

# 14

## Women's Leadership in the American Organized Jewish Community

In last year's Annual Assessment we highlighted the challenges of leadership succession facing the major Federations and the large Jewish organizations. This year we address a specific aspect of that issue – the integration of women into the highest ranks of the leadership. We understand that the issue of women's leadership is an important part of the larger leadership succession issue and of the questions of the continued relevance, dynamism, and creativity of the major Jewish organizations and the organized Jewish community in the United States and in the Diaspora in general.

### Part I – Argument

Many in the North American organized Jewish community are aware that there is a serious problem of under-representation of women in top positions in Jewish nonprofit organizations. Not enough, however, is being done to solve it.

There are an estimated 9500 Jewish nonprofits in the United States.<sup>1</sup> It is possible to identify some positive change for women, who are now heading some of the largest and most successful

JCCs, cultural institutions, and social service agencies. However, women make up the vast majority of professionals in Jewish Federations (80%) and yet they do not hold the most senior professional positions in large or intermediate size communities. In the United States, with the stepping down of San Francisco's Jennifer Gorovitz in January 2014, there were no women leading large federations until the appointment of Naomi Adler as CEO of the Jewish Federation of Greater Philadelphia in February 2014.<sup>2</sup> Jewish organizations, on the other hand, are staffed predominantly by women yet men continue to dominate in the top leadership roles: in 2013, there were only ten women leaders among the 74 organizational executives of the largest Jewish national not-for-profit organizations<sup>3</sup>.

The issue comes into sharper relief when we compare the Jewish American nonprofit world to the general American non-Jewish one: while the very vast majority of the staff is in both cases female (73% in American nonprofits, and 75% in Jewish American nonprofits), the gap between the percentages of women who make it to the top of the pyramid in the two categories is

overwhelming: 45% of non-Jewish nonprofits are led by women (the percentage drops to 21% for CEOs at nonprofits with budgets of \$25 million or more, which is still higher than the Jewish average) against 14% in Jewish national nonprofits; here too, the higher the budget, the lower the presence of women: 64% of organizations with budgets of under \$250,000 are led by women, 38% of organizations with annual budgets of over one million dollars and only 16% of nonprofits with

budgets of more than 50 million. It is remarkable that the percentage has hardly risen in the past decade: in 1998, the percentage of women CEOs in Jewish American nonprofits was 12%.

Even in terms of salary gap, the American organized Jewish community lags behind: American Jewish women earn 61 cents for every dollar their male counterparts earn, as opposed to a slightly higher 66 cents in the non-Jewish world.<sup>4</sup>

	American Nonprofits 2009 <sup>5</sup>	Jewish Nonprofits 2009 <sup>6</sup>
<b>Female Staff</b>	73%	75%
<b>Female CEOs</b>	45%	14%
<b>Salary Gap</b>	66%	61%

In regard to religion, women fair better. Despite the fact that traditionally women did not fill religious leadership roles, in recent decades in the non-Orthodox denominations, they have started to be ordained and accede to leadership positions. Yet the situation is still far from gender parity: with the exception of the Reconstructionist movement, no other non-Orthodox denomination has reached an equal percentage of women rabbis. On the basis of its understanding of halacha (Jewish religious law), the mainstream of the

Orthodox movement does not allow women to be ordained as rabbis. In the Modern Orthodox world, though, women can pursue higher religious education comparable to that of men through such institutions as the Drisha Institute, Midreshet Lindenbaum, Matan, and Yeshivat Maharat, but graduates of these programs are not ordained as rabbis. They can, instead, apply their credentials to new careers as congregational interns, scholars-in-residence, *madrikhot ruchaniot* (spiritual leaders) and *manhigot hilkhahiot rukhaniot toraniot* (or

*maharat* – teacher of Jewish law and spirituality), which is the closest position to rabbi there is for women; they also serve as *poskot* (legal advisers) for women.<sup>7</sup>

As of 2009, Reform Judaism's Hebrew Union College had ordained 552 women rabbis and women made up more than half of the rabbinical school cohort while female clergy made up roughly one-third of the Reform rabbinate and work in synagogues, schools, universities, and hospitals.<sup>8</sup>

The Conservative movement had ordained 327 women rabbis, for the most part, in small congregations; in congregations with fewer than 250 households, women outnumber men by almost three to one.<sup>9</sup> In 2008, Julie Schonfeld

became the first female rabbi to serve in the chief executive position of an American rabbinical association, having been named executive vice president of the Conservative movement's Rabbinical Assembly.

The Reconstructionist Rabbinical College has ordained 321 women rabbis; women comprise a large majority (70%) of RRC's current enrollment, and more than half of the school's faculty and a large percentage of its administration and lay leadership are female.<sup>10</sup> Approximately 41 percent of Reconstructionist rabbis currently serving congregations are women. The Reconstructionist Rabbinical College selected Deborah Waxman, a rabbi and historian of American Judaism, as its president in October 2013.

Denomination	N. of Synagogues	N. of Female Rabbis	% of Female Rabbis
Reform	900	552	19%
Reconstructionist	102	321	51%
Conservative	700	327	16%

(Source: The White house Project REPORT 2009, <http://ms-jd.org/uploads/general/Report.pdf>)

Even if we compare Jewish women leadership in America to the other half of the Jewish people, i.e. the Israeli political world, the imbalance remains: in today's Knesset, 27 of 120 seats are held by women (22.5%), a percentage that is higher than in both American Jewish nonprofits and most American Jewish religious denominations.<sup>11</sup>

Women's underrepresentation in leadership positions in North American Jewish organizations is not news: several studies have been conducted over the years pointing to the evidently problematic pipeline that leads (or should we rather say does *not* lead) Jewish women to the top of the pyramid. Advancing Women Professionals and the Jewish Community (AWP) was founded in 2001 with the goal of understanding what was not functioning

in the American Jewish Community in terms of women leadership, so to "advance Jewish women into leadership, stimulate new models of shared leadership, and promote policies that lead to healthy, effective workplaces."<sup>12</sup> AWP has been remarkably successful both in terms of raising awareness and bringing American Jewish Organization to evolve toward greater diversity in leadership positions, but it is still a long road to equality.<sup>13</sup>

**Despite their high educational attainments, their small families, and contemporary dual-earner family patterns, American Jewish women have not attained gender equality**

In 2009, Harriet Hartman and Moshe Hartman published their second study "Gender and American Jews: Patterns in Work, Education, and Family in Contemporary Life" (following their own 1990 study of the same type), in which they show in detail how, despite several changes in the American society at large as well as in the Jewish Community

specifically, the situation of most American Jewish women has not changed significantly over the past two decades. American Jewish women are highly educated, especially when compared to non-Jewish American women: 96% of Jewish American women have high school diplomas, more than 50% hold a bachelor's degree, 22.5% have earned some graduate degree, and 5% hold doctorates or professional degrees. They also have, on average, smaller families than their non-Jewish counterparts. The Jewish American birthrate is

below the replacement rate and averages fewer than two children. This pattern is partly explained by their high level of education: "among women, higher education is [...] associated with later marriage, later birth of [the] first child, fewer children."<sup>14</sup> "In a subpopulation where nearly 90% of the women have the same education of their male counterparts, and nearly 60% of both men and women have at least an undergraduate college degree, one would expect similarity in labor force participation and occupational achievement. [...] Family roles should not play as great an obstacle to occupational achievement as they do in the broader population, because American Jews tend to have smaller families on average."<sup>15</sup> And yet, they do: American Jewish women do not have the same career paths as American Jewish men, and the vast majority of leadership positions in the American Jewish Communal world are still held by men. Thus, despite their high educational attainments, their small families, and contemporary dual-earner family patterns, American Jewish women have not attained gender equality.

## **Part II – Implications**

The problem of women's under-representation in positions of leadership is not an isolated phenomenon; rather, it is related to far greater problems in the Jewish world.

In last year's Annual Assessment, JPPI assessed the state of North American Jewish communal leadership and identified the major challenges related to the replacement of the current leadership generation. It was understood that

"those who will assume the top professional positions face a Jewish and general context far different from that which welcomed their predecessors [...] Many of these [new] trends represent long-term challenges to the vitality of the North American Jewish community, and in turn, of world Jewry."<sup>16</sup> The challenge of diversity is certainly a main part of this new landscape, and it presents several implications.

### Jewish Youth Alienation

More and more American Jewish organizations are trying to deal with the generation gap that exists between present Jewish leaders and philanthropists, and the millennial generation of American Jews. Born and raised in a dramatically different world than their elders, young American Jews engage in Jewish life differently than their parents; what used to shape their parents' worldviews and engagement may very well not work with them today. As the Executive Director of The David Project David Bernstein put it, "One of the greatest challenges facing the Jewish world is to inspire the younger generation of Jews to care about and act upon being Jewish."<sup>17</sup>

Among the reasons young American Jews may find it difficult to engage in communal life is the image of outdated communitarianism that some Jewish organizations present them. The remarkable **lack of diversity** in leadership positions in American Jewish organizations may signal to young Jews that these organizations are outdated and have no real interest in the evolution of the Jewish society. There may be a connection between the alienation of young people from established Jewish

organizations and the lack of diversity at the top, as the general picture that the young Jewish generation sees in the organized community is very different from the liberal values of equality and inclusiveness they identify with.

Among the most interesting findings of the 2013 Pew report on American Jews is the continuing theme of Jewish liberalism: "Jews are among the most strongly liberal, Democratic groups in U.S. politics. There are more than twice as many self-identified Jewish liberals

as conservatives, while among the general public, this balance is nearly reversed." Such liberal attitudes are more widespread among younger Jews: 54% of them (between the ages of 18 and 29) declare liberal views, against only 16% who define themselves as conservative.<sup>18</sup> Such liberal views, however,

do not find practical expression when it comes to gender equality in the Jewish community – both in terms of family roles, which vastly favor men and their careers over women (see the Conclusions and Recommendations), and in terms of organizational leadership; it is, therefore, likely that the young generation of American Jews will feel more and more disconnected from the Jewish community if things don't change.

As mentioned in JPPI's Annual Assessment last year, it appears that there is a perception

**The liberal view does not find practical expression when it comes to gender equality in the Jewish community**

among many young people that mainstream Jewish organizations resist change, focus only on fundraising, and are technologically unsophisticated.<sup>19</sup> It is, therefore, very important to adapt Jewish organizations to the new needs of the present world, and special attention must be given to the voices of the next generation if the capacity for institutional change is to be fostered. Talented, motivated young Jews generally

**This crisis will probably never be fully resolved if the community doesn't engage in a serious conversation about including more women in leadership positions**

do not wish to work in traditional organizations and organizations that mostly employ women but are repeatedly headed by men, such as the American Jewish communal organizations, appear to send precisely such an anachronistic message.

Addressing questions of gender equality is essential if the American

Jewish organized community wishes to attract more young Jews in the years to come.

### Leadership Succession Crisis

The failure to advance women may also be a factor in the so-called leadership crisis.

When it comes to American Jewish institutions and their search for the next leaders, there is a deep-rooted bias against women in the system that extends from problematic executive search to poor career development programs. As

women comprise two-thirds of the professional workforce at nonprofit groups (yet only 19% of the nation's 400 largest charities CEOs),<sup>20</sup> it is critical to identify high-potential talent, provide access to mentors, give assignments that stretch the skills of promising middle managers, and improve the executive-search process. We realize that the retiring leadership generation has been engendering trust and solidarity and efficient communication and decision-making for decades, all of which was very useful for a minority that had to defend itself and advance its interests. In today's world, however, we see fewer and fewer heroic leaders who single-handedly rally the troops to "charge the hill," and more and more leadership teams in which the most senior member acts as a guide, demonstrating empathy and appreciation for other's perspectives and contributions – in other words, a leadership style many women have adopted. The leadership needs of organizations (both Jewish and non-Jewish) are shifting: "Now that so many of us are white-collar pixel-pushers working across cultures and time-zones, there's less of a need for commandeering foremen and more of a need for open, collaborative, "feminine" bosses gently nudging us to greatness."<sup>21</sup> As an analysis from 2011 put it, "Leadership now, more than in the past, appears to incorporate more feminine relational qualities, such as sensitivity, warmth, and understanding."<sup>22</sup>

As suggested in JPPI's 2012-2013 Annual Assessment, "the next CEOs must maintain a careful balance between being strong, empowered leaders on one hand, and

collaborative, empowering leaders on the other." Flexibility, adaptability, creativity, and a spirit of innovation and entrepreneurship must come together with openness to interdisciplinary and transdisciplinary thinking as well; in other words, the next generation of Jewish leaders must also possess qualities that have traditionally been associated with women.

In the second half of 2013, The Bridgespan Group was asked to explore issues of leadership transition and identify a potential set of actions for strengthening the pool of potential leaders for senior positions.<sup>23</sup> While we understand that addressing in a holistic manner the question of women's leadership is paramount to strengthening the pool of potential leaders, Bridgespan did not include this in their set of research recommendations.

As already mentioned, the women's talent pool in the Jewish organized community is vast, with women representing 75% of the staff of Jewish organizations. It is, therefore, not a matter of lacking resources; rather, it may have been a lack of will – together with a lack of mentoring and career development programs – until now.

The leadership succession crisis is one of the main problems currently facing the American Jewish community, and it has several aspects. This crisis, however, will probably never be fully resolved if the organized community doesn't engage in a serious conversation about including more women in leadership positions in today's and (especially) tomorrow's Jewish world.

## Lack of Innovation

Innovation can be viewed as the application of better solutions to meet new requirements. It refers to the notion of doing something *different*, rather than doing the same thing better, to solve new and old problems.

A Jewish innovation sector has emerged over the past decade: "There are currently more than 600 Jewish start-ups in North America, and many of these initiatives have attracted some of the best and the brightest to their ranks. Organizations and initiatives such as Jumpstart,<sup>24</sup> ROI,<sup>25</sup> Slingshot,<sup>26</sup> Joshua Ventures,<sup>27</sup> and Bikkurim<sup>28</sup> are regularly cited among other important accelerators of these efforts. [...] Yet, despite this continued commitment to Jewish identity and innovation, many of the more established Jewish institutions have reported a struggle to attract talent."<sup>29</sup> For some young Jews participating in projects related to innovation in the Jewish world, the establishment is encouraging and supportive; others, however, feel it is still rather suspicious of innovative projects.<sup>30</sup> All in all, more could be done to foster innovation in the Jewish community, although we already see progress in newer sectors: in the Jewish social justice field, for instance, many organizations including Bend the Arc<sup>31</sup> and JOIN for Justice<sup>32</sup> are headed by women, as are four out of five Jewish

**Some feel the establishment is still rather suspicious of innovative projects**

national publications (Tablet<sup>33</sup>, Forward<sup>34</sup>, Sh'ma<sup>35</sup>, and Moment<sup>36</sup>). Several other projects have emerged in recent years, such as the Jewish New Media Innovation Fund (the Fund), launched in 2010 by the Jim Joseph Foundation, the Righteous Persons Foundation, and the Schusterman Family Foundation. The Fund's stated goal is to "identify and fund digitally based projects that "enriched and renewed Jewish traditions, revitalized Jewish institutions, and preserved Jewish history."<sup>37</sup>

**The Jewish community needs to think much more in terms of innovation and slightly less about tradition**

In the non-Jewish context, several organizations have been founded over the years, mainly in the business world, to foster innovation. Many of them, like the Center for Talent Innovation (CTI), focus on **innovation in the field of leadership** and the new needs of present and future leaders.<sup>38</sup> In a 2013

article published on the Harvard Business Review Blog Network, Sylvia Ann Hewlett (president and CEO of CTI) wrote, together with Melinda Marshall (senior vice president and director of publications at CTI), and Laura Sherbin (executive vice president and director of research at CTI) that "leaders who make sure women get equal airtime are 89% more likely than non-inclusive leaders to unleash women's innovative potential. Leaders who are willing to change direction based on women's input are more than twice as likely to tap into winning ideas. And leaders who make sure each female member on the team gets

constructive and supportive feedback are 128% more likely to elicit breakthrough ideas."<sup>39</sup>

In other words, leaders who fully grasp and embrace the potential of their female employees are much more likely to succeed than those who don't – diversity in leadership unleashes this tremendous potential.

When it comes to the future of the American Jewish organized community, such potential must be grasped and encouraged. While among the innovative Jewish organizations that are grantees of The Slingshot Fund, over 60% are headed by women,<sup>40</sup> many organizations still "fail to realize the full innovative potential of women in their midst because leadership either doesn't know how to elicit their insights or lacks the perspective necessary to endorse their ideas."<sup>41</sup> The mainstream organized community has not yet done all that is necessary to unshackle creativity and foster bold decision-making in its midst.

The Jewish community, like any other organization, needs to think much more in terms of innovation and slightly less about tradition. When it comes to innovation, it has been shown that women represent a formidable talent pool, albeit an underutilized one. Research shows that diversity unlocks innovation and drives growth, and that leaders meet the new needs of their organization when they embody diversity and their leadership culture embraces diversity.<sup>42</sup> Jewish women in positions of leadership are therefore not only needed to help overcome the current leadership crisis and generation gap, they are also an asset in optimizing innovation in the Jewish community.

## Part III – Conclusions and Recommendations

The diversity challenge requires long-term, collaborative action, built around a shared vision, by a broad coalition of institutions and actors.

At a time when American Judaism is increasingly associated with progressive values (especially the younger generation), the current state of Jewish leadership may end up undermining that message in American society. With a non-diverse and non-representative leadership, Jewish organizations risk eventually appearing so out of touch and out of date that decision-makers in power may dismiss them as irrelevant. This could, in turn, lead to a serious loss of political influence for the organized Jewish community.

When it comes to diversity and serious organizational change, it is often the case that organizations go through three stages which could be described as denial, window-dressing (the organization acknowledges its problem, but actions undertaken to solve it are inadequate), and finally, seriously addressing the issue.

Some Jewish organizations claim that women do not wish to lead. We respectfully suggest that this may be a symptom of denial, and recommend they skip the window dressing stage and **directly address the diversity issue** by looking at the corporations/organizations that do it best. Even those that take the issue seriously find that it is extremely difficult and that there are no simple solutions; Jewish organizations should therefore try to follow the path of those bodies that have

managed to attain leadership diversity and start by paying specific attention to practices that have proved successful.

Many women working in Jewish organizations complain about the job requirements at the top of the pyramid, for which they receive little preparation throughout their careers. The March 2014 Findings from Interviews and Research report published by Leadership Pipelines Initiative (Cultivating the Next Generation of Leaders for Jewish Nonprofits) "explores the issues that affect whether and how leadership pipelines are being filled and identified a set of potential actions for strengthening the pool of potential leaders for senior positions in the field."<sup>43</sup> Although the organization's goal is to identify cohorts of high-potential future leaders and provide them with training, mentorship, and support in order to cultivate them for senior leadership positions as quickly as possible, it has not, to date, recommended programs specifically for women, and gender balance has not been a stated priority of their research.

**It would be wise to identify, mentor, and train women of promise from early on in their careers**

**Preparing women for leadership positions should be an ongoing effort at all career stages:**

- In the **short term**, especially with respect to the current leadership succession crisis,

time is critical and programs should focus on women who are already in the pipeline, willing and ready to move up the next rungs of the organizational ladder. Each current leader should **identify**, together with male candidates, at least **two women as potential successors** and begin the process of preparing them for possible succession.

- In the **medium term**, the American Jewish community should commit to creating specific leadership programs for mid-career women to help them deal with present obstacles to their advancement and direct them to the leadership positions that will become available in the upcoming years. Programs such as Harvard Business School's Women's Leadership Forum,<sup>44</sup> whose goal is to prepare women to sustain strategic advantage inside their organizations, could be used as models to be adapted to the Jewish community context.

**The typical working Jewish married woman still acts as a secondary earner**

- Finally, in the **long term**, specific programs should be envisioned for women who are entering or have recently entered the communal world. These are the women who will eventually be the Jewish community's future leaders and it would be wise to identify, mentor, and train them from early on in their careers – or even before. The Jewish

community could in fact envision promoting Jewish **leadership programs for students** too, on the model of The Public Leadership Education Network (PLEN)<sup>45</sup>, a Washington-based "national organization with the sole focus of preparing college women for leadership in the public policy arena. [...] Through introducing college women to role models, career paths, and skills trainings before they enter the workforce, PLEN's mission is to increase the number of women in top leadership positions."

To measure the success of such programs, Boards of organizations should establish a **committee for the advancement of women** with clear numerical goals and timelines to support the advancement of women to top positions. Each committee should correspond with a **broader umbrella committee** set up under the auspices of a major national Jewish organization. This umbrella committee should be charged with monitoring the advancement of women through Jewish organizations and publish annual reports. This transparent approach would help all organizations to address the question of gender equality in a coordinated fashion. We encourage collaboration with Advancing Women Professionals and the Jewish Community (AWP) on the creation of such committees and the elaboration of organizational best practices, including those that address difficulties in balancing work and family lives.

United States federal law does not mandate paid maternity leave, but a growing list of Jewish nonprofits, after several years of advocacy by AWP, are now offering or expanding paid maternity

leave.<sup>46</sup> However, the typical working Jewish married woman still "acts as a **secondary earner** whose employment and hours can be manipulated to meet the family's needs and demands; [this pattern] may allow Jews to preserve the familism that has long been central to Jewish culture."<sup>47</sup>

**Family roles have a direct impact** on the careers of women and some argue that a change is needed in our Jewish culture at large. Expecting women to adhere to traditional family roles – carrying out most of the household and childrearing tasks – makes it impossible for them to equally pursue career aspirations.

The **role of men and fatherhood** in realizing gender equality should be more deeply considered by Jewish organizations. Studies show that Paternity leave increases gender equality at home,<sup>48</sup> which is a condition for women to pursue 'top of the ladder' careers.<sup>49</sup> While traditional Jewish familism tends to expect women to take full responsibility for the education and rearing of their children, it would be appropriate to remember that the Jewish tradition actually expects fathers, and not mothers, to be responsible for child rearing and child education.<sup>50</sup>

We recommend that American Jewish organizations formulate work-family policies that allow parental leave and flexibility **for both men and women**, especially in cases when both parents are employed by Jewish organizations. We also recommend substantially expanding the system of **affordable and high-quality Jewish daycare** to better allow both parents to fulfill their careers.<sup>51</sup>

At the same time, **donors** should be invited to support funding schemes that encourage organizations to increase the representation of women at the top. For example, AWP's "Men as Allies" campaign encourages men to avoid participating in all-male public panels, and conferences that exclude women from major roles.

Donors could consider giving priority to **funding schemes that reward organizations** for making progress in advancing women to positions of leadership. Donors could also consider funding **professional management consulting projects** for Jewish organizations focused on improving the representation of women in leadership positions. Most major consulting firms offer diversity strategies to help create workplaces where the talents of women are rewarded, and to set up paths to attract, develop and retain them. McKinsey<sup>52</sup>, the Boston Consulting Group<sup>53</sup>, Bain & Company<sup>54</sup>, Booz & Company<sup>55</sup>, and Deloitte<sup>56</sup> – just to mention five of the most prestigious consulting firms according to Forbes' 2011 ranking<sup>57</sup> – offer specific programs targeted at identifying, training, and retaining the most talented women throughout the entire professional pipeline. The Jewish community should seriously consider reaching out for professional consultation about the gender parity issue, in order to accelerate the process as much as possible.

**Paternity leave increases gender equality at home – a condition for women to pursue 'top of the ladder' careers**

## Endnotes

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24. "Jumpstart is a philanthropic research & design lab based in Los Angeles. Jumpstart's unique combination of research, convenings, and funding enables creative changemakers – philanthropists and institutional leaders alike – to realize their own visions and advance the common good." <http://jewishjumpstart.org/>
25. "ROI Community is an international network of activists and change makers who are redefining Jewish engagement for a new generation of global citizens. ROI Community members channel a diversity of perspectives, skills and interests toward a shared passion for advancing ideas and partnerships that will strengthen Jewish communities and improve society." <http://www.roicomunity.org/>
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46. Until 2010, according to an AWP survey of 227 Jewish organizations, fewer than one-third of responding organizations had formal written flexibility policies allowing employees to organize their own working time schedules. Sixty-five percent (65%) of responding organizations offered no paid maternity leave, but rather an unpaid maternity leave (47% offered twelve weeks or more of unpaid maternity leave) or even no maternity leave, paid or unpaid, at all (10% of responding organizations). For the remaining 35% that did provide paid maternity leave, approximately ten percent offered between one and four weeks, and an additional eighteen percent (18%) provided between five and ten weeks. Only 7% of the responding organizations provided twelve weeks or more of paid maternity leave. Formal paternity leave policies existed in only 33% of organizations, while 61% offered no paternity leave, paid or unpaid. Since, some 82 groups (large national organizations such as the Union for Reform Judaism, some local federations, some foundations and some large synagogues) have started offering at least four weeks of paid maternity leave or having formal flexibility policies; twenty out of these 82 groups offer at least 12 weeks of paid maternity leave and six weeks of paid parental leave for fathers or partners. <http://advancingwomen.org/wp-content/uploads/2013/09/Better-Work-Better-Life-Practices-and-Policies-in-Jewish-Organizations-Report1.pdf>Hartman, Harriet and Moshe Hartman (2009), "Gender and American Jews; Patterns in Work, Education, and Family in Contemporary Life", Brandeis University Press, p.116
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50. Joining AWP's Better Work, Better Life campaign (<http://advancingwomen.org/pages/mobilize/better-work-better-life/>) is probably the best first step in this direction. See: Goldenhar, Didi, Shifra Bronznick and Rachael Ellison (revised 2010), *Better Work, Better Life: Practices and Policies in Jewish Organizations*, AWP Publication, <http://advancingwomen.org/wp-content/uploads/2013/08/Better-Work-Better-Life-Practices-and-Policies-in-Jewish-Organizations-Report.pdf>
51. Since 2007, McKinsey has been researching intensively the advancement of women in the workplace. See their latest report "*Unlocking the full potential of women at work*": [http://www.mckinsey.com/Client\\_Service/Organization/Latest\\_thinking/Women\\_at\\_work](http://www.mckinsey.com/Client_Service/Organization/Latest_thinking/Women_at_work) and [http://www.mckinsey.com/careers/women/~media/Reports/Women/Changing\\_companies\\_minds\\_about\\_women.ashx](http://www.mckinsey.com/careers/women/~media/Reports/Women/Changing_companies_minds_about_women.ashx)
52. The Boston Consulting Group "strives to be the very best place for women who want a career in professional services and considers attracting and retaining top female talent key to its advantage. The Women's Initiative helps to recruit the best available female talent for the firm and retain and advance current BCG women through effective management of their careers.": [http://www.bcg.com/careers/is\\_bcg\\_for\\_me/diversity\\_networks/womens\\_initiative.aspx](http://www.bcg.com/careers/is_bcg_for_me/diversity_networks/womens_initiative.aspx)
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