

DEVELOPING JEWISH COMMUNAL LEADERSHIP

A BRIEFING BOOK

Prepared as part of
The Jewish Community Study of Greater Baltimore

For



Prepared By
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LETTER OF TRANSMITTAL

December 13, 2000

Mrs. Shoshana Cardin
Jewish Community Study of Greater Baltimore

Dear Shoshana:

I am pleased to forward to you the report on the Special Study on Leadership. This report reflects thoughtful analysis on the part of Jack Ukeles and Adele Simon, who facilitated the focus group sessions. The report also reflects the critical input, for which I am most grateful, of the Leadership Study Committee. As a result of nearly a year of research, I believe we have arrived at important conclusions for the development of new and sustained leadership for our community's institutions.

There can be no doubt that the future success of the Baltimore Jewish community depends absolutely on our ability today to recruit, cultivate, and retain the young adults upon whom we will rely to provide future leadership. The study's findings, supported by the quantitative results of the population analysis your committee concluded earlier this year, suggest that new definitions of leadership and models for leadership training are required. At the same time, the study confirms that THE ASSOCIATED is viewed as a premier venue for providing leadership training and leadership opportunities.

My committee and I believe that we must build on that very strong foundation to expand opportunities for leadership—especially for newcomers to Baltimore. We recommend that THE ASSOCIATED commit, in partnership with other Baltimore Jewish community institutions, to train leaders for THE ASSOCIATED campaign and its agencies, as well as for congregations and membership organizations throughout the community.

It is our hope that your committee will review these findings favorably and that THE ASSOCIATED board will ultimately endorse these recommendations and direct their implementation.

Best regards,

Fred Wolf, III, Chair
Special Study on Leadership

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EXECUTIVE SUMMARY

The Strategic Issue: Developing the Next Generation of Jewish Leaders

What is the best way to identify, recruit and engage the most capable people for leadership roles in the Jewish community in Baltimore? How can we ensure that those leadership roles will be meaningful for them and will enable them to serve the community well? In particular, how can newcomers with the potential to make a significant contribution be made to feel welcome to take on leadership roles?

Background and Rationale: The National Context

Issues of leadership are of concern not only to the Baltimore Jewish community but to Jewish communities across North America and in fact, across the globe. There is substantial research and abundant anecdotal evidence that “thirtysomethings” are relatively disengaged from organizational life. Even those who self-identify as Jews and practice Judaism are less likely to be affiliated with Jewish organizations than their counterparts in previous generations. For those who do choose an organizational affiliation in the community, many seem more likely to seek a role in the general community in environmental causes, social justice or the arts.

Quantitative Data about Younger Jewish People in Baltimore

Demographics

- 18,000 Jewish people between 30 and 44;
- 73% of respondents are married with children;
- About 25% have lived in Baltimore less than 10 years (compared to 10% of those 45 and over).

Data: Geography

- About 1/3 live in Owings Mills/Reisterstown (compared to only about 1/5 of those 45 and over);
- 16% live in Baltimore City* –twice as many as those 45 and over;
- 30% live in Pikesville/Mt. Washington (compared to 50% of those 45 and over).

Data: Jewish Connection

- 40% belong to a Jewish organization (compared to about 50% of those 45 and over and 30% of those under 30);
- 49% belong to a congregation (compared to 55% of those 45 and over and 26% of those under 30);
- Less likely to have attended a Jewish cultural event than those 45 and over – 53% compared to 64%;
- Just as likely to engage in Jewish study – about 30% of all age groups.

*Various neighborhoods within the city boundaries, except Park Heights

Data: Jewish Values

- 74% feel being Jewish is very important to them (compared to 85% of those 45 and over);
- Only 39% feel that being part of the Jewish community is very important to them (compared to 56% of those 45 and over);
- 38% feel part of the community “a lot,” (compared to 45% of those over 45).

Data: Participation

- 61% volunteer; more likely to volunteer for non-Jewish causes than Jewish causes or both;
- 30% serve or have served on a board or committee of a charitable organization somewhat more likely to have served in a Jewish organization.

The Voices of “Thirtysomethings”

Importance of Time & Hands-On Involvement

- Time is a critical concern, BUT...
They can find time for things that are important to them if they perceive the activities as meaningful and a productive use of their time.
- Hands-on involvement is important, BUT...
Hands-on involvement not only direct service; it can also mean having a real, valued say in the direction or development of a program or organization.
- Use of their time is key...
They are turned off by committee work that seems a waste of time, by too much emphasis on fundraising, and by staff doing so much for them that they feel superfluous.

Some People Feel Blocked

- Non-native Baltimoreans feel that not having been born here is a barrier to entry into leadership;
- Young Orthodox Jews feel misunderstood and not welcome;
- Some leadership positions seem to be hereditary, regardless of training;
- Affluence requirement of leadership in THE ASSOCIATED perceived as a roadblock to talented people who are less affluent.

Lack of Follow-up and Burn-out

- Some people who do participate in and enjoy leadership development programs experienced poor follow-up and loss of contact;
- Others are asked to do too many things for which they often feel there is a lack of appreciation and burn-out.

Current Leadership Programs in Baltimore

THE ASSOCIATED has made a significant investment in developing leadership. Key programs include:

- Young Leadership Council
- Young Women's Leadership Council
- Women's Leadership Circle
- Business Women's Leadership

Three Advanced Leadership Programs Have Been Discontinued:

- Wexner Heritage
- Limud
- ATID

There are relatively few formal leadership programs in Jewish agencies and organizations outside THE ASSOCIATED. The exceptions include:

- Baltimore Jewish Council
- Hadassah Leadership Council
- Israel Bonds Young Leadership

No congregations in Baltimore have formal programs to recruit or prepare leadership (though some of the synagogue movements sponsor programs from time to time).

There is also a variety of informal recruitment gateways into THE ASSOCIATED and the agencies:

- Connections
- Young Adult Division
- J.A.M (& Other JCC programs)
- T.A.G.
- J-LINC
- JFS Outreach Network
- Congregational Chavurot and Young Adult Groups

Successful and Innovative Leadership Models in Other Communities

Four strategies:

- A focus on expanding Jewish knowledge;
- Combining social opportunities with skill development;
- Learning about the community: study and travel;
- Mentoring and career interests.

Recommendations

Implications of Findings

There are four important implications of the findings that help frame these recommendations:

- The need to invest in leadership development beyond THE ASSOCIATED;
- The need to deal with barriers to involvement, especially for the 25% of younger people who are relative newcomers;
- The need to make use of time more meaningful, especially because most younger Baltimoreans are married with children;
- The need to implement better methods for follow-up for people once they become involved and for avoiding burnout of those people who take on leadership roles.

General Principles

1. THE ASSOCIATED needs to invest in a model of leadership development to prepare the next generation of leaders for the broader Jewish community.
2. The organized Jewish community needs a focal point for leadership development that is led, but not owned by THE ASSOCIATED. This entity should be community-wide, involving THE ASSOCIATED, congregations, agencies and other Jewish organizations in Baltimore.
3. The organized Jewish community, especially THE ASSOCIATED, needs to make a concerted effort to broaden recruitment for future leadership beyond the methods used in the past.
4. The community needs to recognize different types of leadership roles and help people find the roles that will be most meaningful for them.
5. Creating opportunities for leadership (not just preparation for leadership) is an integral part of leadership development.

Specific Recommendations

I. Creating a Community-wide Focal Point for Leadership Development

Recommendation 1.0. THE ASSOCIATED should promote the creation of a leadership development institute (e.g., the Baltimore Academy for Jewish Leadership).

The institute would have three functions:

- To serve as a centralized resource for technical assistance to each individual congregation, agency or organization's program of leadership development;
- To play a community-wide role in identifying and recruiting potential leaders and in marketing leadership training and education opportunities (see Recommendations 2.1 and 2.2 below);
- To operate an intensive, prestigious program of training and placement of its own, incorporating both Jewish content and leadership skills development, and drawing on outstanding faculty (see Recommendation 3.1 and 3.2 below).

II. Identifying and Recruiting Potential Leaders

Recommendation 2.1. The organized Jewish community, ideally through the proposed leadership institute (Recommendation 1.0), needs to market all its leadership development opportunities (not just the program operated by the proposed institute) to a much broader audience of people who are qualified for future leadership.

Recommendation 2.2. The system for recruiting leadership has to be broadened and built around multiple points of entry and underrepresented sectors:

- Non-natives, as documented in the qualitative research discussed above;
- New industries, especially the worlds of the Internet and media;
- Geographic areas with relatively newer Jewish communities;
- The Modern Orthodox community.

III. Preparing Future Leadership

Recommendation 3.1. The core curriculum for the leadership institute's own program needs to incorporate planning, communication and motivational skills as well as knowledge of the Baltimore, national and international Jewish community, knowledge of Jewish history and culture, and familiarity with basic Jewish texts.

Recommendation 3.2. Training experiences must be brief and intensive.

IV. Nurturing and Sustaining Emerging Leaders

Recommendation 4.1. The leadership placement system should have two tracks: an organizational track and a service track.

Recommendation 4.2. Leadership positions for emerging leadership on both tracks should include hands-on involvement.

Recommendation 4.3. The community should mount a coordinated effort to place graduates of leadership training in interesting and meaningful community roles.

Recommendation 4.4. Criteria for leadership positions need to be explicit. Every organization should be encouraged to develop job descriptions for leadership positions, identifying the key decisions, responsibilities, and qualifications associated with that position.

NOTE: The focus on young leadership should not limit the realm of possible strategies. Jews are active in leadership roles in many worlds – business, civic, government, cultural. Established leaders in other spheres might play important roles in the Jewish community as well – whether a retiring CEO of a major corporation, a provost of a university, or a dot-com entrepreneur.

Conclusion

Baltimore is a strong Jewish community, with a large number of active, committed people. It has a good informal system for recruiting leadership. This system can be made even better, by reaching out to talented young people who currently feel excluded, by strengthening training beyond THE ASSOCIATED, and by creating a multifaceted, community-wide focal point for leadership development.

I. THE STRATEGIC ISSUE: DEVELOPING THE NEXT GENERATION OF JEWISH LEADERS

What is the best way to identify, recruit, prepare, nurture and sustain the most capable younger people for leadership roles in the Jewish community in Baltimore that will be meaningful for them and serve the community well?

- How can we motivate, involve and engage younger people in communal life?
- What skills, talents, and resources are needed for future leadership and what criteria should be used to guide recruitment of future leadership?
- Does THE ASSOCIATED need to invest in new models of leadership development to prepare the next generation of leaders for itself and/or the broader Jewish community? If yes, what are the critical ingredients; what are likely to be the most effective models?

II. BACKGROUND AND RATIONALE: THE NATIONAL CONTEXT

Issues of leadership are of concern not only to the Baltimore Jewish community but to Jewish communities throughout North America and across the globe.

There is substantial research and abundant anecdotal evidence that Generation X-ers and Boomers [people in their late twenties, thirties and early forties] inside and outside the Jewish community are relatively disengaged from organizational life. In Jewish communities across the United States, there is evidence that many younger people, even those who self-identify as Jews and practice Judaism, are less likely to be affiliated with Jewish organizations than their counterparts in previous generations.

There are several reasons for this relative disengagement. First, and probably most important, is simply the time pressure of being a two-career family, especially with younger children. People seek activities and interests that they can do as a family and are fun. Things that take one away from the family in non-business hours are not fun.

Second, young people who are interested in playing a role in their communities have many more options outside the Jewish community than did their parents and grandparents. It is wonderful that leadership candidates are found on general community boards and committees; but in many cases, their ties to the Jewish community and Jewish communal life are tenuous at best.

Third, younger Jews who do seek communal involvement often prefer to be hands-on. They volunteer in food pantries and homeless shelters, rather than going to meetings and/or serving on committees and organizational boards.

Additionally, traditional organizational life is either very time demanding, or does not necessarily meet people's expectations for exciting leadership involvement, or both. In some communities, even those who do seek to be involved are frustrated because of what they perceive as inadequate opportunities to play meaningful roles in the community consistent with their skills, education, interests and limited time.

In most communities, Jewish community leadership candidates tend to be recruited via verbal recommendations of existing leadership. Even in the best of times, the obvious limitation is that there are a significant number of people with whom the existing leadership group is unacquainted, thereby limiting choices and possibilities.

Given the relative disengagement of younger people, it is extremely unlikely that future leadership will emerge naturally from among those who choose to become involved in fundraising or other forms of voluntary participation. It is much more likely that THE ASSOCIATED, along with others in the community, will need to invest in new models of leadership development and engagement to prepare the next generation of leaders.

III. THE RESEARCH STRATEGY

The focus of the research is on illuminating leadership development policy choices, through a four-step research process:

- An analysis of quantitative data about young people from the Jewish Community Study survey;
- An analysis of qualitative data from focus groups of Jewish “thirtysomethings” in Baltimore to find out what is likely to engage young people in the community, and what types of service they are likely to find personally rewarding and fulfilling;
- An inventory of current programs of leadership development at THE ASSOCIATED and in the rest of the community; and
- A review of the most successful and innovative programs outside the Jewish community of Baltimore.

IV. QUANTITATIVE DATA ABOUT YOUNGER JEWISH PEOPLE IN BALTIMORE

DEMOGRAPHICS

There are about 18,000 Jewish people between 30 and 44 in Baltimore.

Of respondents between 30 and 44:

- 73% are married with a child or children;
- 16% are single, without children;
- 7% are married, without children;
- 4% are single parents.

About 25% have lived in Baltimore less than 10 years, compared with 10% of those 45 and over.

Exhibit 1. Years in Baltimore by Age, 1999

YEARS IN BALTIMORE	% BY AGE OF RESPONDENT		
	Under 30	30 through 44	45 and Over
0 – 9	38	25	9
10 – 24	28	22	15
25+	2	5	25
Born in Baltimore	3	48	52
TOTAL	101	100	101

GEOGRAPHY

- About 33% of the respondents between 30 and 45 live in Owings Mills/Reisterstown compared to only about 20% of those 45 and over;
- 16% live in Baltimore Center –twice as many as those 45 and over;
- 30% live in Pikesville/Mt. Washington compared to 50% of those 45 and over.

Exhibit 2. Area of Residence, by Age, Baltimore, 1999

GEOGRAPHIC AREA	% BY AGE OF RESPONDENT		
	Under 30	30 through 44	45 and Over
OWINGS MILLS/ REISTERSTOWN	13	34	18
PIKESVILLE/ MT. WASHINGTON	22	31	49
PARK HEIGHTS	13	3	10
RANDALLSTOWN	*	4	6
BALTIMORE CENTER	34	16	8
OTHER AREAS	19	12	8
TOTAL	101	100	99

* Less than 1%.

JEWISH CONNECTION

40% belong to a Jewish organization – compared to about 50% of those 45 and over and 30% of those under 30.

Exhibit 3. Belonging to a Jewish Organization, by Age, Baltimore, 1999

BELONGS TO A JEWISH ORGANIZATION	% BY AGE OF RESPONDENT		
	Under 30	30 through 44	45 and Over
Yes	31	40	47
No	69	60	53
TOTAL	100	100	100

49% belong to a congregation – compared to 55% of those 45 and over and 26% of those under 30.

Exhibit 4. Belonging to a Congregation, by Age, Baltimore, 1999

BELONGS TO A CONGREGATION	% BY AGE OF RESPONDENT		
	Under 30	30 through 44	45 and Over
Yes	26	49	55
No	74	51	45
TOTAL	100	100	100

People in the 30 through 44 age group are less likely to have attended a Jewish cultural event than those 45 and over – 53% compared to 64%.

Exhibit 5. Attendance at a Jewish Cultural Event, by Age, Baltimore, 1999

ATTENDED A JEWISH CULTURAL EVENT	% BY AGE OF RESPONDENT		
	Under 30	30 through 44	45 and Over
Yes	65	53	64
No	35	47	36
TOTAL	100	100	100

People in the 30 through 44 age group are just as likely as others to engage in Jewish study – about 30% of all age groups.

Exhibit 6. Organized Jewish Study, by Age, Baltimore, 1999

ENGAGED IN ORGANIZED JEWISH STUDY	% BY AGE OF RESPONDENT		
	Under 30	30 through 44	45 and Over
Yes	31	29	32
No	69	71	68
TOTAL	100	100	100

JEWISH VALUES

74% feel being Jewish is very important to them compared to 85% of those 45 and over.

Exhibit 7. Importance of Being Jewish, by Age, Baltimore, 1999

IMPORTANCE OF BEING JEWISH	% BY AGE OF RESPONDENT		
	Under 30	30 through 44	45 and Over
Not Important	5	3	4
Somewhat Important	20	23	10
Very Important	74	74	85
TOTAL	99	100	99

39% feel that being part of the Jewish community is very important to them compared to 56% of those 45 and over.

Exhibit 8. Being Part of the Jewish Community, by Age, Baltimore, 1999

BEING PART OF THE JEWISH COMMUNITY	% BY AGE OF RESPONDENT		
	Under 30	30 through 44	45 and Over
Not Important	20	19	14
Somewhat Important	59	42	30
Very Important	21	39	56
TOTAL	100	100	100

38% feel part of the community “a lot” compared to 45% of those over 45.

Exhibit 9. Feeling Part of the Jewish Community, by Age, Baltimore, 1999

FEELING PART OF JEWISH COMMUNITY	% BY AGE OF RESPONDENT		
	Under 30	30 through 44	45 and Over
Not at All/A Little	60	36	27
Some	23	26	27
A Lot	16	38	45
TOTAL	99	100	99

PARTICIPATION

- 61% volunteer (or have volunteered in the past); people in this age group are more likely to volunteer for non-Jewish causes than Jewish causes or both;
- 30% serve or have served on a board or committee of a charitable organization; somewhat more likely to have served in a Jewish organization.

V. THE VOICES OF JEWISH “THIRTYSOMETHINGS” IN BALTIMORE

In January 2000 a series of four focus groups with a total of twenty-five participants, plus an additional five individual telephone interviews, were conducted to investigate the strategic issue of developing the next generation of Jewish leaders for the Baltimore Jewish community.

The intent was to illuminate leadership development policy choices by exploring the views, attitudes, and experience of Jewish people in their late twenties to early forties in Baltimore to find out what engages them, what types of service they are likely to find personally rewarding and fulfilling, and what the roadblocks are to engagement or retention of young leaders.

A structured discussion guide was used by the Ukeles Associates researcher to investigate the issues, and all participants filled out a brief background questionnaire.

Participants were recruited to reflect Jewish young people who were involved and people who were not involved in the Jewish community as lay leaders; some who had been through formal leadership development training and some who had not; some who were deeply engaged in Judaism and in being Jewish and some who were not; and some who were involved in the secular community and some who were not.

FOCUS GROUP PARTICIPANTS

In general, the demographic profile of the focus group participants was similar to that of the overall Jewish population as identified in the Population Study. 47% of the participants were male and 53% were female. Ages ranged from late twenties to early forties. 63% were married. The 53% born in Baltimore was similar to the 50% in the overall study. The 57% with school-age children at home was higher than the 40% overall which would be expected in this age group. The geographic distribution was similar except that none of the participants were from Park Heights; 37% lived in Pikesville/Mt. Washington, 30% in Owings Mills/Reisterstown. It is interesting to note that 97% of the participants use/access the Internet or e-mail at least once a week; the only participant who did not was over 40 years old.

The focus group participants showed a greater incidence of affiliation, although the pattern of affiliation was similar. Among the participants, 83% belonged to a synagogue compared to over half of the total Jewish population. All of the participants who did not belong to a synagogue were single. The denominational identification was almost identical for the focus group participants and in the overall study: 33% were Reform in both; 43% were Conservative and 20% Orthodox in the focus groups compared to 33% and 21% respectively in the Study. The 7% intermarried participants was lower than the 20% overall.

Focus group participants attributed similar importance to belonging to the Jewish community: 80% of participants and 84% overall felt part of the Jewish community of Baltimore; and being Jewish and being part of the Baltimore Jewish community was important to 93% and 95% overall. Focus group participants were more active in the Jewish community. 93% are serving or have served on a board or committee in the past five years; 53% with THE ASSOCIATED, 30% only with other

Jewish organizations but fewer, only 7%, are active only with non-Jewish organizations. 83% said their mother and/or father had served as a board or committee member for a charitable/not-for-profit organization. 53% had participated in some form of formal leadership development program through THE ASSOCIATED.

THE CENTRAL RESEARCH QUESTIONS

There were a number of central research questions that provided the focus for research and analysis:

- What are the important characteristics of a Jewish leader?
- What makes or would make Jewish communal leadership attractive to younger people?
- How does, and how can, the Jewish community identify and recruit potential young leaders?
- Are leadership development programs influential in the development, placement and retention of young leaders or are the individuals pre-selected (self-selected) based on a predisposition to get involved?
- What are the roadblocks to Jewish community involvement of younger people?
- How can the community retain those who are young leaders; why do some young leaders drop out?
- Do leadership development programs make a difference; actually create leaders?
- Which existing programs appear to be more effective than others in training young leaders?
- How can existing programs be improved?
- Are new models of leadership development necessary?

OVERVIEW OF FINDINGS

The issue of time, or the lack of it, for community involvement or leadership roles is often thought to be the crux of the matter for young adults, but it appears to be a far more complex problem than is generally believed. Most of the participants do lead very busy, demanding lives and agree that they sometimes cannot give as much time as they used to, or might wish to, or might eventually, BUT they also agree, and show by their communal involvement, that they can find time for things that are important to them as long as they perceive their activities to be meaningful and a productive use of their time. Many of them prefer hands-on involvement although the definition of the hands-on work does not necessarily involve direct service; it does mean having a real, valued say in the direction or development of a program or organization. They are turned off by committee work that seems a waste of time, by too much emphasis on fundraising, and by staff doing so much for them that they feel superfluous. The cliquish nature of born-and-bred Baltimoreans and ASSOCIATED leadership appears to be a barrier to entry for leadership. There is a feeling of alienation and lack of understanding by young Orthodox Jews. Retention of young Jewish adults in leadership positions appears to be hampered by poor follow-up and loss of contact with those who do participate in and enjoy leadership development programs as well as by burn-out of those who stay involved and are asked to do too many things for which they often feel there is a lack of appreciation.

SPECIFIC FINDINGS

What are the important characteristics of a Jewish leader?

Participants defined leadership/a leader as someone with qualities such as:

- *having a vision;*
- *being able to inspire and motivate others to share in that vision;*
- *take charge kind of person, follows through and completes things;*
- *somebody who takes the initiative;*
- *ability to take a situation and develop strategies and angles;*
- *rally people around an issue and influence others;*
- *better decision-makers;*
- *people who spark fires - they don't blow on the embers, they light the fires;*
- *has done what they are asking you to do, able to give encouragement and discipline;*
- *knowing how to use people properly, recognize and use people's talents.*

They do not view serving on a committee or board as leadership:

- *After YLC* I was a Big Brother, Big Sister board member, not in a leadership role.*

What makes or would make Jewish communal leadership attractive to younger people?

Every one of the focus group participants does something in the way of community service but some want only hands-on activities and are not interested in leadership roles.

What do they prefer to do?

Respondents prefer hands-on activity:

- *I did phoning once. I didn't love it. I do the Heart Walk because my grandfather had heart disease.*
- *I like participating in, rather than organizing.*
- *a one time shot – I'm much better if someone needs to have a project done than to be on an open-ended committee, I can see an end to it and I like a sense of accomplishment for a specific task, something I can conquer I'm more likely to do.*
- *I'm more of a soldier, I'm no longer a captain, and it's working out fine.*
- *I like to do stuff, I don't want to talk about it...like working in trenches.*
- *I really enjoy the hands-on dirty work rather than the planning, the developmental...I work in a soup kitchen in a church...I can directly see the people I'm impacting, I make a difference in their lives.*
- *interested in helping people (who are) less fortunate.*
- *became more active in synagogue and Sisterhood lately (used to work full time) ... I'm not a committee type person.*
- *my heart belongs there in my synagogue; it's first, THE ASSOCIATED, second to make a very meaningful contribution on a personal level, I believe you need to do very one-on-one type stuff; I was a Big Brother and it was a tremendous impact on me, to the specific child and to the community...they*

* Young Leadership Council – Baltimore ASSOCIATED Leadership Development Program

give you lots of opportunities to volunteer to do that with the elderly, with the infirm, children ... which personally I enjoy.

Whether they prefer leadership or “only” participation, what is their motivation for involvement? There was a broad consensus on the fact that the biggest influence was their parents:

- *I grew up, my father taught me...it's an obligation to give back to the community not only in terms of dollars but in terms of service.*
- *goes back to your childhood...95% of us, our parents were involved and that's why we are...it was expected, but it didn't have to be dictated, it's natural, inherent, it's what you do as Jews.*
- *other people think differently... I'm from a family with a philanthropic attitude, feeling have to give back. Others have a different mentality.*
- *my Dad was real involved in the Temple.*
- *made a decision when I came back to Baltimore to give back to the community and decided the best avenue for me was to give back to the Jewish community.*

For some the motivation is more geared to personal satisfaction:

- *it's a selfish endeavor, it makes me feel good.*
- *I like the socialization, meeting peers and secondary it's good for my business networking.*
- *the Blum Seminar, Summer Event and Chai Mitzvah Day are the best places to meet (single) people.*
- *needed to get plugged in (to the Jewish community).*
- *since college most of my friends have been Jewish ... in my volunteer activities I make a point not to do everything within the Jewish community, I do a lot in the Jewish community, but I do a lot outside the Jewish community because I have a strong desire to not be with just one type of person; it's very important to me to be with a diverse group.*
- *in organizations, Orthodox and non-Orthodox, people that are involved are very comfortable with themselves and have a vision of what they find is valuable and what they want to accomplish...they find a way to impact that.*
- *synagogue involvement is very comfortable (Reform) with my lack of Jewish experience.*

Some have other personal reasons for involvement because of links to organizations:

- *I do some fundraising for juvenile diabetes 'cause my daughter is a diabetic and I also do a lot of speaking to kids at schools, and synagogues and youth groups about AIDS education; my parents endowed the AIDS Outreach Project 9 years ago when my brother passed away ... also pretty involved in my Temple and PTA.*
- *become cognizant of the type of organizations around you and you start picking those that are near and dear to you for a variety of reasons ... my involvement in the school 'cause that's where my kids go, my synagogue 'cause that's where I go; that's why I chose those things, others may choose other things.*

How does, and how can, the Jewish community identify and recruit potential young leaders?

Most participants participated in a formal Leadership program because a friend or relative told them about it, or because a professional colleague encouraged them to go. Most Baltimoreans did it when they came back to the city and newcomers to “hook into the community.”

- *I got into it how most people get into it; a friend of mine had been through it and suggested that it was something that I would enjoy.*
- *I was in the mortgage business and a realtor suggested I check it (YLC) out; I wasn't going to say no.*

- *it started out as a professional pursuit. I was new in business and a friend of mine said you have to do this...I made friends. It became my social circle - a surprise but a pleasant one.*
- *when I moved back to Baltimore after seven years away my parents suggested it (YLC) my sister-in-law knew of it (Young Women's Leadership)...it sounded appealing, we did it together.*
- *after a few years here, I thought I needed to get in to the Jewish community here more, so that's when I got involved in Leadership Development and went through the program.*
- *...made me more comfortable in the community, reacquainted with people I grew up with or met new people.*

The program appears to be well known:

- *my closest friend is from Baltimore, very plugged in to the Jewish community and I probably mentioned it; when you're here and you're Jewish you just hear about THE ASSOCIATED and I heard about Young Leadership and I thought that would be a good way to meet young Jewish people.*

Most who did not participate knew of it but chose not to participate:

- *I was asked – not interested because of fundraising.*
- *I've had a recent Chairman of THE ASSOCIATED try to get more young Orthodox people involved... tell me don't get involved because of the Jewish community, get involved because it's smart business, you'll meet good people. Now, while that's true, I find it distasteful, in reality it's true. It is a social club; going to those meetings and committees is social connections.*
- *What does involvement offer observant Jews? ... already have Jewish study, Jewish friends.*
- *incredibly valuable aside from the dollar value associated with YLC which can be offensive to some, and they've raised it so it's more prohibitive.*
- *had things regularly during tax season so I couldn't go.*

Participants who were not from Baltimore mention difficulty “getting in” to the program; Baltimoreans agree that not being from Baltimore:

- *...is a barrier to entry ... if someone called to ask to get in (YLC) they'd check them out; in theory they're looking for young leaders, they're not looking for anybody.*
- *there's so few public school friendly people in Baltimore, it's a very closed, hierarchic community; the only way I got into anything, the only reason I have some legitimacy and that I was able to get involved in some of the Jewish things I became involved in, is that I work at (a prominent law firm)...it's the only reason I got into anything.*

Some other organizations recruit more actively:

- *at Adat Chaim, they're the only synagogue that does this ... one of their strengths is when a new member comes in...pulling them in and putting them in a committee immediately... tell them we need you to be involved...they get them involved right from the get go...have very little turn over.*

There are suggestions of ways to recruit new leadership for the community:

- *plenty of things that Orthodox friends could be getting involved in; most of them have not even been approached. Many of them use the JCC and I've never heard of a friend who was on the board. Partially it's a lack of willingness to give up control to younger, maybe to Orthodox. ...many organizations are ripe.*

Are leadership development programs influential in the development, placement and retention of young leaders or are the individuals pre-selected (self-selected) based on a predisposition to get involved?

For many participants, their involvement and/or leadership seems to be strongly influenced by their upbringing. (See also page 22) Their upbringing has a lot to do with family:

- *my parents were involved, my Father was President of our school (current President of Jewish school) so I guess somewhere in there it was in me ...
I had a very secular upbringing...consider myself very, very Jewish...very spiritually Jewish, ... feel strongly linked to the tradition of Judaism. I've always been very proud of my heritage ...not observant of the rituals, not a huge follower of organized religion in general ... my Jewishness now is really community based, I'm involved in the community and have chosen to allow the religious aspect of that guide of my volunteerism, where all my friends are, where I give almost all the money I give.*

Leadership Programs do appear to help steer some individuals to boards they might not have sought out but the experience is not always positive:

- *did Young Women's Leadership, it's a feeder...second year you're an observer on a board. I very much enjoyed doing it and started to feel very much compelled to continue with it.*
- *after YLC I had an exit interview and got on a committee ...bad experience was a real turn-off to me ... then I went to one other committee, I didn't help, they wanted my name on the Bloomberg Seminar thing, but I didn't do anything, it was strictly call people to get them to attend, that's not my idea of volunteering.*

There appear to be expectations of leadership by some individuals whose families have been in leadership positions in the Baltimore Jewish community. These expectations are shared by the community and the individuals; these positions seem to be “hereditary,” not necessarily enthusiastically embraced, and not influenced by involvement in leadership “training” programs.

- *I enjoy sitting on the non-profit boards that I have become a part of through my work in the community (non-Jewish) more than I like my involvement with THE ASSOCIATED which was forced in a sense, it was handed to me...they say you're going to be President ... and I'm being pushed through the system but I go through at my own pace, so I take one year on, one year off.*
- *everyone in my family was involved in THE ASSOCIATED, but later, after they slowed down in business ...with children, time is just not there at this point, we do little bits; active participation was there, dropped off, unfortunately will probably stay low for few years but I see it going back up.*

What are the roadblocks to Jewish community involvement of younger people?

Participants claim that **deterrents to beginning involvement** in the Jewish community are:

A lack of knowledge of what is available:

- *lack of awareness of opportunities is a big one.*

A “barrier” to those not born in Baltimore:

- *never be Baltimorean ...not from this community...it makes a difference (even married to Baltimorean and in Baltimore for 16 years) ...Jewish Baltimore is very provincial, everybody's married to everybody, it's incestuous to the point that it should be illegal...it is a bit closed; in more cosmopolitan cities, where you're from is irrelevant, it's who you are and what you are that matters, in cities such as this one it's who you know, where you went to high school.*

- *I'm not from Baltimore...when I started YLC I was asked, "Where did you go to school?" I said undergraduate or graduate... they said, "No, high school."*
- *I came as an outsider and it's a very closed, unfriendly community...it's a very hard community, it takes a lot of effort ... the most important development in Baltimore in the last year is Mark Brody...it's so much more friendly.*
- *I have found in many ways that it's easier to volunteer in other organizations than it is at THE ASSOCIATED for a whole host of reasons...one, I'm not from this community and in this city that does seem to make a difference –Hear! Hear! (from another participant) - it doesn't in other organizations that I'm involved with, in THE ASSOCIATED, for whatever reason that makes a huge difference.*

A fear of being asked to do too much:

- *afraid that if I volunteered I was going to be railroaded into giving more time than I was able ... shy away.*
- *I'd like to offer some of my time without scaring me off.*
- *want to start slowly without major commitment – think if do one thing will be bounded.*

A problem with the attitude toward Orthodox and Reform Jews:

- *I am often appalled at the level of ignorance among ASSOCIATED upper staff... in terms of sensitivity training, they should know a lot better; they do not know the first thing about Judaism, for lay people it's just a function of their background, but if I'm a professional and I'm dealing with blind people, I am going to know how to read Braille, these guys know nothing ... don't know their constituency. It doesn't offend me, but it tells me this is just a joke, they're not serious, they're running an organization but the degree to which it's Jewish is very limited. You need to know what's going on, need a primer, need Judaism 101. Staff is sorely lacking basic Jewish information; needs training.*
- *At Blum Seminar there were 300 young Jewish adults, there were 2 yarmulkes ... the study indicates Orthodox, as defined, is approximately 20%; there should have been 60, there were two... there is a stigma and an impediment... it doesn't feel that friendly ...when I walked in I was very aware of the fact that I was wearing a yarmulke, part of the problem is being identifiable feel clear minority.*
- *typical Orthodox person might feel very distant, alienated from his Jewish brother or sister...very bad ideologically; feeling if I'm going to get involved why shouldn't it be for us; the more level-headed leaders realize that's not a Jewish concept, it's not a community concept and it's just not correct.*
- *I grew up in New York, I went to a Reform synagogue and I actually take great offense to how Baltimore seems to categorize Reform like it's not religious or it's not even Jewish to some degree and maybe that's the kind of Temples that are here.*
- *education of masses is required.*
- *Project Aware with Catholic, why not with Jewish?*

A few mention lack of childcare:

- *environment is not supportive of having a child present.*
- *Young family ... need a Day Care component.*

Intermarriage is NOT perceived as a factor. Many participants "don't know any" so that it may not be thought of as a barrier because they are so out of the loop:

- *most of the people that I know who are married have converted; the ones who have not are not involved at all, zero.*
- *intermarriage has lost its stigma.*

The issue of **time**, or the lack of it, for community involvement or leadership roles is often thought to be the crux of the matter for young adults, but it appears to be a far more complex problem than is generally believed. Most of the participants do lead very busy, demanding lives and agree that they sometimes cannot give as much time as they used to, or might wish to, or might eventually, BUT they also agree, and show by their communal involvement, that they can find time for things that are important to them.

They believe that for many of their peers lack of time is an excuse:

- *if want something done, ask a busy person - I'm very busy, don't waste my time; if you're going to ask me to do something, expect it to get done, expect it to get done well, expect it to get done now, but don't waste my time or I won't do it again... committees are a waste of time.*
- *don't understand what's involved, most people think it's too time consuming.*
- *people have the time but they don't think they have the time, it's a perception... they haven't been pulled in... it's not time, they're put off because their only connection with ASSOCIATED is fundraising... they go to the JCC but the connection is not there.*

One "finds time for what's important," and it seems that all the participants do find some time to be involved in the community, but :

- *in every organization we meet the effective, organized, structured people that somehow manage their lives so they somehow find the free time to do these things rather than people who care who can't get past what they have to do before they get to what they want to do.*

All agree that time pressures limit their involvement and that the "timing" relative to the stage of their lives is a significant factor in their degree of involvement:

- *timing is everything ... I'm trying to raise a family and work...(it's) been downhill from a time commitment standpoint from then on (after YLC) ... now couldn't possibly give or do more, ultimately.*
- *was more heavily involved than now...by choice because of time. It was eating up my hours, evening hours. It was hard to get a baby sitter. My husband works nights. I like to be here for them (children) ... always done things for my children's schools, will continue to be more involved in their schools. We just joined a synagogue, it's possible I might want to get to get involved in some leadership position there.*
- *I'm worn out. Life is different now...when children are older and free me up I'll do more with children, elderly.*
- *frustrated...time constraints, oftentimes would like to do more, just too pressed for time, too many other obligations.*
- *from the Orthodox perspective many, many people have very full lives and large families, commitments to their own personal lives and to their own synagogues; it's hard for them.*

How can the community retain those who are young leaders; why do some young leaders drop out?

Leadership in the non-Jewish community does not appear to be a competitor initially for the time and involvement of younger people. Being Jewish and being part of the Jewish community is very important to this group. Many are involved in both Jewish and non-Jewish organizations; some because Jewish friends have asked them to become involved with them in the non-Jewish organizations. Those few who are involved primarily in the non-Jewish community, other than those with a strong link to a "disease-related" organization, appear to be those who have chosen to

move to where they feel more productive and appreciated or because they are more interested in hands-on, direct involvement.

Participation in a formal leadership development program does NOT appear to be a factor in the retention of these young leaders; the frustrations illustrated below and that appear to drive them away are shared by those who have had, and those who have not had, formal training. It does seem that more of those who drop off THE ASSOCIATED leadership track are not native Baltimoreans. However, based on the fact that over 93% of focus group participants hold or have recently held leadership positions as members of a board or committee, questions must be asked. Have they really dropped out? Are they just taking a break from heavy involvement while they are busy with young families? Or, is it a matter of definition of leadership, particularly by THE ASSOCIATED? “Labels” of many focus group participants who were known to THE ASSOCIATED and said to be “Past Leadership” or “Not in Leadership” were in fact currently holding positions on committees or boards within THE ASSOCIATED itself or its family of agencies such as the Jewish Big Brother/Big Sister League. Have these young leaders just moved to other organizations, particularly those outside of THE ASSOCIATED? Many of those said to be “Leaders Outside the Jewish Community” similarly held positions in other communal Jewish organizations such as day schools or Hadassah.

Even among those who are more involved in the non-Jewish community, most have initially sought out the Jewish community but many **drop out**, particularly from THE ASSOCIATED, because of

Burnout:

- *frustration ... it's the same darn group of people; we overlap in one or two organizations but we always see each other, it's the same people... most people are really doing nothing, 5% of us are doing the bulk ... they're just selfish, just totally self-absorbed.*
- *it's the same few people getting recycled over and over.*
- *did one thing and then ASSOCIATED called and called.*

Lack of follow-up:

- *attended meeting at synagogue for young adult outreach ... supposed to be a list of e-mail addresses circulated ... no follow-up. It was frustrating. I was turned off.*
- *no personal contact after Baltimore Council Leadership Program – discussion at last meeting about limited number boards available, then letter to sign up – no one to discuss it with, no reach out to invite based on particular personal interests.*
- *no push to follow up with Mentor/Mentee program as Mentee or Mentor.*
- *must find way to get people to stay connected after Young Leadership and while family pressures are most acute – philanthropy proportional to connection.*
- *what I got from my involvement with THE ASSOCIATED was some of the Jewish education; I liked going to the Lunch and Learns and hearing the speakers. It was my only link to hearing about some of these Jewish things because I do live in such a secular world... for some reason I'm not on the mailing list anymore... as younger people are more secular, it does provide a way for them to get back to their roots, it does provide some link.*

Feeling what they are doing is not productive and/or not meaningful:

- *after I graduated (from Young Leadership Program) and went to couple of things to volunteer found the staff here runs everything and it's not really volunteer driven, I mean it is in the sense that you show up or you call to solicit dollars... in other organizations I'm involved with, the volunteers have much more say and it's much*

more driven by them than the paid staff, and you get the impression that you're more needed... I found other organizations to be a better fit for me where I felt more comfortable, it wasn't as cliquey and I found my talents could be utilized to a better capacity and I think those other organizations have been the beneficiary but there are definitely other Jewish people in those (non-Jewish) organizations but most of those Jewish people are not involved in THE ASSOCIATED.

- *raise \$11,000 for Juvenile Diabetes, it's concrete and it feels good.*
- *I truly like Teach for America ... have my hand in molding the organization, where it's going to go... in THE ASSOCIATED I'm far down in the hierarchy and while there's still important things you can do, you're not necessarily making a major contribution.*
- *get frustrated by spinning wheels, inability to get things done and accomplished, just having meetings for meeting's sake almost ... dropped out because want to deal with substantive issues...doesn't happen for various reasons – bureaucratic, administrative, political or lack of staff.*
- *I'm asked to be a leader, but my opinion doesn't matter; there's only a predetermined answer that's wanted...frustrating... let me be a decision-maker... am I the Chair just to have my name on an invitation? Do I really want to take the time and go to meetings if what I'm going to say or what I think doesn't make a difference?*
- *a lot of times working in the community is just a figure-head... frustration because I genuinely think everyone has something important to bring to the table.*
- *(as Big Brother board member) ... not as fast moving and productive as I would have liked ... chose a different committee and never got any notices.*
- *didn't think I was contributing (at ASSOCIATED).*
- *other organizations are quicker to recognize capabilities and other contributions and move them ahead solely on the basis of capable of doing what they do ...ASSOCIATED calculates on basis of ulterior motives like amount of contributions, family ties, other considerations.*
- *I totally enjoy myself outside the Jewish community a hundred times more than the stuff I do inside the Jewish community; maybe it's just because it's so established, you don't feel like you're contributing as much ... more hands on...come from a background where we don't have money to give, so the only thing we do have is time and so I get more out of that ... I think people are worthless if they don't do community service... even if it's a community like this one where I didn't grow up, it's still giving back to the community.*
- *the meetings and committees are endless – minutes are kept and hours are lost - very little action, very cozy ... what the hell am I doing there? I don't really feel like I'm contributing in any meaningful way; I have the ability and in other organizations I do contribute in a meaningful way. Here it's either money or it's nothing. It's a bit shallow to say that all of these people don't have more to contribute in a non-financial way.*

Lack of appreciation for their efforts:

- *being appreciated ...part of the reason I became more involved outside of THE ASSOCIATED or Jewish type things is because like Hands-On Baltimore, for them they e-mail you and tell you, "You're awesome!" ... never get that from ASSOCIATED... you don't feel in THE ASSOCIATED that if your body left it would make a difference because there'll be some other body that'll take your place, there's so many bodies, you just don't make as much of a difference, there's no personal contact.*
- *asked to chair Blum Seminar (with no previous involvement) and next year not even invited, not asked to be on committee... ALSO no thank you after doing it... would like plaque, certificate, some thanks... table for past chairs at the Seminar, to be on the following year's committee.*
- *letter in the mail (from ASSOCIATED) sounded like you were being drafted to chair something...presumptuous, no call first.*

Affluence “requirements:”

- *in organizations other than THE ASSOCIATED, my time is valued as much as my money, and as someone who has more time to give than money, I don't feel as valued at THE ASSOCIATED as I do in other organizations and that's why I've become less involved with THE ASSOCIATED.*
- *wealth is a must for leadership positions especially in Campaign.*
- *few positions at the very top reserved for the major givers.*
- *in the other organizations that I participate in, they want me for me and my skills and what I bring to the table; they don't just want my pocketbook. And that's a comment that I've heard from several of my friends who are no longer really involved with THE ASSOCIATED either, but who believe, are religious people, who have no doubt about their Jewish identity either and think it's important to have Jewish institutions.*
- *in the Jewish community, in THE ASSOCIATED in Baltimore, if you're going to move up the ladder, in other words, she's the Chair of (a non-Jewish organization), to be in that type of leadership position in THE ASSOCIATED, requires a substantial financial gift and it really is, whether it's said or unsaid, it is an absolute reality and an expectation.*
- *getting back to the money aspect, here it seems like all that's needed here is cutting a check... can be expensive.*

Type of involvement:

- *ASSOCIATED functions...a lot of it seems like a pep rally, doesn't seem like doing anything. At a Chanukah thing with developmentally disabled you meet for breakfast, have rah-rah for a noteworthy amount of time, listen to ASSOCIATED cheerleading. It's like a sales pitch for THE ASSOCIATED and then go do something for a little while, not much and it's not very nice.*
- *ASSOCIATED boards are political and the subsidiary boards are action-based; if you're on the board of the JCC, of JFS, of Big Brother, you're doing things, you're involved in an organization, you're doing things; if you're in THE ASSOCIATED, it's really just a bunch of rich Jews who are trying to impress each other with how much money they give.*
- *in this organization (THE ASSOCIATED), volunteering and fundraising are synonymous – in other organizations, they are so different that they never cross. I'm involved in this grassroots Jewish organization, we have meetings, we discuss issues, the board is very involved in a real way not just sitting around in a cozy meeting.*
- *I happen to not care for fundraising, what I give of my own money is fine but I don't like the whole concept of asking people for money, I think people should be able to choose where they give their money. And the way THE ASSOCIATED does it... they'll come at you, it's a little over the top it's a little tasteless...it's effective.*

Staff-related issues:

- *staff here (ASSOCIATED) runs everything ... (in other/ non-Jewish organizations) volunteers have more say.*
- *show up at a meeting, you're told you're going to lead the meeting and every single word, every single issue you're going to talk about was pre-written, all I had to do was read it. Why doesn't the person from ASSOCIATED who wrote it do this?*
- *staff at THE ASSOCIATED does lead the lay people, not the other way around.*

Do leadership development programs make a difference; actually create leaders?

Although there is broad consensus among those who have had formal leadership programs that they are both enjoyable and valuable, most do not think they are essential for leadership positions, nor do they create “leaders.” They do create some awareness of leadership opportunities and offer useful information and a network of people to call on in future leadership positions.

- *leadership training for what? ... so many different types of leadership and what the preparation is ... certainly there are skills that can be taught... ASSOCIATED should be teaching soliciting skills, conflict resolution skills, budgeting skills ... they don't teach any of that in YLC.*
- *to be a leader (don't need Leadership Development) need a good work ethic and the rest of it is on-the-job training.*
- *have an observation component (in YLC/go to board) but I didn't know what to look for, I wasn't made aware of.*
- *in any leadership component you have to have the commitment, have to have enough knowledge to set a vision, so if we put in some of those educational pieces, with the training, that would help people have the actual skills to do it, have to have the commitment to the cause to generate the enthusiasm to get people on your bandwagon...these different pieces provide the tools for that.*
- *because it was a two-year program you got to know people and it gave you a network of other people who were going to be leaders ...the programming was good, the skills I learned weren't that amazing.*

Which existing programs appear to be more effective than others in training young leaders?

THE ASSOCIATED Young Leadership Council is widely known, enjoyed, and respected. Its most widely touted benefit is the friends made during the program:

- *Young Leadership at THE ASSOCIATED, I loved it ... loved meeting new people, meeting professionals.*
- *good grooming, gives a good introduction, incredible speakers.*
- *opportunities for skill-building are great if you really make an effort to pursue them, enjoyed intellectual pursuits, mini-missions were my favorite.*
- *the education part of it is wonderful, you learn so much about Judaism, they have wonderful speakers; it's like doing confirmation as an adult, you learn so much and you make such wonderful friends.*
- *learned about Tzedakah, got whole new perspective, important as a leader to know why you're different from United Way, why it's important to give to the community...political issues, went beyond social.*
- *educated me about the agencies, the role of THE ASSOCIATED and issues relating to Judaism.*
- *I'm a big fan of YLC, Young Leadership. I made some great friends, and a lot of people I know made great friends. Out of my three closest single friends, I met them all through THE ASSOCIATED - that is, in my mind, one of its greatest strengths.*

The Baltimore Jewish Council, although mentioned less often than YLC, appears to be perceived as a high level program:

- *BJC – it's beyond THE ASSOCIATED in terms of education.*
- *YLC was 1st tier experience, now 2nd tier ... 1st is a committee... Baltimore Jewish Council is 3rd tier – more issues, exposure, understanding of relationship to community, interaction with community.*
- *seemed higher level, more political bent, met important leaders.*

Walk/Run program – very well-known and popular – appears to be because of e-mail notification, regular event, i.e.:

- *every week go if able/want with no prior commitment required, alone is okay, informal it's not Jewish, it's on Saturday but it's all Jewish people. It's not organized. It's a more casual, relaxed thing that's caught on – nobody there is telling you the rah-rah. It's every week; if it doesn't work out one week you can go next week. It's relaxed, informal; three people or 30 people show up it's okay.*
- *e-mail used by (almost) everyone in age group!*
- *should communicate with this age group by e-mail v. regular mail.*
- *staff and others should e-mail thank yous to everybody for everything/ anything.*
- *staff should ASK if want notes or bullet points, etc – give up control but use talents of volunteers.*

How can existing programs be improved?

There was broad consensus on the need for:

More emphasis on skills development in current leadership development programs:

- *skills development would be invaluable as part of YLC; now it's a very small part.*
- *need Board Room 101.*
- *could devote some meetings (in YLC) to strategies, talk about structure of a board, function of a board, what difference you make serving on a board.*
- *need more skills training if creating leaders.*
- *need training in conflict resolution.*
- *committee meetings – function of training to know how to run meetings and what should be part of meetings.*

Less or later emphasis on fundraising:

- *was an expectation that you were going to solicit other people either in person or on the phone at a very early time in this set-up (YLC); you were asking people to care about or give money to an organization you knew almost nothing about... they lost a lot of people because of that.*
- *leadership program should begin at a time when campaign is at its slowest point so they don't need to really get this new group of workers involved right away, so they can start infusing some of those things like what it means to be a leader, relationships in the community, all these other issues that are part of leadership.*

Changes in THE ASSOCIATED Young Women's Leadership program to be more "leader-oriented":

- *does mass recruitment...need to make it more of a leadership thing.*
- *I did some of that...Young Women's Leadership...was not for me.*
- *lack of intellectual stimulation in the Young Women's Leadership Council ... there was too much arts and crafts!*

Programming for after YLC :

- *can't stay in Young Leadership after 40 and don't know what do then – need another organization... "Middle age" with programming...now only have Downtown event.*
- *would like reunion, personal invitation to view boards in action, participation in some of next year's programs.*
- *I'm now on the Downtown Business Committee. I like it because I see how the older leaders we're supposed to be in the future do their work – they're serious, they get things done and get out, I feel like I'm learning something.*

- *after YLC program had exit interviews but later need catch-up interviews ...can't speak to everyone - send mailer with opportunities.*
- *have study groups around issues open to alums, have alumni programming like the Greater Baltimore Council.*

Need sensitivity training/ information about all types of Judaism:

- *I don't know how the gentlemen here feel but, personally, I take a little bit of offense at more religious, it should be more observant. Technically we're all Jewish people and we shouldn't compartmentalize; it's just different levels of how we apply the laws, different interpretations... it separates us less.*
- *Start earlier – recruit **youth**.*

When asked about components of an “ideal” Leadership program participants consider:

Skills development	very important (covered in report)
Community education	very important (covered in report)
Social opportunities	“the carrot” that gets them in
Jewish knowledge enhancement	important for staff – see report mixed feelings about text study regarding who should offer
Professional networking	secondary, by-product
Mentoring	nice by-product, when it works

VI. CURRENT LEADERSHIP PROGRAMS IN BALTIMORE

COMMUNITY LEADERSHIP DATA

- There may be as many as 8,000 formal voluntary or lay leadership positions in the Baltimore Jewish community.
- There are approximately 550 board positions available in the Federation and the agencies/associated institutions.
- Within the Federation infrastructure, there are approximately another 200 significant committee slots.
- Congregations provide another 1600 board slots.
- There are approximately 10 Jewishly-focused community organizations with their own boards and governance structure.
- The above figures do not include affinity groups or substructures for temples and synagogues.
- At THE ASSOCIATED, 400 leadership positions are occupied by 250 people.

CURRENT LEADERSHIP STRATEGY AND PROGRAMS

The majority of leadership development programs in the Jewish community in Baltimore are under the aegis of the Jewish Federation of Baltimore. These have included and include the following programs and services:

- THE ASSOCIATED has made a significant investment in developing leadership. Key programs include:
 - Young Leadership Council
 - Young Women’s Leadership Council
 - Women’s Leadership Circle
 - Business Women’s Leadership

LEADERSHIP PROGRAMS: BEYOND THE ASSOCIATED

There are relatively few formal leadership programs in Jewish agencies and organizations outside THE ASSOCIATED:

- Baltimore Jewish Council
- Hadassah Leadership Council
- Israel Bonds Young Leadership

No congregations in Baltimore have formal programs to recruit or prepare leadership.

Three advanced leadership programs have been discontinued:

- Wexner Heritage
- Limud
- ATID

There are also a variety of informal recruitment “gateways:”

- Connections
- Young Adult Division
- J.A.M (& Other JCC programs)
- T.A.G.
- J-LINC
- JFS Outreach Network
- Congregational Chavurot and Young Adult Groups

**INVENTORY OF LEADERSHIP DEVELOPMENT AND YOUNG ADULT
PARTICIPATION OPPORTUNITIES IN THE BALTIMORE JEWISH COMMUNITY**

Program	Participants	Alumni
<u>Leadership Development Programs</u>		
ASSOCIATED Young Leadership Council	35	175
ASSOCIATED Women's YLC	30	150
ASSOCIATED Women's Leadership Circle	20	60
ASSOCIATED Women's Business Leadership	20	60
Baltimore Jewish Council Leadership Council	20	40
Hadassah Leadership Council	15	45
Israel Bonds Young Leadership	10	0
UJA Cabinets	15	75
Limud	0	30
Wexner Heritage	0	25
Atid	0	30
Formal leadership positions (boards, etc.)	25 (est.)	10 (est.)

Programs for Young Adults

ASSOCIATED Young Adult Division	3,000	5,000
Jewish Community Center	1,500	1,000
JFS Jewish Outreach Network	400	1,200
Jewish Singles Network	200	50
Congregational chavurot and groups	200 (est.)	100 (est.)

VII. SUCCESSFUL AND INNOVATIVE LEADERSHIP MODELS IN OTHER COMMUNITIES

- A Focus on Expanding Jewish Knowledge
- Combining Social Opportunities with Skill Development
- Learning About the Community: Study and Travel
- Mentoring and Career Interests

Most Jewish leadership development in the United States is specifically by and for Federation except for fundraising centered training programs at synagogues/temples, Jewish community centers, and increasingly, Jewish community foundations. There are some relatively modest movement-wide programs for congregations [including a Union of American Hebrew Congregations model] and some national organizations [notably Hadassah], have had their own young leadership development programs.

Broadly speaking, there are four kinds of strategies that communities are using to engage young people in leadership:

1. A Focus on Expanding Jewish Knowledge

The following programs are illustrations:

- The Wexner Heritage Program is a highly selective, prestigious, national program that seeks to engage current and potential community leaders and communal philanthropists. It is an intensive, community wide two-year program with a focus on Jewish content – text study, philosophy, Jewish history and culture. The curriculum stresses the connection of Jewish wisdom and experience to the issues that leaders face today and in the future. It operates in a number of communities, has been successful in attracting high-caliber young leaders and receives high marks from participants and sponsoring community leadership. Many groups have continued on a self-funded basis after the initial two years. The Wexner Heritage Program has traditionally been Federation-organized, with an effort to involve a cross-section of synagogue leaders and other Jewish communal enterprise leaders. In some communities, competition for admission to the program has been as intense as the program's intellectual demands.
- CLAL [National Jewish Center for Learning and Leadership] has an intensive leadership institute through which CLAL scholars come into communities on a monthly basis to work with and train leadership groups. In addition to Jewish communal structure leaders, CLAL Institute participants often include potential leaders for the Jewish community who have excelled in non-Jewish community life, and wish to explore involvement in the Jewish community through text-based education and discussion.
- The Florence Melton Adult Mini-School has a curriculum that is designed specifically for Jewish community leaders; it requires a weekly commitment for two years.

2. Combining Social Opportunities with Organizational Skill Development

The typical Federation program for young leadership is similar to Young Leadership program in Baltimore—a combination of an age-based affinity group for young people that organizes educational and social activities in a campaign context, as well as a modest amount of skill development activity, notably around campaign. Some of the more innovative Federation leadership programs also include social activism and occasionally a minimal-to-moderate amount of Jewish content.

3. Jewish Experience

Missions for groups with leadership potential; sometimes combined with study. *Illustration:* An 18-month program with learning sessions covering concepts of Jewish community, management skills, Israel-Diaspora relations, Jews in other Diaspora, financial resource development, and trips to engage with local and national Jewish leaders.

4. Mentoring and Career Interests

Illustration: Ben-Gurion Society. Young people who make a defined-size gift to the Federation are invited to a series of encounters [generally hosted in someone's home] with prominent communal leaders, who are both highly successful in their own careers and are active in the Jewish community.

VIII. RECOMMENDATIONS

GENERAL PRINCIPLES

1. THE ASSOCIATED needs to invest in a new model of leadership development to prepare the next generation of leaders for the broader Jewish community.
2. The organized Jewish community needs a focal point for leadership development that is led by THE ASSOCIATED, but not owned by THE ASSOCIATED. This entity should be community-wide, involving THE ASSOCIATED, congregations, agencies and other Jewish organizations in Baltimore.
3. The organized Jewish community, especially THE ASSOCIATED, needs to make a concerted effort to broaden recruitment for future leadership beyond the methods used in the past.
4. The community needs to recognize different types of leadership roles and help people find the roles that will be most meaningful for them.
5. Creating opportunities for leadership is an integral part of leadership development (not just preparation for leadership).

SPECIFIC RECOMMENDATIONS

I. Creating a Community-wide Focal Point for Leadership Development

Recommendation 1.0. THE ASSOCIATED should promote the creation of a leadership development institute (e.g., the Baltimore Academy for Jewish Leadership). The institute would have overall responsibility for planning and coordinating the recruitment, preparation and engagement of potential leaders in the community. It would function as a collaborative effort of THE ASSOCIATED, the major congregations, Jewish schools and agencies in the community.

If the institute were developed under Federation auspices, some agencies and congregations might believe the Federation would try to co-opt their own best new leadership. Trust must be built since the goal is to benefit all organizations, and the community as a whole.

The institute would have three functions:

- Serve as a centralized resource for technical assistance to each individual congregation, agency or organization's program of leadership development. The institute could help an agency assess its specific leadership needs; help locate or develop training materials suitable to that organization and its work; and suggest appropriate faculty;
- Play a community-wide role in identifying and recruiting potential leaders and in marketing leadership training and education opportunities (see Recommendations 2.1 and 2.2 below);
- Operate an intensive, prestigious program of training and placement of its own, incorporating both Jewish content and leadership skills development, and drawing on outstanding faculty (see Recommendation 3.1 and 3.2 below). Individuals could apply or be nominated by an organization, congregation or THE ASSOCIATED.

II. Identifying and Recruiting Potential Leaders

Recommendation 2.1. The organized Jewish community, ideally through the proposed leadership institute (Recommendation 1.0), needs to market all its leadership development opportunities (not just the program operated by the proposed institute) to a much broader audience of people who are qualified for future leadership.

All prospective leaders need to have:

- Intelligence
- Energy
- Integrity
- A willingness to work
- A commitment to being Jewish

All prospective leaders do not need to:

- Be born in Baltimore
- Belong to a particular firm, congregation, club, or family
- Belong to a specific religious movement
- Be Jewish any particular way
- Have wealth

Recommendation 2.2. The system for recruiting leadership has to be broadened and built around multiple points of entry and under-represented sectors. “Jerusalem has eight gates, so too the Jewish community of Baltimore needs to have eight gates to leadership.”

In every community the best way to recruit potential leadership is through personal relationships. THE ASSOCIATED is one of those rare communities where leadership is often drawn from important families of the community and where commitments are often multi-generational. Any community would be delighted to have the tradition of continuity of leadership that Baltimore, especially THE ASSOCIATED, enjoys. At the same time, the informal system of recruitment is limited. Focus of future recruitment needs to be on under-represented sectors of the community. One could envision four task forces, ideally under the leadership institute, each oriented to recruitment in a different under-represented sector:

- Newcomers, as documented in the qualitative research discussed above;
- New industries, especially the worlds of the Internet and media;
- Geographic areas with relatively newer Jewish communities; and
- The Modern Orthodox community.

Such task forces could include participants in the institute’s own training program, providing them with a great learning opportunity.

III. Preparing Future Leadership

The leadership development program of the Institute is envisioned as a small, fast-track, high-prestige program to recruit the most outstanding young people for communal roles (e.g., 15 to 20 participants per year). Through this process, graduates will become conversant with the needs and concerns of diverse segments of the Baltimore Jewish community. Bringing together talented people from different sectors of the community in an atmosphere of *Abavat Yisrael* can help build important intra-community bridges. The graduates of this program should be the future presidents of congregations, schools and agencies, chairs of the most important ASSOCIATED committees; future national and international Jewish leaders.

Recommendation 3.1. The core curriculum for the leadership institute’s own program needs to incorporate planning, communication and motivational skills as well as knowledge of the Baltimore, national and international Jewish community knowledge of Jewish history and culture, and familiarity with basic Jewish texts.¹ Leaders today need to be able to answer the question, “Why be Jewish?” for themselves and for others. There is abundant evidence that whereas leaders were able to operate on a visceral sense of their own Jewishness, this is no longer sufficient. Jewish younger leaders need to have a sense of Jewish purpose that is rooted in their own self-identity as Jews and confidence about their own Jewish knowledge and skill. Other components could also involve opportunities to interact with prominent business civic and Jewish communal leadership, travel and site visits to effective Jewish programs, and perhaps an Israel experience.

Recommendation 3.2. Training experiences must be brief and intensive. Multi-year training programs take too long for today’s busy “sound bite” generation. Training needs can be met through a modular approach, with each segment lasting a few weeks. The modular approach also offers an opportunity to tailor the program to differences in interests and needs. Training experiences should involve families wherever possible.

IV. Nurturing and Sustaining Emerging Leaders

Recommendation 4.1. The leadership placement system should have two tracks: an organizational track and a service track.² The first of these tracks focuses on organizations and institutions. It is a world of committees and meetings, and events. The second of these tracks focuses on direct service – it is a world of initiatives, projects, and social action. Both require leadership; some people prefer one, some the other, and some prefer some of each. Some people may take advantage of the two types of leadership experience at different stages of their lives.

Recommendation 4.2. Leadership positions for emerging leadership on both tracks should be hands-on. Professionals and senior lay leaders need to create leadership positions that involve real decisions and real responsibility. Emerging leaders can’t be spoon-fed, directed or given trivial or meaningless tasks. They need to “do good” to “feel good.”

¹The Jewish community could work within frameworks for generic executive leadership skills that exist within the general community.

² The two-track message also needs to be reflected in recruitment efforts.

Recommendation 4.3. The community should mount a coordinated effort to place graduates of leadership training in interesting and meaningful community roles. The institute should manage a community-wide placement system (see recommendation 1.0).

Recommendation 4.4. Criteria for leadership positions need to be explicit. Every organization should be encouraged to develop job descriptions for leadership positions, identifying the key decisions, responsibilities, and qualifications associated with that position.³

There are a limited number of positions that can only be filled by people whose personal resources allow them to make a leadership gift. This is a reality and should be explicit in the relevant job descriptions of this handful of positions. For example, the presidency of THE ASSOCIATED is such a position. For most leadership positions, a quality gift is a gift that is meaningful in relation to the persons giving the donation. The best way to change the perception that wealth is a prerequisite for leadership in the Jewish community is to make it clear that the wealth criterion affects very few positions in the community and to be clear about which positions are involved.

NOTE: The focus on young leadership should not limit the realm of possible strategies. Jews are active in leadership roles in many worlds – business, civic, government, cultural. Established leaders in other spheres might play important roles in the Jewish community as well – whether a retiring CEO of a major corporation, a provost of a university or a dot-com entrepreneur.

CONCLUSION

Baltimore is a strong Jewish community, with a large number of active, committed people. It has a good informal system for recruiting leadership. This system can be made even better, by reaching out to talented young people who currently feel excluded, by strengthening training beyond THE ASSOCIATED, and by creating a multifaceted, community-wide focal point for leadership development.

³ These need not be elaborate; a short paragraph can suffice.