory Board. She serves as vice president of the board at Schechter Manhattan, is a mikveh guide with ImmerseNYC, and is on the Advisory Board of jGirls Magazine. Julie also leads workshops for parents and educators focused on children and gender norms. Julie received her MA in Social-Organizational Psychology from Columbia University and her BA with Distinction from the University of Michigan. Julie lives on the Upper West Side of Manhattan with her husband and two daughters.

**Nancy Schwartz Sternoff (z"l)**, principal and founding partner, G&S Consultants LLC, excelled at helping clients articulate strategies, outline specific objectives, and devise and implement tactics that help keep projects moving and growing. She spent 13 years as the director of the Dobkin Family Foundation, a preeminent funder of feminist leadership, advocacy, and women's advancement. In that capacity, Nancy served as an advisor to highly respected organizations such as the Ms. Foundation for Women and the Jewish Women's Archive, and used her extensive experience in growing annual campaigns and undertaking special campaigns to provide technical assistance to the foundation's grantee partners. Nancy's experience also included six years as senior vice president of the Baltimore Jewish Federation and chief fundraiser for former Congressman John Miller of Washington. Additionally, Nancy was a volunteer activist, serving on the boards of numerous national organizations. She sat on the boards of the Jewish Women's Foundation of New York and Upstart, an innovation accelerator. She served as an evaluator for Slingshot and was selected to serve as a juror for the Americans for the 2013 UNFPA International Award for the Health and Dignity of Women. She held an MA in American Literature from New York University and a BA summa cum laude from Syracuse University.

**Dr. Sharon Weiss-Greenberg** was the executive director of JOFA (Jewish Orthodox Feminist Alliance). She was recently named by the *Forward* as a "Forward 50" Jew of influence and by the *Jewish Week* as a person to watch as a "36 Under 36" honoree. Sharon has held a variety of professional roles including director of recruitment at Yeshivat Maharat and *rosh moshava* (head of camp) at Camp Stone. Sharon has served as the co-director and Orthodox adviser of the Orthodox Union Jewish Learning Initiative on Campus at Harvard Hillel and as the first Orthodox woman chaplain at Harvard University. She has taught at Yeshiva University High School for Girls, Yavneh Academy in New Jersey, and the Denver Academy of Torah High School. Sharon earned her doctorate at New York University in Education and Jewish Studies. She is an alumna of the Wexner Fellow / Davidson Scholarship graduate program. She studied Talmud and halakhah at the Drisha Institute for Jewish Education. She received her MA in Education and BA in Sociology and Jewish History from Yeshiva University.

**Rabbi Mary Zamore** is the executive director of the Women's Rabbinic Network. As part of her work supporting and advocating for Reform women rabbis, she is co-leading the Reform Pay Equity Initiative to narrow the wage gap for all female employees of the Reform Movement. Rabbi Zamore is also the editor of *The Sacred Table: Creating a Jewish Food Ethic* (CCAR Press, 2011), which was designated a finalist by the National Jewish Book Awards. She is currently working on her second anthology (CCAR Press) on the topic of Jewish ethics and money. Ordained by Hebrew Union College - Jewish Institute of Religion in New York in 1997, Rabbi Zamore graduated from Columbia College and also studied at Yad Vashem and Machon Pardes. She served congregations in Central New Jersey for 18 years, including Temple Emanu-El, Westfield, and Temple B'nai Or, Morristown.

**APPENDIX B (Participants in the New York and Chicago Convenings)**

<b>New York Convening</b>	<b>May 8, 2018</b>	<b>Attendees</b>
<b>Name</b>	<b>Title</b>	<b>Affiliation</b>
Ilana Aisen	Executive Director	JPRO
Ofra Backenroth	Associate Dean, The William Davidson School	JTS
Judith Belasco	Executive Vice President	Hazon
Sara Beth Berman		JFNA
Mijal Bitton	Faculty Member	Shalom Hartman Institute of North America
Ilisa Cappel	Senior Director, Leadership Academy	PRiZMA
Sarah Chandler	Chief Executive Officer	Shamirpower Productions
Sheira Director-Nowack	Camp Director	Camp Havaya
Tehilah Eisenstadt	Director of Education and Family Engagement	SAJ, Davidson alumna
Shira D. Epstein	Assistant Professor	JTS
Tamara Fish	President	Jewish Multiracial Network
Dara Garcia	Director, Camp, Youth and Family Programs	Riverdale Y
Hillary Gardenswartz	Teacher	Schechter Westchester
Matt Abrams Gerber	Chief Operating Officer	Riverdale Y
Didi Goldenhar	Independent Consultant and Writer	AWP / Jewish leadership projects
Sharon Weiss Greenberg	Executive Director	JOFA
Yael Hammerman	Rabbi / Director of Education	Ansche Chesed
Lauren Grabelle Herrmann	Rabbi	SAJ
Saul Kaiserman	Director of Education	Congregation Emanu-el
Meredith Katz	Assistant Professor of Jewish Education	JTS
Debbie Kerschner	Operations Manager	JTS
Avi Killip	VP of Strategy and Programs	Mechon Hadar
Abby Knopp	Chief Operating Officer	Jewish Education Project
Jeffrey Kress	Associate Professor	JTS
Marjorie Lehman	Associate Professor of Talmud and Rabbinics	JTS
Cheryl Magen	Director of Alumni Engagement	JTS
Elizabeth Mandel	Founder / Executive Director	jGirls Magazine
Benjamin Mann	Head of School	Manhattan Schechter
Aliza Mazor	Chief Field Building Officer	UpStart
Miriam Meir	Director, Hebrew Department	JTS
Lyndall Miller	Director, Jewish Early Childhood Education Leadership Institute	JTS
Sara Shapiro Plevan	Founder / Lead Consultant	Rimonim Consulting
Justin Rosen-Smolen	National Director of Youth Programs	Keshet

Stephanie Ruskay	Associate Dean, The Rabbinical School	JTS
Isaac Saposnik	Executive Director	Camp Havaya
Aliza Sebert	Jewish and Student Life Programming Coordinator	Heschel School
Anna Serviansky	Assistant Dean, List College	JTS
Nancy Siegel	Educational Consultant	Nancy Siegel Consulting
Franney Silverman	Director of Learning and Action	Kolot Chayeinu
Debbie Singfer	Research Manager	JTS
Julie Sissman	Board Member	JWFNY / Manhattan Schechter
Beverly Socher-Lerner	Founding Director	Makom Community
Captain Soderstrom	Administrative Coordinator	JTS
Laynie Soloman	Director of Educational Initiatives	SVARA
Earnest Vener	Educator/ Rabbinical Student	Gender Illumination / JTS
Mira Wasserman	Director of Center for Ethics	RRC
Mark Young	Managing Director	Leadership Commons, JTS
Mary Zamore	Rabbi / Executive Director	WRN (ED) and CCAR

<b>Chicago Convening</b>	<b>April 17, 2018</b>	<b>Participants</b>
<b>Name</b>	<b>Title</b>	<b>Organizational Affiliation</b>
Jare Akchin	Program Officer	Circle of Service Foundation
Maya Avinadav		JUF
Dean Bell	Provost and Vice President	Spertus Institute
Brandon Bernstein	Campus Rabbi	Northwestern Hillel
Hannah Bloom-Hirschberg	Program Coordinator	JECALI
Ellen Carmell	Executive Director	Jewish Women's Foundation
Jane Charney	Director of Domestic Affairs	JUF's Jewish Community Relations Council
Alexandra Corwin	Education Director	Workmen's Circle Chicago
Hallie Shapiro Devir	Associate VP, Community Outreach and Engagement	Jewish United Fund / Jewish Federation of Metropolitan Chicago
Keren Fraiman	Dean and Chief Academic Officer	Spertus Institute for Jewish Learning and Leadership
Ilana Friedman		
Paige GoldMarche	Assistant Director	UChicago Hillel
Monica Gomery	Associate Director	SVARA: A Traditionally Radical Yeshiva
Lydia Greenberg	Social Justice Fellow	Northwestern Hillel
Anna Hartman	Director of Early Childhood Excellence	Jewish United Fund of Metropolitan Chicago
Ellen Hattenbach	VP External Relations	Spertus Institute
Hal Lewis	CEO	Spertus Institute for Jewish Learning and Leadership
Lesley Matsa	Program Officer	Crown Family Philanthropies
Rebecca Milder	Founding Director	Jewish Enrichment Center
Bill Robinson	Dean	William Davidson Graduate School of Jewish Education, JTS

Danya Ruttenberg	Rabbi-in-Residence	Avodah
Justin Rosen Smolen	National Director of Youth Programs	Keshet
Amy Saltzman	Program Officer	Jewish Women's Foundation of Metropolitan Chicago
Irene Sandalow	Director	SketchPad
Rebecca Schorsch	Director of Jewish Studies	Rochelle Zell Jewish High School, RZJHS
Laynie Soloman	Director of Educational Initiatives	SVARA: A Traditionally Radical Yeshiva
Rachel Weiss	Rabbi	Jewish Reconstructionist Congregation
Sara Wolkenfeld	Director of Education	Sefaria

## APPENDIX C (Summary of Participants in One-on-One Interviews)

*Note: Not all participants in interviews consented to having their names shared within the report and did not feel comfortable being identified, as direct quotes from the interviews are used within data sharing. Please see below for overarching summary of participants*

One-on-one interviews were conducted with:

- All 13 members of the advisory committee (*See Appendix A*)
- Six directors of the Davidson Leadership Commons programs
- Six senior leaders in congregational or community-based Jewish education programs
- Two executives at Jewish educational organizations serving adolescents
- Two senior leaders at Jewish foundations with a focus on education and gender equity
- Two day school leaders
- Three Jewish camp professionals
- Two Hillel professionals
- Two senior leaders at Jewish young-adult leadership programs
- Five consultants specializing in Jewish education and gender equity
- Four senior leaders of Jewish educational agencies
- CEO of Spertus Institute for Jewish Learning and Leadership (Hal Lewis)
- Two JTS/Davidson faculty members

## APPENDIX D (Bibliography)

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## **The William Davidson Graduate School of Jewish Education**

The William Davidson Graduate School of Jewish Education of JTS is the largest pluralistic school of Jewish education in North America. For over a century, our graduates have gone on to shape the field of Jewish education and craft meaningful Jewish experiences for learners of all ages in schools, start-ups, camps, congregations, communal agencies, and beyond.

## **Leadership Commons**

The Leadership Commons of The William Davidson School cultivates educators through in-service programs for leadership roles in Jewish educational and communal institutions across North America. We also leverage the knowledge of our faculty, the experience of our alumni, and the insights of thought leaders throughout the field to cultivate the wisdom needed to guide change. We share this wisdom through our e-journal, *Gleanings*, our sponsored series on *eJewishphilanthropy*, and other publications, such as *The Leadership Difference*.