# An Exploration of the Drivers for Professionalism within UK Jewish Heritage Charities

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# An Exploration of the Drivers for Professionalisation within UK Jewish Heritage Charities.

Thesis submitted in accordance with the requirements of the University of Chester for the degree of Doctor of Business Administration by Anne Davina Millan

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# Dedication

To my husband Dan, who has supported me in the very long process of writing and in memory of my Father who inspired me to choose this topic as well as support my ambition, and sadly did not make it to see me eventually finish the thesis.

# Acknowledgements

I would like to thank my supervisors Danny Moss, Andy Lyon and Tony Wall and Anna Sung for all their help and support over the very long time it has taken me to eventually complete my thesis.

I also need to thank all the organisations and interviewees from my study.

## Declaration

The material being presented for examination is my own work and has not been submitted for an award of this or another HEI except in minor particulars which are explicitly noted in the body of the thesis. Where research pertaining to the thesis was undertaken collaboratively, the nature and extent of my individual contribution has been made explicit.

Signature: Anne Millan Date: 08/ 07/2022

# Abstract

The thesis explores the drivers of professionalism for Jewish Heritage Charities as well as the impact on the organisations in the study. Though there was a growing body of research on development of professionalism in charities, there is very limited studies on how this was impacting Jewish Heritage Charities in the UK.

Charities have been reporting decreasing revenue from traditional fundraising activities over the last decade as well as significant competition for major grants and governmental funding. The loss of traditional funding and the increase in reliance on major donors and funding bodies has led to more regulation and now the growing concern with the management and accountability of charities. The study explored how this development of professionalism has impacted on (JHC).

Using a case study approach, 11 interviews took place with senior management, trustees, and volunteers of three JHC's and one non-Jewish museum that had recently been through major governance and structural changes. Due to the nature of the research and small sample the findings are limited to the case study however some good practice has been highlighted and professionalism within the case study was identified by the developing business processes and managerialism. The study also identified that rigorous governance procedures for trustees as well as performance management of trustees was needed however proved controversial.

The study also identified the need for more development of recruitment processes of volunteers and trustees alongside professional development and training programmes to ensure professional practices are embedded into the organisations and good practice is maintained.

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# 1 Chapter 1 Introduction

The Jewish heritage sector has seen notable change in the last 20 years, especially in the demands of fundraising and how funding for the sector is now coordinated. The research identifies that charities have become far more professional in their governance and administration as well as fundraising.

The main motivation in developing research into the professionalisation of Jewish Heritage Charities came from observations while being a trustee of a Jewish Museum in the UK. It became clear quite quickly that the organisation needed to establish far more robust processes and governance, as well as developing new funding sources. Anheier (2014), Grant (2013) and Sargeant and Jay (2010) have noted that there is a growing concern with the management and accountability of charities and how they raise funds. Charities have been reporting decreasing revenue from traditional fundraising activities over the last decade, as well as significant competition for major grants and governmental funding.

The existing trustees and chair had been involved with the charity since its founding twenty years previously. The charity at that time was under increasing pressure to redevelop and broaden its scope to attract funding. The museum identified that to be sustainable financially it needed to broaden its scope and not only focus on social history of Jewish immigration into Manchester, but to encompassing the wider contribution to society and an understanding of Jewish culture and heritage. The Museum obtained Heritage Lottery funding in 2018 to redevelop the museum.

The research questions were developed during the bidding process for the Heritage Lottery funding. The research originally focused on only the Manchester Jewish Museum. The research then expanded to incorporate two other Jewish Heritage charities and one non-Jewish Heritage Charity, who had faced similar challenges in developing professional processes and governance. The research aims to critical analyse the changing landscape of the industry and professional practice which has developed in Jewish Heritage Charities. The research questions how funders are influencing Jewish heritage charities in their mission, objectives, and overall running. It also goes on to ask if this was being observed in other small heritage organisations.

During the observations taken during trustee meetings with the original case study Charity it became clear that small museums and other heritage organisations were in a precarious position, with a need to develop sustainable practices in both the recruitment of staff and trustees, governance, and funding.

Such a development, however, needs to be able to preserve the initial aims of the charity. Although there was a growing body of research on the development of professionalism in charities, Hwang and Powell's (2009) , Malin's (2000) ,Melnik et al (2013) there are very limited studies on how this was impacting Jewish Heritage Charities in the UK.

The research is a case study focused on gaining significant insight into the processes of three Jewish and one non-Jewish Heritage Charity have developed. The case study explores the need to create professional practices within the governance and administration of the charity. The research then discusses the significance of this for the development of governance procedure and the impact that these have on overall mission for the charity.

## 1.1 Background and rationale for the research

The research will explore the development of charity governance and growing need for accountability of the UK charity sector. Giving to charity goes back to the start of recorded history (Sargent and Jay 2010, Webber 2004). Mullin (1995), Walker and Pharoah (2001), Fowler (1999) and Wendroff (2004) all chart this development back to early Jewish charity. With in the UK there has been regulation of the charity fundraising since the 16$^{th}$ Century (Sargent and Jay 2010) however more recently due to increasing public need for accountability of charity fundraising and formal regulation the UK government introduced the Charities Act (2011) and subsequent (2016) revision. This introduction of legislation requires charities to have professional processes in the governance and fundraising of their organisations. The growth of professionalisation represents a profound change in the management of charities (Khurana 2007). The term 'professional' defines a relationship between power, knowledge, and the maintenance of trust from stakeholders (Wilensky 1964, Larson 1977 and Abbott 1988).

The not-for-profit sector has continued to grow and over the last decade. The number of charities registered with the Charity Commission, since 2009 has risen from 160, 515 to 168, 186 in 2018, with an increase in income from £51.74 billion to £75.35 billion. This is resulting in ever increasing competition for funding (Green 2014). With this increase in competition, funders are also requiring charities to be more accountable than ever before and put professional processes in place for management and governance. The literature review will discuss regulation, management and increasing governance developing within the charity sector.

The research also identifies that there is small amount of literature on the Jewish charitable sector in the UK with even less on Jewish heritage charities. Mashiah's (2019) report identifies that the Jewish charity sector is well-developed and independent, with an annual turnover of over one billion pounds. The Jewish community is a tiny minority; however, its significance lies in its status as the oldest non-Christian faith minority in the UK (Kadish 2010). There is also a significant ageing population of Jewish volunteers and a need to recruit younger trustees as well volunteers at heritage charities.

Previous research on Jewish charity organisations has concentrated on the future planning of Jewish charities (Harris 1997), trends in giving (Goldberg and Kosmin 1988), and levels of income generated by Jewish charities (Halfpenny and Reid 2000). Mashiah's (2019) report explores the development of the Jewish population in the UK and the impact of this has on the wider Jewish sector while preserving and maintaining 'Jewish Character'. One of the only reports on Jewish heritage is the Jewish Heritage UK (2010), this highlights synagogues at risk. According to the 2001 census, the Jewish population of the UK was 267,000 and constituted only 0.5% of the UK population by 2011.

At the very start of the research process the decision was to use a case study approach, starting with just the one charity, that of the Manchester Jewish Museum. However, it became clear, during the initial development process, a wider multi-case study approach would be more beneficial. A systematic search of the Charity Commission's register (https://register-of-charities.charitycommission.gov.uk/charity-search), looking for charities which focus

on Jewish heritage and culture. Due to the substantial number of Jewish religious and educational charities, key search words included built heritage and cultural arts. This narrowed down the focus and 31 charities were identified from the Charity Commission database. The next criteria were to identify charities which were of a comparable size and pluralistic in their viewpoint and objective, that is, not aligned to any specific branch of Judaism. Both the London and Manchester Jewish Museums became part of the research focus as both had been through major heritage lottery bids and redeveloped the Museums in the last 10 years. The criteria also considered organisations that had secured major funding from outside of the just the Jewish community and had a remit beyond that of serving the Jewish community so the research could be comparable to other heritage organisations and not just Jewish ones.

This narrowing down of Jewish Charities led to a need to define Jewish Heritage Charities as there was no sector previously identified. There are definitions of heritage and charities however these are not specific enough for this research. This research defines a Jewish Heritage Charity as a formal registered charity (listed on Charity Commission data base), who's main objectives state that they are the preservation and promotion of Jewish culture and history, in its main forms.

The research is using a case study approach which aligns with inductive research strategies. It was evident that the embryonic nature of not-for-profit and charitable organisational management systems called for a more obvious inductive, socially constructed approach to uncover and make sense of all the key 'actors,' understanding the roles in the context of Jewish charitable organisations. When developing the case study with a small sample size it is clear the positivist deductive approach would not be suitable as it is opposed to the inductive, socially constructive perspectives of the research design (Saunders *et al* 2012).

The research will be using an interpretive strategy. Blaikie (2010) states that it involves the constructing of theories derived from a research participant's language, meaning and accounts in the context of their everyday activities. Inductive strategies work well with interpretivism, constructionist, idealist, and ethnomethodological

paradigms. The key techniques according to Easterby-Smith *et al* (2008) that are associated with this design are ethnography, case studies and grounded theory.

The case study approach is complex and does not have a standard definition (Hammersley and Atkinson, 2007). It is having considerable overlap with other labels: qualitative inquiry, interpretive model and case study are just a few of those identified. a range of theoretical ideas from anthropological and sociological functionalism to Marxism, hermeneutics, structuralism, feminism, and others (Hammersley and Atkinson 2007) have influenced the case study approach.

Using a case study approach is very flexible and allows a researcher to become immersed in the setting. Using the immersive approach for the case study is possible due to the long-standing relationship between the researcher and the charities that are part of the case study. This means that there is a benefit from the understanding this brings of a shared language and the nuances and behaviours of the people in the organisation, or the situation (Hammersley and Atkinson, 2007). Only using one charity case study would not have provided enough data to reveal any generalisations to other JHC's or the wider heritage sector. It was paramount to widen the case study to other organisations that work within Jewish Heritage in the sample. Yin (2009) defines a case study as an empirical study that investigates in depth a real-life context, especially were boundaries between phenomena and context are not clear. The methodology chapter will expand on this discussion later in the thesis.

## 1.2 Research question, aim and objectives

Aim of the study: An Exploration of the Drivers for Professionalisation within UK Jewish Heritage charities.

## 1.3 Objectives of the Study

1. To explore the dominant debates on the development of professionalisation

2. To examine the antecedents for the development of professional practice within the UK charity sector

3. To explore how the development of professionalism is impacting on the management and funding of UK Jewish Heritage charities.

4. To create recommendations for Jewish Heritage Charities on the professional practice that is developing within the sector.

Each objective will now be examined and contextualised for its appropriateness for the research study.

Objectives 1 and 2 relate to the literature review for the research.

1. To explore the dominant debates on the development of professionalisation.

The first objective looks to critically analyse the concept of management and its links to developing professionalism exploring the academic literature. (Weber's 1924, Mayo 1880-1949, Maslow 1908-1970, McGregor 1906-64 and Herzberg 1923-2000, Mintzberg 1979, Grey 2012, Anheier 2014). This debates the development of professionalism (Parsons 1954, 1964, Fournier 1999, Evetts 2003, Ganesh 2005) and how they relate to the literature on managerialism.

The literature review discusses the second objective; To examine the antecedents for the development of professional practice within the UK charity sector. This explores the increasing growth of literature that argues for the need for effective and efficient management within the charity sector and that regulation and the growing interest in how charities run their business are key drivers for the need to professionalise (Harrison and Murray 2012, Hwang and Powell 2009, Daly et al 2019 and Leet et al 2017).

The literature review examines the effect that power has (Foucault 1926-1984, Graham 2019, Stewart 1991, Luke 2005) and how this impacts the relationship with substantial donors (Iwaarden, Wiele, Williams, and Moxham 2009) and funding

bodies (Hwang and Powell 2009, Daly et al 2019 and Leet et al 2017). This in turn will explore how they are shaping the Jewish charity sector (Mashiah 2019 Harris 1996).

The third objective . To explore how the development of professionalism is impacting on the management and funding of UK Jewish Heritage charities is concerned with the primary research. The primary research will examine the central themes of professionalism, and its importance to staff, trustees, and volunteers in the ongoing sustainability of the heritage charities they are involved with. The research explores the benefits and barriers in developing professional management structures, procedures, and culture within the charities. Using a case study approach, which aligns with inductive research strategies (Bryman and Bell 2007,) in-depth interviews were conducted with staff, trustees, and volunteers of the case study charities. The research identified charities from the Charity Commission database that had a primary remit to preserve Jewish heritage and culture and had obtained significant funding from Heritage Lottery or Arts Council. One non-Jewish heritage charity that was of the same size and funding portfolio which also focused on social and cultural history was included so as to understand if the impacts went beyond the Jewish community.

The final objective: To create recommendations for Jewish Heritage Charities on the professional practice that is developing within the sector; Here the research will bring together the findings from the interviews and literature to identify themes that Jewish Heritage Charities (JHC's) are using that could be considered good practice and develop recommendations for the ongoing success of the organisations.

## 1.4 Research methodology overview

The research questions focus on exploring professionalism within the Jewish Heritage Charity (JHC) sector. In-depth knowledge of one of the cases study charities gave rise to the research question, asking:

- How an organisation can change from a passionate volunteer led charity to one that is professionally managed, and supported by limited staff?

- What challenges were faced in the funding and economic sustainability of the Museum and how this impacted on the development of professional practice?

The research has used a multi-case study research strategy. Bryman and Bell (2007) acknowledge that research cannot be value free. The approach taken requires self-reflection and reflexivity, on the experiences in producing this thesis. Buscatto (2016) acknowledges that many sociologists such as Whyte (1955), Glaser and Strauss (1967) Hammersley (1999) and Burawoy (2003), formulated and developed similar kinds of reflective practice to that used for this research. This has led to an inductive approach that recognises that research on social interactions and relationships can also create knowledge and is not only by the gathering of facts. This approach also sits with the interpretivist research paradigm (Saunders et al 2011, Blaikie 2010). The primary research consists of interviews with eleven people who are either senior staff, trustees, or volunteers of heritage organisations, both Jewish and non-Jewish. The interviews analysed using Braun and Clarke's (2006) framework for thematic analysis.

## 1.5 Significance of research and contribution to knowledge

The research has produced significant findings. The contribution that that this research has is to not just knowledge but also practice. The research is one of the only studies on JHC's, it identifies and defines the sector as well as showing the significant challenges that these charities are facing.

The research has clearly examined the JHC's sector within Jewish Charities and identified the development of professionalism both in terms of organisational professionalism and personal behaviour. It demonstrates that there are implications of professionalisation in the recruitment, skills audits and training of trustees, creation of an authentic messaging, and mission drift. Chapter 6 gives recommendations to the issues presented in the thesis and show that they relevant to the case study charities as well as being transferable to the wider charity sector. The thesis also identifies the influence and power of large institutional funders, in the

development of professional practices in governance that could also be transferable beyond that of the Jewish sector.

It is clear from the study that the charities in the case study have evolved from the need for financial and organisational stability. This in turn has seen the development of organisational professionalism in the management of the charities. It is important to acknowledge the power that regulators and substantial funders exert on these organisations. The increased competition for funding makes it imperative for charities to have professional management process and governance for their trustees and staff. Trustees need to have significant knowledge and expertise in many distinct aspects of the organisations than previously required. The study has also identified how organisational professionalism is being manifested relating to the overall governance of these JHC's.

This includes the development of the management control and performance process for staff and more importantly for trustees, and volunteers. The development of performance monitoring of trustees and volunteers is controversial however being embraced by most of the charities within the case study, to beneficial effect.

The research also acknowledges that the development of professional management and requirements of funders has an impact on the JHC's of potential mission drift and its overall impact that this can have on the authenticity of services.

The research identifies recommendations for charities wishing to develop professional process and organisational behaviours as well as contributing to knowledge about the sector. The research has identified contributions to practice for JHC's and has given recommendations on the development of robust procedures for identification of trustees' skills, recruitment, length of service and job descriptions as well as identifying the need to continuous professional development training that has ring fenced funding for trustees and not just at induction. The research also gives recommendations on the need for JHC's to embrace the challenges of mission drift.

## 1.6 Structure of thesis.

The thesis comprises five different chapters: Chapter 1 provides an overview and an introduction to the UK charity sector and the importance of the development of professionalism and managerial processes, to the continued success of securing funding for heritage charities within the Jewish community. The chapter introduces the Jewish charity sector and justification and rational for the research.

Chapter 2 offers a comprehensive critical discussion of the literature detailing the development of professionalism and its importance for creating sustainable governance and structures for charity management. The chapter identifies the different themes within the literature showing the relationships between management and professional literature. The chapter develops a critical analysis and discussion of the importance being placed on the professional governance and the impacts of this on the heritage sector.

Chapter 3 is the research strategy and philosophy employed in the development of the study. This provides the justification for the methodology chosen and the development of research strategy. It foregrounds the interpretivist paradigm used to conduct the research and concludes with the importance of reflective practice in the writing of the research.

Chapter 4 discusses the findings from the 11 interviews with trustees, volunteers, and staff from heritage charities. Using thematic analysis to develop the key themes these have been evaluated using the themes identified in the literature review to provide an understanding of the drivers for professional practice within the Jewish heritage sector.

Chapter five draws together the literature and data analysis to develop recommendations for best practice within the case study organisations as well as areas for further research. It concludes with the limitations experienced in completing the research.

## 1.7 Summary

The present chapter provides an overview of the historical background concerning the evolution of charitable organisations within the United Kingdom, emphasising the ongoing debate regarding government regulations and the advancement of professional practices within this sector. Furthermore, the chapter establishes a clear definition of the Jewish Heritage sector, encompassing charities dedicated to the preservation and maintenance of the architectural and cultural heritage associated with the UK's oldest non-Christian minority.

In addition, the chapter outlines the research design employed in this study, which aims to accomplish four specific objectives. By adopting an inductive and interpretivist approach, the research offers a rationale and justification for selecting a case study methodology. The investigation centres on the critical assessment of the impact of professionalisation on three Jewish Heritage Charities, alongside one non-Jewish charity.

This research discusses the rationale behind the study and presents the chosen methodological approach. Consequently, it identifies the contribution of knowledge and practice in relation to the development of managerial professionalism among trustees operating within the charitable sector.

The next chapter of the thesis will now discuss the academic literature on professionalism and managerialism and its links to charity management and governance.

# 2 Chapter 2 Literature Review

## 2.1 Introduction to literature review

To develop the literature, review the research has utilised key searches in databases Emerald, EBSCO Business Source, Social Sciences Citation Index (SSCI), (Web of Science), UK Government policy documents and Internet searches such as Charity Commission publications, the Directory of social change database and Government publications. The idea was to use a systematic literature review utilising key word search, professionalism, charity management, charity/ non-profit governance, Jewish Heritage and heritage funding. However, this created a very wide and not necessarily relevant view of literature, so it needed narrowing to use advanced searches for the research. It was originally also limited to the years 2000 – 2018 and was then expanded to 2022 due to the suspension of the research at that point.

However, the limitations to the systematic approach noted by Bryman and Bell (2007), are that it leads to bureaucratisation, the review becomes too involved with the focus on process rather than the interpretations. The subject of management needs investigation beyond the obvious and to use social science theory from many different disciplines. This approach also limits the application to qualitative research studies and methodological judgements in the inclusion or exclusion of an article. The systematic approach assumes that an objective judgement can be made on the quality of the article and leaves no room for debate on what the researcher finds of interest. Regarding the researcher's epistemological approach, Hammersley (2001), cited in Bell (2007), assumes that the systematic approach presumes the positivistic approach is superior and that this approach does not consider the critique of this model. It is also argued that no approach is completely objective and at some point, researchers are going to interpret the rules and make judgements. MacLaure (2005) identifies that the dominance of the systematic review is worrying as it is hostile to anything that is not visible or quantified, and this has an impact on qualitative researchers who look to use a more interpretivist paradigm, as identified by Burrell and Morgan (1979). Geetz (1973) and Bell (2007) both acknowledge that the narrative approach based on interpretivism is to generate understanding rather than

accumulate knowledge. The main drawback of this approach however is that literature reviews can become less focussed and more wide ranging in scope. In the research for this study this is nonetheless an advantage because the chosen subjects, professionalism and charity management and governance span many disciplines, meaning that the narrative approach and interpretivist paradigm being used for the research is appropriate for the literature review. Therefore, the research is more inductive rather than deductive, and the setting out of search criteria prior to the research is problematic, given that the reading of relevant texts to the questions asked will then formulate the process of reviewing the literature. This process means that the literature review has been constantly re-examined during the development of the research and the analysis of the primary data collected.

The thesis is concerned with exploring the drivers and developments of professionalisation within the charity sector, specialising in Jewish heritage. The literature review chapter will address the first objective of the thesis which is to explore the dominant debates within the current literature on the development of professionalisation and the antecedents for this development of professional practice within the UK charity sector**.**

The first part of the chapter will focus on the concept of management and its links to developing professionalism. This will then highlight different levels of professionalism and how they relate to the literature on managerialism. The literature review discusses the increasing growth in the need for effective and efficient management within the charity sector and that regulation and the growing interest in how charities run their business are key drivers for the need to professionalise. The second part of the chapter will evaluate the literature relating to the collaboration and leadership within charities to create a professional and effective management team. It will also analyse the literature on power to use this as a lens through which the research will evaluate the relationship with substantial donors and funding bodies. This in turn will explore how they are shaping the charity sector.

Using a narrative approach, the literature review will critically analyse the literature both by academics and practitioners, on the area of professionalism within charity

management, fundraising, governance, board development, volunteer management and donor influences in the wider context. The review will also critically analyse how practice within the heritage sector has been portrayed within the literature, with specific focus on exploring what the literature has to say about Jewish heritage and the growing difficulty faced by these charities in securing a stable future. The last section will explore the UK Jewish heritage sector in the UK.

## 2.2 Introduction to charities in the UK

Charities in the UK must be registered with the Charity Commission and adhere to the Charities Act 2016. The Charities Act has had several incarnations since 1960 including 1992, 1993, 2006, 2011 and most recently in 2016. The Charities Act of 1992 created the compulsory registration of all charities with an annual income of over £1000 (Malik, 2008, Brown 2018). The Charity Commission of England and Wales is the non-ministerial government department that registers and regulates the non-profit sector. Over the last decade it has seen considerable growth in the number of charities registered and as of 30th Sept 2018 it has 168,186 charities with a total income of £77,404bn (The Charity Commission 2018). The aim of the Charity Commission's is to ensure charities are held to account and inspire trust in the organisations they oversee. It deals with any charity wrongdoing and informs the public of what is happening in the industry. It is also a body that provides guidance for charities in their running, development, and governance (The Charity Commission 2021). The development of the Commission and the introduction of new amendments to the Charities Act was to ensure that charities operated in a more professional manner and did not breach any aspect of the Act (Brown 2018). It is clear from reports written by the Charity Commission, that the legislation of the Charity Act 2011 is impacting on the way charities are being managed. The Commission and government policy appear to have set an agenda of accountability. This emphasises the need for charities to show efficient use of donor funds. This trend can be seen in the studies commissioned by the Charity Commission 2005, 2008, 2012 and 2014 in response to the Charities Bill, and the need for public trust and confidence in charities. This accountability has resulted in charities needing to show more business orientation and development (Hwang and Powell 2009).

All charities in the UK must provide to the Charity Commission their annual reports and adhere to their reporting requirements (Hyndman & McMahon, 2010). The 2006 Charities Act introduced a new framework for the existing Commission and set up a new Charity Commission for England and Wales. In 2011 Charities Act was amended and the Charity Commission became responsible for registering eligible organisation in England and Wales. It has responsibility for taking enforcement action when there is malpractice or misconduct, ensuring charities meet their legal requirements, making appropriate information about each registered charity widely available, and providing online services and guidance to help charities run as effectively as possible (Charity Commission n.d.). The Commission's priorities continued to develop and from 2013 to 2014 concentrated on the building of public confidence in the charity sector, the sector's compliance and accountability and the self-reliance of individual charities.

Charities can have different structures and will choose from being a Charitable Incorporated Organisation (CIO), Association CIO or Foundation CIO, and these can be a Charitable Company (limited by guarantee) or Trust. An Association CIO is a charity that has a corporate body and wider membership, including voting members other than the charity trustees. A charitable company is a corporate body which can be set up with or without a wider membership and has an article of association as its governing document. A Foundation CIO is a charity to be a corporate body with only trustees and without a wider membership. An unincorporated association charity may have a wider membership, but it does not need a corporate structure (for example, if it is small in terms of assets) and has a constitution as its governing document (Charity Commission n.d.)

Charities can have structures that are corporate bodies, and this allows the law to consider them in the same light as a person and gives the charity the capacity to employ paid staff, deliver charitable services under contractual agreements, enter commercial contracts in its own name and own freehold or leasehold land or other property. If a charity structure is a corporate body, its trustees are not personally

liable for its actions. However, if a charity is not a corporate body and is 'unincorporated', this will mean that the trustees are personally liable for its actions. Charities also include Trusts, and these are identified as either institutional, private, family, or corporate with diverse types of organisational structures. All charities, no matter their structure are overseen by trustees (Sargeant and Jay 2010). This means that in the past few decade's charities have needed to become far more professionalised, structured, streamlined and business orientated than the average member of the public would perceive (Anheier, 2014; Connolly & Hyndman, Sargeant and Jay, 2014).

## 2.3 Introduction to the heritage sector in the UK

The UK heritage sector is diverse, consisting of historic buildings, places of worship, railways, industrial and maritime heritage, archaeology, rural heritage, intangible heritage, archives, historic libraries, monuments, memorials, and museums (Department for Communities and Local Government 2012). The definition of a historic asset is a "building, monument, site, place, area or landscape identified as having a degree of significance meriting consideration in planning decisions, because of its heritage interest" (Web 2017 p2). The independent sub sector comprises thousands of small to large sized charities which are separate from state funded bodies such as Historic England. The major government funders in the heritage sector are The Arts Council and the Heritage Lottery Fund (HLF). The HLF distributes National Lottery grants from £3,000 to £5million and over. The key idea of the fund is to sustain and develop heritage for public enhancement. It identifies heritage at risk as well as providing funding for other heritage programmes (HLF 2013). The significance of HLF funding is growing due to the decrease in other traditional funding streams for heritage organisations and museums.

The Arts Council is the other major funder for heritage projects and museums through their National Portfolio. The National Portfolio provides a platform for the development of more sustainable business models and strategic collections management, diversifying audiences and developing a skilled and diverse workforce as well as sharing expertise through their training programmes. The 2015-18

museums portfolio comprised of 24 organisations holding 30 funding agreements and an investment of £27.3 million per annum. The 2018-22 portfolio consists of 66 organisations holding 72 funding agreements and an investment of £36.6 million per annum. This increase of 42 organisations represents a 140 per cent increase in the museum's portfolio (The Arts Council 2018).

England's 1,300 accredited museums are diverse, including national museums as well as independent, civic, and local museums. The Arts Council now looks to museums to offer a wealth of stories, experiences, and educational opportunities. The focus for funding needs to show that museums are competent in understanding their audiences and providing a range of experiences for people of all ages, from reminiscence workshops for people with dementia, to toddler sessions and formal learning for schools. These museums create an opportunity to engage with communities and build civic pride, supporting the development of identity and citizenship. The Arts Council England currently supports England's regional museums by investing around £40 million a year in grants, as well as providing development support, specialist expertise and a range of services such as Accreditation (The Arts Council 2018).

In 2002 the Heritage Alliance was established and represents the independent heritage movement in England. They are a body that aims to bring together different government stakeholders to develop research as well as offer advocacy for their members (Heritage Alliance n.d.). However, Web's (2018) report indicated that many small independent charities are yet to become members and that the Heritage Alliance could be a valuable resource to help the sector move to a culture of fundraising, rather than relying on the scarce supply of local and central government grants.

## 2.4 Introduction to the development of professionalism in charities

The introduction of the Charities Act (2011) and subsequent 2016 revision have made it clear to charities that they need to develop more professional processes in the governance and running of their organisations. The growth of professionalisation

represents a profound change in the management of charities (Khurana 2007). The term 'professional' defines a relationship between power, knowledge, and the maintenance of trust from stakeholders (Wilensky 1964, Larson 1977 and Abbott 1988). There are numerous definitions of professionalism and how professional practice has been developed within organisations. This body of literature has grown significantly and incorporates many different business processes. There are several different models that discuss the development of professionalism, (Thomas and Thomas (2012) as well as Hwang and Powell (2009), who identify that professionalism is not just about the development of a professional body, and powers to train and giving accreditation, but also management practices within organisations themselves. They set out the steps differently due to the more complex relationships within organisations, and there is such diversification in the types of business in operation. Ganesh and McAllum (2012) assert that professionalism creates new ways of developing volunteer practices, identities, and benchmarking to develop accreditations within the heritage charity sector.

Alongside the development of professional practice for staff, the situation is more complicated given that charities are not only managed by paid staff but have volunteer directors and trustees who are accountable for the running of the charity. The Charity Commission gives guidance on how to recruit trustees and their responsibilities, however, there appears to be a misalignment between the guidance and actuality. This study will examine ways of improving professionalism in trustees and the development of good practice for their training and development. Recent research by Daly et al (2019) and Leet et al (2017) identifies that developing professionalism in a charity needs leadership from boards and the recruitment of trustees with the correct skill set and expertise. The Charity Commission encourages charities to have a diversity of skills and experiences on their boards (Lee et al 2017).

## 2.5 Background to the development of charities in the UK

The literature relating to the history of fundraising and the establishment of charities has acknowledged that they have been around since the start of recorded history (Sargent and Jay 2010, Webber 2004). Early recorded formal fundraising has been

linked to religious faiths, however Mullin (1995), Walker and Pharoah (2001), Fowler (1999) and Wendroff (2004) all chart this development back to an early Jewish charity. This is also reflected in the Christian tradition in which religious orders of monks were among the first to set up formal charitable organisations in the UK (Wendroff 2004, Walker and Pharoah 2001).

In the Middle Ages churches set up professional fundraisers to reach out to wealthy people to support new buildings and give to the poor. Fundraising campaigns even at this time start to become quite sophisticated with volunteer committees being set up. One example discussed by Sargent and Jay (2010) was the campaign run in 1386 for Milan Cathedral, which used funding gathered in schools, house to house collections, community fundraising events and even jumble sales as a significant generation of income (Sargent and Jay 2010). By 1597 the UK passed its first charity law and then amended in 1601, two of these principles are still in use today. The significance of having regulation even as early in history as four hundred years ago shows that charitable giving needed to be regulated, charity commissioners would check that money was being raised and being directed to the correct recipients. By the 19$^{th}$ century the purpose of a charity fell under four headings: the relief of poverty, the advancement of education, the advancement of religion, and other purposes beneficial to the community (Sargent and Jay 2010). By the 1990's with the invention of database technology, there was a major shift in charity fundraising, allowing for even greater ways to access a mass market for fundraising (Sargent and Jay (2010).

The 2006 Charities Act introduced a new framework for the existing Commission and created the new Charity Commission for England and Wales. The Act was again amended in the 2011 Charities Act. This enabled the Charity Commission to do the following:

- Register eligible organisations in England and Wales which are established for charitable purposes.
- Take enforcement action when there is malpractice or misconduct

- Ensure charities meet their legal requirements, including providing information on their activities each year.
- Make appropriate information about each registered charity widely available.
- Provide online services and guidance to help charities run as effectively as possible

(The Charities Act 2011)

Alongside the development of charities, philanthropy was also increasing. Grant (2013) defines philanthropy as a general term which covers all activities for the public good, in terms of operations, doing it yourself, enablement (giving others the means to do it) and social investment (which includes grant making). In practice philanthropy is conducted through donations of money, property or the volunteering of time and labour to people, charities, and other organisations for socially useful purposes.

The Industrial Revolution according to Grant (2013), Sargent and Jay (2010) created a new type of philanthropist, as new business wealth had taken the place of traditional landowners. The old processes for soliciting donations and fundraising were not up to the task in the new industrialised society (Grant 2013). Prior to this, major societal change the general prevailing norm was that private giving to individuals could alleviate the hardship and welfare needs. (Sargent and Jay 2010).

The word philanthropy has different connotations; in the United States the term philanthropy is widely used, however in the UK the term is not popular and 'charitable giving' is more widely used (Sargent and Jay 2010). In the UK the term philanthropy, is perceived to have old fashioned Victorian values, which include being elitist, patronising, morally judgemental and ineffective (Prochaska 1988, 1990). Wright (2001) identifies that the relationship of giving in the US and UK is quite different and this is explained through the ideas of generosity versus altruism. Her argument for this is due to the vastly different political structures, social attitudes, and role of giving in both countries. In the UK Wright (2001) and Grant (2013) discuss that the dominant approach is one of social investment. The main difference

between US and UK philanthropy is demonstrated by Joseph Rowntree who wanted his money to be used to tackle the root causes of social problems, rather than treating their symptoms (Sargent and Jay 2010).

By the start of the 20th Century the development of a more formal processes for charity management were starting to take place, and in 1919 the National Council of Volunteer Organisations (NCVO) was established in the UK. The NCVO has helped to develop many of the social support organisations and charities within the UK, including Age Concern and the Citizens Advice Bureau. It is now the leading organisation for the training and development of the charity sector (NCVO 2022).

In the 1980's and early 1990's there was a significant reduction in the welfare state and more intervention from the private sector, in the running of public services. The development of the private sector in new public management was the Conservative government's policy. This approach looked to use proven customer service practices from the private sector (Aucoin 1990), given that the idea of a uniform public sector had become less attractive (Lidstrom 1999). John Major's Conservative government in the UK also began to prioritise religious organisations and the involvement of charities, especially minority religions in urban areas for regeneration projects (Zehavi 2013). Tony Blair's New Labour government continued to support both these policies. Blair's New Labour adopted Giddens' (1998) manifesto of the Third Way. The central theme of Giddens' manifesto set about the re-defining of the social welfare sector, in a reaction to the changing social democracy taking place during the 1980-1990's. Wetherly's (2001) critique of Giddens' ideology considered at that time that it is not fully developed but identifies the main characteristics of believing that the welfare state needed modernising and reforming, embracing capitalist processes and management.

David Cameron's Conservative government in 2010, continued this policy of more capitalistic processes and policies in social welfare through the idea of the Big Society Vision. Stone and Millan (2011) discuss the policy in relation to promoting civic action and significant growth in the third sector for developing social policy alongside the declining financial support of central and local government for cultural institutions. The policy promoted the use of volunteering and engagement with charitable

organisations in the community. The main political idea was that of empowering communities to take responsibility for local issues, moving away from the idea of governmental intervention and placing the emphasis on individuals and communities to deal with issues. This included the development of a new social bank and funding processes for loans to charities rather than traditional funding grants. New community groups would be seen to drive civic actions (Kirby 2010).

The not-for-profit sector has continued to grow and over the last decade the number of charities registered with the Charity Commission, the government department that registers and regulates Charities in England and Wales. Since 2009 the total number of charities has risen from 160, 515 to 168, 186 in 2018, with an increase in income from £51.74 billion to £75.35 billion. Green (2014) discuss that this growth is resulting in ever increasing competition for funding. With this increase in competition, funders are also requiring charities to be more accountable than ever before and put professional processes in place for management and governance. The need for the regulation, management and increasing governance is discussed later in the literature review.

## 2.6 Background of Jewish charities and heritage in UK

Mashiah's (2019) report on the Jewish charitable sector discusses that it is well-developed and independent, with an annual turnover of over one billion pounds. She identifies that Jewish charities exist to help the community to achieve its religious, cultural, and humanitarian ends. Previous research on Jewish charity organisations has concentrated on the future planning of Jewish charities (Harris 1997), trends in giving (Goldberg and Kosmin 1988), and levels of income generated by Jewish charities (Halfpenny and Reid 2000). Mashiah's (2019) report explores the development of the Jewish population in the UK and the impact of this ion the wider Jewish sector while preserving and maintaining 'Jewish Character'. However, there is little material on Jewish heritage. Jewish Heritage UK (2010) is one of the only reports written on the sector, this highlights synagogues at risk on the building at risk register of listed buildings by English Heritage. The report identified thirty-seven synagogues which were grade 2 listed and at risk. According to the 2001 census, the Jewish

population of the UK was 267,000 and constituted only 0.5% of the UK population by 2011. There was a slight increase to 271,259 people who identified themselves as Jewish by religion in the UK, 0.43% of the total population (www.bod.org.uk). The Jewish community is thus a tiny minority; however, its significance lies in its status as the oldest non-Christian faith minority in the UK (Kadish 2010). There is also a significant ageing population of Jewish volunteers and a need to recruit younger trustees as well volunteers at heritage charities.

Jewish settlement in England has a turbulent and long history. Edward I in the 11th century, first welcomed and then later expelled the Jews in the UK. (Leventhal and Goldstein 2013). Jewish migrants only started returning to England after Oliver Cromwell invited them back at the end of the English Civil War in the 17th Century (Mashiah 2019). The Jewish community soon set up charitable institutions because of not wanting to be a burden upon the established church and state. They also wanted to take responsibility for their own poor (Mashiah 2019). This established a long history of charitable work which continues today. During significant waves of Jewish migration in the 18th and 19th centuries the care of immigrants became increasingly professionalized (Kosmin cited in Harris 1997).

Gidley and Kahn-Harris (2012) discuss the assimilation of Jews into British society during the 19th and 20th Century, and its importance due to the issue of increased antisemitism and need for security. The mass migration of Eastern European Jews after 1870 made the existing Jewish community unsettled in its security. To avoid the threat of antisemitic assaults this new influx of Jewish migrants was culturally vastly different from the established Jewish community, speaking a different language, Yiddish and generally very poor. The community soon set up charities and welfare for these new immigrants to avoid placing a burden on the wider nation. Gidley and Kahn-Harris (2012) argue that the establishment of these charities was not just altruism on the part of the wealthy established community but a way to assimilate this new Jewish migrants speedily into British culture, by sponsoring a web of institutions for learning Britishness, including Jewish day schools, and by the marginalization or suppression of alternative sources of cultural authority, such as

the emerging ultra-Orthodox movement or Yiddish-speaking anarchist and communist movements (Fishman 1975; Williams 1990; Gidley 2003).

What the literature does not cover is the management and development of Jewish charities in the present day and specifically Jewish Heritage charities. Mashiah's (2019) article on competition in the Jewish charity sector provides a detailed background into how the sector developed and the challenges facing it. The article highlights that the majority of the 2527 charities focus on Jewish community social welfare and education. Mashiah agrees with Harris' (1996) article which states that states most of these charities are not formally developed and are informally run by and for Jews. However, Mashiah (2019) does acknowledge that there is now far more competition for funding from an ever-decreasing number of donors, which is in turn compounded by the increasing number of charities being formed. Most of the charities are not part of government or commercial sectors.

In Mashiah (2019) states that there is high growth in terms of both total income and the number of charities operating, however this is set alongside decreasing levels of income concentration. The implications of this are that although there is an increase in Jewish charities, they are operating in a much more competitive environment for donations. This is combined with an overall decline of donors in the community. Most Jewish charities focus on social welfare and education provision. There is a general lack of literature on the Jewish heritage sector in the UK and this research will address this gap and contribute to knowledge.

Harris (1996) identifies the Jewish community in the UK as not just people who identify as Jews, but also the network of formal and informal organizations that are run by and for Jewish people. He views these voluntary organisations as separate from commercial or governmental sectors. They all rely to some extent on voluntary contributions both through their staffing and financial resources. The Jewish 'voluntary sector' includes "social welfare agencies which provide care services and housing, membership associations and clubs, self-help and mutual-aid groups, synagogues and confederations of synagogues, fund-raising charities, grant-making trusts, educational institutions, and museums, many organizations fall into more than one of these categories" Harris (1997 p2).

Harris' (1997) article raises questions regarding what makes a charity a Jewish charity. Harris and Rochester (2001) and Harris (1997) identify that the Jewish voluntary sector is faced with significant challenges in hiring appropriate staff and attracting funding, while continuing to develop cohesiveness and maintain its Jewishness.

Although there is little in the way of discussion regarding the issue of non-Jewish staff and management running Jewish organisations in the UK, Corsale and Krakover (2018) acknowledge that most of the Jewish heritage tourism in Europe is now run by non-Jewish staff. They discuss the issue of authenticity of Jewish Heritage due to the commercialisation of Holocaust tourism in Krakow. However, the paper also acknowledges, based on their findings, that this was not an issue for the host Jewish community in Krakow as there was room for commercial surface level attractions, if there are also places where tourists who are looking for authentic experiences can get a deeper understanding. Corsale (2021) also debates the issue of cultural appropriation in Krakow and points out that there is a case for the modification of Jewish heritage in Eastern Europe and holocaust sites.

Harris and Rochester's (2001) report on Governance in the Jewish sector looks to see if motivations for volunteering are different in comparison to non-Jewish charities. Their findings identify the same issues with other voluntary sectors; however, some additional motivating factors are discussed, notably that a significant percentage of the Jewish community is actively giving or engaged in charity work. The report also found that Chairs of Jewish charities have a commitment to serving the needs of individual Jews and the Jewish community, and a wish to be involved in continuing and contributing to the Jewish tradition and continuity. There appears, however, to be a gap in the research on Jewish charities in relation to the heritage and museum sector.

The Jewish heritage sector is small in the UK and there are a limited number of organisations with a significant remit to develop and preserve Jewish heritage and culture outside of purely religious or holocaust related organisations. There are only two dedicated Jewish Museums, one in London and the other in Manchester. There are 37 at risk historical synagogues (Kadash 2010). The larger organisations that are

pluralistic (not aligned to any branch of Judaism) include the Foundation for Jewish Heritage. This charity works not only in the UK but internationally to ensure that important Jewish architectural sites, monuments, and places of cultural significance are preserved and re-imagined for a sustainable future (Foundation for Jewish Heritage n.d.). There is also the Ben Uri Gallery and Museum collection which represents the Jewish and immigrant contribution to British visual art since 1900. This is a digital resource as well as having premises in London (benuri.org). The London Jewish Cultural Centre was dissolved and merged with the Jewish Community Centre in 2015 (also known as JW3) in North London. (For the full list of 31 Jewish Heritage Charities listed on the Charity Commission's database as of 2020, see appendix 1)

### 2.7 Development of managerialism, in non-profit organisations and charities.

When looking at the literature on professionalism, professionals, and professionalization, it is important to understand that they have not developed in a vacuum and that alongside this the development of management theory has developed. Managerialism and the development of organisational behaviour is not a new concept, some of the first studies of management also developed ideas on the characteristics of a professional. In this section the discussion of management studies and writers will follow Mullins' (2012) timeline of management writers, to show how writers have been broadly grouped together into a framework to classify different managerial theories. The framework is used to compare management principles and practice. The timeline summarises key concepts that are also relevant to how writing on professionalism, which will be discussed in the next section, has also developed.

The scientific management theories of Taylor, whose research looked at time and motion studies in the workplace in the 1920's, is still today seen as relevant due to his view on the reward system of pay as well as his view that the breakdown of tasks creates a deskilling and fragmentation of the workforce, Mullins (2012). Alongside the development of scientific management theory, Weber's (1924) views on bureaucracy represents the beginning of the modern functionalistic theory of organisations (Anheier 2014). Weber's theory asserted that organisations have the following characteristics: systematic division of labour, employees are selected based

on professional and technical competence, job descriptions are arranged in a hierarchy, guidance is given on best practice and job performance and recording administrative decisions. Weber's argument is that this structure is best suited to stable routine environments and identifies it is the task that matters (Anheier 2014). Mintzberg (1979) highlighted that there was a difference between machine and professional bureaucracy. The main critique of bureaucratic systems is that they are ineffective in modern dynamic organisations and are slow to adapt to a highly changeable environment (Grey 2012).

The Human relations theory discussed by Mayo (1880-1949), Maslow (1908-1970), McGregor (1906-64) and Herzberg (1923-2000), challenged both the assumptions of Taylor on scientific management (1911) and Weber (1964) on bureaucratic management by discussing the importance of group behaviour and the motivation of people. Human relations theory on motivation and the effectiveness of staff was not just related to conditions but also to relationships between workers and their supervisors and how they interacted. They also noted that productivity was significantly affected by the style of leadership, informal organisations, and the behaviour of individuals (Mullins 2012, Huczynski and Buchanan 2019). Alongside the development of leadership theory, Ouchi and Price (1978) developed research on the idea of management styles and Management by Objectives (MBO), first developed by Drucker in 1954. MBO stresses that the goals for the organisation need to be developed through discussion and consultation with staff, and these are then used to form a basis for the development of performance management. Unlike Ouchi and Price (1978), performance management as in Deming (2000) argues that Total Quality Management theory (TQM) is a better method for developing the quality outcomes of an organisation. This is achieved through not only the development of objectives but via employee commitment and dedication. With this there is more emphasis on the shared decision making and responsibilities (Anheier 2014). Anheier (2014 p.277) suggests that 'management approaches are ideologies that interpret, analyse and legitimise the way organisations are set up and run'. The management approaches of both MBO and TQM are relevant to the development of

professionalism and how this is also being developed. This will be examined later in the chapter.

The next category that Mullins (2012) identifies is that of the systems approach which attempts to reconcile the two earlier approaches of bureaucracy and human relations, and attention is focused instead on the total work organisation and the interrelationships of structure and behaviour (Mullins 2012). This approach examines the socio–technical systems and the organisational environment. The systems theory approach identified here expands on how decisions are made in organisations, through ideas of social action. Mullins (2017) then identifies the school of thought called contingency theory which does not propose one ideal design of organisational form or structure, as it depends on many different situational variables. The background of management theory is important for seeing how the concept of professionalism and managerialism interact. It is important to show an understanding of how professionalism is not disconnected from management theory, especially as in recent academic writing there has been an emphasis on control and performance - Fournier (1999), Evetts (2003) and Ganesh (2005).

Kreutzer and Jäger (2011) argue that managerialism is the dominant use of management practices and ideas which have been conceptualised as a form of organisational effectiveness, which deals with efficient practices and the centralisation of norms (Maier & Meyer, 2009). Fournier (1999), Evetts (2003) and Ganesh (2005) discuss that academic writing on professionalism has been focused on managerialism and organisational skills, which are more concerned with the bureaucratic process and rationalisation, organisational strategy and changes that occur in core values.

However, Pollitt (1993), defines managerialism as a set of beliefs and practices that are assumed to develop better management practices that create an effective way to deal with economic and social issues. Pollitt goes further and claims that many non-profit organisations have introduced management processes and controls placed on them by the increasing government obligations inflicted on charities in the UK (Hedley & Smith, 1994). This idea of government obligations and control is also

discussed by Alvesson and Willmott (2002) who explore the use of regulation for processes of organisational control.

Alvesson and Willmott (2002) discuss the concept of identity regulation and how it can create organisational control by having employees use self-positioning within managerially inspired discourse. Organisational control can be achieved by developing specific targets and using the media of identity regulation. They support Knights and Willmott's (1987, 1992) use of cultural media to create organisational control rather than the functionalistic view of Mintzberg's (1983) review of control structures.

Chad (2013) relates the ideas of managerialism and professionalism to the not-for-profit sector through the exploration of market orientation to transform a charity into a business. The use of 'market orientation' from not-for-profit concepts assessed the culture and organisational focus using a three-phase process of new managerialism, professionalism and embedding. Chad's (2013) research discusses that when major change in a faith-based charity is needed, it is important that management changes are carefully considered to keep the ethos of the charity. To support change within organisations, staff need training and development as well as appropriate leadership to implement not-for-profit marketing. Chad (2013) also goes on to identify that non-profit organisations are needing to develop more professional frameworks due to increasingly competitive bidding processes in the US, Australia, and UK government funding. The competitiveness and development of professional management is also discussed by Polonsky and Grau (2011), who point out that charities must show improved performance and need to become more business-like in their management and performance processes.

The impact that new regulation is having on developing managerialism and professionalism can also be identified in the literature and policies developed by the Charity Commission. The legislation on the Charity Act (2011) is impacting the way charities are being managed. The current research produced for the commission and government policy appears to have set an agenda for accountability. It emphasises the need for charities to show efficient use of donor funds. This trend can be seen in the studies commissioned by the Charity Commission (2005, 2008, 2012 and 2014)

in response to the charities bill. These studies which are not academic literature, but government funded research, utilised mixed methodology from the questionnaire and focus groups of individuals which clearly supports the views of Sargeant and Jay (2010), Wendroff(2006) and the Institute of Voluntary Action Research (2013) in that public trust and confidence in charities is affected by how charities use their funds and people's donations. Managerial effectiveness is key to public trust in organisations (Sargeant and Jay 2010). In 2015 in response to very public scandals involving charity fundraising, Lord Etherington wrote a report on the establishment of a fundraising regulator which was then established in 2016. This is discussed later in the chapter.

A critique of developing performance driven strategies is addressed by Smith's (1996) study that identifies how a management culture based on developing efficiency and more performance related strategies could create conflict in organisations that work with volunteers. As most charities have a large volunteer work force, emphasis on professional structure and rationality could deter volunteers coming forward. Olson's (1965) work identifies how those organisations which use rationality become more exclusive and less participatory, creating a less democratic practice (Kreutzer and Jäger 2011). This conflict is an area that will be explored further in the review.

To fully understand how managerialism and professionalism are linked it is important to clearly define professionalism and how this relates to the development of the charity and not-for-profit sector. The next section of the review will now analyse the academic literature on the development of professional practice and its use in not-for-profit organisations and charities.

## 2.8 Professionalism

In recent years there has been a governmental and key donor focus for charities to establish more professional structures and processes, and this is being further enforced via the Charities Act (2011) and the Charity Commission. Khurana (2007) argues that the growth of professionalisation represents a profound institutional change. The term 'professional' is laden with cultural meaning, which is important to societal norms and values. It defines a relationship between knowledge, power, and

the maintenance of trust from stakeholders Khurana (2007). These key areas will be further explored in the review.

Early writing on professionalism has focused on functionalistic and conflict-based paradigms (Muzio *et al* 2013). Parsons (1954) and later Wilensky (1964) focused on the structural attributes of a profession. This functionalistic view emphasises that professionals have a functional role, which is to establish stable elements in society by placing fairness, knowledge and altruism at the centre of government and society (Muzio *et al* 2013). Etzioni (1969), Goode (1957) and Greenwood (1957) identify the traits of a functionalist paradigm of professionalism as including a systematic knowledge base, formal training programme, self-regulation and public-spirited ethos.

Wilensky's (1964) process model highlights the issues of growth, organisation, governance and types of training. Using this model Abbott (1988) and Larson (1977) further developed the ideal of the professional. Their work highlighted the idea of the "self-conscious" professional through the creation of institutes and associations. These associations and institutes go on to develop core values and codes of conduct which focus on normative controls in organisations. Khaurana (2007), who builds on Abbott (1988) and Larson's (1977) work, abandons Wilensky's functionalist view and instead suggests that professionals are developing societal norms and values that create relationships within organisations. However, Hwang and Powell (2009), looked to summarise these arguments that professionalisation has a framework of stages, which are linked to Wilensky's original attributes identified by them as: 1 being in full time employment, 2 the establishment of a training school, 3 the formation of a professional body, 4 the protection of jurisdiction through state-sanctioned licensing and 5 the development of a formal code of ethics. Hwang and Powell (2009) acknowledge that these steps are a theoretical framework and more of an ideal than actuality as in many organisations and industries this does not happen within this timeline and does not account for volunteer or "amateur" staff that work within the not-for-profit sector.

This development of associations and institutes is interesting as more charities are looking to attract staff that are members of professional bodies, such as the Institute

of Fundraising. A clear question that is currently missing from the academic literature is how important these associations are in the development of professional practice for boards, CEO's and volunteer staff. It is also important to establish if these organisations hold power as suggested by Khurana (2007), in influencing the way these charities are managed and the effect on donor support. Thinking about how associations are influencing charities' development and the formation of professionalism is important, but it is also vital to understand the literature that defines professionalism in practice. Ganesh and McAllum (2012) identify that professionalism is a way of creating new ways to develop volunteer practices and identities.

"Professionalism as construct and professionalisation is seen as ambiguous and multidimensional. Professionalisation emphasises structure and process however professionalism relates to practice and identity." (Ganesh and McAllum 2012, p.153)

Ganesh (2005) argues that academic literature on professionalism is paying particular attention to the bureaucratic processes and rationalisation as well as organisational strategy and changes that occur in core values. Cheney, Ritz, Lair and Kendall's (2010) work on examining specific work norms such as impersonality, fairness or promptness also links to how notions of professionalism are manifest and might influence approaches to organisational management practices. Romme (2017) argues that management needs to be professional and develop a scientific approach. This started with the classical management theory of Taylor (1911), and the legacy of work systems, performance pay, production control and systematic and procedural training. At the same time Weber's (1920) idea of bureaucracy which overemphasises rules and status in organisations and the development of hierarchy also continued. (Drucker, 1974, Simon, 1967) and more recently Romme (2017) argue that management scholars have moved away from the development of professionalism (Hurst, 2013; Khurana, 2007; Romme *et al*, 2015) into the development of management scholarship and its capacity to inform management practice (Khurana and Spender, 2012). Romme (2017) finds this idea of intellectual stasis alarming, this is because the nature and level of professionalism of management is now under much closer public scrutiny because of many corporate failures (Beer, 2009; Romme,

2016). Romme (2017) cites the survey of Bloom *et al* (2016) which suggests that many firms appear to be poorly managed. This issue of poor management can also be seen not just in the not-for-profit sector but also in the charity sector, as major scandals have also been foregrounded recently. Some key issues within charities are the nature of the relationship between the trustees and paid staff, and the lack of professional and trained trustees (The Guardian.com 2017).

Malin's (2000) definition of professionalism identifies a set of workplace practices considering the response to socio-economic and cultural pressures. Malin (2000) examines the relationship between personal and professional values, how this is changing professional client relationships and how we define what is professional. Malin also evaluates the conflicts that arise from the different understandings of professionalism and its boundaries. Malin (2000) notes that there is a link between the nature of professional practice and organisational culture within the wider UK economy. The belief that improvement can only be brought about by the management and development of managerialism is dominating professional culture, thus extending the technical role of professions, which in turn is downgrading, deskilling and creating task fragmentation.

Hwang and Powell's (2009) work also identifies with Malin's (2000) issue of task fragmentation, however not that of deskilling. They discuss that professionals, who historically are individuals who derive their legitimacy from formal qualifications and expertise, are developing new classifications. There has been considerable growth in the UK labour force being identified as professional and they attribute this to two trends, firstly the growth of knowledge workers as well as the need for advanced qualifications in many job markets.

Melnik *et al* (2013) also use Hwang and Powell's (2009) definition of managerial professionalism, which acknowledges the management skills and controls as well as key professional qualifications in the UK labour market can create conflict between not-for-profit workers, and the need for professional values and procedures that are being adopted. Melnik *et al* (2013) discuss the issue of potential resistance to the implementation of business-like managerial practices in the not-for-profit organisation. The idea that the development of professionalism could create conflict

with the wishes of the employees and volunteers to preserve their mission is not new and was first being looked at in the 1970's by Freidson (1970), Johnson (1971) and Larson (1977) in their study of how power and dominance by professional organisations control the labour market. The work reiterates the growing body of research that identifies how the retention of skilled workers constitutes a growing challenge for the not-for-profit sector, McMullen and Schellenberg (2003), Borzaga and Tortia (2006). The key issue identified by these writers is how the not-for-profit sector can increase its professionalism in management whilst preserving the traditional values that underpin this sector.

## 2.9 Professionalism and use of power

The issue of the use of power by professionals and professional bodies and organisations within charities and the establishment of professional practice is worth examining. If the sector is professionalising, then establishing where and how the demand is being created needs to be examined. This idea of who is influencing the management within charities and how this power is being seen with in the charity sector is worthy of discussion. Key questions that need to be addressed are what is the legitimate power over charities' decision processes and management? And are there other factors such as reward via funding and influence from donor demands also playing a part? It is important to understand if a charity's aim is being changed due to the criteria for funding to be awarded. Trusts and organisations such as the Heritage Lottery Fund (HLF) could have significant power in shaping a charity's management due to the criteria they set for funding. Faulk (2011) cited in Betzler and Gmur (2016), has found that grant making organisations play an important role in the professionalisation of not-for-profit organisations.

The writing about power in organisations and society has been discussed by Weber (1986) and Bourdieu (1983, )who put forward two categories 'power to' and 'power over'. 'Power to' refers to the ability of individuals to do something on their own and relates to an individual's traits. 'Power over' highlights issues of social conflict, control and coercion, and relates to 'power as domination'. This also links to the French philosopher Foucault's (1978) idea that power is ubiquitous and institutionalised.

Foucault (1926-1984) debated the concept of power through the study of prisons, hospitals, governments, schools, and the military. His writing discusses the idea that power has many faces, which involves shaping perceptions, cognitions, and preferences so people accept their current situation (Huczynski and Buchanan 2013); it cannot be linked to an individual. Foucault (1991) claims that power is displayed in many forms; these include the idea that there is sovereign power which is historic in monarchs and the discipline that was derived from this to the more modern idea of governmental power. This is the power government must possess to ensure their policies come to fruition. Combined with these ideas is that of discipline power, this was derived from the observation of prisoners and watch towers. The idea is that through surveillance the power of discipline controls the subjects. Modern society has seen an increase in technology that watches people using CCTV and computer monitoring, which has created the development of the normative of control. The idea of normative control comes from the development of social norms through the understanding of what is expected, and that discipline is instilled via surveillance. This idea of normative control creates social norms and conformity using guidelines on personal and professional conduct (Graham 2019).Huczynski and Buchanan (2013) argue that Foucault's discipline is a form of Bio-power through the establishment of what is normal or abnormal behaviour, as accepted by society, and takes on a form of self-discipline, so that surveillance becomes unnecessary, and these controls are self-regulated by people working for an organisation.

Unlike the closed systems of power examined by Foucault, , Stewart (1991) identifies power and control in three main forms; direct control by orders, direct supervision, rules and regulations; control through standardisation and specialisation; control through influencing the way that people think about what they should do. These three areas are clearly seen in the development of regulations set by the Charity Commission, and when charities write bids for funding given that clear criteria and regulations are stated as to how this money is to be used and monitored. However, the notion of control through the influencing of how people's thoughts also relate to Luke's (2005) theory of institutionalised power, which defines reality for others and develops norms of behaviour. Pfeffer (2010) also argues that power is about having

the ability to control situations to your own agenda. He argues that the control of resources, our discipline, and relationships with people are key to influencing and developing our own vision within organisations.

The notion of power and influence is defined in different ways; Mullins (2007) examines the idea of managerial power in terms of control or influence over the behaviour of other people with or without their consent. French and Raven (1958) saw social power as the property not of the individual, but of the relationship (Huczynski and Buchanan 2013) based on five sources of leadership influence: reward power, coercive power, legitimate power, referent power and expert power. Saying power is a property of a relationship means that what matters is not whether you have rewards to distribute but that others perceive that you have that ability. This is relevant to the research because the use of reward or coercive power of donors or organisations on a charity need to be considered.

In the 1970s the traits approach is characterised by having its limitations due to the lack of discussion on control, privilege, and power. Conflict based studies on professions as centres of power such as Freidson (1970), Johnson (1972), Larson (1977) and Witz (1992), identify that using rules and social closure to the industry create a right to the exclusive ownership of expertise to raise the status and prestige of their practice (Fouriner 1999). Freidson (1994) uses the example of medical staff to distinguish between the professional and the amateur and the "market-based view". The argument is that professionalism is a form of control, which practitioners are being subjected to by professional elites. For these practitioners to survive in the changing working environment, they need to establish their rationale and justification for the privileges they enjoy. It is assumed that professionals due to their specialist knowledge will keep their position of power. This also in turn leads to the argument that the professions will take a dominant role in establishing government policy (Bunker 1994, Torgersen 1994).

In the case of the UK charity sector, there is a clear development of governmental regulation of the industry through the Charity Commission, and the development of specialist knowledge through organisations such as the Institute of Fundraising and the Directory of Social Change is a key issue. Fournier (1999) and later Evetts (2006)

also identify that a professional uses a set of standards and self-regulation and should have autonomy to set these standards. These standards are then used to govern training and practice (Abbott 1988, Harrison and Schultz 1989, Weber 1987). Fournier (1999) and Evetts (2006) both view performance management and disciplinary mechanisms to manage and motivate individuals in a much broader set of occupational contexts than do the traditional professions. They write about the new professionals and the development of human resource specialists and consultants, and the normative power of these new professionals (Evetts 2006, Freisdon 2001).

Fournier's argument draws on the idea of professional competence and is influenced by Foucault's (1978) notion of government and liberalism for governing everyday conduct. The idea of liberalism is to govern through the freedom and autonomy of professional bodies. Foucault (1978) views the professions as the carriers of a liberal government. This develops the idea of the public good, which in terns gives legitimacy in the eyes of the state. Miller and Rose (1990) examine how the professions play a powerful role in creating public dependency and trust. They believe that the professions need to interpret their own objectives and values which must be constantly renegotiated to keep their independence within the liberal government framework. For a professional to be legitimate, Miller and Rose (1990) suggest that there be an establishment of mechanisms through which professional practice is aligned with or translated into the concerns, norms, and values of other actors. The idea of competence is also important to be made accountable to clients and is discussed below.

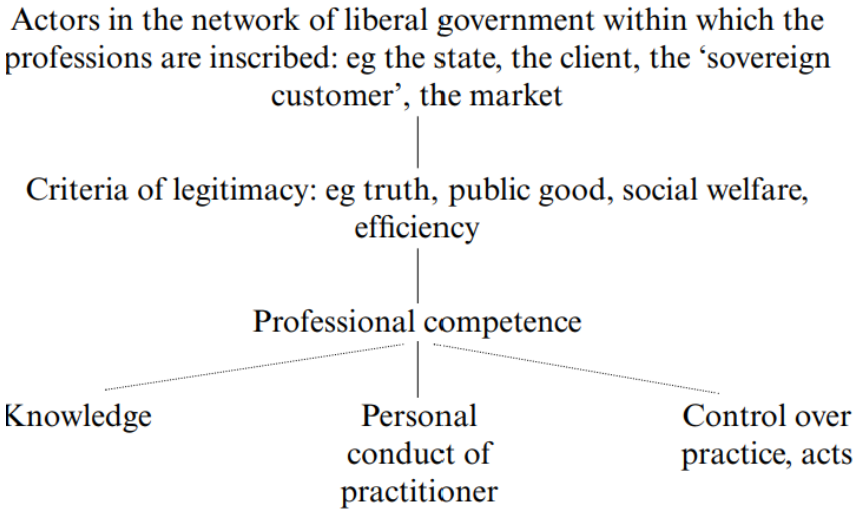
The idea that competence through a person's professional practice is discussed by Grey (1998) and Alvesson (1994). They identify that being professional is not just about absorbing knowledge but also conducting oneself in an appropriate manner. Through the notion of competence, truth and knowledge, a code of conduct can be constructed. To be a trustee, a fundraiser or manage a charity, this does not require formal qualifications, however there are general criteria concerning the obligations and conduct of trustees and governance of the charity that are regulated by the Charity Commission. Research into the leadership of charities by Harrison and

Murray (2013) highlighted that there was a need for skilled trustees and charity leadership. This research alongside the Charity Commission's own report on charities and social investment (2013) emphasises the need to use peer learning and collaboration between charities and investors, as well as the situation that at present strong leadership within the organisations came down to one or two dedicated staff or trustees.

Fournier's (1999) model on the development of professionalisation acknowledges that professional competence is essentially translated in terms of the personal conduct of individuals. Her view of professionalism develops the idea of autonomous professional practice in a network of accountability. This gives rise to the notion of professional competence that uses the connections and translations that are made rather than the cause and effect of their actions. Using the work of Cant and Sharma (1995), Fournier (1999) identifies that professionalism acts as a disciplinary mechanism of practice using professional practice within a network of accountability and creates a legitimacy and criteria for professional conduct. Muzio *et al* (2013) suggest that Fournier's model of professionalism stands out from the other writers discussed previously, due to its ability to be used in a wide range of organisational contexts. As Fournier's process is not fixed, it relates significantly to the argument that professionalization creates a system for the organisational control of employees. The use of Fournier's model to analyse the area of professionalism in Jewish Heritage Charities is useful due to its focus on individuals' personal conduct alongside a formal network. Fournier's model offers the flexibility to analyse the case study and starts with the identification of who the actors may be arising from the complex relationships of the different stakeholders. It also highlights the question of transparency and regulation by the Charity Commission.

The next section of the literature review will discuss the accountability and performance criteria being developed in the UK charity sector.

*Figure 1 Professionalism as a disciplinary logic (Fournier, 1999:289)*




## 2.10 Development of boards and their impact on creating managerialism and performance

The literature on boards of directors and their performance in the not-for-profit sector is prolific: Hermalin and Weisbach (2003), and Adams (2010), Buse, K., Bernstein, R.S., Bilimoria, D. (2016) Paniauga *et al* (2018*).* The role of the board of directors for the commercial and profit sector has attracted significant attention and been examined by Hermalin and Weisbach (2003*.,* as well as Adams, Hermalin and Weisbach (2010). They identify that ideally boards should have defined roles and responsibilities for all board members.

Hermalin and Weisbach (2003), and Adams, Hermalin and Weisbach (2010) have tried to determine the ideal number of members to maximize performance. Although they have acknowledged that this is difficult to judge, what was acknowledged was that large boards have been linked to poorer performance and indecision(Paniauga *et al*, 2018; Hermalin and Weisbach, 2003). Studies by Hermalin and Weisbach (2003), Adams, Hermalin and Weisbach (2010) and Min and Chizema (2018) have also examined the frequency of board meetings, attendance at board meetings being

significant in the performance of organisations. They both emphasise that when firms are not performing, they have more board meetings. Min and Chizema (2018) also stated that the attendance rates for board members was also important and that personal knowledge of the organisation as well as financial literacy and legal knowledge are essential in providing advice to the management of the organisation.

Most of the literature on board selection and development focuses either on the human capital theory identified by Becker (1985), or on social identity theory, social networks, and social cohesion. Human capital theory focuses on the experience, skills, and education of the individual that will benefit their organisation. Pfeffer and Salancik (2003) discuss that directors bring four benefits to an organisation: counsel and advice, channels of communication between the organisation and the outside environment, access to resources and legitimacy. Hillman, Cannella, and Paetzold (2000) also developed the idea of how directors benefit organisations and classified these benefits into types of directors: business experts, insiders, community influencers and support specialists.

The research about board diversity has significantly expanded over the last decade, Perrault's (2014) research on gender diversity within boards explores the issue of how more women on boards contributes to board effectiveness. The perception of an organisation that has a diverse board is more trustworthy and transparent to its shareholders. Perrault (2014) also suggests that diversity through other measures such as ethnicity is also capable of bringing change and trustworthiness, however, gender diversity is more effective at creating instrumental, rational, and moral legitimacy. Reddy *et al* (2016) argues that diversity on boards will lead to better performance and specifically that it will provide organisations with far more understanding of the external environment, and this can result in greater access to resources. Reddy *et al,* also agree with Perrault (2014) that board diversity creates positive impressions, not only for stakeholders but also for the potential product and labour markets. Diverse directors as non-insiders and non-business experts can help bring new and diverse perspectives to problems facing an organisation. Reddy *et al* (2016) indicate that women on commercial boards are underrepresented, and even

though diversity of boards are more likely in the not-for-profit sector, they are still underrepresented (Ostrower and Stone 2010, Getting on Board 2017).

One of the key aspects of creating a sustainable charity or not-for-profit organisation has been leadership through the board of directors or trustees. Brown and Guo's (2010) study assesses the board's internal discretionary power over the adoption of governance practices, results in substantial variance in adopted practices. The study examines the roles adopted by board members. Brown and Guo (2010) and Gazley and Nicholson-Crotty (2017) agree that there is a potential range of external and internal influences on board structure. Gazley and Nicholson-Crotty (2017) suggest that to understand the influence of boards of trustees on the performance of the charity and the roles they take, the use of organisational behaviour theories will be relevant. Gazley and Nicholson-Crotty (2017) further develop this using Miller-Millenson's (2003) framework.

Miller-Millenson (2003) theoretical framework explores the link between theory and practice to develop a foundation of best practice for board behaviour. The framework identifies conditions that effect board behaviour using three management theories, agency theory – which separates the risk of decisions from the operation of the organisation. The board is in charge and responsible for selecting, evaluating appropriate administrator, and monitoring their actions are in line with organisations objectives and interests (Fama and Jensen 1983). The second theory is that of resource dependence approach, here board members are there to facilitate networks to benefit organisation and help control the operating environment and the third theory is that of institutional (Pfeffer and Salanick (1978). Institutional theory focuses on how structure and processes reflect institutional pressures, rules, norms of behaviour on boards. This institutionalism occurs when boards engage in similar behaviours (DiMaggio and Powell (1983).

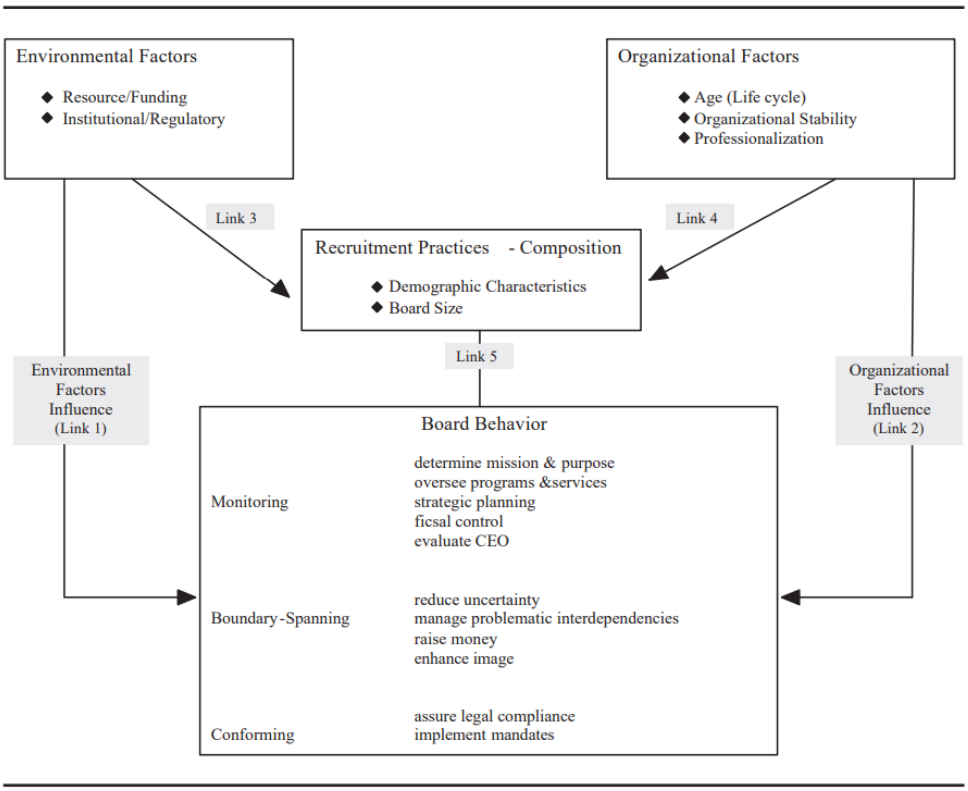



**Fig 2 Theory based typology of board behaviours (Miller-Millenson (2003)**

The theoretical model shown in Fig 2, tries to explain that a boards behaviour can be influenced by different contexts and pre-existing condition. It breaks down how environmental and organisational factors will link to board decision and behaviour. It acknowledges the different theories that have contributed to board management best practice are agency theory, (selecting staff and networks for the organisation) resource dependency (managing the maintain funding streams) and institutional theory (conforming to governmental and institutional agencies requirements).

Due to the complexity of Miller-Millenson's model she uses the example of board recruitment to show how each three theoretical perspectives would come out with a different outcome. If using agency theory to recruit board members, the board size would be large to manage the power relationships between the board and staff, the idea would be to create diverse voices of interested stakeholders. Using the lens of resource dependency, the size and composition of the board are likely to vary dependent on the environmental uncertainty (Boyd, 1990; Dess & Beard, 1984; Pfeffer, 1972, 1973; Pfeffer & Salancik, 1978). The final perspective in the model of

institutional theory board would diversify due to external mandates rather than uncertainty of environment or power relationships.

Miller-Millenson acknowledges that this model for non-profit boards is not complete but stimulates a discussion about the conditions which a board is likely to enact a set of behaviours over another. The Model in Fig 2 is a starting point for other empirical research that explores a deeper understanding of organisational behaviour through the lens of multiple theoretical perspectives in much the same way as Zarah and Peerce (1989) model of for-profit corporate firms.

Gazley and Nicholson-Crotty (2017) also identify that Ostrower and Stone (2010) further this discussion on performance of trustees by building on Zarah and Pearce's framework (see fig 3 below). Zarah and Peerce (1989) framework also establishes the idea that internal and external contexts can contribute to overall performance of an organisation. They argue that understanding the relationships between the different attributes and roles are linked to company performance.

Zarah and Peerce (1989) framework builds on past research and specific links among board variables these are, the composition of the board, characteristics, structure, and process. The model supports an agenda for future research which is guided by four perspectives. 1) The legislative perspective, these are the legal responsibilities of the organisation which contribute to their performance. The legal perspective identifies the board roles, the operational definitions, theoretical origins, variables, and company performance criteria. 2) The resource dependence perspective identifies the mechanics of the board, this consists of the organisations point within its life cycle, the type of business either profit or non-profit and the external environmental which the firm operates. 3) Class hegemony and is concerned with power and control of an organisation and links to sociology and the type of people who make up the board. This will link directly with recruitment of boards and composition. 4) Agency theory which identifies that the primary role of boards is to monitor actions of the CEO and staff to protect the overall arching objectives of the organisation.

Ostrower and Stone (2010) have taken Zarah and Peerce (1989) framework and identify that they can also have an influence on board efficiency. They also identify board attributes and their roles, as well as factors such as the type of non-profit and funding arrangements all of which have an impact on the overall efficiency of a board.

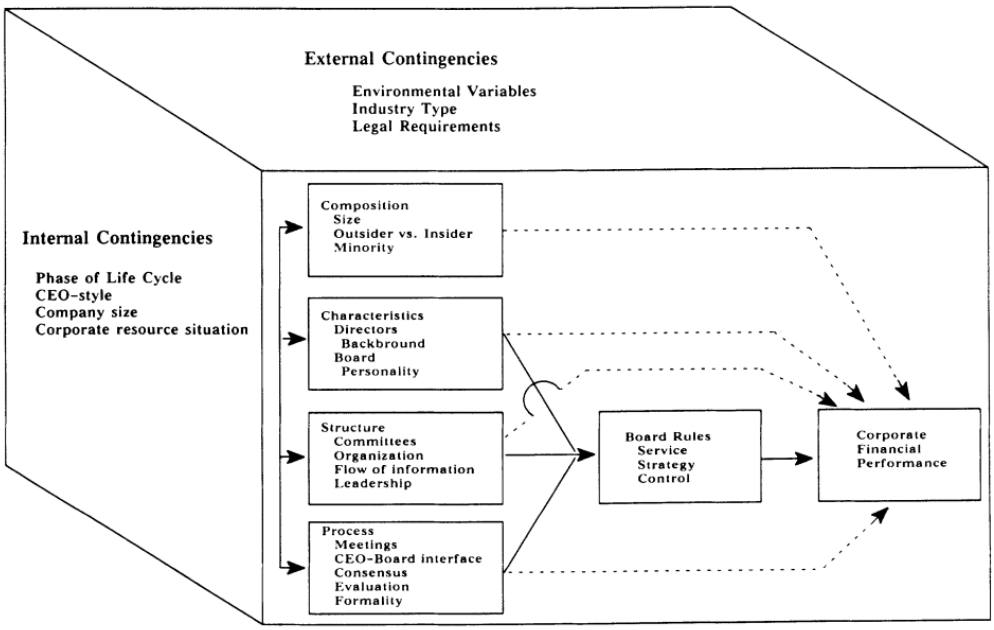



Fig 3 Zarah and Pearce (1989) Model of board attributes and roles

Gazley and Nicholson-Crotty (2017) has also built upon the two frameworks and argues that a series of environmental influences, such as funding and regulations, organisational factors such as age, stability and professionalisation, board composition including demographics and recruitment practice, will all influence the board's behaviour. Their study shows that the strongest influence is how boards design their own internal dynamics and the investment in board development, board member selection and self-assessment. Investing in professional staff development supports strong boards, and how boards support themselves has the greatest impact. The standard procedure for assessing the performance of a board of trustees is to ask the CEO or Director of the organisation to assess the board (Ostrower and Stone

2010). There is a limitation to this method of assessing as CEO's or Directors can't discern how individuals on the same board perform. Another limitation of Gazley and Nicholson-Crotty's (2017) research was the variation in how CEOs identify and represent success for their organisations. There is no comparison between expected and realised success in the survey. A key question identified by the study is the identification of how and where board performance is influenced. The more visible legal characteristics do matter; however, they argue that investing in the professional staff development of boards, training and selection will result in stronger boards. Grazley *et al* (2017) identify strong boards as their ability to meet fiduciary obligations. This also supports Chad's (2013) findings that to develop professional and managerial changes needs strong leadership and training of staff and volunteers.

## 2.11 Developing Professionalism in Trustee Boards

### 2.11.1 Board recruitment

Recent research by Daly *et al* (2019), and Lee *et al* (2017) highlights the need for professional processes in the running of charity boards and for quality processes in the recruitment of trustees. The charity commission encourages charities to have diversity of skills and experiences on their boards (Lee *et al* 2017). Daly *et al* (2019) suggest pathways through trusteeship: and responding to the trustee recruitment research, they suggest that the recruitment of trustees is in crisis. The study by Daly *et al* (2019) highlights the serious implications of poor recruitment practices and the need for improvement in the management of recruitment processes, particularly how trustees are recruited. This corresponds to Lee *et al* (2017) who argue that many charities recruit trustees via existing networks or word of mouth.

It has been reported that forty-five per cent of charities are not proactively trying to change these processes for recruitment (www.Getting on board.com). The reason behind this use of networks according to the study by Daly *et al* (2017), was that people were likely to be approached to become a board member due to being known already and in terms of their work. This issue of recruiting only people already known

to the existing board or CEO is perpetuating the issue of closed networks for recruitment to trustee boards.

The need to create more diversity on boards had been highlighted by the Charity Commission (2018). Lee *et al* (2017) also noted that there is a need for skills audits and formal application processes in selecting trustees, thus creating an open and transparent process. Skills audits are encouraged as they give charities the ability to assess their boards and to identify gaps across the spectrum of skills, knowledge, and personal and professional experience (Daly *et al* 2019). The literature also highlights that it is important to understand trustee motivation. It is also clear from Daly *et al* (2019) that motivation is also rooted in personal events, personality, and life experience to bring about change. Charites are facing pressing governance challenges and the need for an effective process; training and practices will help address these alongside more diverse boards.

### 2.11.2 Training to develop professional boards.

Writers have acknowledged that an important step in relation building is the governance of stakeholder groups. Wellens and Jagers (2014) argue that several researchers (Abzug & Galaskiewicz, 2001; Balser & McClusky, 2005; Brown, 2005; Herman & Renz, 2008; Hsieh, 2010 and Kilby, 2006) have found that not-for-profit organisations are perceived as effective when aligning stakeholder groups' expectations with clear governance procedures. Brown (2005) has also argued that the inclusion of stakeholders' perceptions in measuring effectiveness can improve the quality of governance practices.

Little research has been conducted into the processes or outcomes of board evaluation. Wellens and Jagers' (2014) study explores the attitudes of directors regarding evaluation, whether self-administered or facilitated by others. They found there were reservations about the value and even honesty in questionnaire-based approaches. They also identified that interviews by outside facilitators were better at getting insights into board dynamics and thus creating more productive appraisals.

They discussed the need to have professional facilitators when conducting evaluations especially for their objectivity. However, there is very little research discussing professional development and setting out personal development plans for charity boards or volunteers. Most literature looks only at how performance reviews or professional development planning can be used for paid employees and staff, Aguinis (2009), Radnor and Barnes (2007). However, this practice is increasingly used for volunteers and the not-for-profit sector. Korelich and Maxwell's (2015) study on personal development for educational boards foregrounds that training is the foundation for an effective board and can provide insights and basic awareness with board policies and procedures as well as a decrease in the learning curve for new trustees. Korelich and Maxwell (2015) also suggest that training and professional development is important to prevent the issues of personal agendas overtaking board decision making. It is clear from the literature on developing professional training for charity boards that trustees are part of larger volunteer workforce for charities. This makes it relevant to discuss the literature on volunteer management and the role it has in developing professionalism in a charity's workforce.

### 2.11.3 Volunteer management creating professional workforce.

There is significant amount of research on volunteer management, Einolf (2018) reviewed 81 articles relating to volunteering, however the majority of these were on perceptions of volunteering and not actual volunteer management practices. Even so the findings from the review identified 11 aspects of best practice within volunteer management. Some of the key areas were clearly defined job roles for volunteers, job design, recruitment practices, training and skills mapping, supervision, understanding motivation and peer support.

Volunteer management has been defined by Safrit and Schmiesing (2012:7) as a "systematic and logical process of working with and through volunteers to achieve organisations' objectives". They go on to review different models of volunteer management, Naylor (1967), Boyce (1971), Wilson (1976), Brudney (1990), Penrod (1991), Fisher and Cole (1993), Stepputat (1995), Ellis (1996) and Culp Deppe, Castillo and Wells (1998). All these different models are very similar in content but with slight

differences in wording. They all agree that there should be clearly defined roles and job design, as well as a methodology for recruiting and retaining volunteers. Ellis (1996) also proposes that professional administrative approaches should be used in volunteer management. It is clear from Safrit and Schmiesing's (2012) review that all the volunteer management models are based on HRM processes. This corresponds with the findings of Einolf (2018), in that most of the research on volunteer management is based on Human Resource management theory and its implications. Einolf's (2018) review highlighted that volunteer management research is significant and that best practice has been identified in the use of HRM practices as well as bureaucratic processes, however, it is also important that there is good communication and that the psychological needs of volunteers are met.

Volunteers are an important resource for the heritage sector and there has been significant research on volunteer engagement. Holmes' (2003) paper on volunteers in the heritage sector argues that there are two positions taken by organisations when managing their volunteers: the economic model, which views volunteers as unpaid workers, and the leisure model, which considers volunteering to be a leisure activity. She argues that in museums in the UK, the economic model has predominated and ignored volunteers' motives. There has been considerable research since Holmes' (2003) study on volunteer demographics and motivations: Edwards (2005), Graham (2004) and Rhoden *et al* (2009). Much of the research centres around volunteers as more like visitors in their motivations, seeking a leisure activity rather than work experience, as most of the volunteers are of retirement age in heritage organisations.

The fact that museums have developed more professional working processes for their volunteers may cause issues for the retainment and recruitment of new volunteers due to the different motivations of volunteers compared to paid staff. Holmes (2003) asserts that museums have now developed a far more structured approach to volunteer management and mirrors the moves towards professionalisation within the UK museums.

Harp, Scherer and Allen (2017) have stated that US volunteer engagement is declining; their research examines the drivers for volunteer retention and finds that

volunteers who encounter greater organisational constraints and role ambiguity are less engaged. This backs up Smith's (1996) study which claims that organisational control and managerial constraints could create conflict for volunteers, as charities start to develop more professional working practices and bring in professional staff. McAllum's (2018) study on UK volunteers and the tensions that exist between volunteerism and professionalism in not-for-profit organisations, argues that only volunteers who already have the required pre-existing skill sets can span the boundaries between these two ideas. The concept of the professional volunteer could bring significant issues for not-for-profit organisations as the sample in this study rejected the concept of professionalism holding that it was inappropriate for the type of social system, due to the nature of the work with which they were engaged. McAllum's (2018) research only relates to social services, hence understanding whether the concept could relate to heritage organisations or other types of volunteering is important. McAllum (2018) also states that an organisation cannot demand professionalism unless the structure supports it. He agrees with Harp, Scherer and Allen's (2017) study that volunteering is not just about the work undertaken by the organisation but that there is a need to understand what motivates volunteering and the influence of this on skills development for that individual.

There is also a need to understand whether general volunteers have different motivations to volunteer trustees. Stamer, Lerdall and Guo (2008) and Centillion and Baker (2020) observed that heritage volunteers are not driven by altruism but rather by their own self-interest, seeing volunteering for heritage organisations as leisure. This agrees with Edwards (2005) and Orr (2006) who argue that heritage volunteers are motivated by a desire to engage in heritage and that the volunteers use the museum for social objectives that are important in the construction of their own identity.

Alongside the issue that the majority of heritage charities rely on volunteer labour and boards sits the issue of how to deal with performance indicators for charities. The next part of the review will discuss the literature on performance now being requested by grant providers, donors and other funders.

## 2.12 Funding methods and performance indicators for charities in the UK,

When establishing the need to discuss how charities are professionalising, there has been an increasing demand by grant funders and donors for more professional performance indicators in the not-for-profit sector. Until 2013, the Institute of Fundraising collated information on charities via their funding ratios. These ratio reports provide a comparison of performance levels and methods of fundraising. The need to establish benchmarks using the performance of financial data for charities has been discussed at length, (Sargeant and Jay 2010, Aldrich 2009, Wendoff 2004, Webber2006, Steinberg and Wilhelm 2003, Steinberg 1984, 1990, 1997, Otken and Weisbrod 2000).

However, Boateng, Akamavi and Ndoro (2016) argue that no consensus in academic writing exits on what constitutes organisation performance for not-for-profit organisations or how it is measured. Stewart and Walsh (1994) emphasise that the financial, legal status and goals of the charities which are based on social values create an even more complex process and are not reducible to a single performance measure, such as a funding ratio, (Herman and Renz 1999; Frumkin and Keating 2001; Boateng, Akamavi and Ndoro 2016). Ratios do not constitute an easy solution to the problem of measuring the performance of charities as they do not consider any other priorities other than the financial ones of organisations, which is often not the main aim or mission of a charity (Bowman, 2006). Aldrich (2009) and Wendoff (2006) both agree that it is impossible to establish a percentage benchmark for efficient fundraising only based on published accounts from the charity commission, as this still does not consider other management processes of the charity. These include donor management, customer service or the wider social aims of the charity(Aldrich 2009).Boateng, Akamavi and Ndoro (2016) summarised the debate and established broad measures that consider financial measures, client satisfaction, management effectiveness, stakeholder involvement and benchmarking as key to establishing a fuller picture of the effectiveness of a charity at delivering on its objectives.

Iwaarden, Wiele, Williams, and Moxham (2009) argue that individual donors are not happy with the current level of information provided by charities. Building on the work of Bekkers (2003) and a report from the Centre for Effective Philanthropy (2002), they clearly show that transparency of expenditure is vitally important. They do, however, acknowledge there are issues in establishing performance models for the charity and not-for-profit sector.

The research compiled by the NVCO and Charities Commission (2013) on Charities and Social Investment focuses on social investment as an alternative funding from grants and donations and how social investment should be viewed in charities. It was clear from the Charities Commission (2013) report that skilled trustees and leadership was important for creating a sustainable charity. Harrison and Murray's (2012) work on leadership in third sector organisations also identified that leadership and skills need to be better developed in trustees. The emphasis here was to understand the use of peer learning and collaboration between charities and investors. Both pieces of research identify the clear need to demystify the process and develop appropriate legal structures for social investment. However, one area that was not addressed was the ethical issues involved and how to distribute profits that have been derived from tackling social problems. The development of sustainable governance was discussed as an issue by Harrison and Murray (2012) who noted that leadership often came down to one or two dedicated staff or trustees. Both sets of researchers identified that the key issues involved in making any social investment successful is a result of having clearly set objectives and governance accompanied by business planning advice and support. Non-charitable intermediaries need to understand this framework and charities should lead the process of learning and sharing knowledge between charities and investors.

### 2.13 Professionalisation of fundraising

The issue of ethical fundraising and the way charities manage their accounts has had significant attention from government. As previously identified in the literature review this was brought to the forefront of government attention through several scandals involving the misappropriation of funds. MacQuillin and Sargeant's (2018) work on the increasing pressure for the development of ethical fundraising within

the UK market, reviews the conditions that were prevalent prior to the Etherington report (2015). It is important for the research to establish the role that the Charity Commission and Funding Regulator have played in the development of professionalism in charities in the UK. They describe how the Etherington Report identifies the need for an ethical code that should no longer be written by members of the profession but instead become the responsibility of the Fundraising Regulator. It is clear from both MacQuillin and Sargent (2018) and the Etherington Report (2015) that it is vitally important for the government to develop regulations for fundraising, and there is a need for ethical guidelines for all stakeholders' relationships and not just donors of a charity.

The Etherington Report's (2015) main concern was the need to establish a fundraising regulator for the charity sector that was independent of the Charity Commission. This was then established in 2016. Lord Etherington stressed that the fundraising regulation for charities and not-for-profit organisations through self-regulation was still the valid process, however, it needed clear guidance for the public given that before 2016 it was difficult to identify how the industry regulated itself in terms of fundraising.

There were three different codes of conduct identified by three different bodies, which it was voluntary for charities and not-for-profit organisations to adopt. The code was originally developed by the Institute of Fundraising (IOF) in 1983. With the establishment of the Funding Regulator (F- Reg) in 2016 they were now able to develop a set of professional standards and enforce these on charities. There are currently no radical departures from that which existed under the IOF's ownership of the code. The need for a clear code of conduct was seen as essential by the Etherington Report (2015). This was influenced by Frankel (1989) who discussed that codes are important and should govern all aspects of decision making for an organisation from the development of fundraising strategy and culture and the management of all relevant relationships including with suppliers.

This meant that it was unclear to the public how fundraising was regulated, as the Charity Commission had oversight of overall charity governance but not specifically the fundraising process. The review was developed to investigate how to build public

trust in charity fundraising. The review also identified that the Charity Commission's role would need to be widened and play a bigger role in the regulation of fundraising, as the "backstop" for regulating charities. If recommendations from the new fundraising regulator are not adhered to by a charity, then it will be a failure of governance and the Commission would need to step in.

The Etherington Report (2015) also highlighted that an overzealous approach to the regulation of trustees would stop volunteers coming forward when there was already an issue with recruitment for trustees. Instead, trustees should be encouraged to seek training to understand what professional fundraisers and third-party fundraising companies do. (House of Commons Public Administration and Constitutional Affairs Committee 2015).

With the changing requirements of the charities reporting processes and the need for more transparency, skilled trustees and staff are needed for the running of charities (Harrison and Murray, 2012). However, it is also important to understand the funding environment for the heritage sector and its influence on developing managerialism and professionalism in the sector.

## 2.14 Funding for the arts and heritage sector in the UK

For an understanding of why there is a current development towards more managerial control and professionalism in the running of heritage charities, there is a need to evaluate the current state of fundraising activities in the sector. The Historic England Report (2016) identifies that the funding environment in the last decade has for culture heritage and arts in the UK been disproportionately hit by the squeeze in public funding. Sood and Pharoah (2013) argue that the culture sector, including arts and heritage, receives only 1% of money given to charity by UK donors. They argue that in the UK there is a public perception that arts, culture, heritage, and sports are less in need of charitable support (Sood & Pharoah, 2011, p. 15).

The Historic England Report (2016) is one of the few documents to identify the impact of quality of life, demonstrating how public attitude towards these institutions is significant regarding the positive impact they have on the quality of

life. This research has been crucial in the development of social impact research for arts and cultural heritage: “Over 90% agreed that investment in the historic environment had resulted in a better place in which to live, and 56% of people feel that the heritage of their local area is important for their personal sense of identity” (Britain Thinks, 2015, pp. 46 & 55). Historic England (2016) also stresses that corporate giving to the heritage sector tends to be in the form of one-off sponsorship to specific programmes, and that local authority spending has seen an overall reduction by 27% from 2010 – 2016. This is alongside a 35% cut in staff.

Many small heritage museums across the UK who have relied on local government support have closed. The result has been an increasing reliance on money from the HLF, which contributed £516.5 million in 2015/2016, and a total of £7.1 billion from its inception in 1994 (The Heritage Alliance, 2016). Bagwell, Corry and Rotheroe (2015) offer a commentary on work commissioned for the National Lottery and Arts Council which is looking at potential new funding streams for cultural organisations. They are examining the sector’s options due to cuts in public spending. £500 million of public funding a year has been lost to the heritage sector since 2010 (Rotheroe, Glew, Hodgson, and Abercrombie, 2014). Bagwell *et al* (2015) state that the HLF predicted that spending on heritage will have reduced by 50% by 2015. They also looked at organisations receiving HLF funding – the income of 73% of the organisations surveyed had increased or stayed the same, while 20% reported a decrease in income. HLF grantees had replaced public funding with grants from charities and trusts. There was a heavy reliance on grant funding with 60% reporting this was the largest source of income. 13% reported donations from individuals and companies as their largest source of income. The research showed that very few organisations (15%) have used or were interested in looking at loan finance despite the availability of earned income that could pay back the borrowing.

Bagwell, Corry and Rotheroe (2015) state that grant funding will not fill the gap left by the reduction in public spending and therefore organisations need to consider other options for obtaining funds. Social investors need heritage projects to be explicit about their purpose and anticipated social impacts. Heritage projects are perceived as high risk with low impact. Social investors want heritage projects to be

a means to an end and not the actual end. If arts and cultural organisations could prove their wider social impact to non-arts commissioners, they could access as much as £300 million of public funding. The researchers consider it vital that organisations think about the impact they are having and how to evidence this to secure funding for future projects. The findings by Web (2017) show that the development of heritage charities regarding fundraising has been poor, and people's perception is that they are funded or should be funded by the state. At a time when pressures on central and local government budgets are increasing, the need for the heritage sector to look for sources of private funds has never been greater, yet the level of confidence and skills to achieve this goal are relatively low.

Webb (2017) argues that the heritage sector in the UK has been traditionally reliant on central and local government grants and has not been competent at asking for funds from private sources. The HLF (2012) identified that the sector, due to the economic downturn and government cuts, needed to develop skills in fundraising from the private and corporate sectors to secure future sustainability (Heritage Lottery Fund, 2012, pp.19 and 21). This argument is also supported by Sood and Pharoah's (2011) report on fundraising activity in the arts, culture, heritage and sports organisations, which established the need to develop fundraising skills within heritage organisations. Web (2018), Sood and Pharoah (2011) also argue that donors are expecting more tangible outcomes, and that charities demonstrate sound business planning and financial management as well as an ability to generate benefits for potential donors.

Webb's (2017) argument is in line with Kaufman's (2014) that the cultural sector has not managed to communicate or measure the impact of the arts on civic, psychological, environmental, social and economic investment. Kaufman (2014) asserted that built heritage is expensive to maintain and is not a realisable financial asset in comparison to other buildings. Bagwell *et al* (2014) and the New Philanthropy Capital Survey (2014) both asserted that heritage sector staff need more skills in measuring and communicating the outcomes to attract social investment, given that currently reporting lacked the information they required.

In 2021 the Department for Digital, Culture, Media, and Sport (DCMS) which has the remit for heritage, published the policy for valuing cultural capital, based on existing natural capital theory, and the development of a framework towards information decisions on funding. This policy is designed to help strengthen arguments for the funding of heritage and cultural projects. The concept of this policy is to give monetary value to heritage assists and their impact on society. Booth (2021) and Clark (2021) evaluate the framework, identifying the monetary value of culture and heritage services. They agree that there may be some benefit to heritage and cultural organisations in developing this framework, however, both concede that it is not without its issues. The policy, although providing a framework, needs more specific detail and development, given the issues around identifying valid monetary values as substitution for heritage values (Clark 2021). It is also clear in Clark's argument that there is at present not enough research on understanding what monetary value is appropriate, and what is viewed as services or even assets. This policy framework may be good for economists, but it is difficult to define a cultural asset or how it should be valued.

The development of professional training within the heritage sector for fundraisers themselves is also identified as an issue. Webb's (2017) evaluation of the HLF funded training programme through the Heritage Alliance and the Institute of Fundraising (IoF) identifies that it had a significant short to medium term impact in getting extra funding for the charities that participated and was successful for the previously inexperienced fundraisers. The programme appears to have had less success with experienced fundraisers. Complex subjects such as social investment for heritage were far less popular than traditional fundraising subjects. This agrees with the NVCO and Charities Commission (2013) findings. The report indicates that a more structed approach to training in social investment is needed and that the Heritage Alliance as an organisation should be used to cultivate a culture that is not reliant on local and central government funding for heritage organisations.

## 2.15 Mission drift due to funding

The development of professional practice, management and control measures for the purposes of securing funding may lead to mission drift within a charity. Mission drift is defined by Cornforth (2014) as being a visible change in mission strategy or objectives, however, it can also be something far more subtle in the working practices or priorities of the organisation. Drift is often seen as negative; Jones (2007) claims that drift is associated with the pursuit of business-like approaches in the management of charities and conditions of external funding environment: "Mission drift arises when a charity's priorities and activities are determined in part by external funders and, in consequence, the organisation's operations then deviate significantly from its original mission. Typically, the driving force behind mission drift is an outside funding body's desire that a charity alters the scope or contents of its services to match more closely the funder's requirements" (Bennett and Savani, 2011, p. 218). McKinney and Kahn's (2004) study on the impact that lottery funding has had on mission drift, discusses that they have created financial security and expansion for many charities. However, to successfully bid for Lottery money, charities must align their processes, systems, and objectives to funding criteria.

Henderson and Lambert's (2018) paper builds on the work of Mitchell (2014) and Pfeffer and Salancik (1978), who look at the external control of organisations based on resource dependency. Resource dependency allows funding organisations to dictate the terms of the grants and criteria for organisations to obtain these funds. This in turn allows for mission drift of the charity. When this happens, charities are seen to be prioritising funding over mission. The performance measures and frameworks being imposed on charities by funders is moving attention towards funder needs rather than the charities' original missions.

McKinney and Kahn (2004) discuss that for charities to demonstrate this they need to create written constitutions, statements of aims and values, outlines of board membership and staff experience and financial health for the charity. McKinney and Khan acknowledge that these statements on paper may conflict with the current culture of the organisation and their practices and ideological priorities. They suggest an organisation's projections or expressions of identity may be profoundly at odds with the practices and cultural ethos that pervade it internally. Further, that

difficulties may arise where an organisation has a large gap between its identity on paper and its identity in practice. To overcome this, they believe that professional management, via organisational learning and the leadership vision of the board are required. As discussed previously in the first section of the literature review on the development of professional practice, some charities my find this process painful, but failure to change can result in an ineffective project or outright failure. Bennett and Savani's, (2011) article on mission drift also identifies the benefits for some types of charities based on available funding, which allows charities to work beyond their original scope. This enables them to expand on their capabilities and develop skills in new areas as well as become more innovative. This approach allows the charities to work in partnership with funders.

However, Henderson and Lamberts (2018) and Mitchell (2014) take the view that charities that rely on grant giving authorities not only have to change their governance structures and culture in some cases but will also need to change their mission. For some charities they will need to put in place strategies to reduce the risk of this. Mitchell's (2014) work on charitable NGO's identifies many different strategic responses adopted by the charities. Some are happy to allow for mission creep or drift as discussed by Bennet and Savani (2011), however, they will still need to identify strategies to develop appropriate responses to turn the dependence on funders to their own advantage. These strategies include revenue diversification, selectivity, the alignment of priorities to suit donor interest, the commercialisation of their offering and perseverance in applying for grant funding. This ability to make the most of changes brought by the influence of funders relies on, according to Mitchell (2014), a deep understanding of funders' needs and a system to communicate effectively with the funders. This will often mean that charities need to adopt their funders' performance measure and accounting procedures to ensure the continuation of support. The last strategy that can be used according to Mitchell is that of avoidance. This is where charities will avoid funders who they feel are too controlling or require change of the organisation's mission or governance.

## 2.16 Summary

Overall, the literature review discusses the development of managerialism and the professionalisation of charities. It deals with different approaches on how professionalism has been defined and the impacts it has on the charity sector, together with how it is being approached by the heritage sector. Though there are many different aspects to professionalism, the key focus of the study is that of the development of managerialism and the use of professionalism as a mechanism for control.

Using Fournier's (1999) model of the development of professionalisation is a starting point for looking at the development of professionalism in Jewish Heritage Charities in the UK. This model is then considering the views of Grey (1998) and Alvesson (1994) in terms of management as a control mechanism and the need to look at individual behaviours as well. The work of Betzler and Gmur (2016) in researching the development of professionalism for the sector and its possible implications is also useful here.

The impact of the reduction of traditional sources of funding for heritage organisations and the competitive nature of grants, as well as the overall regulation of the sector, has made heritage organisations become more focused on their governance and board development, to ensure that ethical and professional standards are embedded. This also impacts on the processes involved in the development and training of volunteers and staff development. The literature review also discusses the relationship of this to the overall performance of the charity and how the charity sector is evaluated by its effectiveness.

The management and development of professionalism for the heritage sector and specifically that of the Jewish heritage sector is also discussed and this will be the focus of the primary research in the next chapter on the methodology for the research. The themes identified in the literature review: defining professional practice, the development of management practices, the control process, the development of governance and charity boards, recruitment practices for trustees and volunteers, the professional development and training of volunteers and staff, will be the focus of interview questions on these areas to identify professional

practice and their drivers for professional practice in the Jewish Heritage Charities in the study.

# 3 Chapter 3 Methodology

## 3.1 Introduction

The research began very informally through the observation of trustee meetings at the Manchester Jewish Museum about five years prior to the actual data collection. During this time, the issue of professionalism within the charity sector was dominating governance debate in the sector. Questions about how Jewish heritage was being managed in the UK was being debated. This led to the development of the following questions:

- How does an organisation move from an enthusiastic volunteer led charity to one that is professionally managed, supported by limited staff?
- What were the challenges in the funding and economic sustainability of the museum and how has this impacted on the development of professional practice?

This became a real point of interest in the research and the case study focused on Jewish Museums that needed change and modernisation in their governance as well as the redevelopment of museum buildings.

The research proceeded in phases (see table 3.1), the first phase of the research being the creation of the research question. Whilst working with the Manchester Jewish Museum, issues affecting the organisation and Jewish charity management in general started to become apparent through the discussions taking place in management meetings. The significant changes to which the sector was being subjected from external pressures was making those running the museum think more about the development of professional management processes and the individual skill sets of trustees and staff, which became the basis for the formulation of the research questions.

The participant observations and the reading of trustee minutes, as well as informal discussions with senior management and trustees, was the first informal phase of the research. This determined the approach of the research, which would be a case study based loosely on ideas of grounded theory, as first discussed by Glaser and Strauss

(1967). A case study approach is best suited to research that aims to understand organisational behaviour and factors influencing it (Hartley 2014). Hartley (2014) acknowledges that case studies are particularly useful in research that requires a detailed understanding of the context involved and social as well as organisational processes.

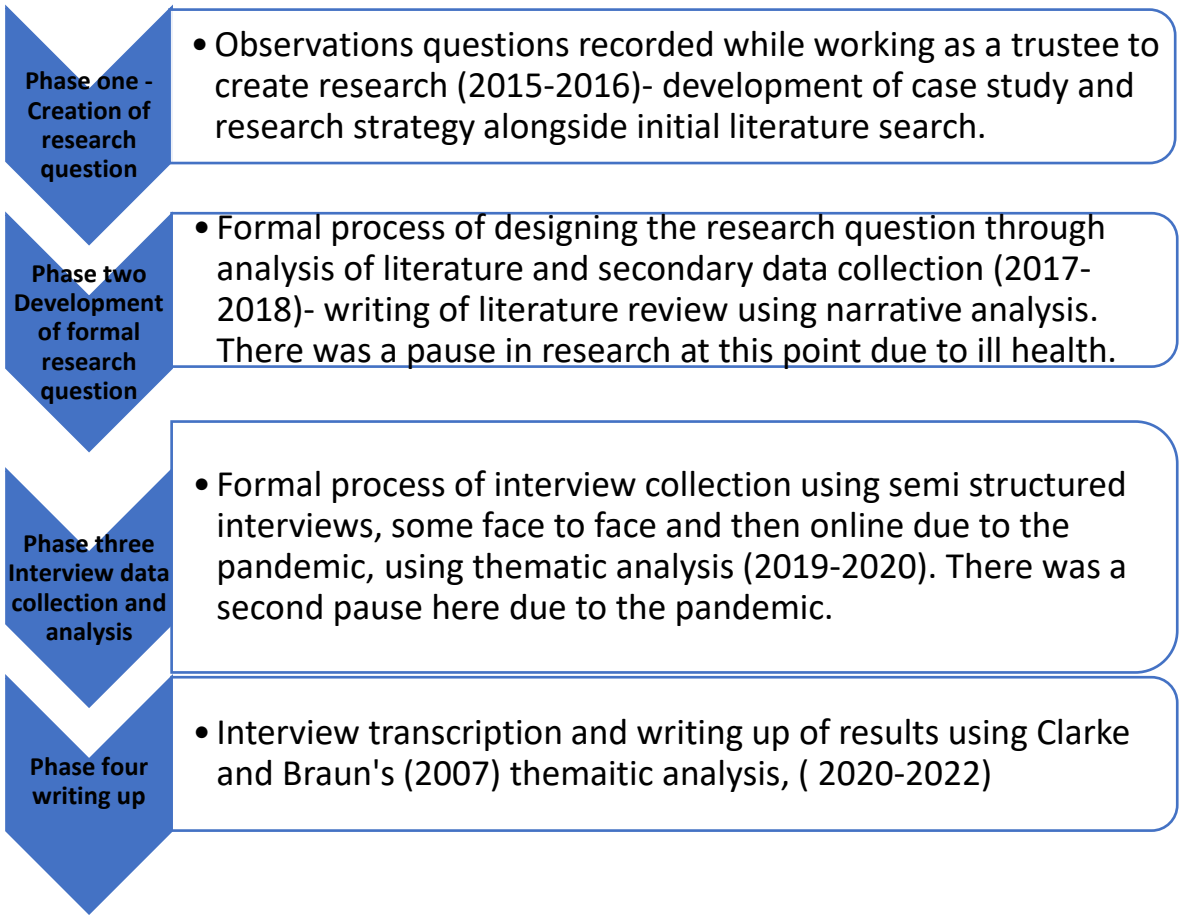
The initial case study would be an in-depth look at the Manchester Jewish Museum only, however this was broadened to include other JHC's. At this time, the Manchester Jewish Museum began a major new fundraising campaign to bid for and eventually win a £5 million Heritage Lottery bid for the extension and redevelopment of the museum.

The research from the outset, was designed to be qualitative and inductive due to the small sample size, with an in-depth understanding needed and a close relationship with the staff, volunteers, and trustees of Manchester Jewish Museum. Attempts to maintain clinical distance would be difficult for the requirements of a positivistic, non-subjective study. Bryman and Bell (2007) acknowledge that research cannot be value free; the approach requires self-reflection and to exhibit reflexivity on the experiences involved in developing the research. Buscatto (2016) acknowledges that sociologists, such as Whyte (1955), Glaser and Strauss (1967), Hammersley (1999) and Burawoy (2003) all formulated and developed similar kinds of reflective practice to that used by this researcher. This recognises that we are part of the world in which we study, and it underpins the foundations of qualitative methods such as interviews.

The second phase of the research then came with the more formalised process of developing the DBA thesis and the examination of academic literature. At this point, the case study was widened, not to just include the one Museum but to use a multi-case approach. The decision taken to widen the sample would allow for theoretical generalisation and identify if phenomena could expand to more than Jewish Heritage Charities but to non-Jewish heritage organisations in the UK. The third phase of the research was to conduct interviews with the staff, trustees and volunteers of the museums and heritage charities that make up the sample. This would enable a more critical evaluation of the data and less involvement with the issues facing only the

one organisation. The chapter will now discuss this in more depth, followed by the full analysis which will be covered in the data analysis chapter.

*Figure 2 Phases of Research Development*




## 3.2 Secondary data collection

As previously stated in the literature review chapter the secondary data used for the research has utilised key searches in databases (Emerald, EBSCO Business Source, Social Sciences Citation Index, (SSCI), (Web of Science), UK Government policy documents and internet searches such as Charity Commission publications, the Directory of social change data base and Government publications. The literature

review initially used a systematic method using key word searches and Boolean operators. These included:

Professionalism and charity management, charity/non-profit governance, Jewish Heritage and heritage funding. However, this created a wide and not very relevant view of literature, or a very limited amount of literature. This poor outcome through basic word searches identified the limitations of a systematic approach. Bryman and Bell (2007) state that the systematic approach assumes that an objective judgement can be made on the quality of the article and leaves no room for debate on what the researcher finds of interest. Hammersley (2001), cited in Bell (2007), assumes that the systematic approach presumes that the positivistic approach is superior and that this approach does not consider the critique of this model. It is also argued that no approach is completely objective and at some point, researchers are going to interpret the rules and make judgements.

MacLaure (2005) asserts that the domination of a systematic review is of concern as it is hostile to anything that is not seen or quantified, and this has an impact on qualitative researchers who look to use a more interpretivist paradigm, as identified by Burrell and Morgan (1979). Geetz (1973) and Bell (2007) acknowledge that the narrative approach based on interpretivism is to generate an understanding rather than to accumulate knowledge. The main drawback of this approach, however, is that literature reviews can become less focussed and more wide-ranging in scope.

That aside, in the research for this study this is an advantage because the chosen subject, professionalism and charity management and governance spans many disciplines, so the narrative approach and interpretivist paradigm being used for the research is appropriate for the literature review as well. The research is inductive rather than deductive given that the formulation of search criteria prior to the research is problematic since the reading of relevant texts to the questions asked will then formulate the process of reviewing the literature. However, this process means that the literature review has been constantly re-examined during the development of the research and the analysis of the primary data collected.

## 3.3 Primary research

Using a multi-case study approach, the research investigates the factors that influence and encourage UK Jewish Heritage Charities to be more professionally managed. It will also focus closely on the nature of the perception of professionalism in the changing landscape of Jewish heritage charity organisations. The concept of professional management in these organisations was also explored using interviews with staff and volunteers from three Jewish heritage organisations, as well as a non-Jewish heritage organisation. The non-Jewish Museum was used due to the similar size of the organisation and because it has had funding through the HLF. The research uses case study and interpretivist practice.

When discussing the research philosophy and use of direct observation to develop the framework, it is important to discuss ethnography. Since the 1980's the definition of ethnography has expanded from its initial sociological and anthropological origins. Gobo and Marciniak (2016) argue that it has become a catch all term used to describe a methodological point of view ranging from life stories, questionnaires, interviews, and narrative analysis to observations in field. The definition has now been diluted to the extent that it is synonymous with most qualitative studies. Gobo and Marciniak (2016) acknowledge that among all these terms for ethnographic research three themes emerge: participant observation, fieldwork, and case study. Although writers often use these interchangeably, they are distinctly different. A case study is research that is "bounded in time and space and embedded in a particular physical and socio-cultural context" Gobo and Marciniak (2016:104). The research is not defining itself as a traditional ethnographic study as discussed by Coffey (2018), but rather it fits into ethnographic methodology as defined by Gobo and Marciniak, due to it being an interpretivist qualitative study. Coffey (2018) acknowledges that ethnographic enquiry lends itself to a variety of theoretical positions and is not limited to just the one approach, it is used to make sense of the social life and social world in its natural state. Although the research has links to ethnographic practice, it is not in itself an ethnographic study. It is clear from Eberle and Maeder's (2016) chapter on Ethnographic research that it needs to comprise of more than one type of data collection that can be either observation, documentation, or interviews. The

initial design of the research would have incorporated these different types of data; however, it evolved due to the changes already discussed into simply interview data after the initial formation of the research questions.

## 3.4 Theoretical and epistemology perspective

The philosophy of the research has been influenced by the research question, the research is looking to examine how Jewish Heritage Charities could develop sustainable management and professional practice. It started with the initial observational and reflective process over a few years prior to writing the first objectives and research questions. The focus of the research initially was based on these first participant observations on trustee motivation and the understanding of trustee responsibilities. This then began a process of formalising these initial thoughts into the development of the objectives identified in Chapter 1.

Creswell (1994 and 1998) discusses that a researcher needs to recognise which paradigm or ontological assumption, or nature of reality, they are working within. Understanding the paradigm will influence the whole research from the sample methods used and the analysis of data (Morgan and Smircich 1980). To begin the research design, it is important to establish the strategy, ontology, axiology, and epistemology. (Blaikie 2012, Fisher 2010, Saunders *et al* 2012,) but equally Cresswell (1994), recognised that researchers often investigate problems without such formalised thought. Their approach might be shaped more subconsciously and implicitly by their own beliefs, rather than through any explicit and formalised consideration of ontology and epistemology.

When developing the case study with a very small sample size of employees, the positivist deductive approach was opposed to the inductive, socially constructive perspectives of research design (Saunders *et al* 2012). It was evident that the embryonic nature of not-for-profit and charitable organisational management systems called for a more obvious inductive, socially constructed approach to uncover and make sense of all the key 'actors', understanding the roles in the context of Jewish charitable organisations.

An inductive case study approach examines social, interactive relationships and derives meaning and knowledge from gathering the facts (Saunders *et al* 2012). Blumer (1956) argues that positivistic and quantitative methods fail to interpret the meaning of events to individuals, and so cannot analyse the relationships that are present in human groups. The analysis of relationships in this paradigm creates a static view of social life that is discrete from the individuals who make up the world.

A case study can involve multiple methods, including participant observation, direct observation, and interviews as well as positivistic methods of surveys and experimentation (Hartley 2014). It often begins with a very rudimentary or primitive framework, as identified in grounded theory by Glaser and Strass (1997). This may lead to intuitive emergent theory or have specific relevance to the organisation in the case study. It is in general inductive in nature Yin (1994). Robson (2002) discusses that the case study approach allows for great flexibility. A critique of the approach is discussed by Esienhardt (1989) in that the researcher is often accused of finding only that which they are expecting. However, Esienhardt (1989) refutes this and stipulates that it can unfreeze the analysis and allow for new developments in thinking. Another advantage of the case study is that it can be used to capture emerging and changing patterns of behaviour in organisations (Hartley 2014). Yin (1994) states that the approach to the case study raises different theoretical questions, such as whether there are unique circumstances or a general trend. They discuss the idea that there is a need to understand the focus as unique or intrinsic to the context or whether it can be developed for a wider theoretical generalisation and applied to other organisations. There is still a benefit in the usefulness of intrinsic research, however, critique of the case study approach is often based around an understanding of how typical the case may be, hence there is a need to establish what is unique and what may be common to others (Hartley 2014).

Some of the argument against the single case study critique is to use a multi-case study approach and a triangulation of results, however this can also lead to the researcher being overwhelmed with data (Eisenhardt (1998), Pettigrew and Whipp (1991)). The case study approach can use many different methods as discussed previously, however, Gomm *et al* (2000) argue that the case study approach can

result in the discussion of the narrative at the expense of theory building when analysing the data. Stake (1995) identifies that the flexibility of the case study approach allows for the research process to change over time and those issues identified in the literature or by participants can evolve during the process. Hartley (2014) postulates that the main process of developing a case study is to first identify the case, which may lend itself to generalisation in other contexts. It is then important to do preliminary investigations; Bonoma (1985) suggests that the researcher must become familiar with the context of the case study to then develop the approach or paradigm. This will then lead on to the data collection, but it is evident that many different methods can be used before finally proceeding to the data analysis and the writing up. This is the approach that has been taken for the development of this research.

It is also important not to simply understand the approach taken but also to examine why other approaches were not adopted. A case study research strategy can use both qualitative or quantitative, or both collection methods. Quantitative methods such as a survey, questionnaires and a more positivistic paradigm that aims to use value free collection techniques. This means that the research needs to be detached from the subject matter. The need to develop the objective view required by positivistic research was not appropriate due to the personal networks of the researcher and the added involvement needed to be acknowledged. The use of quantitative methods such as questionnaires would also not be appropriate due the large sample size required and because the case study was based on an organisation that had a small population of people who could be surveyed. The use of quantitative methods would also not have produced the in-depth data that would sufficiently answer the questions regarding the development of professional practice.

These limitations and the critique of deductive and positivistic research methods have led to the use of an inductive approach that recognises that research into social interactions and relationships knowledge can also be conducted by the gathering of facts. This approach also sits with interpretivist research paradigm. (Saunders *et al* 2012, Blaikie 2010). Collins and Hussy (2009) suggest that the interpretivist paradigm has emerged as a critique of the positivistic view. This supports Gill and Johnson's

(2010) argument that the study of the social world using a positivistic paradigm fails to identify that people experience the world, whereas things behave in the world. The inductive approach involves moving from the observation of the empirical world to the construction and explanation of theories about what is observed (Gill and Johnson 2010). The research uses this approach in the use of interview data collected from organisations in the case study. The idea that we learn through the reflection of experiences is underpinned by the belief that social reality is not objective but highly subjective, because it is shaped by our perceptions (Fisher 2010). The researcher interacts with subjects, and it is impossible to separate that which exists in the social world from the researcher's mind. The epistemological assumption is concerned with that which we accept as valid knowledge, using the approach a researcher will try to minimize the barriers between themselves and the phenomena being researched (Blaikie 2010); this enables them to use beliefs to determine the facts. This approach is often associated with qualitative methods examining a small sample over a period, while there could be several research methods used to obtain different perceptions of the phenomena, looking for patterns of behaviour which could be repeated in similar situations.

Cunliffe (2010) discussed that since the 1980's the treatment of organisational management theory and the development of the professional practice examined by this research, has focused on the structure, systems management and leadership processes. These have often used scientific based methods with a functionalistic aim of increasing efficiency and effectiveness. This, however, has expanded to examine ideological forms of managing, identity, construction, narrating and resisting. It has mirrored the developments in social theory embracing interpretivist, post-structural and critically informed ways of theorizing and research. This includes many different methods ranging across narrative, discursive, psychoanalytical, and deconstructive methods. Brannick and Coghlan (2007) identify that a researcher now faces a myriad of metatheoretical and methodological options. Morgan and Smirich's (1980) paper build on Burrell and Morgan's 1979 theory, which addressed the relationship between knowledge, theory and research of sociological paradigms and organisational analysis.

The research paradigm for the study is rejecting the traditional functionalistic management theory, but rather embracing the interpretivist and critically informed ways of a case study approach. Interpretivism is a term given to contrasting epistemology with positivism, the term is a combination of the views of writers who are critical of the application of the scientific model to the study of social phenomena (Bryman 2004). This is drawn from the idea that the strategy requires a differentiation between people and the natural sciences and requires researchers to understand the subjective meaning of social action. This links to Bogdan and Taylor's (1975) view that social reality has a meaning for human beings and therefore is meaningful. The phenomenologist point of view acknowledges that people's common-sense thinking interprets their actions and attempts to see things from that person's point of view.

## 3.5 Research strategy

According to Blaikie (2010) the appropriate method for interpretative social science involves the constructing of theories that have been derived from a research participant's language, meaning and accounts in the context of everyday activities. Inductive strategies work well with interpretivism, constructionist, idealist, and ethnomethodological paradigms. Constructionist research designs start from the assumption that there is no absolute truth, and that the job of the researcher should be to establish how various claims for the truth are constructed in everyday life (Easterby–Smith *et al* 2008). The key techniques according to Easterby-Smith *et al* (2008) that are associated with this design are ethnography, case studies and grounded theory.

As already discussed, this research is using the case study approach which was developed as an approach for studying human social life, and due to its complex history, does not have a standard definition (Hammersley and Atkinson (2007)). It is having considerable overlap with other labels: qualitative inquiry, interpretive model and case study are just some of those identified. It has been influenced by a range of theoretical ideas from anthropological and sociological functionalism to Marxism, hermeneutics, structuralism, feminism, and others (Hammersley and Atkinson (2007)).

Using a case study approach is very flexible and allows a researcher to become immersed in the setting. This immersive approach has been used for the case study due to the long-standing relationship between the researcher and the charities that are being studied. This means that there is a benefit from the understanding this brings of a shared language and the nuances and behaviours of the people in the organisation, or the situation being studied. There is a disadvantage to this and, as has already discussed, only using one JHC would not have provided enough data to reveal any generalisations to other JHC's or the wider heritage sector. It was paramount to widen the case study to other organisations that work within Jewish Heritage in the sample. I am not looking at all heritage charities but only specifically at Jewish heritage in the UK; this again is still a very small population.

Yin (2009) defines a case study as an empirical study that investigates in depth a real-life context, especially were boundaries between phenomena and context are not clear. It is also useful for when there are many different variables, and when there are multiple sources of information for triangulation. This has been the case in my study through the addition of not just one organisation but interviews from staff as well as trustees and a volunteer from four different organisations, plus a mixture of Jewish and non-Jewish staff and trustees.

## 3.6 Sampling Approach- selection and profile of participants

The sampling process has undergone several approaches, however, these are all non-random sampling methods using a combination of judgemental, the snowball technique and convenience (Saunders *et al* 2016), given that there is a limited population due to the small number of Jewish Heritage Charities in the UK. Judgemental sampling is where the researcher selects the interviewees based on the strength of their knowledge or experience of the topic being researched (Bryman and Bell (2007)). The snowball technique uses existing interviewees' connections and networks to identify other potential interviewees. The convenience method uses interviewees that are available and easily identifiable to the researcher (Collins and Hussy (2014)).

The initial approach was intended to undertake a case study on only one JHC, the Manchester Jewish Museum, however, due to the small sample size and the limited generalisation of results, it was decided that the research would be expanded to include a population of all UK Jewish Heritage Charitie son the charity commission database that were of significant size to receive funding from either the Arts Council, HLF, or another large donor funding. In the case of the Manchester Jewish Museum all the paid staff, most of whom were non-Jewish, who had been with the organisation over a period of major change were interviewed alongside the CEO, and two of the trustees, one being Jewish and the other non-Jewish, as well as a volunteer. This formed the initial case study, however the research developed to allow for more generalisation, so it was decided to interview two members of staff from other large Jewish Heritage Charities identified from the Charity Commission database and two interviews from a non-Jewish Heritage charity. This was to allow for more generalised findings and to identify if there were comparisons that could be derived from the analysis. To secure these other interviewees, emails were sent to all large JHC's listed to be part of the study, however this only generated one response, hence a snowball and convenience sampling process was used to find the other interviewees.

There are some specific disadvantages to using snowball and convenience sampling, in that they can create bias in the analysis due to the limited range of views obtained by using only personal networks. Bryman and Bell (2007) critique this method by saying it is unlikely to create a representative view, however, due to the already very small population involved in identifying JHC's that have been through large funding bids and redevelopment, there were limited options in obtaining interviewees from the charities in the time available. It is possible to overcome bias through the interview process itself (Bryman and Bell (2007)). There was also the added complication that the data collection coincided with the start of the pandemic and many of the charities had put staff on furlough, or trustees and volunteers were not available at the time to be interviewed.

## 3.7 Ethical considerations

Gill and Johnson (2010) identify those ethical issues that can arise from the nature of the relationship between the researcher and the host organisations, as well as the researcher and the subjects. Ethical problems have been broadly defined by Punch (2000) as harm, consent, deception, privacy, and confidentiality. Bryman and Bell (2007) extend this to include data protection, reciprocity and trust, affiliation, and conflicts of interest.

When looking at the issues of harm this refers to the physical as well as the psychological harm, and these can be regarding the recounting of trauma, to self-esteem, stress, harm to career prospects and employment (Fox *et al* 2014). Consent to participate in a research study needs also to be obtained and should be in a written and signed form (see appendices for a copy of the consent to participation in research). The idea of consent is vital in the use of observations and other material that may be used as part of the research. The main reason for changing some aspects of the research study was the withdrawal of consent by one of the JHC's in the use of documentation and observations of trustee meetings. Consent can be given or withdrawn at any time during the research (Saunders *et al* 2015).

Deception is defined by the researcher as deliberately giving false information to elicit a response (Grix 2010). The issue of the anonymity of an organisation and persons as well as data protection is also vital. When using a case study approach, it is important to get permission from organisations to identify them or if needed the people being interviewed. The research had permission to identify the Jewish charities, however not the people being interviewed, and it was also stipulated that they could not be identified personally. All personal data collected for the research was to be password protected and only accessible for the purposes of validation of the data analysis.

All interviewees recorded their consent and were given written consent forms, as were all the organisations involved with the study. At this point the first case study organisation requested that trustee meetings and notes from working as a trustee would not be part of the research and only the interview information would be used. All participants have agreed to the recording of interviews. All participants agreed to

the recording of interviews and were made aware that these would only be used for this study. The study has followed Chester University's ethical framework. No under eighteen-year-olds were involved and no sensitive information was taken from individuals.

*Table 1 Participant information and codes*

Table of participants

| Participant Code | Type of organisation worked in | Type of role | Type of Interview | Length of interview |
|---|---|---|---|---|
| P1 | Jewish Museum | Trustee - Jewish (degree educated, very senior in own field not heritage sector) | In person | 40 min |
| P2 | Jewish Museum | Senior management paid staff – non-Jewish (over 10 years working in sector) | In person | 44 min |
| P3 | Jewish Museum | Senior management paid staff – non-Jewish (over 10 years working in sector) | In person | 40 min |
| P4 | Jewish Museum | Senior management paid staff non-Jewish (over 10 years working in sector) | In person | 42 min |
| P5 | Heritage Museum and Jewish Museum | CEO paid staff and trustee (over 10 years working in sector) – non-Jewish | In person | 40 min |
| P6 | Jewish Heritage Charity | Paid staff, fundraiser, Jewish (over 10 years working in both Jewish and non-Jewish sector) | Skype | 60 min |
| P7 | Jewish Heritage Charity | Paid staff, Jewish, worked in Jewish charity sector for over 10 years (degree educated) | Skype | 40min |
| P8 | Jewish Museum | Trustee – Jewish (Degree educated, senior management outside of the sector) | In person | 55 min |
| P9 | Jewish Museum | Volunteer- Jewish retired (degree educated) | In person | 53 min |
| P10 | Heritage Museum | Paid staff- non-Jewish. (Degree educated, over 10 years in heritage sector) | In person | 1 hr 12 min |
| P11 | Jewish Museum | Paid staff – non-Jewish. (Degree educated, new to the sector, only worked in organisation for 1 year) | Telephone | 22 min |

## 3.8 Interviews

The development of the interview process is noted by Creswell (2007) in three stages: the preparation of the interview, the construction of the questions and then the

actual implementation of the interviews. Kvale (1983,) cited in Cassell and Symon (2014), defines the qualitative interview to gather descriptions of the life of the interviewee and to ascertain why they have come to this perspective. The goal of a qualitative interview as noted by King (2014) is to comprehend the interviewee's perspective on the research topic, and to understand why they have come to this view. Kvale (1983) identifies that the qualitative interview has specific characteristics, in that the researcher does not impose a ridged structure but instead provides an unstructured or low degree of structure, open questions and focus on specific actions or situations rather than generalised opinions.

To be able to meet this goal, semi-structured interviews were conducted by asking open questions and focusing on the specific issues of professionalism in their organisation and practice. One of the key features of the research interview method is the establishment of the relationship between the interviewer and interviewee.

The research has used semi-structured in-depth interviews to collect data; however, this became more fluid during the process. Creswell (2007), Saunders *et al* (2015) identify that there are distinct stages in the construction of the interview process including the preparation for the interviews, the structure of the interview questions and the refinement of the research questions via the use of a pilot, and then the development of questions. The advantages of using interviews include enriching the data, the planning and design is less time consuming compared to surveys, meanings can be clarified, the dialogue allows for nuances to be captured, there is much more flow to the process and questions can be adapted or improved during the data collection (Grey 2014). Respondents' own words are recorded, and interviewees are not influenced by other participants. However, there are disadvantages to this process which should be born in mind when conducting the interviews. It is important to acknowledge that reliability depends on the skill of asking the questions and getting the appropriate data. The data transcription process took considerable time to complete (Collins and Hussey (2014)).

Originally, the research was designed to conduct all interviews face to face and a large percentage of them were. The interview process started in November 2019 and continued to March 2020. There were breaks in the process due to the ill health of

the researcher. Three of the interviews needed to be online or by telephone due to the distance involved and the start of the pandemic. Academic literature on the use of online video calling to conduct interviews identifies that the use of Skype, Zoom or Teams interviewing has significant advantages in being able to see the interviewee and learn from visual cues as well as the ability of interviewees to re-arrange, and to conduct interviews with people in different geographical locations (Saunders *et al* 2015). Telephone interviews also have the advantage of being easy to arrange over wide distances, however the skill of the researcher to build a rapport can be more challenging as there are no visual cues. Bryman and Bell (2014) and Saunders *et al* (2015) identify that the use of the telephone and online interviews using Skype are both valid and reliable ways of conducting interviews, and not dissimilar to face to face situations as rapport can be established, however, more effort in building rapport may be needed by the researcher. Ideally all the interviews would have been conducted face to face but due to time, the researcher's mobility constraints and the start of the pandemic, some interviews were needed to be conducted via Skype and telephone.

As previously mentioned, the interviews evolved during the process, and this was reflected on the quality of the data collected. The disadvantage of the telephone interview is that there is no possibility of reading a person's body language or picking up social cues to develop a rapport with the interviewee, which means that it becomes difficult to keep momentum and put the interviewee at ease with more detailed insights as they emerge. The same applies to Skype interviews as it can be distracting to watch yourself on the screen at the same time as talking to the other person. When organising the face-to-face interviews these were done at the workplaces for most of the staff and at the trustee's home to make them feel more relaxed. Having to use these processes limited the ease in developing a rapport with the respondents and these interviews needed to be more structured in their approach. The telephone interview was especially difficult as there was no previous relationship with the interviewee, and it was difficult to build up the trust needed to talk about sensitive issues concerning the organisation.

The questions were developed from a conceptual framework based on the literature review areas and a table of question themes was drawn up and modified after the first pilot interview. At first, many of the questions were about the interviewees' role in the organisation to put the interviewee at ease, however, these questions were too limited, and it was necessary to build more rapport with the interviewee before progressing to defining what a professional organisation should be. The second section of the questions on defining professionalism resulted in the pilot interviewee being confused and unsure as to how to answer. This subject needed a more unstructured approach using probing questions to elicit appropriate answers. The unstructured approach for this subject was then continued for the subsequent interviews. See Table 2 below for questions and changes. It became very clear during the pilot interview that the original questions were far too structured and needed a more unstructured or semi-structured approach when conducting the research.

*Table 2 Table of interview questions and changes made after the pilot.*

| **Themes from literature** | **Question** | **Changes to questions** |
|---|---|---|
| About the interviewee | What is your role in the organisation?<br>How long have you been with the organisation?<br>Would you consider yourself as a professional in your role with the organisation? | Tell me about your role in the organisation |
| Defining professionalism | In general terms how would you define a professional<br>What in your opinion is professionalism in the charity context?<br>What do you see as professional practice in your organisation?<br>Can you give me any examples of this in your organisation, (prompt) what skills do you see as being professional?<br>(What do you see as examples of being professional?)<br>Can you give me an example of where you find formalised/legitimacy of professional practice for your charity? (e.g., codes of conduct)<br>Can you see any conflict with this in a charitable setting? | Started with asking if they could give example of professional action taking place.<br><br>Then developing probing questions on skills developed<br><br>How to identify legitimacy in professional practice - this was very broad and used some original questions for prompting if needed. |

| | | |
|---|---|---|
| Identifying drivers and types of management structures | What do you think are the motivations for your charity to become more professional in its operation?<br>What management practices impact you as trustee /staff member / volunteer?<br>Have you seen any changes in priority during your time with the organisation?<br>Are you aware of how your organisation measures performance for staff/ trustees /volunteers and how does this then impact on your role in the organisation?<br>Looking at the overall performance of the organisation, how is this information used and do you communicate this to different stakeholders, such as major donors/ volunteers/ staff / interested parties?<br>Do you think this is an important aspect of your management practice?<br>Do you seek or get feedback from major donors/ funders on the importance of management structures in the organisation? Can you give any examples if this has changed your management processes or if you know that this may affect their funding decisions?<br><br>Can you give me any examples? | Changes here made much more fluid and asked more open questions on performance management for the organisation before drilling down to more specific aspects. |
| Charity boards | What do you do to develop professionalism in your board of trustees?<br>Do you see any challenges to developing your board now or in the past?<br>If there have been changes, what are the key drivers in developing professional practices for trustees?<br>Are there any barriers to developing professional boards?<br>What benefits are there to be obtained by developing professional boards? | This was less structured in the actual interviews and questions were used as prompts to steer the interviews back to subject area if needed |
| Recruitment of trustees/ volunteers | How are your boards recruited and does this create any difficulties in recruiting members for your board?<br>When recruiting volunteers do you have a specific strategy regarding skills required or developed? | No changes were made to questions in this section |
| Training for charity managers | How often does your organisation put on training for your staff/ board members and volunteers?<br>What type of training have you been involved with?<br>If you need training for volunteers / board members/staff, where do you look to for this training?<br>Do you connect with any professional association or body to develop your training strategy/ sessions?<br>Do you have a training strategy? Can you talk about how it has been developed or is being developed? | More fluid conversation on these questions for some interviewees, others needed more prompting with some or all the questions |
| Training for volunteers | What type of roles do volunteers take in the organisation?<br>What is your organisation's policy on developing professional practice for volunteers?<br>Have you had any issues or conflicts around these changes when working with volunteers? | No changes to these questions were used for all interviewees |

| | | |
|---|---|---|
| | Could you identify any changes that have taken place in your organisation with the use of volunteers and what has driven these changes? | |
| Changes in organisational culture | What if any changes have you seen in the organisation over the last few years?<br>Can you talk about how you go about developing strategy for professional practice in your organisation?<br>Do you think your relationships with major funders and donors has any influence on the development of these plans?<br>Do you use any professional bodies when developing strategy for your organisation, and if so which ones? | These questions did not involve major changes however question on funders were changed to ask if any other stakeholders have influenced the development of their plans |
| Funding issues | In your organisation do you have a donor relationship strategy, what do you see as the main outcomes from this?<br>What is your approach to donor relationship management?<br>With the decline in funding from traditional bodies for heritage projects, what are the other types of funding your organisation may be looking at? | |

## 3.9 Data Analysis

Thematic analysis has been used to analyse the data. There are several different methods for analysing data, and all have different theoretical and epistemological assumptions: content analysis is systematic and gives a comprehensive summary of the data, looking for recurring themes in the data which is then systematically coded across the transcripts. Its main advantage is that it gives a good summary of the data. The main critique of this type of analysis is that it does not allow for the rich flavour of the data and does not allow for the detailed accounts that the more ethnographic interpretivist methods use. (Holstein and Gubrium 2016)

The data analysis uses Braun and Clarke's (2006) framework for thematic analysis. The transcription of the interviews has taken considerable time with an overwhelming volume of data. Braun and Clarke's approach is a logical method for developing codes and themes from the transcripts.

Six phases of thematic analysis (Source Braun and Clarke, 2006):

1. Familiarity with transcripts and data
2. Generating initial codes
3. Searching for themes
4. Reviewing the themes
5. Defining and naming the themes
6. Producing the report.

There are a range of different approaches that could have been used for this research, these include framework analysis (Ritchie *et al* 2003), grounded theory, and interpretative phenomenological analysis (IPA) (Charmaz 2014). Most of the thematic analysis approaches share common processes, however, they have a distinct analytical language (Rapley 2016). Each approach has its own specific norms and applications. IPA is used for very small data sets and deals with the specifics of each case. All the approaches use similar processes as they seek to explore and generate connections and patterns in the data.

Thematic analysis does not align itself to any philosophy or position and can be used for either inductive of deductive research (Saunders *et al* 2015). It is a highly flexible approach using similar coding methods to other qualitative analysis processes. The final coding process for the data is discussed in the next chapter and an example of initial coding from the transcript is in the appendices.

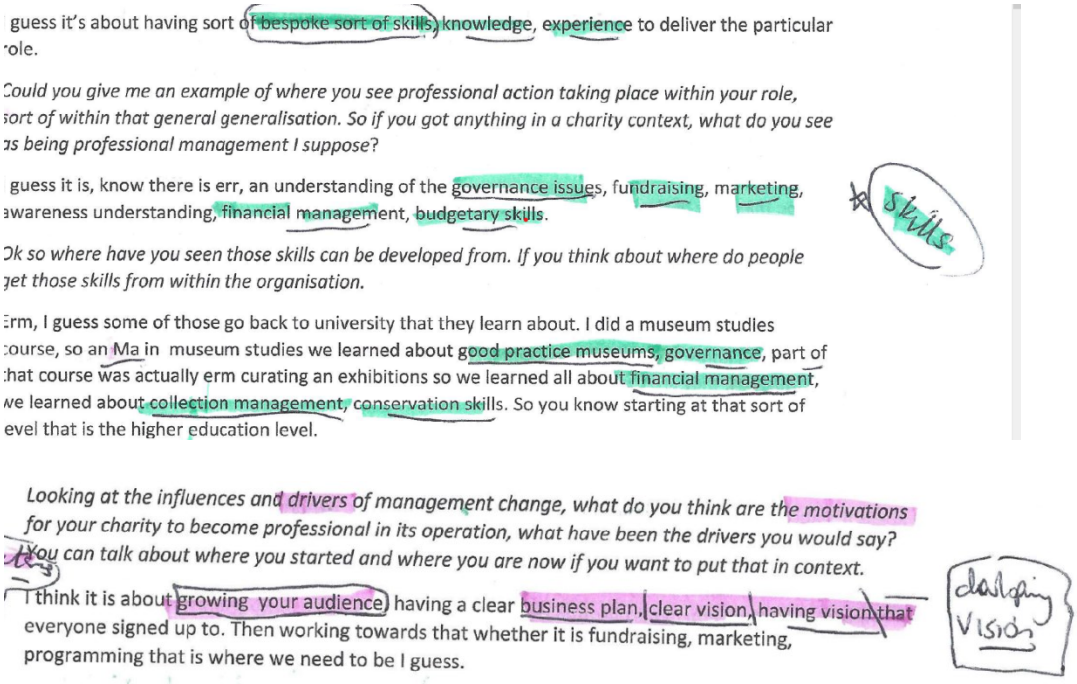
Braun and Clarke (2006) state that codes can be developed in various ways however they need to be consistent. The coding for this research has been conducted using inductive analysis, allowing the data to generate the codes involved, and use descriptive codes that label and describe the data. Using thematic analysis allows for longer sections of data including context and using narrative analysis in the data analysis. Braun and Clarke's process is not as prescriptive as other methods, such as grounded theory coding (Saunders *et al* 2015). Other approaches that the research could have adopted to analyse the data include grounded theory; grounded theory is a popular framework for analysing qualitative data. Glaser and Strauss (1967) first developed grounded theory, which is quite prescriptive in its processes. It has evolved but does not allow for the flexibility of thematic analysis and it is a distinct approach that has not been taken in this research. Other coding options and analysis

are template analysis; however, this is again more prescriptive in its process. A template is developed from the transcripts and codes are structured in a hierarchy. The advantage of this is the consistent and systematic approach, however template analysis was discounted for this research due to the lack of flexibility of this approach in developing a narrative in the coding process.

The interviews were all recorded using a Dictaphone and the recordings were then transcribed. Each transcription took a considerable time to produce, hence it was not possible to finish them after each of the interviews before conducting the next one, only the first couple were transcribed before continuing with the other interviews. Having the time to transcribe between some of the interviews helped to reflect on the actual process and it became apparent that the adaptations from the pilot interview were vital to allow for a more unstructured process that produced a wealth of data. The interview transcripts were then sent back to the participants to verify that they were true accounts of our conversation, and they were given the option to change or add any information they wished. Only one interviewee changed the transcript and wanted some information removed for confidentiality reasons. That information was therefore removed from the final study. This did not impact on the analysis only the name of one organisation was removed.

The process of transcription provided familiarity over the data, and initial codes were generated at this time. The transcripts and first codes were colour coded, and the use of software such as NVivo to help with the analysis was evaluated. However, as this would have been time consuming to learn, and manual coding was familiar, it was decided you use manual coding and analyses as the best method due to the time it would have taken to learn new processes.

*Figure 3 Basic first coding of transcript*




Using this highlighting method on the transcripts these were then grouped together to develop the table (see Chapter 4 Fig 6). These codes were continually developed and once all transcripts were finished themes began to emerge from the data. Due to the less structed approach to the interviews it was clear that the themes did not emerge solely from the literature themes that had been originally identified. After reflecting on the codes and then the themes these were reviewed again at least three or four times before finally defining and naming the themes that are used in the report. The final themes are identified in the next chapter.

## 3.10 Reflexivity and Positionality

Reflexivity has been a critical aspect in the development of the research. King (2014) suggests that the term 'reflexivity' refers to the recognition that a researcher is an active participant in the process and thus will shape the knowledge produced through it. Researchers must reflect on their involvement, and this is also acknowledged by Pollner (1991), Schon (1991) and Alvesson and Skoldberg (2000), all of whom explain that to be reflective they must draw on different sources to understand the assumptions, discourse and practices used in the research. It is also vital to consider the potential impact of the researchers' own experience, history and culture, which will also shape the context of the research.

To undertake this process, I created a strategy for reflection using King's (2014) steps. In the early stages I made a record of my own feelings on the process and then during the data collection phase at each interview, listening to my own performance as an interviewer and changing the subsequent interview process to develop my own skills in drawing out the information from each respondent. This is in line with Day's (2012) argument that reflexivity can be broken down into three sections: thinking, doing and evaluating the qualitative research process. The process of the production of knowledge and the involvement of the producer of knowledge is complex and needs to be explored by the researcher. Reflexivity is ambiguous and complex, as Day (2012) asserts in that a researcher's positionality, identity, and power all impact the study.

Positionality is the context for the impact of my own role and views on the interpretation of the data. This includes the idea of situated knowledge and is dependent on the culture, gender, race and life experiences of the researcher, as well as ideological leanings, epistemological perspectives and philosophical orientations. Situated knowledge is therefore central to the research process. In this case the researcher is an active not passive agent in acquiring knowledge from the numerous processes, histories, language and events surrounding the research context. Corlett and Mavin (2017).

Identity is also important in the discussion on how I impact on the process and what my identity and power relationships may have on the analysis of the data (Alvesson *et al* 2008). My close working relationship with many of the staff and other trustees from the case study will have influenced how I conducted the interviews and analysed the data (Bourke 2014). Corlett and Mavin (2017) argue that reflexivity contributes to the epistemology and theoretical positioning of the research, which, in my case, is constructivism and interpretivism.

Reflexivity refers to the recognition that a researcher is an active participant in the process and thus will shape the knowledge produced, Pollner (1991) and Schon (1991). Reflexivity allows me to identify how my own role, experience, beliefs,

attitudes and motivations impact on the development, analysis, and interventions regarding the research. Alvesson and Skoldberg (2000) argue that to be reflective I must draw on different sources to understand the assumptions, discourse and practices used in my research. The interpretivist process that I have used means that to have validity there is a need to reflect on the process of the method used. It has been very difficult for me to be completely objective due to having been a trustee of one of the museums in the study. During that time, I had responsibility for working towards many of the changes experienced in the one of the organisations studied and saw first-hand the development and changes brought through the hiring of the new CEO and professional staff. This was combined with the training of volunteers and managing major changes within the board of trustees. As Chair of the trustees during part of the preliminary research, I was ultimately responsible for helping to bring in practices and implementing new governance for the board of trustees. This in due course caused me to leave my position as a trustee due to the time served. Many of the interviewees were already known to me, however, to prevent bias as well as to get a more generalised view of the issues, I reflected that there needed to be interviews from other organisations and staff and not just the ones I had been working with. I also interviewed staff from other organisations that I was aware of but had not worked with. Throughout the processes of both developing the interview questions and the analysis I had to ensure that my experience was not impacting on the process or the analysis of the data. When I stepped down from being a trustee, at this point it was requested that my notes taken during the initial participant observation and trustee minutes would not be used as part of the research from the initial case study organisation. This meant that I needed to adapt my research design and the flexibility of the case study approach became apparent, to be able to set these aside and use only the interviews for the data analysis. As I was aware of some of the interviewees' views on certain subjects due to working with them for many years, it was important for me to not be influenced by this or to apply this to my findings. In fact, during the process developing the research design for the case study, I had decided to step away from my role as trustee to create more distance from one of the organisations and to be able to have less day-to-day involvement.

The study has taken considerable time to develop, and I had to pause for over a year due to my health. This, though personally devastating, has allowed for great reflection on the development of each section and it subsequently changed the direction again of the research with the widening of the case study to include not just Jewish heritage organisations but also a museum that shares a similar ethos and size to the Jewish organisations being studied. The project has also changed direction from the initial idea of examining the issues relating to developing financial sustainability and performance of just one case study organisation. This then developed into looking at fundraising performance, however, after careful reflection this would not have given me enough scope. It became obvious that the key issues I had been seeking to identify were the nature of professionalism and the impact this was having on Jewish heritage organisations. The objectives and research questions underwent significant refinement and amendment during the process of writing up the research.

With the impact of the Covid 19 pandemic and the closure of many of the organisations in the study, this again led to limitations and reduced the ability to talk to more of the trustees, staff, and volunteers at the organisations, thus reducing the size of sample that had been originally planned.

## 3.11 Summary

The methodology chapter has discussed the various process that have been part of the evolution of the research design. It has identified and justified the different aspects of the research. Examining how the research has undergone several phases from the initial research idea of evaluating sustainable funding methods for a small Jewish Museum, to developing a research strategy to analyse the process of how a JHC can move from a passionate volunteer led charity to one that is professionally managed and supported by limited staff. Over the time it has taken to conduct the research the design has changed from an ethnographic study to that of a multi-case study approach using interviews to develop the primary research. Personal reflection during the whole process from early design to the development of secondary and primary research objectives has been significant in the development of a valid and

robust data collection and analysis. There are limitations that need to be acknowledged with this methodology; the length of time in developing robust data and the withdrawal of consent to use trustee observations and meeting notes made an ethnographic approach using participant observation difficult. The other limitation has been the difficulty in developing a larger sample to interview and having more interviewees from amongst the trustees and volunteers of the other case study organisations rather than only paid staff. The next chapter will analyse the data.

# 4 Chapter 4 Data Analysis

## 4.1 Introduction to data analysis

The data analysis used is Braun and Clarke's (2006) thematic analysis approach, to develop the main themes identified in the interviews. The central themes of the analysis define the idea of what is understood by professionalism, and its importance to staff, trustees, and volunteers in the ongoing sustainability of the heritage charities they are involved with. The research explores the benefits and barriers in developing professional management structures, procedures, and culture within the organisations. The analysis identifies nine central themes, interlinking with the concept of leadership and vision that is required to develop professional practice in these charities.

## 4.2 Context of heritage organisations in the study

As previously stated in the methodology chapter eleven interviews were conducted including senior management, fundraising staff, trustees, and volunteers, from three Jewish and one non-Jewish cultural/heritage charity in the UK. This comprises two Jewish museums, one social history non-Jewish Museum and one Jewish cultural arts organisation. All the organisations in the study have been through major changes and development over the last 15 years; three have had successful Heritage Lottery Fund bids for redevelopment. Three of the organisations, all museums, have also been awarded Arts Council funding; only one of the organisations, the cultural arts/heritage centre in the study, has not had major funding from the HLF or Arts council. The Jewish cultural arts/heritage centre mainly gets funding via major donors from the Jewish community. All the organisations in the study have undergone major changes in their governance and the development of their trustee boards. The interviews were with a mixture of Jewish and non-Jewish participants, and most of the staff interviewed were non-Jewish, as was one of the trustees. This is identified in Table 2.

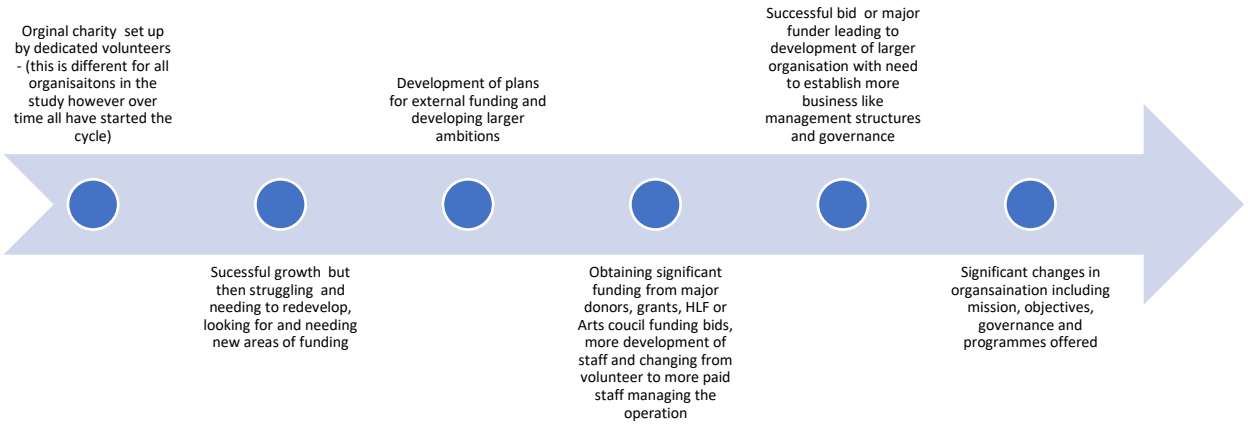
The Jewish heritage sector is very small in the UK; there are a limited number of organisations that have a significant remit to develop and preserve Jewish heritage and culture, outside of purely religious organisations. There are only two dedicated Jewish Museums, one in London and the other in Manchester. There are several significantly historical sites, mainly synagogues or graveyards, which are supported by donations and/or by other small amounts of funding. The Foundation of Jewish Heritage was only established in the last five years; they work not just in the UK but internationally to ensure that important Jewish architectural

sites, monuments, and places of cultural significance are preserved and re-imagined for a sustainable future (www.foundationforjewishheritage.com). The Ben Uri Gallery and Museum collection, which represents the Jewish and 'immigrant' contribution to British visual art since 1900, is digital as well as having premises in London (www.benuri.org). The London Jewish Cultural Centre was dissolved and merged with the Jewish Community Centre in 2015, also known as JW3, in North London. With such a small population of organisations to base the study upon, it was key to speak to senior staff in some of these organisations. The study was not widened in focus to include the many other educational Jewish charities, which are many and generally only supported by the Jewish community or those that focus on The Holocaust and genocide, which have traditionally had more support from the wider non-Jewish population and government funding.

In a wider context, the heritage sector in the UK has seen a huge reduction in public funding since 2006. Local authority spending overall has been reduced by 27% from 2010/2011 to 2015/2016 (Web 2017), and there has been a 35% cut in historic environment staff since 2006 (Historic England, 2016). Many small heritage museums that relied on substantial local government support have had to close while others operate on restricted opening hours. The result has been an increasing reliance on money from the HLF, which has contributed £516.5 million in 2015/2016 and £7.1 billion since its inception in 1994 (The Heritage Alliance, 2016). The cuts in funding for this sector have continued until the present day.

Fig 4. shows the changes that have taken place within the organisations in the study, at various times in their life cycle. The organisations were established at different points but have all experienced this process. During this time other some other Jewish Heritage organisations that have not undergone these changes within the UK Jewish Heritage sector, have stagnated, been reduced, or even ceased to exist.

*Figure 4 Process of change for the charities in the study over the last 15 years*




## 4.4 Key government funding bodies in the study

The Heritage Lottery Fund (HLF) and The Arts Council have been major funders of the museums and are part of the study. However, this has not been the case for all the Jewish organisations in the study. Local government funding and other private sources of funding are becoming increasingly difficult to attract for these organisations. Through the last decade, securing ongoing funding for arts and cultural heritage has been a struggle with most funding bodies unwilling to give to ongoing running costs and staff wages unless they are tied into a project. The HLF will also not fund any projects that promote the beliefs of political or faith organisations (www.heritagefund.org.uk). The Arts Council will, however, fund staff and ongoing costs through its National Portfolio Organisation (NPO) programme, although this funding is very competitive and needs to address the Arts Council objectives: linking activities to a range of arts and a mixture of performances and practices, having diversity of producers, proving organisational resilience and showing that it will be capable of developing new income sources, thereby making it sustainable without portfolio money in the long term. Once they have qualified for National Portfolio funding, this lasts only for four years; organisations will then need to re-apply. The 2018/22 National Portfolio is made up of 829 organisations that hold 842 funding agreements, up 144 from the 2015-18 period. The success rate for applicants is 73% in the current period; for the 2015/18 portfolio period, the success rate was 76%(www.artscouncil.org.uk).

In recent years for the first-time museums, arts organisations and libraries have become part of the National Portfolio. The Arts Council opened the portfolio to museums and other arts organisations due to the difficult economic circumstances within local authorities. Local authorities used to be the largest investor in regional museums, which have and are continuing to face declining resources; the Arts Council has also seen reductions to their funds and diminished 'National Lottery' funding for museums. The Arts Council's funding plan for its 2015/18 priorities, include encouraging new income streams and helping museums connect with their communities. (www.artscouncil.org.uk) This ethos is continuing with the new round of funding for 2018/22.

## 4.5 Introduction to the data analysis

The data analysis explores the understanding and development of professionalisation within the organisations studied, how senior management, staff, trustees and volunteers view the changes in management and how changes in culture and governance have taken place. The study identifies some commonalities which are broken down in the table below in Fig. 5 Significant themes have emerged from the data analysis and have then been grouped, to develop overall themes, which categorise the different aspects that can drive or impact the development of professionalism within the organisations. These areas, however, are not independent of each other and can occur at the same time. This is a very complex situation, with multiple aspects, which needed to be examined to create some understanding of the phenomenon. The study also explores the understanding of professionalism, how the interviewees had developed their own definition of professionalism, and what this constituted in their experience of working at their organisation. The initial themes from the interviews identify that professionalism and its impacts and drivers were interlinked, but there are nonetheless two key areas: firstly, professionalism was driven by qualifications, codes of conduct, knowledge, and recognised accreditation. Secondly, professionalism came from the practical skills, management structure, transparency, expected behaviours and experience gained from being employed to do the job. This also links to the development of management focus such as the creation of new vision for the organisation, alongside being a catalyst for change and leadership.

The interviewees also identified that there were implications for professional practice exerted by funding systems and the influence that major funders and donors can have on these organisations. The discussion also led to linking the creation of more business-like methods within the charities, creating the need for the professional development and recruitment of trustees with a clear skill set required by the organisation. The impact of

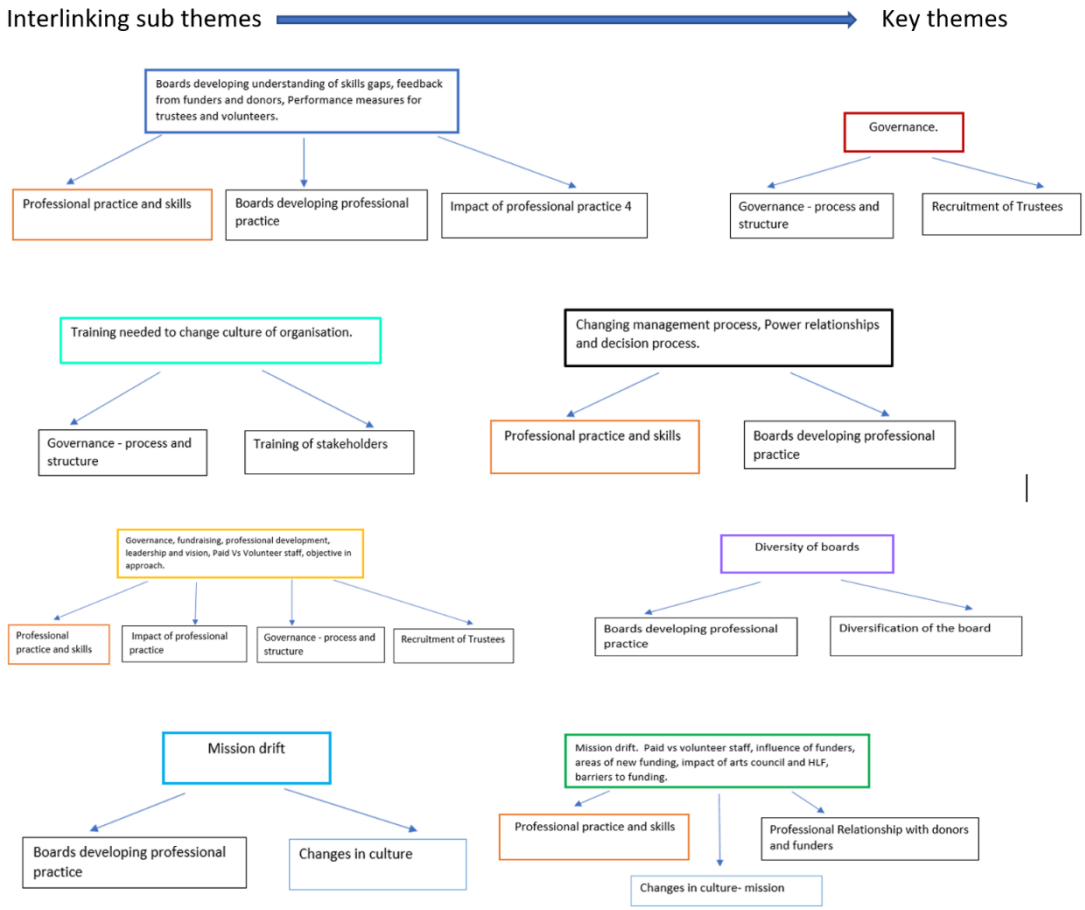
media focus on trustee accountability was also highlighted, as was the need to develop more robust governance procedures. The Jewish identity of the organisation and its focus was also discussed, however, the interviewees were split on the significance of change and the organisation's overall mission change, which was needed in two of the organisations, to be able to get substantial funding and remain relevant. The relationship between the influence of major funders and their expectations on the organisation was also examined. The identification of key themes and sub themes and how they link to the development of professionalism in Jewish heritage organisations in the UK, are identified in table, Fig 5. The full list of sub themes is identified in table using Clarke and Braun's (2006) semantic coding technique. Fig. 6 shows the relationship between these themes with the different key themes identified in the research. There is significant overlap in some of the sub themes, especially in the areas of governance and processes, and the development of professional practice within boards of trustees. The diagram highlights the complexity involved in understanding the development of professionalism in the study.

*Figure 5 Table – Colour coding for development of themes and subthemes*

| Key theme | Sub themes - colours coded to show overlap |
|---|---|
| Professional practice /skills 1 | Financial management, governance, knowledge and experience, qualifications, fundraising, business skills, reflective practices, professional development, leadership and vision, paid vs volunteer, objective in approach, honesty, communication to stakeholders |
| Governance -- process and structure 2 | Motivation for professional practices, drivers for professionalisation, performance measures for trustees and governance. Development of leadership and vision, transparency, boards developing an understanding of skills gaps, feedback from funders and donors |
| Boards developing professional practice 3 | Barriers to changes in boards, development of boards, governance reviews, conflict over performance measures, drivers of change to boards, benefits to trustees and volunteers and staff, diversity of boards |
| Impact of professional practice 4 | Impact of charity scandals, changing management processes and the impact of this, power relationships and decision processes. The development of a new structure and management process, conflict between stakeholders regarding new practices. |
| Changes in culture--mission 5 | Mission creep/drift, Jewish identity, issues for funders, changing culture and loss of volunteers/trustees, conflict, changes in relationships with volunteers |
| Training for stakeholders 6 | Training for volunteers and change of culture, importance of training of trustees, training providers, training needed to change culture of organisation |
| Recruitment of trustees 7 | How boards recruit trustees, barriers to recruiting trustees, issues in obtaining trustees ,governance |
| Diversification of Boards 8 | Issues of board diversity, age, gender, religion. Definition of diversity for Jewish organisations, barriers to diversity |
| Professional relationships with donors and funders 9 | Development of fundraising knowledge and issues for trustees, donor relationships, influence of funders, areas of new funding, impact of Arts Council and HLF, barriers to funding |

*Figure 6 Data Analysis Map of Themes*

Diagram showing development of professionalism and how key themes have been developed.




## 4.6 Defining professional practice, -skills and practice.

The first theme identified was the definition of professionalism within these organisations and how this was manifested in the respondent's work, behaviours, and their working relationships. All the interviewees identified that personal behaviours and conduct was part of what being a professional was and that this critical to their role. When asked to define this in more detail most of the interviewees acknowledged that it came from a combination of qualifications and experience in the field. Thomas and Thomas (2012) describe this as expert knowledge. Interviewees P3, P4 and P5 identified that the need for qualifications in the museum or heritage sectors was vital to develop professional practices. P5 identified that skills and qualifications were needed, stating that "for trustees and staff for example, in finance, there is a need to have a degree and experience, I think you have to have an

accountancy qualification and have to be able to read a set of accounts to be able to add to the organisation; most people are doing a degree now". P5 also identified that experience used to be more of a factor, however in the last few years "more people take formal education that is important".

P4 identified that bespoke skills and knowledge were required to be professional and to deliver a particular role. This included: "Understanding governance issues, fundraising, marketing awareness of budgetary and financial management". P9 identified that their organisation developed more professional processes with new leadership, "it became very professional when a new CEO took over who had training and experience".

When the interviewees were asked to expand on what professionalism meant for them, it became clear that professional qualifications, experience, and training were not the only requirement; they identified professional practice or how professionalism was expressed in their organisations. P4 discussed that "having a clear business plan, clear vision, having vision that everyone signed up to. Then working towards that whether it is fundraising, marketing, programming." This identifying of management processes and skills required was also expressed by P10, who defined their idea of professionalism as the process of leading an organisation. "Developing the vision, built up the staff team, planned the launch season and got the programming". P3 also discussed that to be professional needed not only leadership but to be recognised in their processes and management: "We became more professional by the use of benchmarks against other museums, … much more business-like and process driven, became very transparent and given direction". P2 also identified the need to be more business-like and use networks and benchmarks set by the Arts Council and theatres as well as other museums: "An emphasis on networks and experience is important as being professional means that there is rigour in what we do, backed up by the experience of having delivered similar work and seeing what works and what doesn't". P6 also addressed this specifically explaining: "Professionalism driven by process, adapting to technological changes, training, and communications", within their organisation. For staff and trustees working in a museum it was easier for them to identify professional practice due to the fact their organisation belonged to the Museum Association that set clear guidelines and conduct for activities within the museum, such as curatorial processes. However, what was less clear was the overall management and development of business processes in the organisational structure. As P3 identified this was achieved using benchmarking with similar museums. For fundraising and charity governance this also had guidance via the Charity Commission rules and regulations in running a charity.

The interviewees had different ways of expressing their view of professionalism. Thomas and Thomas' (2012) definition of three perspectives on how professionalism or professionalisation is developed are useful to structure the responses. Thomas and Thomas' (2012), first perspective is a traits approach, of listing the core characteristics or behaviour and testing whether they exist in certain professions. They acknowledge that the traits approach is hard to define and is often assumed to exist rather than being demonstrated. The traits approach requires expert knowledge to be demonstrated or conceptualisation which identifies occupational closure and control which shifts the focus of professionalism to the process, rather than outcome. Organisations are aligned to numerous others that have different codes of practice and benchmarking, e.g., the Charted Institute of Fundraising aligns itself to the fundraising regulator and the Museum Association.

Their second perspective develops actual formal qualifications and or licences that are required and sets controls for them. In the study P3 and P6 both identify that the Museums Association and accreditation are required to run their organisation. All the museums in the study have Arts Council accreditation, and they also all have quality assurance and leaning outside the classroom awards. This is a major factor in the care of artifacts and their collections as well as the development of the educational services that they offer. The issue for the organisations in this study is that Jewish heritage is not only found in museums, meaning that there is a lack of professional associations that would cover all the types of organisations in this study. The 3rd perspective examines corporate professionalisation which identifies the transferable skills involved in developing best practice in the field.

The literature review discusses the development of professionalism; Evetts (2011), whose theory expanded on Burrage and Torstendahl (1990), argues that professionalism is a development of professions identified by those of practitioners, users, states, universities and the employing organisation. This theory could align with some of the findings in the study because all the interviewees did acknowledge the need for expert knowledge in terms of qualifications, however, this was not the only way of identifying professional practice, since processes in the organisation were important as well. Khurana (2007) argues that the term 'professional' is laden with cultural meaning which is important to societal norms and values. It defines a relationship between knowledge, power, and the maintenance of trust from stakeholders. For a long time, the notion of the business manager as a profession received only limited acceptance within the sociological community (Freidson 1994).

Evetts (2011) highlights the idea of organizational professionalism, which contrasts with 'occupational' professionalism. This is a shift from the idea of partnership, collegiality, discretion and trust towards increasing levels of managerialism, bureaucracy, standardization, assessment and performance review. This shift challenges the view of Freidson's (2001) occupational control of work (occupational) professionalism. In Evetts' view professionalism is no longer a distinctive 'third' logic, since professionalism is now organizationally defined and includes managerialism and commercialism. This change in ideas of the nature of a professional in practice and how it to a managerial view of professionalism in an organisation, is clearly voiced by P10 when explaining how professionalism has developed during their working life.

According to P10: "I think traditionally museums would see professionals as museum professionals with a museum qualification, therefore being a curator of collections or archivist and I think what has happened, well I have worked in the sector for over 25 years and what absolutely has happened in sequence is the professionalisation within the museums of fundraising, then marketing and now business, commercial income generation. When I started in the sector in mid-nineties, that was just at a point where marketing started to be professionalised. Traditionally my perception is in the museum sector, a long time ago communications used to be done by the directors' secretary on Friday afternoon …. I think there was a massive move to professionalise that."

This view is backed by Betzler and Gmur (2016), who investigated the development of professionalism in fundraising. They argue that the rationalization process in 'Not for Profit Organisations' is driven by the increasing demands of stakeholders, and government involvement. They also agree with the idea that there is increasing pressure to be business-like, imposed by the professional non-profit management community (Cairns *et al* 2005). This also links to Pollitt's (1993) definition, whereby there is a set of beliefs and practices that are assumed to develop better management practices for creating an effective way to deal with economic and social issues within the organisation. Pollitt (1993) also identifies that many non-profit organisations have introduced management instruments, due to increasing government obligations placed on charities in the UK (Headley and Smith 1994).

Participants P1, P2, P3, P4, P8 and P10 all mention the need for clarity and leadership in the organisation, specifically in the mission or vision of the charity as well as in staffing structures and the development of business processes, such as HR, finance and the day to day running of the organisation. The vision of the organisation and the communication of this was seen

to be vital in developing the professional practices and attitudes required in the heritage sector. It is not an uncommon belief that organisations need a clear vision to develop their process as this can be seen in many accounts of leadership and strategic management theory, predominantly taught in management business schools (Mullins 2016, Yukl 2006, Drucker 1989). This idea of management skills as being professional links to Malin's (2000) definition of professionalism, which identifies a set of workplace practices that have been redefined in response to socio-economic and cultural pressures. Improvement is brought about by management and this managerialism is the dominating professional culture. Kreutzer and Jäger (2011) identify that managerialism is the dominant use of management practices and ideas, which has been conceptualised as a form of organisational effectiveness, dealing with efficient practices and the centralisation of norms. Ganesh (2005) postulates that scholars have been concerned with bureaucratic processes and rationalisation, leading to organisational strategy and changes that occur in core values.

P3 clearly sees that the organisation they work in became more professional with a clear management process: "We got new staff roles, new trustees, and an actual staff handbook, we got professional HR representation, I think for the first time." When asked about terms that identify with professionalism, management process and transparency were also clearly identified. P3 articulates this well: "For me it is about transparency, everything is written down and it is clear what the channels of communication are." It also allowed staff to have their issues addressed in a more defined way again. P3 says: " I knew who my direct line manager was, I knew what I had to do to voice my concerns whereas before I would have just let them fester." P3 also states that the management process is key to the professional running of their organisation around issues of fundraising and the management of databases. P6 asserts that: "Technology enabling efficient organisations to develop HR systems and creating databases in line with GDPR, the need for clarity and clear boundaries of staff, volunteer and trustee roles." This was an issue for P6 since previously they had seen "passion and energy get in the way of development, not business minded people or managers" making the working environment "quite unprofessional."

P11 says that: "Professionalism is having clear polices and processes and clear goals that are very process driven, clear accounting and governance, they know what their vision and mission is, thinking strategically." P4 also identified this approach of leadership and management goals that "links this to vision as well as the key aspect of creating professional boards and dealing with issues is also through communication. This is professionalism in that it could be substituted by business methodologies, so that any trustee on any board must be

business-like but you get people on boards who are not professionals traditionally." P8's view expresses the view that professionalism is about being business-like. These interviews are broadly reflecting some of the central themes of Hwang and Powell's (2009) definition of professionalism, and the concept of managerialism and organisational skills discussed by Evetts (2003) and Fournier (1999). P11 appears to address these issues and discusses how some organisational rationalisation practices and managerial professionalism can be a source of conflict between the non-profit worker, as professional values and procedures are adopted.

P6 identifies issues for the development of professional practices in small Jewish charities. These are often started by a central figure or dedicated volunteers, who overtime, with the growth of the charity, find it difficult to adapt to changes. "What I have seen at … they could not get rid of the founder, they were not a great CEO, they have the passion, but are too close to the issues and do not have skills required, they have set up the organisation and have the vision, but they are not good at managing staff and managing a business". P6 also identified that such passion would be good in a trustee or chairman's role. It caused some issues with staff retainment and development of the organisation.

The idea that passion and personal vision needs to be set aside for professionalism in an organisation was also identified by P8 "If you come in with a business and commercial mindset that professionalism means that we have to make profit that does not equate to what happens in a community charity, it is not the reason they exist. They exist to keep themselves going and provide a service and an experience for people coming or using the service. I think a professional is somebody who initially does what they say they can do doesn't mean they can do more, but they do not pretend. It is not professional to say you can do something you will do something, and then not do it".

P1 expresses a need for them as a trustee or volunteer that they need to be unbiased in the way they lead their organisation and being objective is a key skill for being professional in how they perform their duties as a trustee. "The key to being a professional volunteer is to be able to think about things objectively and not to use too much of your own biases in deciding how you want your organisation to go forward, you have to use your experience on one hand but put to one side on the other. If you make decisions on what you personally want to do you may make the wrong decision. I think that is the difference between professional and not, I think you must have the ability to be objective to think clearly and lay

boundaries. I think that makes you someone who could be described as professional as taking a professional approach to becoming a trustee".

This need for detachment is also identified by P1. "The skill set is the ability to detach yourself from the personal side of a problem to look at things objectively, to give objective advice to the person interested in the organisation and is not what is your own personal interest, to be honest and discreet and trustworthy".

Summarising the interviewees' thoughts in defining professional practice, the key theme seems to be that of managerialism, the vision for the organisation and the development of expert knowledge that has transferable skills for staff, trustees and volunteers in the organisations. This is a common theme within all the definitions of professional practice that the interviewees are identifying and their ideas of what is professional in their practice acknowledges training and knowledge development. The main emphasis is not so much on a traditional identification of qualifications, experience or industry standards that are important, but more to the process and management of the different aspects of behaviour and organisational management. This does appear to agree with the stance of Thomas and Thomas (2012), Evetts (2011), Khurana (2007) and Hwang and Powell (2009) regarding the changes into how professionalism is now viewed and developed in an organisation. Management and leadership of individuals however is not the only influence on the development or definition of what professionalism is in the context of Jewish heritage organisations, there are other influences that are taking place.

## 4.7 Governance review, process and structure

Over the last few years all the organisations in the study have had significant governance reviews, which have included the process, management, and development of the board of trustees. This has also led to implications to the role they play in the running of the organisations.

P7 and p11, who had been through a major governance review in the last year or two, identify that a key motivation to bring in professional practice is from the Charity Commission, with the need for good governance in the face of the recent scandals in the media with regards to charity management.

P7 "We did a big government review, there was a brand-new charity governance code of conduct, not quite conduct, governance…they call it…. So that came out towards the end of

last year, 2018. Then in a small number of big, high-profile scandals, one of which was in the Jewish community and a few outside."

The Charity Commission is not the only organisation that has influenced the organisations to look at their governance procedures; the Arts Council is also key. P11 identifies them as a significant force in changes that have taken place inside their organisation. "Since we became a National Portfolio Organisation (NPO) we have a business plan. Our Chair has been on the board for about 10 years and is intending to step down and is a good opportunity to refocus the board and check everything is fit for purpose. We can engage some new trustees. It is good practice really."

Alvesson and Willmott (2002) discuss professionalism as a form of management control and the use of regulation for a process. French and Ravens' (1958) work on power could also be relevant when analysing what is happening in these organisations and how they are being influenced or driven to change by the Charity Commission and Arts Council as well as other funders' expectations. Changes using power and influence at these heritage organisations have been identified by all the interviewees, an aspect highlighted by French and Ravens (1958), as well as reward driven power. Funders, such as The Arts Council and Charity Commission are all pushing charities to develop professional processes in developing their leadership and especially the recruitment and performance of the trustees.

One of the key influences for change identified by many respondents [P1, P2, P3, P4, P5, P8, P10 and P11] was the changes to their organisation since applying and receiving funding from the Arts Council and obtaining NPO status. All interviewees stated that governance and processes in their organisations needed to be redeveloped, especially in terms of length of service for trustees and performance processes. This, however, was not a negative point as most interviewees saw the review as very positive to the organisation. P11 believes having clear roles for trustees was important: "We would like to utilise skills and do skills mapping to make sure we have the skills we need. I think it is important to have a trustee board as professional as the staff with clear goals and accountability and then we can all have good checks and balances with each other." However, the views were not all positive from other people in their organisations.

P11 said that "Funders definitely hold you to a higher account, they expect a high standard of governance, accountability, I think there might be some reticence for change. A lot of our trustees don't like change. People might see some of the stuff as red tape, but we don't see it like that, but I have heard that might be some of it, moving from traditional poor practices".

Even though there is considerable benefit to the organisations in developing a more professional practice with trustees, there is not an overall agreement over how this would be achieved or what the best processes to do this would be. In all the interviews except P9, organisation performance measures for trustees were discussed. However not all were successful due to the cultural issues in trying to bring in performance for volunteers. Brown and Guo's (2010) study assesses the boards' internal discretionary power over the adoption of governance practices, resulting in substantial variance in adopted practices. This can be seen in the research sample as well.

Funding and regulations, board composition and recruitment practices were all discussed by the interviewees, and most identified that these have a significant impact on the professionalism of the board. Gazley and Nicholson-Crotty (2017), using Miller-Millenson's (2003) framework, reflect on how environmental influences such as funding and regulations, organisational factors, age, stability and professionalisation, board composition and demographics and recruitment practice will all influence the boards' behaviour. However, the main issue seen by the interviewees was that of performance evaluations, even though board development as identified by Brown and Guo (2010) acknowledges the need for board governance and the process involved, in the case of the sample this is not universally accepted, and there is great reluctance to develop more for-profit type of performance management processes. This appears to agree with Gazley and Nicholson-Crotty's (2017) findings that latent board performance is difficult to measure. Keyways to achieve better performance as seen by the interviewees was through careful board member selection, skills assessments, and professional staff development. However, these are not the only aspects that were identified. The focus on board efficiency has been discussed by Ostrower and Stone (2010) whose work on the performance of boards, building on Zarah and Pearce's (1989) work on corporate boards, and their framework on the influence on board efficiency, also identifies board attributes and their roles, as well as factors such as the type of non-profit and funding arrangements all of which have an impact on the overall efficiency of a board.

The challenge of doing skills audits and performance measures was not only an issue for Jewish organisations in the study but was also reflected in the non-Jewish Charity as well. P10 highlighted issues with the skills audits of trustees, one of the key areas that is encouraged by the Arts Council and Charity Commission guidance; Ash (2015), Charity Commission (2020). The issue with trustees relates to their volunteer status and P7 identified that they needed to have tight controls in place for trustees. This caused a few concerns

however in the end this was resolved after the reasons behind the need to change processes were understood. This, however, is not the case for all the interviewees' organisations, as there were considerable differences between them. Some identified that their trustees were reluctant to change or had had difficulties in the past: P5 and P10 identified that both had had issues in non-Jewish organisations in terms of skills audits and that in the past P8, P4, P2 and P3 have all pushed back on changes in their organisation regarding developing performance reviews. However, all the interviewees stated that it was in fact impossible not to do this and that there needed to be established codes of conduct and procedures, especially around time served and who served on the board. P10 articulated this clearly showing how trustees in their organisation identified the need to make changes in governance. However, this brought other challenges.

P10 stated "The contract on a therapeutic level with a trustee is the same as for the volunteer which it effectively is, good will… a whole program of trying to set better ground rules and professionalise the trustees and it was fantastic to watch how they reacted to it. It, I found it phenomenal, like, a couple absolutely got it, we tried a number of things, a couple of programs of trying to …it is interesting this word professionalise, of the essential things we had to do is get rid of some trustees that have been there for a very long time and basically the Arts Council has very strong ideas about trusteeship and what good practice is and we were defiantly not demonstrating good practice, certain trustees had been there forever and what is absolutely fascinating is when you try and professionalise a group of trustees that have never experienced it you are asking turkeys to vote for Christmas, and it was fascinating to witness which turkey said absolutely if that is best practice and that means I have to go then I will go. There were only one or two that could do that, the rest suddenly became incredibly agitated. It was about their position on the board because they had been here 16 years and best practice is two to three terms max then you need to go to the next anniversary, and that is when I realised how quite a few of the trustees on a deeply personal level they were hugely invested in it in terms of status".

P4 and P8 acknowledged that bringing in performance measures and skills audits for trustees had been very difficult and brought conflicting responses within the board at the time. Substantial changes were needed within the board, trustees who did not agree with the changes stood down or moved on and this was felt as a positive move for the organisation and its staff. P3 reflects that "The changes made things much easier, as you never knew when you have got a board of trustees with different opinions telling you different things, what you should be doing, and should I run this past my actual boss? It is so much easier to manage

and definitely how it should be structured". P6 identifies that in her current post the board has a procedure, however it is still very much work in progress as far as developing board skills but is a lot better than previous organisations they had been involved with.

Although there were mixed responses regarding the length of service, nearly all respondents identified issues around the idea of performance management for trustees. P10 highlighted the issue when they tried to bring in skills audits and performance management for trustees in their organisation, one trustee said: "Absolutely not acceptable to the trustees. The most we ever managed to do was a sort of self-assessment questionnaire and even then, there was at least one trustee who literally in a trustees meeting held the piece of paper up and said this is going straight in the shredder, I refuse to do that, have you any idea what I have done for the organisation already, do not ask me to fill that in.".

The issue here highlighted the fact that being a trustee has a significance for the individual and in this case a sense of privilege that they are above this. They do this as a volunteer and should not have performance evaluation. The idea of these sorts of processes challenges their motivations for becoming a trustee in the first place. Losing the status and purpose that the role brings with it can impact on their acceptance of changes when they are needed.

The issue in performance for non-profit organisations is discussed by Boateng, Akamavi and Ndoro (2016) who state that there is little consensus in the first place in regards to what constitutes organisational performance and how it can be measured, and a wider approach identifies that financial matters, client satisfaction, management effectiveness, stakeholder involvement and benchmarking are key in establishing a fuller picture of how effective a charity is on delivering their objectives. The Charity Commission (2013) report clearly identifies the need for skilled trustees and charity leadership to deliver organisational performance. Harrison and Murry's (2012) work on leadership in third sector organisations also identifies the need for skills and leadership to be developed in trustees, however leadership usually resided with one or two individuals in an organisation. Their research revealed that effective chairs needed to be able to lead both staff and the other trustees of the organisation, by building quality relationship networks, and this should be regularly assessed by a governance committee for leadership effectiveness. They also foreground the need to plan leadership succession, as non-profit Chair of Trustees need to be proactive and clear about the big picture, able to a handle conflict and act collaboratively to be efficient in their roles. The issue around effective leadership was raised by all the interviewees, and how it affected the development of professional processes for the board, as one interviewee, P6,

explained that while working for several different heritage organisations they had seen some very poor management from trustees and chairs of boards. P6 stated "I have seen some terrible, terrible examples of boards who are dusty croaky people who have been there for ever and do Jack Shit (laughing). Honestly not going to name names but I worked for a very small charity, the board was disgraceful, you could not get them to do anything, review anything, they were half dead. They had been on the board for ever. We, the staff, wanted to do a board review, they did not want to do that, did not want to do a skill set review and they would not, they blocked everything, and it was very frustrating."

This account was not too dissimilar to the other interviewees who all identify that over time there had been major issues with developing the board and creating more professional processes within the board.

## 4.8 Impact of professional changes – conflict in organisation

When discussing challenges to develop professionalism in the organisation the interviewees acknowledge that changing an organisation's processes and internal culture brought about conflict. When discussing the impact of funders and other stakeholders on the organisation P1 pointed out that the charity had changed. "We have become a completely different organisation to the one we were in terms of our professionalism and in terms of the fact that we have business plans, codes in place and we have aims in place. We have gone from being a modest museum who did a bit of education to being a venue for music, art, theatre, faith and a museum and a place that does education". With the impact of the new funding bodies, a significant cultural shift in P1's organisation had taken place, this was also seen in the other organisations in the study. The development of more professional practices in the way the organisation was being run did at times result in conflict between staff, trustees, and volunteers, due to the changes being observed within the organisation. The interviewees felt that the changing culture, though needed, was a direct result of the expectations of major funders, The Arts Council and Heritage Lottery fund, which influenced the direction of the museum or heritage charity.

The issue with these changes for P1's organisation was that this resulted in trustees and volunteers that were resistant, were left behind or actively moved out of the organisation. P4 talks about this.

P4 "I think everyone now understands what we are doing, not everyone likes that idea. As a result, some staff have left. I think some volunteers have left, but you know that is what happens when you change. You can't take everyone with you, so through that change

management process we accepted that the rule is going to be certain people that did not bind to our vision, which is fair enough as they didn't think change was needed. From my perspective, to make the museum sustainable for it to be here another 30-40 years we had to change. So the impact was we lost its people but the at the same time those that we kept, those new people that came on board have bought into the vision and they are now so much more engaged and excited about the future, and they can see the future and have bought into that future with me. The same with trustees now I think."

P4's statement might be seen to express the view that aligns with Smith (1996), who states that there can be significant resistance to changes brought about by professionalisation, organisational control and managerial constraints, which could create conflict for volunteers as charities start to develop more professional working practices and bring in professional staff. McAllum's (2018) study identified that tensions from the development of professional processes can only expand the boundaries if they have a pre-existing skill set.

P6 also points out that even though they brought in new changes and skills mapping, there was also conflict within the board: "I think that now we have a mandate and each trustee has a sort of an area to be responsible for, however the goals have not been discussed properly and monitoring is debatable, the board is not particularly cohesive and doesn't work well as a team, we have become more a consultancy for the CEO and Chair". P6, P1 and P4 all note that although changes have taken place to make their organisation more professional, this did bring in conflict and that was hampered by the lack of communication between staff and the board.

The view from P8 and P9 is that the changes within their organisation brought about by a new vision and direction from the CEO or Chair, resulted in significant changes:

P9 "I think it was kind of a relief for the new CEO to hear me say that we were folding. He had his own agenda about that, and we were quite grateful, and the new CEO was very gracious and threw an evening party for all the previous members of the committee., Also let us not pretend he was not happy because he was able then to slot into his own mind set how he saw the future for making money for the museum. After that, there was no role then, as a committee member." However, not all conflict was an issue as although the change dissolved the committee, on reflection P9 identified that what happened was a dynamic change in the organisation and rather than a conflict it brought relief to an overstretched volunteer who could channel their skills elsewhere. The changes brought in, however, affected every aspect of the organisation and there were inevitable issues around the

understanding of the nature of volunteers, as they need to benefit from working for the organisations as well. This is clearly seen in the issue of how the changes affected the volunteers, who up until recently were key to the running of the museum's tours and teaching. P9 discusses how the changes affected them:

"The development of professional tours also had cause for concern, formalised tours rather than just volunteers going and talking about them being Jewish to the public ., this was a more formal footing for the whole thing, at which point some of those people who liked to tell their own Jewish stories, which were most interesting, but not what the museum wanted. Those people decided this way forward was not really for them, because they liked to ad-lib, the structured approach meant that the museum was sending out messages from the same page and it did not matter who delivered it to the visitors on their shift as it were ". This ability to span different job roles and adapt to the changes in a positive way again reflects McAllum's (2018) findings, that well trained volunteers who already have professional skill sets will adapt most easily to creating more formalised processes and professional practice in the not-for-profit sector. What it also confirms, however, is Smith's (1996) view that conflict can be the result if they do not adapt and are left behind.

This opens a wider debate on the purpose of volunteers in heritage charities, and the relationship between volunteers' needs and paid staff, and organisational requirements. This is addressed later in the chapter when looking at the training for volunteers and trustees. However, the issue of conflict within the board and volunteers arising from the changes being introduced by the staff, does appear to support the findings of Cantillion and Baker's (2020) work on the motivation for trustees and volunteers which needs to be addressed when developing professional processes. Orr's (2006) work, discussing the power dynamic between volunteers and professionals in mainstream UK museums, also has relevance in this discussion. The volunteers can use the museum to develop their own sense of identity which, she argues, could be detrimental in the long-term for the museum. P5 and P10 asserted that it was important to understand that for long-standing trustees their role was tied up with their own sense of identity and hence they found the process difficult.

The changes may have been disruptive to some of the board members in the organisations, however, once the changes happened this led to effective working relationships for P2, they have seen the benefit of professionalism from the board and how it has affected their ability to push new ideas forward. P2:" Previously I have seen kind of snap judgements from the board". This was based on their opinion on what the Jewish community would think of them,

what has come along in the last two years is you have seen the trustees take time to consider the ramifications of the decisions they are making. P2 notes that this transparency in decision making has reduced the conflict between trustees and staff in their organisation.

## 4.9 Changes in culture and mission impact on Jewish identity

The analysis of the research data also pointed to signs that the impact of funders, and the development of more professional practice through changes in vision of the organisation, has led to significant changes in culture within one of the Jewish organisations in the study. Some interviewees noted that there was a question about the level of Jewish identity in the organisation, due to the changes that had resulted from the development of more professional processes and in the objectives and vision brought in by non-Jewish professional staff. There was also an acknowledgement that to achieve funding the organisation needed to create a wider appeal and to do this diversify from its origins. For the staff in the study this was not an issue, however, it was an uncomfortable reality for some of the trustees and volunteers questioned. These changes could be considered a form of mission drift. Greer *et al* (2014) discuss that church charities have been facing issues with funders requesting faith aspects of the organisation to be 'toned down' to secure funding. The Arts Council and Heritage Lottery Fund both state that they will not fund projects that are used to promote a faith (www.heritagefund.org.uk).

P1 and P8 acknowledge that the new funding has changed aspects of their organisation's objectives and the new business plans developed have changed how their museum deals with issues around faith and polices that relate to faith in the museum. One example of this is opening on Saturday which prior to new project funding did not happen. However, both P1 and P8 acknowledge that changes that are taking place gives the museum the ability to retain its identity and remain professional. P8 discussed the fact that Jewish museums across Europe have all had to deal with similar situations, however, still issues remain for the local Jewish communities. P8 said "The Jewish museums have gone through this professional journey and stayed relatively successful in terms of appeal to the wider public, but there have been massive schisms within the local Jewish community, because of the direction it has headed in. In Berlin the Jewish Museum management has basically fallen out with the whole Jewish community there and I think that is also not good because ultimately, we are living in an age where we are very conscious not to offend and the whole cultural appropriation is going around and at what point do you professionalise and tick the boxes and actually then lose the real purpose of that museum?" P8 also pointed out that professionalising could result in the very aspect that made the museum different and

appealing being lost. According to P8: “While it (the museum) could not continue in the guise of being basically a little sort of hobby horse for a few very interested retirees, there was a relative amount of charm and warmth about it and community that we must be very careful not to lose”. They also identified that the major donors’ standards and criteria was changing the organisation’s vision and direction. P8 said:” At the end of the day the biggest donors are not individuals, the biggest are major national organisations that have very strict standards. A balance between connecting with diverse audiences needs to be matched with keeping a certain ethos. I worry that because the donors such as Arts Council, English Heritage and Lottery Fund have such strict criteria for what they want, particularly in view of diversity and audience, it puts the charity at risk of losing its actual ethos and inner core. At what point does the museum tip over to become a museum of faith in general, and at what point does the story of Jewish immigration become diluted and become general immigration?”

The idea that funding by the Heritage Lottery Fund and The Arts Council could influence the ethos of the organisation or that the organisation would not attract funding was brought up by interviewee P11: “The only big Jewish organisation down in London that gets that sort of mainstream funding is the museum and they got very significant NPO status and whereas we are seen as a very niche Jewish Charity”. P11 goes on to explain that for their organisation Jewishness is not just a religion but also a culture and ethnicity, which is not clearly understood by the non-Jewish world: “Jewish to most non-Jews means of the Jewish religion of the faith whereas actually this is not about faith it is about Jewish an ethnic minority as a culture, an ethnic people”. Consequently, their organisation does not approach The Arts Council or Heritage Lottery Fund for funding for most of their projects, given the need to change their objectives to get funding. P11 explains that: “Successful funding is only achieved from these organisations when appealing to a wider audience, we do quite a bit of interfaith stuff and one can get small bits of funding from things like this, £3-5,000 funding on that basis.”

This issue of not understanding the vision and of funding changing the process to widen the diversification of boards and volunteers, was also identified by P9. It emerged when discussing a specific programme of diversification for staff and volunteers that was also linked to the professionalisation of job roles for volunteers, and how these were distributed in the organisation. The need for training on cultural aspects of the Jewish religion, ethnicity and culture for non-Jewish staff and volunteers in the organisation, was also identified by two of the interviewees, P9 and P8, when talking about the development of programmes brought in to secure funding. This concern however was not shared by the staff interviewed

in the organisations. P2, P3 and P4 highlighted the need to move away from this requirement for cultural knowledge and asserted that scripted stories were more important, and that volunteers did not need any extra training in Jewish culture. The issue of changing the mission through the development of professional practices, new staff and funding was also identified by P3.

According to P3, "I think the museum has had a bit of an identity crisis over a few years and it has been planning to change. I think over this project the vision has changed, the first mission statement I had any contact with was all about educating people about Judaism and fighting anti-Semitism, and now although we do both these things it is not what we talk about any more, we talk about being a useful museum that is inspiring and brings people together and shares stories, through this you tell people about Judaism and firefighting anti-Semitism, however it is different now."

The notion of "mission drift" in a wider sense has also been identified in literature due to government funding and grants and the impact that this has on organisations. Henderson and Lambert's (2018) article identifies that funder-imposed frameworks and measures can create mission drift; however, they pinpoint strategies to retain mission focus. There is very little literature that addresses the concerns of Jewish identity and issues identified by the interviewees.

## 4.10 Training to develop professional standards in staff, trustees and volunteers

Training for volunteers, staff and trustees was discussed in the interviews and the source of this training. Several training providers for non-profit organisations and arts and heritage organisations were discussed. The academic literature on the development of professional practice, Wilensky (1964) on structural attributes, Abbot (1988) and Larson (1977) on the development of networks and formalised institutes, identify that this is key to developing core values and codes of conduct. All the organisations indicated that to find training for trustees and staff on governance, the Charity Commission or other recognised bodies would be the best source. However, the interviewees differed in the usefulness of charity, non-profit professional management training and the use of formal associations or professional bodies. Organisations are more likely to agree with Haung and Powell's (2009) findings that their framework is theoretical, and this development of formal processes does not account for volunteer work in the not-for-profit sector.

P7 discussed the need for specialist training for non-profit organisations that had been developed by organisations such as the Directory of Social Change (DSC) and the National Council of Volunteer Organisations (NCVO): **"I** am particularly interested in those organisations that specialise in training for the non-profit sector, because I often think that, for example say it was management training you know then one of the weaknesses of a lot of the Jewish charities I say including ours, is that people get promoted into a managerial position when they have responsibility for staff. If I send someone here that is a programming director a kind of corporate management training thing, it is such a clash of culture that doesn't always land well, so I look for things that, there is an organisation for example called the DSC department for social change or NCVO".

Other interviewees identified the need for specialist training of staff but not of volunteers or trustees; P7, P2 and P3 singled out the Clore Social Leadership Training Scheme. One of the key barriers to training was articulated by P7: "Like a lot of other organisations, one of the hardest budgets to keep and not get cut is the training and development budget, because I believe in it but when we are going round having the budget meeting with the trustees and things have to get cut". The main way round the issue of the cost of training was to develop in house options. P7: "We do two staff days a year for the floor staff which is a mixture of a kind of vision mission values type, team building, team bonding and then there might be practical sessions because we have everyone there today, so you can choose, you know we might give people a choice of three or four things, using social media, customer service, excel, whatever, a mix of skills and values training and people can sign up for their own and then we will bring in outside facilitators".

All organisations from the Jewish community named the Clore Duffield Foundation Leadership Training and all had attended one or more of their meetings or training events. P7 and P6 pointed out DSC and NVCO, both of which are London based. Although all interviewees acknowledged the need for training of staff and trustees, most were infrequent in their running or sending them for training. P6 also identified Third Sector as a training provider, however, they had not undertaken any professional development or upskilling for several years. P1, P6 and P4 also cited the Institute of Fundraising but acknowledged they were very expensive and so this was a major barrier to using them, and furthermore this training was not specific enough for the needs of heritage organisations. P3 asserted that the main barrier to further professional development was time and budget due to other commitments for the organisation. However, they acknowledged that the training was vital for volunteers and developing staff in general. This was crucial for their organisation to keep

control of professional standards in customer facing roles. An example of this was the retraining of volunteers for museum tours. Without ongoing training, they soon slipped back into the old habits of how they used to do things.

P6 commented: “We had a member of staff and she put on a full training program and we made all the volunteers who had been there for years go through this professionalism where they have had to fill out forms with their data and come and chat to us, and as far as I understand there was actually a scripted tour which started a huge ruckus which you know they had been doing tours the whole time but because this was the first time it was written down and written by me, I wrote the script with R.., volunteers have been involved in workshops to write that script, but when it was presented there was a lot of negative feedback on it and it took a lot of talking and chatting and re working and by the end we were delivering it. The trouble was, we had a period when we were very professional, and it was great, but the staff post was temporary. No one was left to monitor the system and it started changing again and going back to the old ways.”

P5 acknowledges how vital training is for professional boards however, that does not always happen, and identifies that there is a need for external as well as internal training for boards over a period of a day or so, rather than just attending trustee meetings.

The professional development of staff seems ad hoc in some situations, however, formal leadership courses were again identified, such as the Arts Council Fellowship, however this is not continual and, in most cases, only occasional. P2 said “It is quite ad hoc, there is an ethos of development within the organisation. We have budgets that have been set aside for staff development, so any kind of training or development…a couple of years ago I did a fellowship with Purest Minds, which is part of the Arts Council so that was an 18 month fellowship looking at developing my kind of leadership style and stuff like that so, those opportunities are there, again it is an informal process it tends to be a case of, either I will see some something or … will and say I think you should go on this”.

Others identified training opportunities: P10 if they were free or offered by AMA, (Associateship of the Museums Association) members of staff looked for their own training and applied informally to the Museums Development NW Networks as well as to external opportunities but again it was ad hoc and not formalised. This ad hoc arrangement for training was also shared by P4. P8, however, acknowledged that whilst a formalised training would be useful for volunteers and trustees, there were some barriers to each of these. P8 and P1 identified the need to for more trustee training prior to becoming a trustee, however

they acknowledged that paid staff at their organisation received training as and when required, but there was no strategy of regular professional development or skills development for volunteers, trustees, or staff. This was an overall trend within all the smaller organisations in the study, and even in the larger one's training was only discussed during the induction of volunteers or on specific programmes and was not part of overall strategy, it was mostly on an ad hoc basis, however all interviewees identified that they and the organisation would benefit from more structured training programmes. However, there were barriers to this which were due to time, staff availability and budgets. Regarding volunteer and trustee training, the main issue was the buy-in to attend or the wish to develop further skill sets. P9 noted that volunteer training had increased over the last few years, and this was needed to increase the development of skills, and needed a formalised process but again unless a specific role or project was being discussed, training was very ad hoc, and members of staff led the training. They also identified that there needed to be a wider range of training for new volunteers who need to develop their knowledge around Jewish culture and religion and not just the script used for tours, but to be able to give wider information on the museum. They did also stress that the vision of the organisation and the change of roles for volunteers had led to them leaving the organisation or not engaging with the training being offered.

P1 and P4 both mentioned professional development training from the Arts Council regarding developing professional boards. P1 also identified that as far as training was concerned, they got more from bespoke conferences and networks rather than generalised training from any of the professional bodies in the industry such as DSC, The Fundraising Institute or The Charity Commission.

There is little literature on the nature of training and professional development for the heritage sector apart from that of fundraising. The development of professional training within the heritage sector has been identified as an issue by Webb's (2018) study in their evaluation of HLF funded training programmes. Complex subjects such as social investment for heritage were far less popular than traditional fundraising subjects. This agrees with the findings of the NVCO and Charities Commission (2013).

When discussing professional development most of the interviewees had not formally updated their skills or attended training themselves for quite a while. All acknowledged this was an important step, but the main issue was budget and time. When discussing professional development and setting out personal development plans, the main literature

looks at employees and staff rather than trustees or volunteers: Aguinis (2009), Radnor and Barnes (2007). However, this practice is increasingly being used for volunteers and the non-profit sector. Korelich and Maxwell's (2015) study on personal development for educational boards identifies that training is the foundation for an effective board, providing insights and basic awareness with board policies and procedures. This can also prevent the issues of personal agendas overtaking board decision making.

P1 highlighted that training was ad hoc and it had been some years since they went on any training, however they will do it when they identify a need. P11 said there was a training opportunity for staff in their departments, however not for trustees and they only did this on an ad hoc basis or as and when needed. When asked about specific organisations that offered training and accreditation for charities, these were only identified by one of the interviewees as a place to find training, in most cases this type of training body was not seen as relevant to them, or it was too expensive. P4 "It comes down to scale, and prioritising I found training days interesting but in terms of justifying me being out of the office for the whole day it was getting tricky". P4 also commented that these types of training bodies do not fulfil their needs and found that they learned more from going to conferences with other communities, organisations that were bespoke and meeting people other than on these types of training days.

P6 identified a key area that training is needed for both staff and trustees around fundraising and GDPR, which is a challenge for the development of professional boards. Staff need to make sure that the general training in developments in the charity and legal issues need to be ongoing rather than just ad hoc. The idea of needing a regular communication between staff and trustees outside of the official board meetings was also identified by P8, P10, P5 and P4, who all noted that this was an area for more development in their organisation to develop more professional practices and training for staff and trustees.

In summarising the issues for developing professional practice in trustees and volunteers, all interviewees asserted that formal training programmes would be useful in their organisations, however there are many barriers to this. Firstly, long standing trustees and volunteers need to acknowledge the requirement for training and the time and cost it takes to procure training that is appropriate for their specific organisations. The numerous training providers and materials available for trustees and staff on governance are not always the most appropriate for Jewish Heritage organisations. The key to developing professional

trustees was via induction and specifically looking at the recruitment techniques of trustees as well.

## 4.11 Recruitments of boards of trustees

In the interviews all participants indicated that they had a recruitment process, however there were differences in perception around the effectiveness of the process, and if this achieved the correct mix of trustees. P1 identified that they "have a strategy in place to bring new people into the museum as trustees and I think far more successful because they identified the skills that we didn't have and needed, and we went out and got them. Now we are short of trustees because of various reasons, unavoidable reasons, a few left and a few who were perhaps hanging on have also left very recently. We really need to recruit some more trustees. We have looked to recruit trustees who are capable of slotting in rather than having to be brought on as trustees and will continue to do that. I don't think…, we do need to recruit some younger trustees. "Even though P1 identified the need for new trustees they still did not think their recruitment methods needed to be changed at this time.

The recruitment of trustees has been identified as a major issue for the professionalisation of charities and that this area needs more development (Getting on Board, 2017; Lee, Harris, Stickland & Pesenti, 2017). Getting on Board (2017) suggests that the recruitment of charity trustees is in "crisis". There are serious implications of poor recruitment practices that have been identified by Daly *et al* (2019). Areas for improvement include the management of recruitment processes, particularly how trustees are recruited. They found that many charities recruit trustees via existing networks or word of mouth with very low use of press and brokerage agencies. The report also identified that most charity trusteeships are never even advertised. Lee *et al* (2017) shows that charities are encouraged to recruit trustees with a diversity of skills and experiences on their boards and to encourage more diversity (Lee *et al*, 2017, p. 1; Lamb & Joy, 2018; Seager, 2013).

However, diversity barriers in the recruitment of volunteers and trustees were identified as an issue. As P6 explained, they had clear rules about the recruitment and retainment of trustees, and used their own networks, database and the Jewish Business Network (JBN) but it was "usually people we know to come on the board, we hand pick". P1 also identified that the issue for their organisation with recruitment was the perception and willingness to have a more diverse board: "There has always been a tension within the organisation between those who believe anybody who has anything to do with the organisation should be Jewish

and those that don't. I am in the don't camp. I am sure it is a tension which is found in a lot of organisations which are ethnic or religious or culturally based, between people who think they are the only people who can properly explain that ethnicity, religious or culture are from that background, and people who believe in education (laughs). You know modern society and without being rude, people who you know, I understand why some people have the views they do. But people still do and within the trustees there are some that hold those views stronger than others". P4 states that for their recruitment it was all based on skills and the identification of a skills gap in the trustees that was the main factor when looking to recruit new trustees. This is in line with the literature, Lee *et al* (2017), Getting on board (2017) whose work encourages charities to have diversity of skills and experiences on their boards, but also to achieve this through clearer pathways to trusteeship.

This would identify opportunities for individuals to gain experience in charity leadership and governance through advisory groups and committees. The key barriers faced by their organisation was that people who had the skills might not have the time or share the vision of the organisation, and finding the person that does both is a fine balancing act. The demands on trustee time was also identified as a barrier: P1 stated that " for what we need for a trustee we are not expecting them to work every week on this but they have to accept that ideally one day a month they can give to not just reading papers but to actually doing some meaningful work, this is a challenge for recruiting younger trustees as they do not often have the time or money to give up this time freely. The other issue of diversity was also identified as to the nature of the organisation and the perception that as a Jewish Museum the trustees needed to be Jewish, however in P1's opinion this was not the case, it did not matter as long as the trustee has bought into the vision and understands the aims of the organisation. P1 explains "We have specifically in the last five years been recruiting trustees with specific skills for specific jobs."

P10 pointed out that there is a process for recruiting trustees and volunteers set out by the Arts Council: P10 stated "However there is a belief in the sector that you don't necessarily end up with the right people. There is a cohort of people who would be very happy to be trustees, but they are not going to go through the process of being interviewed if they are not sure to get it. I cultivated the relationship with them for 6 or 7 years knowing they would make an amazing trustee, like really properly professional onboard contributing, helping the organisation grow, that person is absolutely amazing, I have you know, I really value them and admire them. I don't know that that person would have had the humility to apply formally and know that they might stand a chance not to get that position. I think even that

person would have gone, you know what, I don't have the time to do that, and I think there is a certain thing about how you do that, how do you work with that, how do you create a culture around trusteeships that is truly diverse and inclusive yet also acknowledges that strategically speaking you need some hard hitters and that some of those you are not going to get unless you say, if you want to be a trustee you can be one. Without the, would you write and expression of interest, we would invite you for interview". This view was not reflected in the other interviews which all identified a formal process for the recruitment of trustees or moving towards a formal process.

One interviewee, P11, stated that they were going through a major governance review of their board processes and recruitment at the time of interview and felt that it was vital to have proper procedures in place for the recruitment of trustees. This echoed the views of P1 and P4 in that: "Skills mapping and the development of a professional board with job descriptions and clear goals and responsibility were vital for good checks and balances". This was also the case for P7 who had just undertaken a governance review in their organisation. They identified that due to several reasons, one being some high-profile scandals in high profile charities and another that had affected the Jewish community, the actions agreed with the Charity Commission's emphasis on public trust and confidence as seen in their reports (Charity Commission 2005, 2008, 2012, 2014), that it was imperative for them to review their governance process and recruitment practices for the board. This review revealed for them that they had got correct procedures, however, they acknowledged that there was always the opportunity to improve things: "It was a good chance to stop so we brought in someone independent who interviewed every trustee and training board member and produced an anonymised survey and all the senior team as well".

Processes were identified that needed to be improved and the main finding was to renew the memorandum and articles of association that had gone out of date alongside a trustee's code of conduct and tighter guidelines regarding conflict of interest for trustees. Other areas of concern identified by P7, which agreed with P1, P11, P10, P8 and P4, was the issue of terms of service for trustees and the maximum length of service for trustees. There was complete agreement that organisations needed to understand that they needed to change their trustees on a regular basis, and their tenure needed to have maximum terms. It was also clear that all interviewees identified that this was a difficult issue when trustees needed to step down. Most identified that the maximum length of service was 10 years. Some acknowledged they had trustees that had served longer but realised that this needed to change. When looking at the literature on trustee boards and recruitment, Lee *et al* (2017)

and Getting on board (2017) discuss that to have a professional and efficient board there is a need for diversification of boards regarding gender, age, ethnicity and social background. This is seen as a challenge for the Jewish Heritage Charities in the study.

## 4.12 Diversification of boards

When discussing the diversity of boards all the interviewees highlighted this as an issue, however not all had the same definition of diversity: for P7 and P10 the main issue was the mixture of men and women on the board, P7 felt that there was a good mix of genders on the board for their organisation, however they did acknowledge that their board was completely non diverse when it came to religion: "Diversity can be contextualised diversity, for example the fact that all of our trustees are Jewish, is that a diversity problem for us? The argument was not really, because actually really understanding what we are about is Jewish community and identity". P10 also identified the issue of diversity of gender and age on the present board. This, however, was not identified as an issue for P1, P8 and P4, who asserted that this had more to do with faith issues. P1 discussed the idea that though they did not feel that trustees needed to be of the Jewish faith some people and other trustees in the organisation did: "There has always been that tension within the organisation between people who believe anybody who has anything to do with the organisation should be Jewish and those that don't. I am in the don't camp. But there is a tension there and I am sure it is a tension which is found in a lot of organisations which are ethnic, religious, or culturally based between people who think they are the only people who can properly explain that ethnicity, religion or culture, and people who believe in education". P8, although agreeing with the notion that trustees did not have to be Jewish to be on their board, would like to see more diversity in the age of trustees, as previously the majority of trustees were retired, while there already was a good mix of genders on the board. There was no discussion regarding any other forms of diversity of the board. All identified that their organisations needed to ensure that there was diversity on the board, however, most did not raise this as an issue regarding professionalism. Rather, it was raised as an issue when discussing barriers to attract more diverse boards, especially when looking for younger trustees who were not retired and had the skills required that the board was looking for. The issues identified here agree with the literature in that there is a need to have far more professional processes for trustee recruitment (Lee *et al* 2017, Getting on board 2017) as this would bring about more diversity for boards in general. The issue for most interviewees was that they have put professional processes in place but are still experiencing barriers to diversity amongst trustees and the recruitment of trustees with the necessary skill set.

Alongside the diversity and development of trustee skills, all the organisations acknowledged the need for some of the board to have skills in funding and building relationships with the donors and funders. One of the key reasons for the need to develop professionally run and efficient charities was the relationship with their funders.

## 4.13 Professional relationships with donors and funders

The relationship with significant donors and funders was identified in the interviews. P4 states that they have strategy to manage donor relationships, however it is not very formalised: "Every donor is different and one strategy that fits all donors is not realistic". The key challenge they saw was prioritising the donors who gave the greatest return and creating a network of donors that can then draw on their own networks and work with the museum. P4 also identified that funding from interfaith and community cohesion projects was an area that they were looking to explore further. In the past they had only looked to traditional Jewish heritage funding sources, but with the change in vision and their new relationship with The Arts Council it had broadened their appeal. This had enabled them to identify other funding opportunities. Alongside these, new commercial opportunities were also considered, such as developing a social enterprise café, but this was not deemed feasible for their organisation. P4 also acknowledged that they did not have the skills or time within the organisation to consider crowdfunding or social media campaigns for funding.

Betzler *et al* (2016) notes that professional fundraisers will be beneficial to charities financially, however there are challenges in the integration of this into non-profit organisations. Challenges in fundraising and professionalism were addressed by Glarakis' (2003) study on sponsorship and donors' influence in the Arts, and the pressure that they exert in manipulating the organisations' actions to their benefit or purpose. The pressure on heritage organisations to diversify their funding strategy was examined by Bagwell, Corry and Rotheroe (2015), in response to the continuing decreasing funding from traditional sources. Webb (2018) also identifies the need for charities to develop more of a relationship with their donors to identify the impact or social return created by their organisations. P1 identified that most funding for their organisation came from foundations, grants, and wealthy individuals. Their concern was to establish a market for their museum and the development of supplementary income via tourism and events rather than core competences. This is a problem faced by many heritage organisations. According to Kaufman (2014), this change of funding has impacted on the culture of the organisation as funders are looking for sustainability in the organisation.

P11 pointed out that their large funders expect a high standard of governance, accountability and reporting was key and a major influence in the way they conduct themselves, however, the organisation should never be donor led: “It is important not to chase after the money but have your kind of standards and get them to buy into your view of things”. Understanding what foundations expect is a good base line for their approach. P11 could also see that there was a need to diversify their donor base: “It is not good to rely on only a few large funders and seeking funds not just from traditional Jewish Community but wider community as well”. One of the key changes identified was the changes with GDPR and the storing of personal information on databases in the organisation. This has been a key area for professionalism within the organisation. P6 also had a lot to say on the issues of funding and how important professional processes were to the development of donor relationships and GDPR.

P6’s view on the influence of donors and professional fundraising was slightly different due to their experience internationally. They identified that in the UK unlike US board members who often bought themselves onto boards, “To be on a charity board here in the UK you do not need to be a five or six figure donor, you don’t buy your way onto the board. We don’t do that here deliberately, but that causes a problem”. P6 continues by saying that the Jewish Charities they have worked with are more open about board members being expected to help with fundraising. “I have seen people being very reticent on boards about, you know you talk about fundraising money and the shutters go up and they want it to be someone else’s job”

In the interviews it was interesting to see if they perceived if the board had a role in fundraising, the interviewees were split in this, some trustees and staff interviewed saw it as everyone’s role in the organisation, whereas others felt that it was specialised and needed professional staff to take on this area.

P6 viewed fundraising as part of the boards’ role, however they identified this as a challenge: “That side of it is a challenge and I have seen at several charities that the board won’t help with the fundraising and that is very difficult for small charities. You have someone in the job but not the black book and you have to work with the people they got”.

P6 identified that sometime large donors are recruited to the board of organisations, however this is a challenge in another way: “Are they going to bring anything else to the board, not just about the names but about the due diligence and you need the professional skills not just about the black book. That is what is important with a board and a good skills audit”.

P10's response to funding and fundraising was that their organisation had donation boxes but primarily the funding for their museum was obtained not from private donations but from heritage funders and Arts Council money, creating secondary revenue from the organisation rather than looking to the board to develop fundraising opportunities. P4's view on developing a private funding strategy was also that this did not bring in large enough amounts to merit specific training or strategy, and this was not the board's roll for the organisation. P9's sole role originally was funding from these sources, they observed significant changes in vision from this type funding but were trying to get more funding from large organisations, such as the Heritage Lottery Fund and The Arts Council. This relates to Sood and Pharoah's (2011) report on funding in the arts which established the need for more professional skills within heritage organisations to lessen reliance on strong personal relationships.

## 4.14 Developing sustainable funding for heritage organisations.

A sub theme that has emerged from the study was how changes in the management and development of professional business planning also brought in ideas around sustainable funding. P10 identified that they had tried different methods of funding from crowd funding that was unsuccessful to grant funding and donations which was much more successful. It was also apparent for their organisation to develop secondary income through the gift shop and café: "I wanted a fantastic independent gift shop with a good museum attached". This, according to P10, was borrowing from commercial practice rather than kicking against it and gave them a way to "move forward with integrity". This view of secondary income was also expressed by P7, P4 and P1. However, when discussing this issue, P4 looked at the options of creating a social enterprise for their café, but it was not feasible for the museum. They did, nonetheless acknowledge that the gift shop and café were integral to their ability to generate extra income.

## 4.15 Summary

Analysis of the interview data has identified a series of themes that are interlinked to the overall central theme of the development of professional practice within their organisations. The central theme links to and entwines with many of the different aspects explored in the analysis. It is apparent is that there is a developing discussion regarding the importance of leadership and vision of the organisation, and the ability to develop professional practice. However, this is not without its challenges. The complexity of the issues and how professional practice relates to the significance identified by the interviewees on the

importance and impact of this on funding, recruitment and development of the board is vital. This is seen in the organisations that are both Jewish and non-Jewish. However, the issue of identity is very strongly represented and debated in the Jewish based organisation and how the discussion of faith influences the board recruitment and funding decisions made in the organisation. The next chapter will discuss the analysis and expand on the implications of the research showing how there has been notable change in professionalism within these organisations and their impact on other small heritage charities. It will also summarise the key findings and compare these to existing theoretical frameworks previously discussed in the literature review.

Due to the small size of the study generalisations cannot be made of wider significance, however, the interviewees are from three main Jewish heritage organisations in the UK, which is significant as there are only two Jewish Museums in the UK and only a few Jewish cultural/heritage charities.

# 5 Chapter 5 – Discussion findings and implication of research

This chapter builds on the previous findings section which explored evidence relating to the professionalisation of management and governance of organisations which are in the Jewish Heritage charity [JHC] sector. Specifically, it explores how the key findings relating to the personnel, structures and governance processes observed within the sample of JHC's studied, help to explain the extent to which it might be argued that there has been a notable change in professionalisation, i.e., the way in which these charities are managed and operate. The chapter will briefly summarise the key findings and compare them to existing theoretical frameworks / models of professionalisation of the organisations identified earlier in the literature review, thus determining the degree to which the characteristics observed aligned with such theoretical frameworks or are uniquely different. The chapter will then go on to discuss how the development of professional practice in JHC's has also impacted other areas of the organisation. These impacts include mission drift, the governance processes within the organisations and discussion on possible conflict in the authenticity of delivery.

The research first needed to establish the UK Jewish Heritage sector in comparison with other Heritage sector charities and Jewish Charites in particular. This was essential as there is very little academic literature on the subject, especially the Jewish Heritage based in the UK. This study significantly adds to the very small body of work on this sector.

## 5.1 Defining the Jewish heritage charities sector in the UK

The first step for this study was to identify what is the Jewish Heritage sector. There is no definition or identifiable sector in previous research that isolates Jewish Heritage in the UK. To identify this sector and define it, the research examined the Charity Commission data base and identified 2,527 Jewish Charities of which 31 state that their remit is to preserve or deliver heritage, culture or arts relating to Jewish People's culture or religion. These Charities have created the Jewish Heritage Charity Sector in this research. A Jewish Heritage Charity is defined in this research as a formal registered charity (listed on Charity Commission data base), who's main objectives state that they are the preservation and promotion of Jewish culture and history, in its main forms.

As discussed in previous chapters, there is very little academic literature written on Jewish Charities and specifically Jewish Heritage Charities. This study shows that unlike most Jewish Charities JHC are unique in having their focus on preserving heritage and culture compared

to the majority of the 2,527 other Jewish charities who focus on Jewish community social welfare and education (Mashaiah 2019). The charities in this study are different in that they are all formal organisations which are either accredited museums or larger heritage organisations with venues and paid staff. The organisations in the study have all had significant funding from either the Arts council, Heritage lottery, large funding bodies and trusts, or other government funding. This study's interviewees have also been directly involved with major developments in their organisation's governance and the development of volunteer practices. The organisations are also not aligned with any one branch of Judaism and describe themselves as an umbrella for all sectors of the Jewish faith. The research has in previous chapters identified why these charities are different to the majority in the Jewish Charity sector; it is the nature of the work they do and the type of funding they bid for. In common with most of the charities in the study, most of their audience, apart from one, are not people of the Jewish faith. The research has established how these influences affect the organisation's governance and the development of professional practice affect what their key funders are looking for. It is clear from the research that the interviewees involved in Jewish Charities do see their organisations as different from other Jewish charities, as they are not directly linked to social welfare of the community.

This comes with its own challenges when finding funding. Both Jewish museums in the study have challenges in getting large amounts of funding from the Jewish community. It is also clear that for them that it was not sustainable to be reliant on only the Jewish community for funding, and they needed to seek funds from other sources that support heritage development and the arts. They also acknowledge that funding and interest in the Museums has come from the non-unorthodox, more secular Jewish community. There is little academic research published on the funding of Jewish Heritage in the UK and this is an area that could be expanded upon in future research. What is clear from the research in this study is that the Jewish Museums and heritage charities need to develop and have sustainable governance practices and professional processes so that they attract external funding, and not only from the Jewish community.

The research has clearly shown that the Heritage Charities in the study have needed to develop a stable environment for them to operate in, and that their funders and other stakeholders have needed them to develop significant professional practices to attract ongoing funding. The research also shows how this professionalism has been developed in the organisations and how it relates to previous literature in the development of professionalism in the not-for-profit sector.

## 5.2 Development of professionalism in JHC's

The data analysis identified how JHC's have developed professional conduct within their different charities. The study's participants identified that personal professionalism comes from being a paid member of staff within JHC's. They are expected to have the necessary qualifications and accreditation required for their job role. It is also an expectation that the non-paid trustees and volunteer staff will also have the recognised skills and training or experience for the positions they hold. It is clear from the interview data that being professional in JHC's can be broken down into distinct areas - the development of experience and knowledge, and individual conduct.

Khurana (2007) has defined professionalism as a relationship between knowledge, power, and the maintenance of trust. The research, however, moves from the idea of individual professionalism and conduct to the idea that organisations and not just individuals need to be professional. The development of professional management processes within the organisation are seen to be even more important by the participants in the study. All the organisations within the study have gone through major changes to their governance and management that has given them the ability to grow or attract major funding partners.

The research previously discussed in the literature review (Evetts (2011), Burrage and Torstendahl (1990), Fournier (1999)) analyses how professionalism manifested in industry. This has been via the legal and professional bodies who develop codes of conduct and accreditation as well as the development of personal codes of conduct for individuals as discussed in the previous chapter. It is clear from this study that there are limitations and difficulties for individuals in describing the processes that make them professional, but they have articulated the outcomes for their organisations. The data is limited in the study on how staff at all JHC's identify professionalism, due to the small sample, and further generalisation would need to come from a wider study of the personal behaviours. However, even with this limitation the study can see trends in the way JHC's staff and trustees identify professional conduct as well as organisational professional processes.

The non-Jewish organisation had detailed organisational processes; however, this was harder to identify and more challenging when discussing professionalism in terms of trustees and volunteers.

For the museum staff in the sample, level of experience or professionally required knowledge contributed to their identification of professionalism. This included that all staff must have

relevant previous skills or experience in the industry and paid to work at the charity. There had to be rigour, backed by experience and qualifications, for staff running a charity or museum, for them to be identified as professional.

From an organisation's management perspective, the research identified that within all the organisations in the study there is a need for tight control. These include clear objectives and business planning processes. It is also clear that the CEO is fundamental in the development of the professional process, and they need to be a leader who can instil vision in their team. They also need to have a clear understanding of performance management targets and benchmarking. This benchmarking for the organisations in the study is being achieved by looking at best practice in the wider heritage and museum industry, rather than only within other Jewish organisations or charities. The idea of organisational professionalism was identified by Evetts (2011), and clearly this study shows that Evetts' findings are also relevant to the situation in JHC's within this study. There has been a shift from what Evetts (2011) identified as traditional methods of partnership, collegiality, discretion, and trust, to increasing levels of managerialism, bureaucracy, standardisation, assessment, and performance review.

The research also identified that within this idea of organisational professionalism, there is also an emphasis on the development of networks within the industry, and on keeping up to date with professional training and technological changes rather than only the legal requirements of the Charity Commission and the fundraising regulator. This would be beneficial, however in practice it is hard to commit to due in part to the budget and time restraints on the staff. The reporting requirements of museum or industry accreditations and major funding bodies have also had significant impact on the development of professional structures within all the different JHC's.

It was identified that management processes were also significant in the development of professional practice for the management of volunteers and trustees. There had to be a clear procedure around the professional development, training, skills auditing, performance, and recruitment processes not only of staff but also of volunteers and trustees. The study shows that there are differences in the way that organisational professionalism impacts the staff vs the trustees and volunteers. These management processes and their impact on the trustees and volunteers of the JHC's will be discussed later in this chapter.

## 5.3 Changing Governance and Professionalism in Jewish Heritage Charities

Fig 7 is a visual representation of the aspects that have been identified in Chapter 4. Each of the areas contribute to the development of professional practice within the different charities. All the charities in the study need to have constant engagement and development with these aspects to run a professional JHC. The next section of the chapter will discuss the distinct aspects.

The research identified that in all the JHC's there is a link between governance procedures such as the charity commission, training bodies and funders who are requiring more accountability and this is pushing JHC's to create more professional process. This need for accountability also brings with it the need for staff and trustees to have explicit training, experience and skills required for running their Charity. The areas all combine to create organisational professionalism within the charity and there is a push and pull effect developing in the case studies.

*Figure 7 The identification of aspects that contribute to professional practice in JHC's within the study.*

## 5.31 Development of professionalism and how it is achieved via recruitment, training, the experience of trustees and staff.

This research cannot resolve the issues highlighted by the literature in its struggle to define and understand the notion of professionalism. However, the literature does identify that professionalism in organisations through management systems and processes are a means of identification of professionalism in JHC's by their staff. However, an individual approach to behaviours is important to the trustees and volunteers. It is not clear whether a universal definition can be found to apply satisfactorily to all sectors. Equally contested is how professionalism is instilled in organisations and the factors which might shape the experience of professionalism as seen both within and externally. The development of professionalism has been created and sustained by the organisations in the study in many ways, see Fig 7

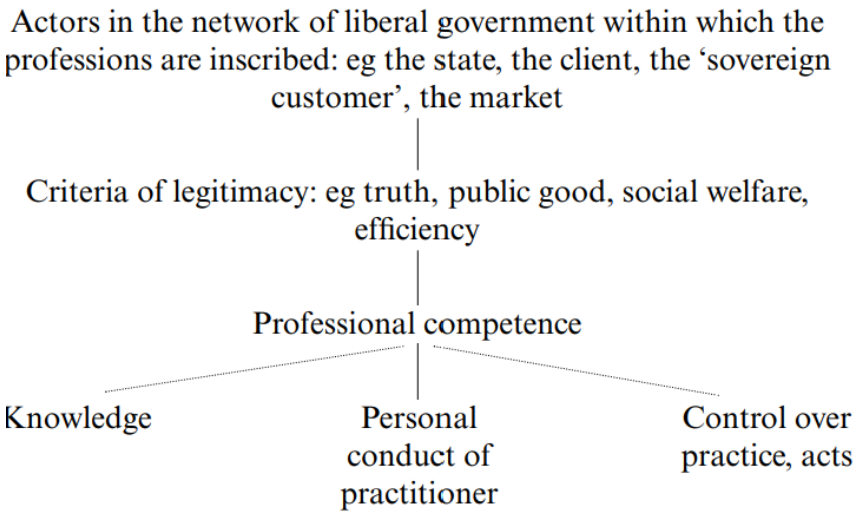
As previously mentioned, the museums in the study were influenced in the development of their professional practices by drawing on external funding and accreditation bodies such as the HLF, The Arts Council and the museum accreditation bodies. This has been thoroughly discussed in the interviews as has the mechanism by which the organisations satisfy the demands of these external requirements to allow them to attract funding. This combined with other external factors such as charity law regulations and the development of the fundraising regulator in 2016, as well as the focus of the charity commission, have all given rise to various levels of change in the organisation's structures, internal processes and more crucially the direction of the overall objectives of organisations in the study. This development of professional practice has been seen in both the Jewish and the one non-Jewish heritage organisation.

The research has identified that professionalism in the way management is practiced, had not happened over night but evolved in the Jewish Heritage Charities over a period. This had come about through many different factors, identified in Fig 7, that do not directly relate to the previous academic research of Fournier (1999). In Fournier's model key steps and instruments are identified in the development of professionalism, however, the way in which this relates to charities and in particular Jewish Heritage Charities is harder to identify from the research.

In diagram F8 below, Fournier (1999) discusses that professional practice starts with the development of regulation from either the state, the client, or the markets. It acts as a disciplinary mechanism of practice, using professional practice within a network of

accountabilities, and creating legitimacy and criteria for professional conduct. Her paper discusses the development of networks, and actors come together to develop professional criteria and legitimacy. This can clearly be seen in the study from the development of fundraising regulation and changes in charity law, as well as other training programmes and accreditations used by the organisations in the study.

*Figure 8 Professionalism as a disciplinary logic (Fournier, 1999:289)*




All the organisations have created legitimacy from accessing training from the Arts Council, and in the Jewish Heritage Charities their staff have also accessed the Clore Social Leadership Training scheme, and in one organisation the Directory of Social Change (DSC) training. The paid staff and trustees also identified that the regulations of the charity commission were essential in looking at how they did things, but not in providing training for staff or trustees. The Charity Commission was their main point for legitimacy; however, it was not a driving influence in the processes used, other than the necessary reporting expected of them. Of the main influences for the development of professional practice this was directly linked to funding needs in all the charities.

Training for paid staff centred more on professional qualifications in museum management, the training of specific systems or processes, e.g., information technology (I.T.), fundraising processes, curatorial needs, and leadership. The volunteers and trustees, however, have had

much less formal training in museums or management, but they had qualifications from their own working backgrounds. Most were only engaging in the basic training around a trustee's responsibility when starting with the organisations. This was only to understand their obligations in relation to charity commission requirements.

The findings of the research depart from earlier studies, notably Fournier's (1999) linear idea of the development of professionalism, however it is just a starting point in the literature, and the linear formation of professionalism is not actually representational of what is happening in the organisations. It is clear from the research that the development of internal factors, such as the personal skills and behaviour of trustees and staff, are extremely influential. This, and the development of internal control systems and processes. Other writers on professionalism, Grey (1998) and Alvesson (1994), also identify that being professional is not just about absorbing knowledge, but in how you conduct yourself. Betzler and Gmur (2016) view this as a form of Managerialism, the vision of the organisation and the development of expert knowledge are seen as transferable skills for both staff and trustees. These ideas around how professionalism is developed in practice are more aligned to the research findings, however, the research also identifies that there is a need to acknowledge the experience and development of skills rather than specific qualifications. The use of management processes and leadership are not the only influences, other factors are also key in this development.

The study clearly shows how key external agencies have influenced the organisations' professional development; however, there are other influences other than statutory agencies at work here. This study agrees with the idea started by Fournier's (1999) process, that the development of professionalism is not fixed and relates significantly to the notion that it creates a system for the organisational control of employees (Grey (1998) and Alvesson (1994)). The work of Betzler and Gmur (2016) alongside that of Fournier (1999,) shows that the development of professionalism within organisations is very complex, and this is clearly seen in the Jewish Charities within the study.

In this study the staff and trustees of JHC's have identified organisational professionalism as involving internal processes. These processes include the management of funds and fundraising, governance, recruitment, structure, performance benchmarking, skills auditing, and leadership. All the charities have identified the influence played by key external organisations in this development. These key organisations include the Charity Commission, the Charity Funding Regulation, The Arts Council, and a non-government donor foundation

The Clore Duffield Foundation. The research has also identified that other stakeholders may also exert influence in the development of professional processes and behaviour. These include the paid staff, trustees, volunteers, and donors, as well as the community that they serve.

It is clear from this study that the staff in JHC's identify professionalism more in terms of organisational processes and control, rather than just individual behaviours. However, this is not the whole story, the main themes identified in the data analysis show that when defining professionalism, the use of management control and processes are combined with individual leadership and vision from the CEO and Trustees. This study also indicates the need for Trustees to have expert knowledge in their own field of work as well as transferrable skills that can be utilised by the JHC's. This view of professionalism is not aligned to Fournier's (1999) emphasis on formal qualifications, experience and or industry standards. Rather, it is linked with the concepts of the development of business processes which have previously been discussed by Grey (1998), Alvesson (1994), Betzler and Gmur (2016) and Hwang and Powell (2009).

The idea of professionalism as a control measure is well established by Grey (1998), Alvesson (1994), Hwang and Powell (2009), Melnik (2013) and Betzler and Gmur (2016). For the JHC's these controls are influenced by the external organisations previously identified. For one of the JHC's, a museum, they appear to be highly influenced by the Arts Council and the HLF in the shaping of their organisation. This power exerted by external organisations in the changes to the JHC's can be viewed through the lens of Foucault's (1978) idea that power is ubiquitous and institutionalised. Foulcault's (1991b) reflections on how the state or governmental institutions, such as the Arts Council and Heritage Lottery Fund, create the norms for organisations reveal a complex use of power. In one of the JHC's museums this has been manifested through the changes that have been implemented to the strategic policy, internal management processes, recruitment of staff and types of positions, governance structure, as well as the recruitment and performance processes for trustees.

There have also been changes in the other organisations, however, this was more to do with making sure that they were compliant with the Charity Commission and the funding regulators' requirements. The research is limited in its understanding of how much power these external organisations have on the other JHC's in the study, in part due to the small sample size of staff and trustees of the other organisations. Even so, the issues of the powerful influence of major funders and the Charity Commission have been identified in all

the organisations in the study, and they have influenced the establishment of controls, procedures, and governance. For one of the JHC's this was a major reason for avoiding funding from both the Arts Council and HLF; this is further discussed later in the chapter.

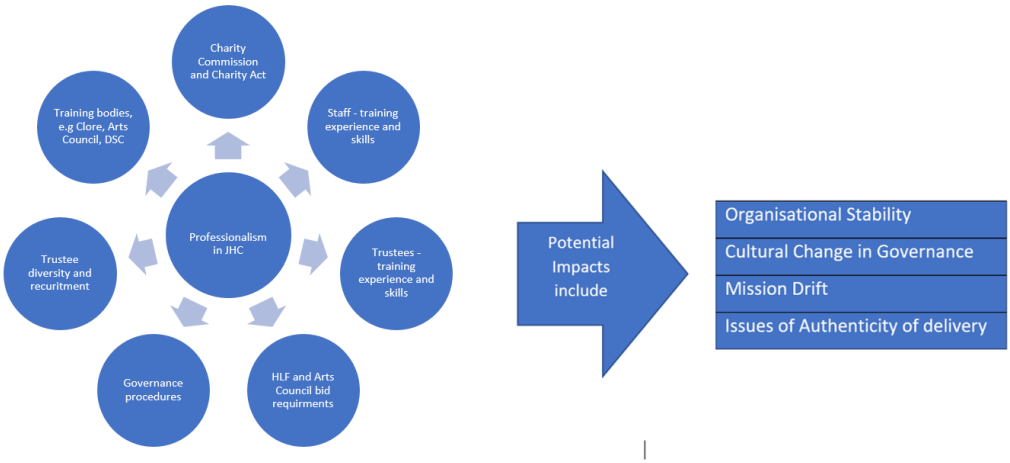
This study also aligns with Hwang and Powell's (2009) study that there has been more of a slowly evolving process, whereby the personal conduct and development of the general professional management behaviours of staff and trustees are developing an overall culture of professional management systems. It is harder to identify at first how this study can align to the theory of Thomas and Thomas (2012) in identifying professional practice and in identifying individuals' traits of professionalism within the study and utilising codes of conducts. Most organisations are aligned in their understanding of best practice in personal conduct, in that they all require professionals to adhere to personal behaviour that reflect their standards, ethics and relationship with other organisations. For charities there are strict codes for fundraising processes and behaviour set by the fundraising regulator. For museums there is the museum association code of conduct, which is particularly focused on how to store and display heritage items as well as personal behaviour. It was clear that for some of the Jewish Museum's staff their view of their personal professional status is based on their paid position, museum qualifications and adherence to this accreditation and regulations. However, they are less aware of charity and fundraising codes of conduct, and training frameworks for continuous professional development.

Amongst trustees and volunteers the need for qualifications was not as pronounced, rather they saw a need for the experience and understanding of personal standards and behaviour. Trustees also acknowledged the importance of the Charity Commission standards for personal behaviour and the fundraising regulator for understanding the role of a trustee. The standards and processes, however, were then not often referred to in day-to-day practice, after the initial induction. The previous research by Korelich and Maxwell (2015) identified that training should focus on the polices and procedures for the charity as this was vital for an effective board,. The research shows that JHC's staff, trustees and volunteers all identified that professionalism has two distinct aspects, namely organisational professionalism as well as personal professional conduct. The discussion chapter debates the literature that identifies these aspects of professionalism, and how it is influenced by external governmental processes as well as internal organisational and personal behaviour Miller and Rose (1990), Foucault (1978). What this study finds and previous research does not articulate, is that professional practices for trustees rely heavily on them having developed the skills needed from outside of the charity in their own professional life prior to becoming

a trustee. These skills include, fiscal management, marketing, leadership, professional conduct in business processes, legal knowledge of charity management, teamworking. The research also identified more specific knowledge and skills directly relevant to JHC's. This was knowledge of the Jewish faith, culture, and community, fundraising and GDPR. The JHC's identified that training for trustees is usually only at induction. There is also a lack of literature on formal performance management processes for trustees and advice on how to manage performance of trustees. In practice performance management is quite controversial as who can performance manage trustees. The CEO or Chair of trustees would conduct this process if done at all (Harrison and Murray 2013). Performance management was hard for the interviewees to articulate, and only conducted when requested from outside organisations and funders as identified previously in this chapter.

It is also clear that developing organisational professionalism, controls and procedures through the different processes identified in Fig 7, is also exerting certain other influences on the JHC's in the study. Diagram Fig 9 shows how these developments are impacting on the internal processes in the JHC's in the study.

*Figure 9 Developing professionalism in JHC and its potential impacts.*




These potential impacts have been identified through the analysis of the interview data. The first area of influence for the JHC is that of organisational stability and the development of professionalism in the governance process, which in turn has made it possible to access new funding streams. Figure 9 helps to identify the processes involved in the development of professionalism and the impacts that have been identified in the study of them and their

ramification for the JHC. The model, however, could also have a potential in understanding not just what is happening in JHC's but the wider heritage charities also. The research has identified that there is also a clear process at play in the non-Jewish museum. The literature discussed in previous chapters does not give any clear identification of impacts within heritage organisations or Jewish charities.

To create this model the research first identified the areas in Fig 7 and then analysed how these are impacting overall when combined for the organisations in the study. This model has potential to help Heritage Charities Jewish and non-Jewish, in understanding the possible impacts that developing more professional process for volunteers, trustees and staff, may have on their organisations. The first section from Fig 7 will help in identifying what aspects are required to create more professional process. (These aspects are clearly discussed in analysis chapter 4). There have been noted lasting benefits for the different charities in the study for having more professional process. What is also clear however, is that there are significant impacts on different aspects and there is a realisation that the process is far from simple. These impacts that have been identified are both beneficial in financial terms, however, also may have a cost in the personal and cultural changes that they bring.

Fig 9 has been developed from the primary and secondary research, using themes from the interview data analysis in chapter 4. This process reduced significant amounts of primary data to extrapolate the four major impacts that have been observed by staff, volunteers, and trustees of the different case study organisations. Interestingly the impacts were also identified by staff of the non-Jewish heritage charity as well. This allows for the generalisation of the model to be expanded to other types of heritage charities.

The next section of the chapter will continue to explain and expand on the impacts identified and the challenges that they have for JHC's in the study.

## 5.4 Potential impacts of creating professionalism in Jewish heritage charities

### 5.4.1 Organisational stability

The impact of professionalism in the JHC sector has seen the creation of ongoing funding opportunities that previously were not available to them. Stability in funding has been a clear advantage for having professional processes in place for the writing of grants as well as

governance, staffing, administration roles and fundraising systems. This has enabled all the charities in the study to be successful in creating new revenue streams through development of cafes, shops, commercial and cultural events as well as core activities. The research cannot directly link these changes to successful bid outcomes, however, from the view of the staff and trustees involved, these changes have made it easier to achieve more success in obtaining larger grants and funding from the Arts Council and HLF as well as to create more financial stability for these organisations. The outcome of changing to a more professional process in the management and control of finance, fundraising, and the other core activities of the organisation, including staff and trustee performance processes, volunteer management, and the development of new recruitment processes for trustees. All of this has enabled more stable internal environments in the organisations as well as achieving accreditations and developing systems for the evaluation of the impact that the funding has achieved. This has also resulted in the JHC's becoming far more commercially minded. It has also identified opportunities for creating a more stable financial situation. This stability has resulted in two of the JHC's and non-Jewish organisations obtaining Arts Council portfolio funding. Many of the JHC's had been aspiring to financial stability for the last decade and only through these changes have they managed to achieve this, via funding for major building projects from the HLF, as well as funding for core activities. For JHC's to continue to have funding stability the study identified that the organisations were making sure that their trustees and staff were sufficiently diverse, as well as having the skills and knowledge needed to be able to be flexible in their objectives, so that they could meet the wider aims of key funders. The need to have committed and appropriately skilled trustees has enabled the JHC's in the study to have a top-down approach to develop more organisational professionalism throughout their organisations. Without this approach two of the JHC's suggested that finding new streams of funding and having sustainable levels of income may not have been possible. The implications and impact of developing more diverse trustees will be discussed in more depth in the following sections.

### 5.4.2 Cultural Changes via Trustee Recruitment and Diversity.

As part of the need for financial stability and organisational professionalism the JHC's have also implemented changes to their recruitment process and skills audits for trustees. To have a professional organisation and adhere to the standards set out by funders as well as the Charity Commission it is seen as essential to have appropriately skilled trustees, however, it is also necessary for them to be Jewish or understand the Jewish religion and heritage. The ability to recruit trustees that are diverse and with the skills required, poses a dilemma for

both the non-Jewish organisation and JHCs. This is discussed by Daly *et al*l (2019) as a problem for recruitment processes since many potential trustees are only aware or interested in becoming a trustee when the CEO, director, or member of the board approaches them directly. The existing literature identifies not only the need for skilled trustees (Daly *et al*l 2019, Leet *et al* 2017), but also the need for new trustees that are not just part of existing networks.

The issue of board diversity and its composition was discussed by all the interviewees and most identified that diverse voices and knowledge has a significant impact on the professionalism of the board. The research shows that better board performance is achieved via careful board member selection; this includes the use of skills assessments, and professional trustee development and training. This appears to agree with Gazley and Nicholson-Crotty's (2017) work that reveals the different factors of board composition, including how the demographics and recruitment practice will influence the board's behaviour. It was clear from the study that the boards of JHC's are diverse in gender, however not in ethnicity and faith, bar one. This however was not identified as an issue for the organisations. Within the study one of the JHC's was at the time going through a major board review and recruitment drive.

The issue of making boards more diverse to improve performance has been well documented, Hermalin and Weisbach (2003), Adams, Hermalin and Weisbach (2010), Paniauga *et al*, (2018). Reddy *et al*, (2016) argue that the gender diversity of corporate boards is crucial and that women on boards are still largely underrepresented. Perrault's (2014) research on gender diversity on boards also explores the issue of how more women on boards contribute to board effectiveness. At the time of writing all the JHC's had good diversity of gender on their boards. This is not often the case in corporate companies; however, it is more prevalent in the non-profit sector (Ostrower and Stone (2010), Getting on Board (2017)). Perrault (2014) also suggests that diversity via other measures such as ethnicity is also capable of bringing change and trustworthiness. However, gender diversity is particularly effective in creating instrumental, rational, and moral legitimacy. The JHC's were all clear that they needed diversity on their boards and that having this diversity has had significant impact on the professionalism of the board.

JHC organisations in the study already had good gender diversity on their boards, however more contentious was the need for boards to be more diverse in faith. The research on not-for-profit boards which have traditionally been more diverse in nature than corporate ones,

also suggests that wider diversity is needed (Getting on Board 2017). As discussed in the data analysis chapter, Ostrower and Stone (2010) focuses on the performance of boards, building on Zarah and Pearce's (1989) work and identifies board attributes, their roles, and factors such as the impact of non-profit and funding arrangements on the overall efficiency of a board.

Traditionally in Jewish charities the board has been made up of all Jewish members, as identified in Harris and Rochester (2001) and later in Mashiah (2019). However, in this study that was not the case as one of the Jewish Heritage Charities has a mixture of Jewish and non- Jewish trustees. This is slightly unusual for Jewish charities, however the JHC had actively identified that the skills needed on the board were not being found via their usual networks. The ability for this organisation to look outside of the Jewish community is not typical and there was a feeling amongst some of the participants from this organisation that wider diversity was needed. The ability to identify potential trustees through networks is also highlighted in the research. However, using the personal networks of directors or CEOs to recruit trustees has been severely criticised in recent literature (Getting on Board 2017, Daly *et al* 2017). The ability to include diverse voices helps limit risks for the organisation as well as prevent issues such as group think (Daly *et al* 2017).

The JHC's in the study accepted that there was the need for having trustees with the appropriate skill sets as identified in skills audits. It was also crucial that they had knowledge of the Jewish faith. The data analysis also identified that there was a need for continuous professional development of the skill sets on the board. The research clearly shows the need to recruit from a wide base, and for trustees to be appropriately skilled. Finding these skills within only the Jewish community is becoming a challenge, and therefore it needs to be discussed how the JHC can look beyond their traditional base and networks to widen the pool of participants. There is no universal agreement around the idea of having trustees that are non— Jewish running Jewish organisations, and there are cultural implications to this that are discussed later in the chapter. The idea that non-Jewish trustees may run a Jewish charity is controversial for some and would need further study. The fact that some JHC's are looking to explore this is a significant shift in culture for Jewish charities. There is little existing research in this area, to understand how many Jewish charities are now looking outside of the community. This is important because having the appropriate skill set is significant in the continuing organisational professionalism for these organisations and this could be an interesting area to study in the future.

An area that was not identified as an issue for any of the organisations in the study was the process of how they recruit new trustees. All the JHC's in the study have robust recruitment processes that align to Charity Commission advice, as is the case with a paid job position. All the JHC's in the study had formal trustee descriptions and application processes rather than using personal networks for recruitment. Only one interviewee for the non-Jewish Museum commented that recruitment processes that were like job interviews were not always the best way to recruit. Sometimes people who may make good trustees would not want to be involved with the process. This would add weight to the idea that trustees have a lot of reasons for becoming a trustee, and individual motivation and status are often a factor. When recruiting trustees, it is important to understand that they are also volunteers and often have a lot of personal motivations for being involved with the charity. The research clearly shows that trustees of the JHC and non JHC have their own motives for being a trustee. Holmes (2003) identifies that many volunteers for heritage organisations are largely of retirement age and looking for social activities and being a volunteer is thought of as a leisure activity. What this and other studies have not identified is the if this also links to trustees of heritage charities.

Stamer, Lerdall and Guo (2008) and Centillion and Baker (2020, Edwards (2005) and Orr (2006)) observed that heritage volunteers are not driven by altruism but rather by their own self-interest, Heritage volunteers are motivated by a desire to engage in heritage, and that the volunteers use the museum for social objectives that are important in the construction of their own identity. The study does not dispute these findings however it also finds that for trustees of the JHC's their identify as a professional was also part of their personal identity. All trustees in the study interviewed were not retired and still working in their chosen fields however were very passionate about the organisation they were trustees for. One of the limitations for this study is that individual motivation of trustees was not explicitly explored.

The research also identifies that there needs to be key decisions in the governance of the charity in relation to trustee role descriptions, length of service, this is the length of time a trustee can serve on the board or in executive role. The personal objectives need to be understood and sensitivity to this is important as well and need to be considered when establishing the performance measures for trustees in the future. The literature is not explicit on the requirements of trustee performance however identifies that there are complex power relationships in developing of professional practices in charities Malin (2000), Hwang and Powell's (2009) discusses an issue in power and conflict in trustees, Malin (2000) also

evaluates the conflicts that arise from the different understandings of professionalism, Alvesson and Willmott(2002) also discus that professionalism is a form of control which in its self can create conflict in volunteers and trustees who's priorities may be different to paid staff working for the Charity. What the study does highlight and agrees with the literature is that finding trustees with the necessary skills and time is difficult.

Daly *et* al's (2019) study argues that the recruitment of trustees is in crisis and highlights the serious implications of poor recruitment practices for trustees, and the need for improvement in the management of recruitment processes. This issue, however, was not found to be the case with the JHC's in the study. The issue of finding skilled trustees and getting trustees to apply was nonetheless still a challenge. Daly *et al* (2019) using Brodie *et* al's (2011) idea of participation through pathways that utilise existing volunteers already involved in the organisation and developing their managerial and strategic skills to enable them to become trustees, may be an option for the JHC's in increasing the availability of trustees. One of the JHC's in the study has started to think more about the development of their volunteer base and have developed skills audits and training in a formal process as a way of increasing trustee recruitment.

All three JHC's in the study have already implemented skills audits of their trustees to start identifying the professional and managerial skill base of their organisations and gaps they may have on their boards. The only charity in the study that has not embraced this process was the non-Jewish heritage organisation which has found this idea more difficult. Often in small charities the recruitment of trustees is not based solely on professional skills or management experience. Nor are positions often widely advertised. It is conducted via word of mouth and existing networks. This lack of wider recruitment practice can create problematic boards. It can mean a lack of some skills on the board or lack of a broader range of ideas, and it is seen as not encouraging diversity (Getting on Board 2017). This, however, was not found to be the case with the Jewish Charities. All the charities had formal trustee recruitment processes and all trustee positions were widely advertised in Jewish and for some in non-Jewish networks, to try and attract more diverse applications. The emphasis for these charities was the need for appropriate skills and knowledge, in one of the JHC's there was also acknowledgement that non-Jewish trustees would also be welcome and that being Jewish was not a factor for the application. However even with widening the search outside

of the Jewish community it was still acknowledged that finding trustees with the time and knowledge needed was a real challenge.

This lack of available new trustees also adds to the issue of measuring the current trustee performance. The study identified that professional development training alongside some performance management of trustees was at times a contentious issue. The idea of setting performance targets or benchmarks for trustees was not widely acceptable by trustees or the staff interviewed. The recent guidance from the Charity Commission and Fundraising Regulator identifies the importance for all charities to carry out skills audits and reviews of the boards regularly thereby understanding the skills required for the running of the charity (House of Commons Public Administration and Constitutional Affairs Committee 2015, Arts Council and Charity Commission guidance, Ash 2015, Charity Commission 2020). This however was only advisory and not compulsory in charities. What these bodies do not offer is training for developing skills audits or performance management. This they advise offering from the third sector training body. However as previously identified in the research the training offered by these organisations are not always directly relevant to the JHC's in the study.

Far more contentious in non-Jewish organisations was the idea of any form of performance measurements for trustees, even basic skills audits. The cause for this tension came from the trustees' feelings and status, as well as their motivation for being a trustee. Asking people who are volunteering their time to have compulsory meetings and discussions on skills and training in the form of supervisions by the CEO or Staff, was not acceptable in any of the charities in the study. There is limited performance management literature for trustees however Miller and Rose (1990) identify that performance for professionals resolves around the idea of competence at the job. Grey (1998), Alvesson (1994) also discuss the idea of professional competency as a means for understanding performance issues in a board. Harrison and Murry (2013) identify the need for skilled trustees and leadership is essential, conducting performance and competency appraisal can be via peer learning and collaboration (Charity Commission, charities, and social investment 2013). There is currently no consensus on measuring organisational performance. However, Boateng et al (2016) suggest that the following factors, these include financial targets, client satisfaction, management efficiency, stakeholder involvement and benchmarking, would be a way in which these could be delivered, if aligned to the charity's objectives. What none of the literature debates is how this is then adapted to understand performance in individuals in a board or trustees for non-profit organisations. What is clear is that performance of individual

trustees is complex and difficult to measure, (Gazley and Nicholson-Crotty 2017, Brown, and Guo 2010). The need to for leadership progression is vital (Harrison and Murry 2012) and that the CEO is fundamental in the role of managing the board and developing organisational performance (Evetts 2011). The research supports the findings of McAllum's (2018) study which recognises the tension between volunteers and professionalism and only the volunteers with pre-existing skills can span the boundaries of volunteer and professional staff incorporating the idea of a professional volunteer. This however does not deal with the issue of trustees accepting the need for performance reviews or how this would be delivered in practice, due to the complex motivations for becoming a trustee in the first place (Harp et al 2017). What the research does identify is the dilemma for trustees is that who is the best person to do the reviews if they were acceptable to the board in the first place. The literature identifies that CEO's are people who would be obvious choice however there is a natural issue with power dynamics for this to be case for the board. The research agrees with Wellens and Jagers (2014) study that CEOs are often the people to facilitate performance reviews of trustees however this is not the best approach due to tensions identified previously. For trustees to accept having performance reviews the use of an independent facilitator would stop the issue of power dynamics between the board and CEO. However, when discussing performance reviews for trustees in the interviews this was not something the staff or trustees felt was acceptable. The idea of skills identification and skills development of specific job roles for trustees did seem more acceptable and was already happening in two of the JHC's. Using a skills identification and gap analysis process allowed the board to address any gaps and could combat these through specific training or then feed into the recruitment processes when looking for new trustees.

The research identifies that leadership from staff and trustees is crucial in developing professional practices in the charity. Having the key skills required to lead is vital, these are not just understanding aspects of charity law, finance, people skills, but have the versatility in understanding what other skills may be required by the board at various times. These skills are far more crucial than a trustee's religion or ethnicity. Charities need to look beyond their traditional networks and be open to trustees with the correct skill set who may not be from the Jewish faith. Section 5.4.5 will discuss how having a more diverse board could have significant implications on culture and authentic message of the organisation.

### 5.4.3 Professional development and training for staff, trustees, and volunteers

The research has also identified that professional development for staff, trustees and volunteers is problematic in another way. Trustees are volunteering their time but are often overlooked when the issue of volunteers is considered in charities. When discussing the issue of training for volunteers and trustees, all participants acknowledged that this was important, however, they all also identified that it was the one area for which the budget was constantly cut and was only allocated time and resources when specific funding was allocated for a new project, or when an immediate operational need had been identified. Volunteer management is well researched, and it has often been suggested that the classic human resource management process (HRM) be used as the best way of achieving good management outcomes. This includes planning, training, and support practices as the best way of achieving effective boards and retention (Cuskelly *et al* 2006). Cnaan and Cascio (1998) claim that volunteers differ from paid staff, and Studer (2015) also raises the issue regarding volunteers whose needs may be different from that of paid staff.

The research shows that volunteer and trustee training is vital. This training is always given at induction of new trustees and volunteer staff, however, rarely are trustees then offered further training after this. In practice when funding is tight it is one of the first areas to be cut. It has been evident in all the organisations in the study that most funding is only available if a project has funding and money has been set aside in the budget for training. However, when that funding is finished so is the training programme. The study shows that even if there was already a training programme for paid staff, all the JHC's wanted and needed a more structured and strategic approach to continued professional development, for both volunteers and trustees as well as paid staff. The literature Cuskelly *et al* (2006), Cnaan and Cascio (1998) and the research data clearly identified the importance of training for all members of the charity in variety of different areas. The research identifies this needs to be more strategic and built into the budgets rather than an after- thought if there is any money left over. The JHC's also need very focused training rather than generic training on roles and responsibilities of trustees.

Though the JHC's asked for focused training on heritage issues rather than generic subjects the interviewees identified that there was a need to prioritise training for trustees in terms of the responsibilities of being a trustee, the strategic fundraising process, fundraising regulations, and data protection as well as general management skills which is in line with the findings of the Etherington Report (2015). There is also a need for a general volunteer

training strategy. The Etherington Report (2015) also suggests that even with the establishment of a fundraising regulator, fundraising regulation for charities and non-profit organisations through self-regulation was still the valid process. However, it needed clearer guidance for the public, because before 2016 it was difficult to identify how the industry regulated itself regarding fundraising.

Even now, with the fundraising regulator and code of conduct established since 2016 it is unclear how many of the trustees and volunteers are aware of the code or have had training in the implications of it. Codes of conduct are directly linked to the concept of personal professionalism identified previously in the chapter. In 2015 when the Etherington Report was published, there were three different codes of conduct identified by three different bodies: the Charity Commission, the Institute of Fundraising and NCVO codes. Adopting their codes was voluntary for charities and non-profit organisations. This meant that it was unclear to not just the public how fundraising was regulated, but to the charities themselves. The Charity Commission has oversight of overall charity governance but not specifically the fundraising process. The fundraising regulator has been developed to build public trust in charity fundraising. The review also identified that the Charity Commission's role would need to be widened and play far more of a part in the regulation of fundraising to be the "backstop" for regulating charities. Since then, the fundraising regulator's code and the Chartered Institute of Fundraising's code have become enforced for charities to adhere to regarding fundraising practice, however, there are no enforceable codes for other aspects of the management.

Only one staff member of JHC's identified that trustees and volunteers as well as staff may not understand their fundraising codes and responsibilities. However, all staff and trustees acknowledged that it had been a while since there had been any training in responsibilities regarding fundraising.

The research has identified that even though the review was in 2015 and the new funding regulator code has been established, most trustees only have a general understanding. It has highlighted that the trustees need more understanding of governance and the issues involved in fundraising as well as more oversight. The Etherington Report (2015) also identified the need for ongoing professional development and management skills training as well as establishing regular skills audits for trustees and volunteers. This change has been adopted by all the JHC's in the study as they have a requirement for all trustees to have yearly skills audits.

These JHC's not only do regular skills audits they also review their boards regularly; however, this is not just regarding fundraising. It is clear from the Etherington Report (2015) in relation to the study that this only referred to how funds were obtained and managed. However, it did provide some advice about developing a body that could offer this training and advice to trustees. The Charity Commission does not offer training directly, only advice and publications, so training is offered by many different organisations including the NCVO (National Council for Volunteer Organisations) and the Institute of Fundraising. The JHC's in the research asserted that ongoing training, although important, was difficult to source externally, and often the training body's information was not relevant to their needs. More structured and tailored training was needed that dealt with heritage issues rather than just charity regulations. Therefore, most of the interviewees had looked at specific training rather than general fundraising or governance training for staff and trustees.

The Etherington Report (2015) also highlighted that an overzealous approach to the regulation of trustees would stop volunteers coming forward. This is already an issue, as was discussed in the previous section on recruitment for trustees. It was decided instead that trustees should be encouraged to have training to understand what professional fundraisers and third-party fundraising companies do. (House of Commons Public Administration and Constitutional Affairs Committee 2015). Further research would be useful in looking at parallels in other religious heritage organisations as well as more research into the development of trustee training schemes and how these can be funded together with the development of trustee governance skills. More evaluation of the training on offer is also needed and how this can be accessed for small heritage charities.

### 5.4.4 Mission drift in charities

As discussed in the data analysis the influence of external organisations has not only seen changes in the professionalisation of organisations but also in one of the JHC's significant changes in culture and mission. It is clear from one of the interviewees that the mission drift identified is a direct result of the professionalisation of the organisation, and they link this to the influence of major funders.

The research explores the issues of mission drift, in most cases mission drift is frequently identified as a negative and moving away from the original purpose of an organisation (Jones, 2007). The majority of times mission drift is being driven through chasing new funding which brings with it external control (Pfeffer and Salanick, 1978) or the development of business

approaches in charities (Bennett and Savani, 2011). The academic literature identifies that there can be both positive and not just negative aspects of mission drift (Bennett and Savani, 2011). The positive elements identified by mission drift are the expanding of a charity's capabilities, development of new skills sets in staff, trustees, and volunteers, as well as creating more innovation and becoming partners with funders rather than seeing them as exerting external influence (Bennett and Savani, 2011). The JHC's all acknowledged over time mission drift can bring with it new innovative approaches to running their charities and development of staff, trustees, and volunteers. However even if the JHC's embraced more positive aspects of mission drift there was still a concern that with the changing priorities there could be an issue with the Jewish identity and messaging of the charity. A movement to a more professionally run organisation and new processes had moved away from the flexibility of allowing for the uniqueness of their service. The interviewees P3,P4, P8 and P9 were concerned that cultural aspects of the charity and even the information given via the tours of Museums had changed due to the more diverse trustee base as well as more non-Jewish professional staff. All the JHC's were keen not to deviate from their main purpose, however, they have had to respond to this pressure in several ways.

All the JHC's in the study had a need for financial stability and this has led to a focus on diversifying their offer and developing more commercial aspects. For one JHC it was a case of actively changing their focus in the way they discussed various issues about the exhibition as well as expanding their trustee and volunteer base. The research has identified that the issue of diversity on boards alongside the funder's requirements, has directly or indirectly led to mission drift. Many funders, such as the Arts Council and other large grant authorities, have very strict remits of what they will and will not fund. This has been identified as a possible driver for organisations to consider changing their mission to chasing the funding (Henderson and Lambert 2018). Bennett and Savani (2011) and McKinney and Kahn's (2004) discuss the impact that lottery funding has had on mission drift and see that charities that have embraced mission drift have seen financial security and expansion of the charities. Though this was only briefly touched on in the research it would be interesting to conduct further research into this aspect, to find out if there are any links with ongoing professional development and organisational professionalism.

Henderson and Lamberts (2018) identify strategies to overcome mission drift for organisations at a time when funding is limited, and the temptation is to change the organisation goals to fit with funders' criteria. Henderson and Lamberts' findings are relevant to this study in several ways: firstly, the funding bodies for their case studies are

limited in much the same way as are heritage charities. They also identified that when financial resources are controlled by a small number of organisations and grant funders, this can lead to the funders having significant power over a charity's mission.

This over reliance on the same small number of grant-giving organisations can lead to funders relying on accounting and performance measures to identify who to give funds to in a very competitive market. Many of the grants available from funders such as the Arts Council or Heritage Lottery Fund are only project related or on a 3–5-year cycle, thereby making them unsustainable for long term dependency. This funding also comes with certain restrictions in terms of the project and the charity they will fund. Three of the charities in the study are receiving or have received significant funding from the Arts Council and Heritage Lottery Fund, and to do this have had to consider the implications of this funding and how their remits have affected the culture, governance, and mission in their organisations.

When bidding for this type of funding, the interviewees feel that there is a need for charities to manage their internal and external environments to try to create more sustainability in their funding. Though Henderson and Lamberts' (2018) article is based on Scottish charities in the child welfare sector, its findings are transferable to charities in other sectors who rely on government or grant funding. The organisations within this research are highly reliant on grant funding and need to develop processes to deal with the power this has over their organisations. Henderson and Lambert (2018) also identify that this power allows funders to control the definition of satisfaction for the charity, which could have a major impact on their mission, as this can lead to a charity adapting their measurements for performance and service improvements.

For charities with limited funding options and dependence on heritage grants and government funding, this may lead to an increasing need to adapt and develop compliance measure and governance procedures to sustain growth, which in turn can lead to mission drift. This leads heritage charities to need to identify more diversification in services and facilities, to maintain the autonomy of the charity's mission. Mitchell's (2014) article on the strategic response to resource dependence indicates that avoidance strategy is one way to stop the issue of mission drift.

This means that charities will avoid funders which they feel are too controlling or require a change of the organisation mission or governance. One of the Jewish Heritage organisations, JW3, uses this strategy as they feel that even though they fit into the heritage and arts areas when they could apply for funding, the restraints that the grant funder imposes would alter

their mission in too many aspects wanting to open their offering to the wider community and change the direction of many of their services. The charity's key focus at time of the research is for primarily that of a Jewish audience, and their services are for the Jewish community in London. To obtain funding from the Arts Council or Heritage Lottery fund they would need to have a much wider audience base, which is not what the charity was set up to achieve. This strategy used by JW3 is outlined in Mitchell's (2014) avoidance strategy, alongside the other strategy of diversification into other commercial activities and using their building as a venue to hire out to other parties to continue their charity's mission. JW3 has two branches to their organisation: a trading business as well as a charity. The trading business supports the charity's objectives and allows them to operate as a commercial enterprise.

An area that JW3 also discussed and is an ongoing challenge is that of security. This is stopping them embracing aspects of mission drift especially in creating more commercial activities or opening the organisations further. A major cost for all the JHC's in the study and one often overlooked is that of security. All the charities needed to constantly find funding to cover this. One of the London based JHC's identified substantial grants from other government funds without having to change their mission was based on the need for security. All the JHC's in the study had seen increasing attacks on Jewish organisations and were identifying far more need for greater security in their buildings. This was alongside increasing antisemitic attacks on individuals in the community as well as online attacks. This has impacted all the JHC's in the study to a greater or lesser degree.

To understand the issues of security and its requirements has little or no academic literature published on how this impacts the recruitment of trustees, and volunteers or how it changes the organisations. Gidley and Kahn-Harris (2012) article clearly identifies the sociological impact on the Jewish community with the development of multiculturalism, assimilation and changing insight into antisemitic behaviour as well as feeling of security in the Jewish community. Gidley and Kahn-Harris (2012) identify that antisemitism is changing from just a hatred of or discrimination against Jews. It is more nuanced than this and explains that there a number of types of antisemitism it is a " hatred or discrimination of Jews as a nation (rather than as a religion, as in Christian antisemitism, or as a race, as in modern racial antisemitism), or hatred of Jews disguised behind a non-racial language of anti-Zionism, or a globalized rather than a nationalist form of antisemitism, or an antisemitism that draws on leftist, anti-imperialist and indeed anti-racist, rather than reactionary themes" (Gidley and Kahn-Harris 2012:12 ). The reason that understanding of how antisemitism is evolving in the UK and

around the world is important as all the JHC's have a mission to combat this. There has been a significant rise in antisemitic activity online and in form of race crime. The CST (community security trust) has been monitoring and providing help with managing the risk in form of funding and security advice. Security is at Jewish Museums and heritage, or cultural institutions is a necessity and requires ring-fenced funding by all the JHC's. All the JHC's identified this as a reason there had not been significant commercial development in the past.

The other JHC's in the study already had a mission to appeal to wider audiences and not just that of the Jewish sector, however, their mission focused on the heritage of the Jewish community and having a wider remit could impact on their overall mission as well. It is clear from the research that having more diverse funding and trustees is altering the overall culture as well as the mission. The dilution of the message is significant in this study, and however helpful it is to identify the similarities in the wider population, it is still integral for these organisations to keep to their message.

The other strategy needed for all the organisations in the study is that of revenue divergence. This allows for the minimising impact of grant funders on the mission. The study identified that all the organisations are already achieving this to a degree, via the development of a café, shops and venue hire for commercial purposes. This divergence gives the charities the ability to be less reliant on grant funding and to alleviate the power of the grant giving authorities. For the sector as a whole and other charity sectors that rely on grants and government funding, it is important that they consider how to become less reliant on this extremely competitive funding environment if they wish to keep more control of their mission in the future. This agrees with the findings of Bennet and Savani (2011), Mitchell (2014), and Henderson and Lambert (2018).

### 5.4.5 Authenticity of experience and culture within the study

While the research focus for the study has been the development of organisational professionalism, the changes in JHC's also bring with them the issue of authenticity in Jewish heritage. This issue has been briefly discussed in this study; however, it is significant due to the current push for diversity of trustees, specifically of faith.

The notion of cultural authenticity is critical in JHC's as it is one of the leading reasons why most of the organisations expect to have trustees who are Jewish. This means that most do not even question the assumption that the trustees and management would be Jewish.

However as discussed previously in the chapter, the need for a more diverse trustee base and the development of mission drift from non-Jewish funders, has created unease in some of the interviewees. The organisation where this was most apparent was the JHC that had majority of non-Jewish professional staff and a mixture of Jewish and non-Jewish trustees.

Two trustees (P5, P8), an employee (2), and a volunteer (P9) at the same organisation, expressed the issue of authenticity of message and culture, but for varied reasons. The employee saw that over time and with evolving messages, that the mission of the museum had changed. For the volunteer, it was more about the culture within the organisation and the dilution of the overall experience for the visitor. However, (P4) identified in this one charity that they needed to have wider appeal than just the Jewish community and their funders demanded this. Without this, it would not be financially sustainable. A key part of this was a need to open the organisation to non-Jewish volunteers and trustees. It is clear from the study that to combat the potential risk of changing mission and cultural appropriation, the training of participants in Jewish culture and region would be vital to keep this authentic experience. Previously to this study there is little written on how to train non-Jewish trustees, staff or volunteers or discuss the issues of authenticity within Jewish Heritage charities.

Some of the issues identified by the interviewees who were not Jewish trustees highlighted the need to understand implications around sensitive religious issues, these examples were around issues such as offering kosher/non-kosher food on premises, opening on Saturdays and religious holidays as well as how to contribute to the discussion on new exhibitions e.g., the development of Zionism and the complex relationship that exists for many British Jews with Israel (P1, P2, P3, P4, P5,P8, P9) . The interviewees also expressed concern that if all the staff and trustees, were not Jewish or had no links to the Jewish community this would have issues with preserving the authenticity of the message. Decisions by management on interpretation of Jewish belief and discussion on wider issues and interpretation of exhibitions would lack in authentic representation. P8 and P9 identified that non-Jewish staff and volunteers' lost stories and small nuances of the Jewish community in their interpretation of the facts. Not having the wider knowledge that comes from being part of the community prevents there being a deeper understanding of the history they are preserving and how these are then presented to wider public.

The research has highlighted that these issues with the Jewishness of the management and structure are concerning to the different JHC's and at times can have an impact on the

authenticity of messaging and information given. However, JHC's need to have a strategy to deal with these issues due to the shrinking secular Jewish community in areas other than London.

The research also found that the secular Jewish community is reducing in size outside of London. This is the main community that engages with the different JHC's in the study and is becoming older. The ultra -religious community (Hasidic) is growing in areas outside of London; however, the interviewees acknowledge that this is not the community that traditional engage with the JHC's or look to become involved as volunteers or trustees. The research does identify that not all the JHC's have voiced concerns in widening diversity however these where two based in London. For the JHC's based London there was no discussion of lack of Jewish volunteers or trustees. This was primarily the issue for the Manchester based JHC. This begs the question of if this is a geographical issue due to reducing of the secular population, so making it more important for this charity to look beyond their faith when recruiting trustees. What is clear from this research is that even though most charities are struggling to get trustees as identified in the literature by Daly et al (2019) and Lee et al (2017) reducing the potential population to only people who identify as Jewish will significantly make it even harder. With out a well thought through training process on the culture and religious aspects for all staff, trustees and volunteers who are not part of the committee could have an impact on the authentic message being presented by the JHC.

At present there is increased discussion on the importance of authentic experience and cultural appropriation in academic literature (Prentice 2001, Palmer (1999), Corsale and Krakover (2018), Chhabra *et al* (2003). With the development of commercial activities in heritage organisations and the decline in organisations managed and run by the Jewish community, the issues of authenticity do become a factor in the research. One of the key areas discussed by the JHC's was the opening on Saturdays and on Jewish Holidays. Using Prentice's (2001) definition of the types of authenticity, the development of heritage museums and cultural tourism is dependent on authentic experiences. Prentice argues there are diverse ways of seeing authenticity.

> "Through direct experience, objectivism, naturalness, location, associations with famous people or events, place-branding, national origins, celebration, and through both learned and contrived authenticity" (Prentice 2001 p22).

The literature does not discuss in any depth whether the people developing the experience must be of the actual culture or even if the objectives or buildings are authentic. The museums or experiences are fabricated authenticity, as well as actual in the form of relics. Prentice (2001) argues that all museums suffer from lack of authenticity as most relics are not in their actual place, however through the narration and development of a story they can offer authentic experiences. Museums offer a unique lead in the understanding and portrayal of consumer defined authenticity (Prentice 2001). It is clear in the study of JHC's that their messages are authentic to the community they represent, however, these messages need to be sustainable and relevant to their different audiences, who are not only the Jewish community but the wider community as well.

The study adds to the debate identified by Corsale (2021), whose paper on Jewish heritage tourism in Krakow acknowledges that most of the Jewish heritage experiences across Europe are now run by non-Jews. However, the paper also acknowledges, based on their findings, that this was not an issue for the host Jewish community as there is room for commercial surface level attractions, if there are also places where tourists who are looking for authentic experiences can get a deeper understanding. Corsale (2021) debates the issue of cultural appropriation in Krakow and identifies that there is a case of the modification of Jewish heritage in Eastern Europe and holocaust sites. This is also relevant to this study due to the ongoing need to have diverse staff with an appropriate skills base. It is important to ask if this is an issue for JHC's in the UK. The study only touches the surface of the debate on authenticity, and this was not the whole focus of the research, however, it is clear from the findings that the need for organisational professionalism in these small charities is vital. Nevertheless, finding appropriately skilled staff and trustees who are also from the culture is a challenge. Further research in this area would be beneficial due to the small sample in this research and this would also relate to other minority faiths.

What the research does identify is that training for non-Jewish staff, volunteers and trustees is essential, not only for keeping on mission and an authentic Jewish message, but also for the confidence of all the trustees to make decisions in line with these. The research identified that trustees and staff that were not from a Jewish background felt uncomfortable at times to discuss issues around Jewish identity or policy on religious aspects. People involved must have a working knowledge and understanding of Jewish heritage and culture so that the experience is authentic. The research also highlighted that when recruiting non-Jewish staff, trustees or volunteers, they needed to be offered training in Jewish heritage

and culture to ensure their understanding and values would fit with the ongoing mission of the organisation.

## 5.5 Summary

In summary the research has examined how JHC's identify two aspects of professionalism: in organisational and personal behaviour. Although there has been a significant development in both in the JHC's, this is not without implications for the JHC sector. Despite the limited scale of the study, it does demonstrate that the issues for the training of trustees, recruitment and authentic message and mission drift, could be transferable to the whole of the JHC sector. The issues identified in the development of the power of funders and areas of overall governance could also be transferable outside of the Jewish sector as these were also identified as occurring in the non-Jewish heritage charity.

It is clear from the study that these organisations have evolved through the need for financial and organisational stability. This in turn has seen the development of organisational professionalism in the management of the charities. The power that regulators as well as substantial funders exert on these organisations is important to acknowledge. The study has also identified how organisational professionalism is being manifested relating to the overall governance of these JHC's. This includes the development of the management control and performance process for staff, trustees, and volunteers, as well as the development in one of the JHC's of mission drift and its potential impact on the authenticity of services.

This chapter has discussed and evaluated these findings in relation to existing theoretical frameworks and models of professionalisation of organisations identified earlier in the literature review. It is recommended for the JHC's in the study that they can continue to develop professionalism, both organisational and behavioural for their organisations, as well as identifying the impacts this has, and demonstrating good practice in the field of Jewish Heritage in general. There is a need for JHC's to have strategies in place to minimise the impact that some of the changes being identified may bring to both their missions and the authenticity of their message.

The next chapter will discuss how the research has developed recommendations for practice in JHC's for sustainable governance processes. It will also reflect on the attainment of the research objectives and provide a conclusion for further study.

# 6 Chapter 6 Conclusions and Recommendations

## 6.1 Introduction

This chapter will look at how the research has answered the objectives for the research and discuss the findings of the study. It will also look at the implications that the study has for Jewish Heritage Charities, the development of their professionalism and how changes in governance, funding, and training practices have influenced the overall development in the organisations in the study. It is clear from the study that the subject of professionalism is a complex one and that the objectives to explore the development of professionalism have also identified many different nuances in how organisations and the people who work in them define professionalism, and how it is achieved in practice.

## 6.2 The key objectives

- To explore the dominant debates on the development of professionalisation

- To examine the antecedents for the development of professional practice within the UK charity sector

- To explore how the development of professionalism is impacting on the management and funding of UK Jewish Heritage Charities

- To create recommendations for Jewish Heritage Charities on the professional practice that is developing within the sector.

The first objective was to explore the dominant debates in the development of professionalism. The issue of professionalism for charities has been an ongoing debate since the influence of the requirements of the Charity Act (2011), and the regulation by the charity funding regulator, and the Charity Commission. Media attention and academic writers have identified the need for more regulation due to the recent scandals in the charity sector. The literature review identifies that there

are several approaches to the development of professionalism, all of which acknowledge the need for a formal structure and identify that there are several different steps involved (Fourier 1999). Professionalism as defined by Thomas and Thomas (2012) indicates that such steps are a good way to view the development of what is happening in the case study regarding the development of professionalism. However, this does not fully address the complexity of the situation within the Jewish Heritage organisations. Evetts (2011) identified the need for expert knowledge in the form of qualifications and accreditations, and this is also supported by the study. It is, however, not the only aspect of defining professionalism.

Professionalism as a term is difficult to define, and it needs to be placed within the context of the organisation. Khaurana (2007), who builds on Abbott (1988) and Larson's (1977) study, suggests that professionals are developing societal norms and values that create relationships within organisations. Business-like processes and management have recently been used to define the meaning of professional practice. This is clearly seen in Hwang and Powell's (2009) study which also acknowledges that the steps identified in theory do not represent reality of what is happening in organisations themselves. The complex nature of defining professionalism in practice is also discussed by Romme (2017), who argues that management scholars have abandoned the quest for professionalism (Hurst, 2013; Khurana, 2007; Romme *et al*., 2015), due to the "intellectual stasis" of management scholarship and its capacity to inform management practice (Khurana and Spender, 2012). Romme (2017) finds the idea of intellectual stasis alarming, since the nature and level of the professionalism of management is now under much closer public scrutiny due to the number of charity and corporate scandals and failures.

Fournier's (1999) idea of a logical process and the use of professionalism as a disciplinary mechanism is not fixed and relates significantly to the argument that professionalisation creates a system for the organisational control of employees, trustees, and volunteers in the study. In the case of charity management, this process is difficult to define in general terms, as the actors are different in the organisations in the study. It is clear that Fournier's model is relevant and can be used as a starting point to identify how the different government "actors", as the

organisations and interviewees in this study indicate, align with the different categories in Fournier's model; the actors for the state could be identified here as the Charity Commission and large government funding bodies of the Heritage Lottery Fund, and The Arts Council as well as the Museum Association which have significant control over the museums in the study. For the non-museum Jewish charity this would be the Charity Commission only. The increased demands of donors, regulators and academic writers for accountability and performance criteria is also significant here as this is a leading factor in developing the professional processes within the organisations in the study.

Managerialism is the dominating professional culture in the study, supporting Kreutzer and Jäger's (2011) argument that the use of management practices and ideas, which have been conceptualised as a form of organisational effectiveness, are developing efficient practices and the centralisation of norms. Interviewees P3, P4, P6 and P11 identified that in their view professional process and management practices were central to the idea of professionalism, necessary for the development of a sustainable and effective charity. This was especially key in the leadership of the charity through the direction of the CEO, the Chair, and trustees. Governance of the charity and the relationship between trustees and senior management is also essential for professional practice to develop and grow in the organisations within the study, as well as the need for the development of training programmes.

The second objective looked at the process for developing professional practice in the organisations studied. Using the theory of how we define professional practice in management processes and expert knowledge, this was not the key influencing factor. The Charity Commission's requirement for charities to be transparent with clear governance procedures, and the impact of charity scandals with the industry, led the organisations in the study to re-evaluate their governance processes. This included the effect of the trustees and chair on the professionalism within the organisation and its impact on the staff. The governance of charities is very different to the commercial sector due to the nature of boards and the fact that they are all unpaid volunteers. This means there is a need to understand the motivations of the trustees and their reasons for volunteering their time for the organisation.

Governance was an issue for the Jewish and non-Jewish charities in the study, however, this was not a matter of conflict for all the interviewees in the study. They all identified that previous past management was not always an example of good practice, and there was a need for developing the performance management of boards in the form of skills mapping, more structured recruitment practices, and establishing rules around the roles taken by trustees in the organisation and the time served on the board. It was also clear that there was a need to address the issue of requesting long serving trustees to step down, to bring in more professional processes to improve the overall running of the organisations.

The third objective explores how the development of professionalism is impacting on the management and funding of UK Jewish Heritage Charities. This was the focus of the primary data. The Jewish Charities in the study have all undergone major changes in the last 10 years as well as significant governance reviews and changes of leadership. They have all identified the need for more professional practices in all aspects of the work and most importantly in the leadership of their organisations.

The key benefit of this work to the interviewees is the success that they have enjoyed in securing funding, especially for the two museums in the study. The other Jewish organisation also found that having a more professional fundraising strategy and structures helped with the development of their organisation. However, the funding issues could not be solved by applying for grants from the wider community, The Arts Council or the HLF due to issues perceived regarding the impact this would have on their Jewish identity and the need to broaden their appeal. For this organisation it was better to focus on looking for secondary income funding to continue the work they do for the community. This would be through the establishment of a trading company whose profits would then go into the charity's work.

The other charities in the study did not see this would be a viable option for their organisations. The study identified that the Jewish Heritage charities are facing an uncomfortable reality and they need to acknowledge that funding from leading government bodies such as The Arts Council and the Heritage Lottery Fund (HLF) have seen a change in the overall culture and mission of the organisation. The interviewees in the main do not see this as a problem, however, they acknowledge that this has

been more of an issue for some of their long serving trustees and volunteers. These trustees or volunteers who could not change or adapt to these changes have since left their organisations. The development of a more professional process and a change of vision had a major impact on Jewish identity for one trustee interviewed in the study.

This issue of Jewish identify for an organisation or charity was also discussed in Harris and Rochester's (2001) report which questioned the assumption that to keep their unique characteristics an organisation needed to be run by Jewish members. The findings in Harris' paper also identified that in Jewish run organisations there was a feeling that once board members and trustees became a trustee they tended to stay. There was no culture for trustees to cease being trustees. This culture also dominated the organisations in the study until recently with the development of new governance procedure. This brought about considerable cultural change in the view of staff and boards of trustees regarding how the organisation should be run. The changes did not happen overnight but through the gradual process involved in the hiring of a new CEO in one of the organisations and changes in trustees for others. For the museums this led to changes in the identification of funding opportunities and eventually in successfully gaining funding from The Arts Council and the HLF.

In the case of the Jewish cultural organisation, the CEO noted that trustees were needed that came from commercial backgrounds and this created the need to develop professional governance for the organisation. The changes identified in one of the organisations in the study had led to the organisation becoming much more financially stable and successful in their funding projects, however this was not without conflict between the professional paid staff at the organisation and the volunteers and trustees.

The conflict identified was due in part to the significant difference in the priority that the staff interviewed in one of the organisations in the case study placed on the understanding of the unique nature of Jewish identity in the organisation, compared to the trustees and volunteers of the organisation. Some of the Jewish and non-Jewish trustees from this organisation, declared a need for the training of non-Jewish staff and volunteers in the religion and cultural background of the Jewish community.

Within this one Jewish organisation the staff, volunteers and trustees interviewed all acknowledged the uncomfortable reality that to remain financially viable, there is a need to diversify its offering. The interviewees also identified that there needed to be greater diversity in the volunteers and trustees. This, however, was not without its problems. One trustee who did not identify as Jewish at times felt they could not engage in decisions that effected Jewish policies in the organisation, as they did not have enough knowledge of the situation. It was clear that for them more training on these aspects at the induction stage would have been helpful.

A key area also discussed was the issue of diversity in the recruitment of trustees and the need for more formalised plans when recruiting. Traditionally trustees were recruited from people whom the board already new and who could be approached to be asked to join. This process had been discontinued by all the Jewish organisations interviewed. However, all interviewees acknowledged that the formal process advised by the Charity Commission did not always guarantee that they found any trustees. It proved far more difficult to secure applications for potential trustees with the skill sets required. This is in line with the current literature which highlights that it is becoming significantly more difficult to recruit trustees that have the time and skill set required. (Getting on Board, 2017; Lee, Harris, Stickland and Pesenti, 2017). When asked about diversity in boards this was not seen as a major issue as the need for skills was more important as was the need for younger trustees, given that the majority were all retired. However, in the Jewish Heritage organisations there is a debate about diversity not only of age and gender but religion as well. Only one of the Jewish organisations pinpointed diversity as an issue and discussed this, believing that it should have both Jewish and non-Jewish trustees. However, when asked about training for trustees who were non-Jewish, it was acknowledged that this needed to be part of the induction and discussion at the recruitment stage. The issue of training for non-Jewish volunteers, trustees and staff in Jewish culture and religion was also identified as a requirement from most of the interviewees.

The last objective, to create recommendations for Jewish Heritage Charities on the professional practice developing within the sector, will be discussed in the second

part of this chapter. It will develop how this study has contributed to knowledge as well as recommendations for practice in Jewish heritage charities.

## 6.3 Recommendations and contribution to practice

When establishing recommendations this is in the context of the case study, however, there was enough agreement within the theoretical aspects from divergent voices such that potential findings on the impacts could be of use to the wider charity and heritage sectors.

### 6.3.1 Development of robust recruitment procedures for trustees

The research has foregrounded general good practice in the development of robust recruitment procedures for trustees. The trustee recruitment process was identified as an issue in both the literature (Lee et al 2017. Daly et al 2019) and the case study Charities; identifying potential trustees with the correct understanding of the unique culture of the organisation and skill set was problematic. This could lead to more nepotistic processes of recruitment. It is clear for good practice from the literature (Lee et al 2017. Daly et al 2019) and Charity Commission guidance (Charity commission 2023) that charities need to widen their base of potential trustees and develop more diversity on their boards. Only one of the Jewish organisations had approached this issue by recruiting both Jewish and non-Jewish board members. The added complexity of having non-Jewish board members and volunteers brought challenges, which can be addressed through the induction processes and training given to new trustees on Jewish culture and customs and religion.

In the recruitment of new trustees, a clear understanding of role and requirements are needed and skills that the organisation are looking for, this would be in the form of a role description for potential new trustees. To be able to produce as wider a field of potential trustees as possible need to advertise outside of traditional networks especially for JHCs. It is clear from the research that trustee recruitment needs to consider not just Jewish networks for recruitment.

To be able to successfully recruit new trustees' JHC's need to also identify skills and training requirements of the organisation.

### 6.3.2 Development of trustee processes, skills audits, length of service, job descriptions for all trustees

In the development of the research, skills audits are essential for new and existing trustees of charities (Leet et al 2017, Ash 2015). There are clear recommendations given by charity commission for charities to conduct skills audits of their trustees on a regular basis (Etherington Report 2015) however this is not regulatory at present. One of the clear recommendations coming from the study that these audits are essential in developing professional practices for the JHC's. This information gathering process helps with the development of training programmes as well as understanding of skills shortages within organisations.

It is also clear that to create a professionally run charity, it is necessary to have developed clear and rigorous governance procedures and processes regarding the job/role description, recruitment, length of service, personal development, and performance management of trustees.

Job or role descriptions templates and information on how to develop these are given by the NVCO, National council of Voluntary organisations and National Occupational standards for trustees and management committee. These are the main bodies recommended for the development of role descriptions when looking to recruit new trustees. The Charity Commission guidance gives very basic information on what to do when looking to recruit new trustees and developing role descriptions. These need to be based on charities clear objectives (Anheier 2014) and goals for the post, the trustees' responsibilities and skills set that is required by the applicant (Charity Commission 2023).

All JHC's need to identify length of service for trustees in general as well as for executive roles such as Chair, Treasurer and Secretary for the board. The current code of conduct produced by the charity commission is that no trustee should serve more than 9 years consecutively (Charity Commission 2023). It is essential that these roles are regularly appraised, and turnover of the roles is consistent. The case studies

all identified that roles need to change every 3-5 years and that no trustee should be in post over 10 years. This is in line with charity commission advice on length of service however there is no regulation on length of service, and it is left to charities own articles of association to enforce this. Thought there has been pressure to change this and provide more regulation on length of service it has been rejected by the commission based on it being unworkable and there are many reasons why trustees may need to serve longer than 9 years (Charity Commission 2018). Though it may appear that this should not be self-regulated, and that length of service should be enforced via charity commission there are cases where trustees may need to work beyond the guidelines, especially if they are going through major changes or have large projects that require trustees to stay in post for continuation purposes. All charities however should write length of service into their articles, so it is clear from the start that being a trustee or even chair is not lifetime position. This appears to have been a particular problem in the past for JHC's who had a culture of very long serving trustees with little guidance about when they should step down.

The issue of the performance management of volunteers and trustees was extremely sensitive and there is a lack of academic literature in this regard. Attempts to implement these within the organisation could be exceedingly difficult for trustees and volunteers who had been with the organisation for a considerable time. The good practice identified for skills mapping is less controversial and must be considered when recruiting new trustees to a board or training for existing trustees if needed. All interviewees noted the need for trustees to possess specific skills, these included but not limited to fiscal management, marketing, social media, business processes, understand of Jewish culture and religion, interpersonal skills, understanding of charity law and trustee role. The requirement of specific skills sets needs to be clearly identified in the recruitment process.

### 6.3.3 Ringfenced funding for training programmes

Developing professional practice for all trustees, volunteers and staff was also identified as an issue that needed more defined training programmes within all the organisations interviewed. Although training did take place on an ad-hoc basis for

most of the interviewees, it is felt that this needed to be a more strategic and planned process so that areas of good practice can be maintained over the longer term and not lost when specific programmes end. Better development of training programmes for staff, trustees, and volunteers on a continual basis rather than ad hoc is needed. This also requires the commitment of devoting time and funds that are ring fenced for this across all organisations. This can only be achieved by leadership on boards of trustees and CEOs who need to prioritise these to create a learning culture within the organisation.

Specific induction training for all non-Jewish staff, trustees and volunteers on Jewish heritage, culture and religion would ensure that the mission of the organisation remains the same when dealing with major issues. Training needs to incorporate not only operational issues but governance processes as well. This would also incorporate leadership training and development of professional practices in personal behaviour as well developing shared vision for the whole charity. This cannot all be done through one induction process but needs a dedicated ongoing strategy of professional development for all trustees, staff, and volunteers.

### 6.3.4 Creation of secondary funding streams

For all the organisations in the study there is a need to be financially stable and to develop more revenue funding activities. This study identified that all the organisations had opportunities to create secondary revenue which could prevent some of the reliance on external funding bodies, such as HLF or The Arts Council. As HLF and Arts Council funding is competitive and not guaranteed in the long term, there needs to be greater development of alternative funding strategies. There should be more training on how to secure funds and reflection about secondary revenues from areas such as gift shops and cafés, as well as alternative funding sources. There is a need to develop more professional fundraising strategies for all the organisations in the study.

### 6.3.5 Embracing the challenges of mission drift

The research clearly identified that mission drift had been an issue for the JHC's, and they have used different methods to combat this or embrace it. Positive outcomes for the charities that have embraced some mission drift included the development of new funding streams via the Heritage Lottery and Arts council, the development of new skills for trustees and volunteers, larger recruitment opportunities of skilled trustees for the charity, innovative new programmes that appeal to a wider audience, development of new audience base and funding opportunities. The other main positive for one of the JHC's was creating more partnership with funders and having their help in reshaping the charity and its governance.

The embracing of changes however is not without its issues, and the negative aspects discussed in the literature (Mitchell 2014, Henderson, and Lambert 2018) of mission drift were being felt in the JHC's. Interviewees felt that with new more professional processes and the widening diversity within volunteers and trustees, further mission drift could become an issue over time. Careful consideration on changes needs to be discussed and developed with all trustees, staff, and volunteers to make sure they are onboard. Without their buy in to the changes taking place there could be push back from committed volunteers and trustees. This did apply to one of the JHC's in the study. This created conflict within this charity and several longstanding volunteers or trustees left. The question regarding if mission drift is positive or can hinder a JHC is not simple, there are many reasons, as previously discussed, that can affect the mission of JHC. What is clear in developing more business-like process and professionalism allows for development of partnership with external funders who are vital in the financial sustainability. For the two Jewish Museums this change was essential for them to continue operating. It has however, been identified that this created internal conflict which the literature also discusses. (Jones 2007, Bennett and Savani 2011, Henderson and Lamberts 2018). The mission drift in one JHC who had major changes to their structure, trustees and volunteers could appear to be negative, however remaining trustees saw this as an opportunity to deal with some long-standing board governance issues that then allowed the JHC's to re write their objectives and focus so as enabling growth and development of the charity.

What is clear from the research is that careful consideration of any major changes in the mission of JHC's needs to be clearly thought through and strategic advantages as well as impact on the Jewish identity of the organisation needs to be discussed. It is sometimes inevitable that some volunteers and trustees will not make the adjustment. It would be interesting to explore this issue more in further research.

## 6.4 Contribution to knowledge

### 6.4.1 JHCs as a sector

Prior the research was no definition for a Jewish Heritage Charity, including within the listings on the Charity Commission's database or the Directory of Social Changes. To identify this sector and define it, the research examined the Charity Commission's database and identified 2,527 Jewish charities of which 31 state that their remit is to preserve or deliver heritage, culture or arts relating to Jewish people's culture or religion and definition given. The research identifies that a Jewish Heritage charity is defined as a formal registered charity (listed on the Charity Commission data base) who's main objectives state that they are the preservation and promotion of Jewish culture and history, in its main forms.

These charities have created the Jewish Heritage Charity sector in this research. Prior to this research there is very limited research on Jewish Charities within the UK and even less on JHC's. This research significantly expands on the existing literature. There is also very limited research on any other minority religious charities and the development of professionalism with in these. This study has identified the Jewish Charity Heritage sector itself, and the heritage charities in this case study are unusual in that they do not have the same objectives or mission of most Jewish charities. Mashiah (2019) state that the majority of the 2,527 charities focus on Jewish community social welfare and education. The charities in this research are different in that they are formal organisations which are either accredited museums or larger heritage organisations with venues and paid staff and are outward looking to encourage their use from outside of the Jewish community.

The research has in previous chapters identified why the charities in the research are different to the majority in the Jewish Charity sector; it is due to the nature of the work, universal Jewish appeal (i.e., not affiliated with any branch of the Jewish faith),

as well as the type of funding for which they bid. The audience, visitors, and users of the museums in the study are mainly not people of the Jewish faith, however the third organisation's main audience is the Jewish community.

There is a limitation arising from such a small case study as only 3 organisations are studied in detail, and more work on developing and mapping the sector would be beneficial to extend the research to the whole of the Jewish Heritage sector in the UK. The research also notes how this professionalism has been developed in the organisations and how it relates to the previous literature in the development of professionalism in the not-for-profit sector.

### 6.4.2 Mission drift within charities

The research is adding to the literature on the development of mission drift within charities. It has highlighted concerns from the JHC's in the study regarding the issue of mission drift, however this differed in the various organisations that formed the basis of the case study. Previous chapters have discussed the academic writing on mission drift and strategies to combat it (Mitchell 2014, Henderson, and Lambert 2018). The research has explored the reasons for this mission drift within the JHC sector and shows a contribution to knowledge, as no previous research has been published on this area. The research has highlighted that there have been slight changes in culture due to this mission drift especially in the JHC's that are museums. The main factor causing the mission drift is due to the professionalisation of the charities in the study and their increasing reliance on grant funding from the Arts council and Heritage Lottery. This movement towards a more professionally run charity and new processes has impacted on the flexibility of allowing for the uniqueness of their services.

The JHC's that have embraced some aspects of mission drift have found slightly more financial stability which has led to a focus on diversifying their offer and developing more commercial aspects. This change has been led not only by the need for financial stability but through the influence of funders such as The Arts Council and other large grant authorities, which have strict remits in terms of what they will and will not fund. This is a driver for organisations to consider changing their mission to chase the

funding (Henderson and Lambert 2018). The research only briefly touches on this aspect, and it would be useful to conduct further research on this subject.

The research has also founded that an over-reliance on the same small number of grant-giving organisations, charities may need to adapt and develop compliance measure and governance procedures, in line with the funders to sustain growth., This in turn can lead to mission drift and to combat this JHC's need to provide greater diversification in services and facilities, thereby helping to maintain the autonomy of the charity's mission. The research also demonstrates that for charity organisations not funded via HLF or Arts Council grants they actively avoided these funders to not change their core mission, given that they did not align to the funders' vision.

It has been made clear from the research that having more funding from the Arts Council or HLF government grants has altered the culture in some of the case study organisations. A more diverse trustee base has also brought different views with the potential for changing the mission of these charities.

### 6.4.3 Professionalisation for staff and trustees

The research has documented the changes in the case study organisations in terms of how more professional management has developed processes for the control of finance, fundraising, and the other core activities of the organisations, including staff and trustee performance processes, volunteer management and the development of new recruitment processes for trustees. All of this has enabled more stable internal environments in the organisations as well as achieving accreditations and developing systems for the evaluation of the impact achieved by the funding. This has also resulted in the JHC's becoming far more commercially minded.

The research adds to the academic literature on the professionalisation of both staff and trustees as well as governance procedures. Through the process of professional management, new government processes have also been identified. The need for stringent rules concerning trustee duration in post and how trustees conduct themselves has been developed in all JHC's. Individual leadership and vision from the CEO and trustees are vital to develop professional practices. This study also identifies

the need for Trustees to have expert knowledge in their own field of work as well as transferrable skills that can be utilised by the JHC's.

The research has defined professional JHC staff as people who have relevant previous skills, or experience in the industry, are paid to work in the organisation, and have rigour backed by experience and/or qualifications in charity or museum management. The research has also identified that the JHC's hold training as essential in developing professionalism in their staff via training from The Arts Council, the Clore Social Leadership Training scheme and the Directory of Social Change (DSC) training. The paid staff and trustees also identified that the regulations of the Charity Commission were essential in the scrutiny of how they did things, but not in providing training for staff or trustees.

The analysis also discussed a need for tight control and in agreement with previous academic literature (Evetts 2011) it emphasizes that professional management must have clear objectives and business planning processes. It is also clear that leadership via dedicated trustees and a CEO is fundamental to the development of the professional process. There is a need to have a leader who can instil vision in their team. They also need to have a clear understanding of performance management targets and benchmarking. There has been a shift from what Evetts (2011) identified as traditional methods of partnership, collegiality, discretion, and trust, to increasing levels of managerialism, bureaucracy, standardisation, assessment, and performance review.

The research has also emphasized that other stakeholders may also exert influence in the development of professional processes and behaviour. These include the paid staff, trustees, volunteers, and donors, as well as the community that they serve.

### 6.4.4 Development of professionalism in trustees

The research has demonstrated that there is an expectation in JHC's that the non-paid trustees and volunteer staff will also have the recognised skills and training or experience for the positions they hold. It is clear from the interview data that being professional in JHC's can be broken down into distinct areas, the development of experience and knowledge, and individual conduct. The development of professional

practice for the management of volunteers and trustees has been prioritised. There are clear procedures around the professional development, training, skills auditing, performance, and recruitment processes not only of staff but also of volunteers and trustees. Each member of the trustee boards has clear areas of responsibilities and negotiated roles. There are also clear codes of conduct on individual behaviours for both trustees and volunteer staff. All the JHC's agreed on the need for tight controls on governance and job roles for trustees, however, this was more controversial when discussing performance measurements for individuals.

Amongst trustees and volunteers the need for qualifications was not nearly as pronounced, rather they saw a need for an experience and understanding of personal standards and behaviour. Trustees also acknowledged the importance of the Charity Commission's standards for personal behaviour and the fundraising regulator for understanding the role of a trustee, however after the initial induction processes for becoming a trustee, the standards are not often referred to in day-to-day practice.

### 6.4.5 Diversity of trustees

The research opens the question of board diversity for JHC's, noting that previous Jewish organisations have consisted mainly of Jewish trustees. The issue of board diversity has been extensively discussed in the previous chapter; however, this research has demonstrated that there is a shift in perception in that JHC's can consist of have diverse gender as well as faith-based boards of trustees.

All the interviewees stated that diverse voices and knowledge has a significant impact on the professionalism of the board. The research highlighted that better board performance is achieved via careful board member selection; this includes the use of skills assessments and professional trustee development and training. Although this appears to agree with Gazley and Nicholson-Crotty's (2017) work listing the different factors of board composition, it adds to the knowledge of the development of charity boards in dealing with not just performance issues but how to create diversity of faith and gender on boards and its ability to help performance and professionalism of the

charity. The JHC's in the study already showed good gender diversity on their boards, however more contentious was the need for boards to be more diverse in faith.

The research revealed that one of the JHC's in the study consisted of a mixture of Jewish and non-Jewish trustees. This is slightly unusual for Jewish charities; however, the study cannot declare if this is happening throughout the industry as a much wider sample would need to be developed. That this is happening at all in a Jewish charity and the way this is impacting the charity in question is new to knowledge. The JHC had actively pinpointed that the skills needed on the board were not being found via their usual Jewish networks. The ability for this organisation to look outside of the Jewish community is not typical and there was a feeling amongst some of the participants from this organisation that wider diversity was needed. The research is unable to say if this issue is due to the geographical location outside London due to the smaller Jewish population.

All interviewees agreed that a Jewish organisation could be run and managed by non-Jewish people, however this could be controversial. The research revealed that for the case study JHC's a person's faith should not be either a barrier or benefit, however for some sections of the community having non-Jewish trustees may be a significant cause of conflict. All JHC's agreed that if a potential trustee had knowledge of the Jewish faith they need not actually be of the Jewish faith. The cultural and religious knowledge needed should be part of the continuous professional development of the skill set of the board. The previous research discussed clearly identifies the need to recruit from a wide base, and for trustees to be appropriately skilled. Finding these skills within only the Jewish community is becoming a challenge, and therefore they need to discuss how the JHC can look beyond their traditional base and networks to widen the pool of participants.

### 6.4.6 Authenticity

The research has briefly discussed the issue of authenticity in Jewish heritage. This debate is significant due to the current emphasis on diversity of trustees, specifically of faith. Most Jewish charities do not even question the assumption that the trustees and management would be Jewish. However as discussed previously in the chapter,

the need for a more diverse trustee base and the development of mission drift from non-Jewish funders, has created unease in four of the interviewees.

One of the JHC's identified a need to have wider appeal beyond the Jewish community and their funders demanded this. Without this, it would not be financially sustainable. For one of the organisations in the study a key aspect was a need to open the organisation to non-Jewish volunteers and trustees. It is clear from the study that to combat the potential risk of changing the mission and cultural appropriation, the training of participants in Jewish culture and religion would be vital to maintain an authentic experience.

Trustees and staff that were not from a Jewish background felt uncomfortable at times to discuss issues around Jewish identity or policy on religious aspects. People involved must have a working knowledge and understanding of Jewish heritage and culture that can be authentically understood. An example of the debate on authenticity is the impact of commercialisation and the need for a wider audience, such as the decision over whether the Museum should open on Saturdays. Traditionally no Jewish organisation would open on the Sabbath, however with the museum moving to a more professional operation and in line with non-Jewish museums, it was decided that it should open over the whole of the weekend.

The study only touches the surface of the debate on authenticity, and this was not the whole focus of the research. However, it is clear from the findings that the need for organisational professionalism in these small charities is vital. Nevertheless, finding appropriately skilled staff and trustees who are from the same culture is a challenge. Further research in this area would be beneficial due to the small sample in this research, and this would also be useful for other minority faiths.

## 6.5 Reflection on methodology and limitations of the research

The need to reflect on the methodology and identify the limitations in the study is important. The study produced a vast amount of data (260,000 words approx.) in the form of interview transcripts, however, if the methodology had produced a more ethnographical study on the different organisations, this would have been backed up by the trustee documents and observations of leadership practices as had been

originally designed. For practical reasons and limitations of access the study had to change, however greater insight from these extra methods would have added to the depth of the analysis.

Another limitation was the number of interviews that were conducted in the two London organisations. It would have been beneficial to have had more trustee input from these organisations rather than only paid staff. This would have added to the insights on the changes in governance and the development of trustee issues, which through discussions could have been developed further.

Another limitation was the small sample size of the JHC's involved in the study. It would be useful to develop this research further and establish whether the same issues arise in the rest of the sector. This could have been achieved via a larger sample size.

On reflection some of the limitations of the study arose from the process of developing questions for interviews and the lack of time for reflection between each of the interviews. Further development between each interview would have helped to identify more detailed areas for discussion on specific processes and developments in the case study. One example is the impact of the location of the JHC's in the study. The researcher's lack of knowledge in developing interview questions was clear in the first pilot study.

It would have been beneficial to have had more in-depth questions in some areas, specifically around the issue of mission drift and authenticity issues. However, this only became apparent during the analysis stage of the research. Further research on the development of trustees as well as more in-depth information from two of the case study organisations would have provided more insight into the extent of the issues identified.

The use of four heritage charities for the case study meant that there was not as much depth of understanding of the mechanisms of each of the organisations involved, and heavy reliance on only the Manchester Jewish Museum could have biased some of the findings. However, the use of interviews from two London Heritage charities went some way to address this.

The interview questions needed more refinement prior to the commencement of the interview process, as well as further development of the interview processes. It is clear from transcripts that the interview style also needed to be addressed. In some cases, an over close working relationship between the respondent and the interviewee in terms of the knowledge about procedures or issues was assumed and not always articulated. This needed to have been better drawn out in some of the interviews.

The other limitation was the lack of understanding over how different branches of faith may have influenced the development of the sector. As previously stated, not all the charities in the case study identified with any one particular branch of Judaism e.g., Reform/Progressive, Hassidic or Orthodox, but instead they see themselves as an umbrella or unaffiliated organisation, since they are dealing with the social and cultural history of Jewish life in the UK and not religious teaching.

The research is limited in terms of the data on professionalism as viewed by staff at all the JHC's. This is due to the small sample, meaning that further investigation would need to be conducted into a wider study of personal behaviours, however, even with this limitation the study reveals trends in the way JHCs' staff and trustees view professional conduct and professional processes within organisations.

The research contributes to knowledge and practice for the development of professionalism in Jewish Heritage charities. It is however important to acknowledge the limitations of the study. The initial secondary research involved considerable reflection and time to formulate the exact research questions on Jewish Heritage charities and museums and required a clear focus. My original proposal was to examine the use of professional fundraisers and how a better fundraising culture within these organisations, could be developed, based on my own experience of working within the sector as a trustee. The focus then changed upon further reflection to include the wider development of professional practice rather than focusing on only one case study organisation, to widen this out to more Jewish charities and museums. The key limitation of the study was the lack of pervious research into Jewish charities and specifically heritage centres or museums. The most recent study found in the initial secondary research on UK Jewish charities was

conducted in 2001. Although there are approximately 2,000 different Jewish charities listed on the Charity Commission database, very few are involved with Jewish built or cultural heritage, and this limited the number of organisations for inclusion.

The issue of research bias could also be applied to this study; however, this can be reduced via the use of philosophy, methodology and processes (Cunliffe, 2010). The fact that several of the interviewees were people who had a long-standing working relationship with the researcher could also have influenced the outcome of the study. The study would benefit from a wider sample size and from an examination of the users of the organisations and not only staff, trustees and volunteers, as well as greater diversity in the people interviewed. Another limiting factor has been the time it has taken me to complete the study due to personal circumstances that caused breaks in the research.

## 6.6 Opportunities for further research

It was clear that all the organisations in the study had been influenced by funders in some way. For the organisations that have had HLF money this has been in the main positive, however, there are issues with the development of mission drift. It would be interesting to further develop the area of mission drift and the implications for Jewish organisations.

Other areas for further research would be the diversity of volunteers and trustees, and the impact this has on Jewish identity of the charity. It is also clear that work on the motivation of trustees and the development of specific training and personal development reviews for volunteers and trustees would be an area to study as there very little existing literature on this in relation to heritage charities.

Further research mapping the Jewish heritage sector and how it is recruiting trustees would be beneficial, and more research on the need to diversify boards of trustees in terms of both gender and religion would be useful. The research did not identify whether this issue was impacted by the geographic location and the very small population of Jews in the UK outside of London.

## 6.7 Summary

The chapter has shown how the research has achieved its aim and objective in examining the development of professionalism and the issues relating to JHC's. There are many contributions to knowledge and practice from the research. It is clear from the research that Jewish Heritage in the UK and the Jewish Charity sector has attracted a very limited amount of published research, and this study significantly builds on this. The chapter has identified recommendations for the development of diversity in boards of trustees as well as professional processes. The creation of professional management processes is complex, however for organisations that have implemented these controls and developed clear leadership from their CEO and trustees, they have used these measures to attract more sustainable funding and commercial opportunities for their organisations.

# 7 References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# 8 Appendices

*Figure 10* *Jewish Heritage Charities*

**Identified from charities commission data base whose key activities and or objectives relate to preserving Jewish heritage, arts and culture.**

| Charity Name | Activities |
|---|---|
| BEN URI GALLERY AND MUSEUM LIMITED | Museum of Art, exploring issues of Identity and Migration, to engage particularly with the work, lives, and contribution of Jewish and emigre artists in general to London since 1900.9 both physical and online. |
| BEVIS MARKS SYNAGOGUE HERITAGE FOUNDATION | Renovation of Bevis Marks , built in 1701, The area and buildings around the synagogue will become an education and cultural centre telling the story of the community that made it within the context of its surroundings, and how it has become the longest serving synagogue in Europe |
| EAST EUROPEAN JEWISH HERITAGE PROJECT | The East European Jewish Heritage Project provides overseas aid to Belarus in terms of education and training, medical assistance, community development and conservation and promotes cultural awareness. |
| FOUNDATION FOR JEWISH HERITAGE | The foundation promotes for the benefit of the public the conservation, protection and improvement of the built Jewish heritage including synagogues, monuments, cemeteries, communal buildings and sites of religious, historical, architectural, social or cultural significance To advance the education of the public regarding Jewish heritage |
| GEFILTEFEST | Gefiltefest a Jewish food charity seeking to change the way the Jewish community thinks about food. Responsible for food-related events. Gefiltefest supports food redistribution charities in England and overseas. |
| HERSCHEL HOUSE TRUST | The Trust maintains a museum at 19 New King Street, Bath, where William Herschel lived and from where he discovered the planet Uranus. |
| JEWISH COMMUNITY CENTRE UK | Advancement of education in Jewish history, culture, and customs. Provision of, or assistance in the provision of, facilities for recreation and other leisure time occupation, in the interest of social welfare, particularly, but not exclusively, for Jewish people. |
| JEWISH EAST END CELEBRATION SOCIETY | Promoting Jewish Culture in the East End by organising guided walks and other relevant events |

| | |
|---|---|
| JEWISH GENEALOGICAL SOCIETY OF GREAT BRITAIN | Organises lectures, seminars and workshops for members and the public. Publishes guides to the study of Jewish Genealogy. Operates a library open to all by arrangement. Promotes research into Jewish family history. Provides websites open to all containing details of more than 1000 Jewish communities in Great Britain. |
| JEWISH HERITAGE UK | The preservation and conservation of historic buildings and sites of the British Jewish community. Promoting Jewish Heritage through education and facilitating access to them. |
| JEWISH HISTORICAL SOCIETY OF ENGLAND | Organisation of lectures and publication of works on general Jewish history and particularly that pertaining to Jews in the British Isles |
| JEWISH INTERACTIVE LIMITED | The charity develops and implements educational material through modern methods of communication for use in Jewish Schools. |
| JEWISH MUSIC INSTITUTE | The Jewish Music Institute is dedicated to the celebration, preservation and development of the living heritage of Jewish Music for the benefit of all. |
| KHALILI FOUNDATION | To: foster understanding and cooperation; promote good relations; achieve racial and religious harmony between Jews, Christians and Muslims as well as other religious faiths. through the power of art, culture, education and the natural environment. |
| KLEZNORTH | KlezNorth primarily provides an annual weekend of klezmer music and dance, Yiddish song, film talks, and other activities related to klezmer and its Jewish roots. A workshop event though usually includes a public concert. It may also run other events in the year that promote klezmer music and dance, Yiddish song and associated cultural activities. |
| MANCHESTER JEWISH COMMUNITY CENTRE | Community services. |
| MANCHESTER JEWISH MUSEUM | The museum preserves and promotes Manchester's rich and diverse Jewish heritage. Formal and informal learning sessions are regularly held inside the museum as are exhibitions and events, helping to promote tolerance and understanding of Jewish faith, heritage and culture. |
| NORTH MANCHESTER JEWISH CEMETERIES TRUST | The charity manages and maintains Jewish cemeteries, adjoining roads and landscaped areas in Manchester. |
| OHR HATORAH | The charity runs an extensive research program enabling people to research the culture and history of the Chassidic movement and run weekly and monthly lectures and social events relating to this. |
| RENAISSANCE PUBLISHING | Promoting Jewish culture |
| SALAAM SHALOM | The UK's first Muslim-Jewish media project. Salaam Shalom now delivers projects across communities. Through using tools of Dialogue, Informal Education, Media and the Arts, Salaam Shalom aims to-Prevent Conflict and Discrimination , Challenge Prejudice , Build Bridges Between Communities |
| SANDYMOUNT CHARITABLE TRUST | To maintain and upkeep the Jewish section of Sandymount cemetery, including the seven Jewish sections, in total, in other cemeteries managed by Glasgow City Council. |

| | |
|---|---|
| THE CLORE DUFFIELD FOUNDATION | The Clore Duffield Foundation is a grant making organisation which concentrates its support on education, the arts, museum and gallery education, cultural leadership training, health and social care and enhancing Jewish life. |
| THE ISRAELI DANCE INSTITUTE | Research and production, training for teachers and youth leaders, classes for adults and youth in the London area, outreach introducing people to Israeli and Jewish dance. |
| THE JEWISH EDUCATIONAL AND CULTURAL FOUNDATION | JECF makes discretionary grants for educational and cultural purposes both to individuals and other charities. |
| THE JEWISH MUSEUM LONDON | The Jewish Museum collects, preserves, interprets and exhibits material relating to Jewish history, culture and religious life. It draws on the Jewish experience as a focus for the exploration of identity in a multicultural society, actively engaging with the shared experiences represented in the diverse cultural heritage of London, Britain and the wider world. |
| THE LITTMAN LIBRARY OF JEWISH CIVILISATION | To publishing books within the field of Jewish studies, to prepare and manufacture these books to the highest editorial and production standards and to market them as effectively as possible throughout the world. All the books published are scholarly works which explain and perpetuate the Jewish heritage. |
| THE SPIRO ARK | Teaching Jewish related subjects (with specific reference to Jewish History and Culture) and languages; organization of Jewish/Israeli cultural events; tours to places of Jewish interest. |
| UK JEWISH FILM LTD | The charity's objects are, through films, to build an understanding across communities, combat anti-Semitism, racism and educate audiences across the UK about Jewish culture and heritage. This is achieved by screening of Jewish themed films across the UK, an annual film festival and educational projects all year-round. The charity also offers Holocaust education workshops for schools and colleges. |
| YIDDISHER KUNST | To collect, conserve, research, display and explain artefacts of beauty and antiquity or historical importance or interest, which illustrate Judaism and Jewish history in all its aspects with special reference to Great Britain and Eastern Europe, and to conduct educational activities designed to further knowledge of these subjects for the public benefit. |
| YIVO UK | The object of the CIO is fostering knowledge of the 1000-year history of Jewish life in eastern Europe and Russia in all its aspects: language, religion, folkways, and material culture to foster education and scholarship on Ashkenazi Jewry during the modern period and to support the continued development, maintenance and preservation of the archival, library and educational resources the CIO. |

## 8.1 Interview questions

Thank you for taking part in my research evaluating the drivers for professionalisation within UK Jewish Heritage Charities. Are you happy for me to record this interview? Yes/ No, have you understood the participation information we have just gone through and please can you sign the participant consent form.

All data will be anonymised

| **Objective** | **Question** |
|---|---|
| About the interviewee | What is your role in the organisation<br>How long have you been with the organisation<br>Are you volunteer or paid staff<br>Would you consider yourself as a professional in your role with the organisation |
| Defining Professionalism | In General terms how would you define a professional<br><br>What in your opinion is professionalism in charity context<br><br>What do you see as professional practice in your organisation<br><br>Can you give me any examples of this in your organisation, (prompt) what skills do you see as being professional?<br><br>(What do you see as examples of being professional)<br>Can you give me an example of where you find formalised/legitimacy of professional practice for your charity. (e.g., codes of conduct)<br>Can you see any conflict with this in a charitable setting? |
| Identifying drivers and types of management structures | What do you think are the motivations for your charity to become more professional in its operation<br><br>What management practices impact you as trustee /staff member / volunteer<br>Have you seen any changes in priority during your time with the organisation<br><br>What do you see as the main drivers/ influences in changes to develop professional practice.<br><br>Are you aware of how your organisation measures performance for staff/ trustees /volunteers, how does this then impact on your role in the organisation.<br><br>Looking at the overall performance of the organisation -<br>How is this information used and do you communicate this to different stakeholders such as major donors/ volunteers/ staff / interested parties,<br><br>What outcomes do you think come from this communication<br><br>Do you think this is an important aspect of your management practice<br><br>(For Staff/ Trustees)<br>Do you seek or get feedback, from major donors/ funders on the importance of management structures in the organisation. Can you give any examples of if this has changed and of your management processes or if you know that this may affect their funding decisions<br><br>Can you give me any examples of this |

| | |
|---|---|
| Charity boards | what do you do to develop professionalism in your board of trustees<br><br>do you see any challenges to developing your board now or in the past<br><br>If there have been changes, what are the key drivers in developing professional practices for trustees.<br><br>Are there any barriers to developing professional boards<br><br>What benefits are to be obtained by developing professional boards |
| Recruitment of trustees/ volunteers | How are your boards recruited and does this prove any difficulties in recruiting members for your board<br>When recruiting volunteers do you have specific strategy in regard to skills required or developed |
| Training for charity managers | How often does your organisation put on training for your staff/ board members and volunteers?<br>What type of training have you been involved with.<br>(Staff and trustees)<br>If you need training for volunteers/ board members/staff where do you look to for this training. (In house or external)<br>Do you connect with any professional association or body to develop your training strategy/ sessions.<br>Do you have a training strategy. Can you talk about how it has been developed or being developed |
| Training for volunteers | What type of roles do volunteers take in the organisation.<br>What is your policy on developing professional practice for volunteers.<br>Have you had any issues or conflicts around these changes when working with volunteers<br>Could you identify any changes that have taken place in your organisation with use of volunteers and what has driven these changes |
| Changes in organisational culture | What if any changes have you seen in the organisation over the last few years. Can you talk about how these have come about and outcomes of these on the way you do things. |
| | Can you talk about how you go about developing strategy on professional practice in your organisation<br><br>Do you think that your relationships with major funders and donors have any influence in the development of these plans.<br><br>Do you use any of professional bodies when developing strategy for your organisation |
| Funding issues | In your organisation do you have donor relationship strategy, what do you see as the main outcomes from this<br>What is your role in creating or developing this strategy<br>If no strategy what your approach to donor relationship management is<br>How have you gone about developing your approach- or would develop your approach |
| | With decline in funding from traditional bodies for heritage projects what are the other types of funding your organisation may be looking at. |
| | |

## 8.2 Participant consent forms and example of Participant Information Sheet

**Study Title**

An Exploration of the Drivers for Professionalisation within UK Jewish Heritage Charities.

*I would like to invite you to take part in a research study. Before you decide you need to understand why the research is being done and what it would involve for you. Please take time to read the following information carefully. Ask questions if anything you read is not clear or would like more information. Take time to decide whether to take part*.

**What is the purpose of the study?**

Purpose of this study is to understand the development and impact of professionalism on Jewish Heritage Charities for the completion of my Doctor of Business Management

**Why have I been invited?**

You asked to participate due to your involvement with a JHC or Heritage Museum/charity that has recently had significant changes in your organisation.

**Do I have to take part?**

The research is entirely voluntary. It is up to you to decide. I will describe the study and go through the information sheet, which I will give to you. I will then ask you to sign a consent form to show you agreed to take part. You are free to withdraw at any time, without giving a reason.

**What will happen to me if I take part?**

This section should include:

- The interview will last between 45min to 1 hour long
- All information gathered on you personally will be confidential and you will not be identified in the study nor directly the organisation you work with unless you have agreed previously for the organisation to be named.
- The interview will be recorded, and transcripts produces which will sent to you for verification prior to my analysis of the data.
- The data is for purpose of writing my DBA thesis and could then be used to publish findings in academic literature.
- I will be asking you a set of questions about your experience of working at or volunteering for a JHC or Heritage organisation/Charity.

**What are the possible disadvantages and risks of taking part?**

*We cannot promise the study will help you but the information we get from the study will help to increase the understanding of how professionalism is being developed in Jewish Heritage organisations and possible impacts that his is having on the sector.*

**What if there is a problem?**

If you have any problems regarding the interview or have a complaint about the research study, please do contact me, Anne Millan, 07962832999 or a.millan@mmu.ac.uk

**Will my taking part in the study be kept confidential?**

*All information which is collected about you during the research will be kept strictly confidential,*

## 8.3 Research consent form

**Title of Project: DBA Research on professionalisation of JHC's**

**Name of Researcher: Anne Millan**

| | **Please initial box** |
|---|---|
| 1. I confirm that I have read and understood the information sheet dated …. for the above project and have had the opportunity to ask questions about the interview procedure. | |
| 2. I understand that my participation is voluntary and that I am free to withd at any time without giving any reason to the named researcher. | |
| 3. I understand that my responses will be sound recorded and used for analysis for this research project. | |
| 4. I give/do not give permission for my interview recording to be archived as part of this research project, making it available to future researchers. | |
| 5. I understand that my responses will remain anonymous. | |
| 6. I agree to take part in the above research project. | |
| 7. I understand that at my request a transcript of my interview can be made available to me. | |

| | | |
|---|---|---|
| _____ | _____ | _____ |
| Name of Participant | Date | Signature |
| _____ | _____ | _____ |
| Researcher | Date | Signature |

*To be signed and dated in presence of the participant*

*Once this has been signed, you will receive a copy of your signed and dated consent form.*

## 8.4 Transcription of interview with first draft of codes

*Tell me about your role in your organisation*

Yes, so I am the chief exec of Manchester Jewish Museum , my role really is manage strategic management of the museum, managing a team of 6 staff now. Leading the capital project for £5m capital development so I am project sponsor for that project. Just insuring the funding targets and programs schedule that project is delivered on time and project and preparing for the move back to the museum when it reopens in 2021.

*How long have you been with the organisation*

8 years now

*Things have changed a lot in that time, would you consider yourself as a professional in your role in the organisation*

Yes

*I am going to draw you out on a few things about your idea of professionalism within a charity context and what you see it is given your role in the organisation. So just in general terms how would you define professional.*

I guess it's about having sort of bespoke sort of skills, knowledge, experience to deliver the particular role.

*Could you give me an example of where you see professional action taking place within your role, sort of within that general generalisation. So if you got anything in a charity context, what do you see as being professional management I suppose?*

I guess it is, know there is err, an understanding of the governance issues, fundraising, marketing, awareness understanding, financial management, budgetary skills.

*Ok so where have you seen those skills can be developed from. If you think about where do people get those skills from within the organisation.*

Erm, I guess some of those go back to university that they learn about. I did a museum studies course, so an Ma in museum studies we learned about good practice museums, governance, part of that course was actually erm curating an exhibitions so we learned all about financial management, we learned about collection management, conservation skills. So you know starting at that sort of level that is the higher education level.

*If you want to build that further? I am talking about legitimacy of professionalism. It could be through, working practice or it could be through going to further develop your career. How do you see that progression of professionalism.*

You know certainly in museums volunteering, you know it is a starts where a lot of people get into it professionalism and volunteering aspect at the start.

*As a CEO how do you develop ongoing professional development, how do you see that and where do you find that.*

I think it is erm, speaking to other organisations, you know, an awareness of changes in the sector and going to conferences and workshops.

*Can you give me an example of some of the types conferences you go to?*

AIM, association for independent museums, so meeting colleagues from similar size organisations that are have similar challenges, erm, I think also you know for trustees you know trustees that similar experience like Cath for example at the peoples history museum, so you learn through peers and I think you know of it is done through that, erm, I think also just learning through your own experience and learning from mistakes is a big part. I do things very differently to when I first started 8 years ago because I have learned through trial and error a lot of the time what works and what doesn't.

*Moving on from professional behaviour and what we do as a professional org, can you try and set the scene from a charity point of view. Do you think there is a difference within a development of sort of museum professionalism and charity professionalism the professionalisation of the charity side of what like on the fundraising side.*

I don't know, as I have never worked for another charity I don't know how other charities operate but I imagine the rules are similar in the sense that you know fundraising is up there, marketing, erm, you know, those basic sort of levels of in terms of operational and in terms of work you know they have to be undertaken by charities regardless of what they are, a museum or a mental illness charity.

*Looking at the influences and drivers of management change, what do you think are the motivations for your charity to become professional in its operation, what have been the drivers you would say? You can talk about where you started and where you are now if you want to put that in context.*

I think it is about growing your audience having a clear business plan, clear vision, having vision that everyone signed up to. Then working towards that whether it is fundraising, marketing, programming that is where we need to be I guess.

*Do you think any of the management practices you have seen developed over this time has impacts on trustee, staff or volunteers. Thinking about your, the things that have changed, strategy that might have changed and a lot of changes in your organisation. How has that impacted on your volunteers or staff in any way. Is this good practice, bad, things that have changed that weren't a good practice that you have seen changed. Have things within volunteers changed?*

Erm, I don't know, is it management practice or about changing the wider the purpose and role of the museum, they are the same things.

*Could you say there was one key influence of a couple of drivers that have driven these changes?*

So I think the key driver is making the museum slash charity a sustainable organisation. You know so, that's been fundamental to working and what we have been doing since I started really. Last 8 years

*Main driver has been funding?*

No it has been thinking about the role of the museum and how the museum is going to still be here in another sort of 40 years and funds is obviously part of that but until we have a very clear vision of what the museum is and who it is for and what purpose and why, then you know there is no point going other routes until you have got established. Fundraising comes once that has been agreed, exactly who to go to what we are asking for, why you do this when you go to people to ask for money they want to know what is the point.

*So would you say a lot of your drivers for the last 5, 6 years has been developing that vision*

Yes.

*So do you think developing that vision has had an impact on say the staff and the volunteers and trustees in that way.*

Yes definitely

*Without trying to sound sort of or bring in politics, can you expand on that a little bit?*

I think staff, some staff, erm....I think everyone now understands what we are doing, not everyone likes that idea. As a result some staff have left. I think some volunteers have left erm but you know that is what happens when you change. You cant take everyone with you, so through that change management process we accepted that the rule is going to be certain people that did not bind to our vision which is fair enough as they didn't think change was needed. From my perspective to make the museum sustainable for it to be here another 30 40 years we had to change. So the impact was we lost its people but the at the same time those that we kept, those new people that came on board have bought into the vision and they are now so much more engaged and excited about the future and they can see the future and have bought into that future with me. The same with trustees now I think.

*Looking at overall performance of the organisation, not performance management of staff, it is how you make people aware, firstly I assume that you have performance measures in place for, to officially identifying performance of staff, volunteers and trustees without going into too much details.*

I would not say we have KPI's, we have, what I do is meet on a regular basis with my management team and discuss where they are up to, review policies, we look at what needs to be done, what isn't being done and why. I think it is less structured than it was but I think having those conversations on a regular basis is actually more effective. Clearly there are targets that everyone is signed up to in terms of audience targets and financial targets, so everyone is made aware of those and again a review is done at a regular basis with all staff.

*What about volunteers, do you have an performance measures on them*

We do now actually, we have just introduced for the volunteers that work down here, we are asking, we don't give them targets but we, when they sign in, sign out erm we ask them how many questionnaires have they captured, so it is a subtle way for them seeing how others are doing in not necessarily competition but it is a way of seeing who is capturing the surveys and views.

*You are looking at what those surveys say*

Yes the surveys are part of our funding agreement our art council funding agreement, it is a way of sort of getting volunteers to help us hit those funding requirements.

*Looking at the overall performance of the organisation, how much do you feel that that is used in communications with different stakeholders, so for example when you talk to or communicate with major donors, volunteer staff. How much do you go on about performance of what is happening within the organisation*

Within the organisation?

*In general, not individual people*

*How often do you communicate that to stakeholders*

Not as much as we should be. At the moment we don't have a comms manager, we could get one at the end of the year. So again it all comes down to resource, time erm but I think you know the moment I say probably sort of changing now but once a month.

*How many staff do you have on the books at the moment*

6 now

*How many volunteers do you know*

It has come down, but it is about 20

*But they are regular volunteers*

We have about 10 regular ones

*So you used to have a lot more and you have obviously contracted quite considerably, do you think you will go through another growth period once you open the doors again.*

Yes we have to

*Ok so when you think about the outcome of your communicational performance, what outcomes are you expecting from that wider communication.*

Erm I think there is you know communicate so for example we have on the board over there details of food projects, music projects, we want people to get involved so run out would for each participation of those funds and another thing is again fundraising, you now putting the message out that we have a shortfall, we have had a few emails come in saying, I can help, so it is erm participation but also sort of increased support.

*Do you think these communication are a vital part of your management practice, you know when you prioritise where you go with things, where does it sort of, would put in your priority list*

Very high up

*Ok*

Although we have not been doing it so much so maybe not so high as I think it is. So yes without comms they could be doing all this work but no one knows about it.

*Just thinking about communication with staff, trustees and donors for a minute rather than the wider general public. Do you ever get feedback from these areas, stakeholders?*

Staff trustees and donors, we did a donor survey, staff we do regular staff meetings, we are always asking what staff think about what we are doing. We are always asking staff input and feedback. Trustees you now it is, we have a quarterly board meeting and notes are shared and feedback encouraged in everything we are doing.

*Is there any way sort of thinking more about feedback from major donors or funders, how much does their feedback go into thinking about future strategy, that sort of thing*

*I know you have had some major funding processes going through . At each stage do you get feedback from your potential funders or did you ask for feedback. Is there anything changed because of that feedback?*

Erm. On the whole most funders give for a particular reason or there is a relationship so, I guess certainly in recent years most of the funding for this building so I guess until it is up it is hard to get feedback.

*I was thinking more of the process of actually putting bids together. I know they have very different criteria, thinking of major donors not as individual donors but the sort of trusts and foundation people, was there a formalised process there that you want to talk about how that went for you.*

For those who were successful we were obviously getting feedback which was great, I would say for what 80 90percent who weren't successful, we asked for feedback but we never got any.

*So not forthcoming in any shape or form*

Those that gave feedback was great and you can tell the common pattern, probably the reason why we get feedback and the feedback we got back was down to competition.

*So they had lots of people applying. I know in the last couple of years 50 percent of heritage funding has squeezed, so it is always going to be a competition.*

I think they just don't have time to feedback really on every application.

*Thinking about charity boards and their development and I know that you have had some ups and downs and the history of the organisation with boards, how do develop professional boards of trustees in your opinion, not MJM but yours as Max*

It has been really clear who you want, in terms of skills, so it is identifying what gaps, skill gaps there are on the board, erm and then finding the right people, not always have those skills but also have those skills and also a good fit for the organisation, that is the trick. The think we have learned is we have occasionally people who have skills but might not have the time or share the vision of the organisation. It is a balancing act finding the right person it is difficult.

*Obviously that is a challenge but where do you see, how do you get over that challenge do you think on the way you recruit on your boards,*

I think we have had the time in the past and I think that works to some level as you can identify candidates.

*Can I give you an example when you did your recruitment.*

We did our recruitment once we knew the project which was happening so we did the skills audit and identified 6 areas or gaps on the board, so we created this pack and circulated that, sent out to Jewish Press, universities, all sorts of different sectors. Erm and we got good feedback and a good response and then we short listed interviewed and we appointed I think 5 new trustees on the back of that.

*Do you think there are any barriers to developing professional boards? What have you found?*

Time, money you know for what we need for a trustee we are not expecting them to work every week on this but they have to accept that ideally one day a month they can give to not just reading papers but actually doing some meaningful work. That is a challenge, particularly getting younger

people that haven't got time or money and the diversity I guess is another area, being a Jewish museum people automatically assume you have to be Jewish to be a trustee, which is not the case as we have demonstrated in recent years but there is still that barrier we are still having to overcome.

*This will be key to your next stage of development but recruitment of trustees and volunteers. We have talked about trustees. Do you have a overall strategy on how you are going to recruit volunteers forthcoming*

It is very much thinking about again coming back to the vision and making sure new volunteers have bought into that vision. We are moving away from this traditional Jewish museum that just educates people about faith to a more faith full interactive museum, about stories and celebrating the diversity of the Jewish communities in Cheetham Hill where we are. It is finding people that buy into that vision.

*Do you think there is difficulty in that.*

We are seeing changes like pop up museum at the library and a new shiny building, lots of interesting sort of new programming coming up. We are starting to see a shift in attitudes and the reality is we might not need as many volunteers as we have had in the past. We have a gallery that speak for itself we increased staff team, more revenue funding coming in from the arts council so we will see things develop over the next year I think.

*What type of roles, re volunteers, will be taking on in the future for your museum.*

Traditionally we have always had teacher, shop volunteers and I think there is now more integrated roles around the telling stories. We are keen to get volunteers that don't just do the shop or the schools but actually volunteers are trained the same and can do a story telling session in the gallery at the same time. Can serve bagels in the café, so they are multipurpose in a way.

*Do you see volunteers as helping out with higher sort of level areas in the organisation*

No not really

*Some orgs do and some don't. Things like fundraising that sort of thing.*

No I think in terms of our admin perhaps but ...

*So front line staff*

Yes

*Ok, can you identify changes that have taken place in the organisation. I know you have lost many volunteers in the restructuring of the building. Before that and thinking about how you have introduced those changes. Could you identify what that ...this question is not going to work. What if any changes have you seen in the org in the last few years, and from say org'l culture there has been considerable changes in your organisation from the culture, can you describe what the culture use to be and what it has changed to.*

Not a dramatic change, nothing dramatic has happened. We have closed the building and the new museum is going to be opening. We did start seeing schools changed, more interactive, very much moving away from the lecture type sessions we did in the past that was sending kids to sleep, ahem, little things like that have changed, I would say not all volunteers bought into that so we started bringing it back to the way it was.

*How did you address that at the time.*

Again coming back to the staffing and entire resource issues we just don't have a member of staff to sit in at every volunteer session and monitor that. There were occasions where volunteers where told and some left as a result but it is one of the challenges, volunteers that you can't, micro manage them all the time.

*Would you say moving forward, strategic thinking here that you have a volunteer strategy for the future.*

Yes we are going to have, going to get a volunteer planning in place. We are taking literally each year as it comes. We have a volunteer planning phase for the next six months, so we are now in September so recruiting students, getting more students involved I think. We were aware from last year we did the same. As you now students come and go but I think it looking at having that annual cycle of students.

*What's your view on developing professional practice for volunteers then if you are carrying this continual role. Where do you see developing their skills and professional practice.*

So interestingly we got some funding from volunteer projects. We are trying to recruit muslim but local muslim residents to volunteer at the museum. So that is very much driven by employability skills, so you in terms of, erm increasing sort of confidence, social skills, even looking at developing digital skills, getting them trained to use our social media or cataloguing and digitising the collection, story telling, you now all these things that could help volunteers that are looking for work. Just by simple training, on how to tell a story about an object and speak to the public.

*Is the training in house*

Yes

*So genuinely when you look to train volunteers, is this always in house or look for alternatives*

In the past yet

*Where would you look for external training, professional bodies or...*

Last one was the city council I think. Safeguarding.

*How often would you put on training roughly for staff and volunteers*

Once a year

*Do you think your relationship with major funders of donors have any influence on any of the plans moving forward. Do you think they are playing any key roles in developing new strategies.*

No They have bought into it not shaped it, they see what we are doing. I would say we have funders that share our vision and values like the arts council for example. Now were are an NPO. They want to see museums become more creative and playful, that is the vision we wrote 4 years ago. So there is clearly sort of overlap and that is why we get the funding I guess

*A shift from traditional museum to something much more different from a museum I went to 20 years ago but it is trying to work out where that influence is coming from.*

It is interesting isn't it how we started thinking like that before we came an NPO and there wasn't so you could become an NPO was quite, we are going to put this in the performance and suddenly

I don't think we are doing anything drastically different

*Have you looked at crowd sourcing or social funding thinking outside the box, have you ever considers non traditional funding sources.*

Again it is just who is going to do it. I know how time consuming how much effort it is to get crowd funding.

*For smaller organisations it is not viable for you to be looking at at the moment not putting words in your mouth.*

Certainly not at the moment, possibly once we have a comms person who's job it is to do social media. We have not got the knowledge in terms of social media and we also haven't got the name of the audiences or reach

*Social loans or things like that?*

No I don't think so.

*Ok thanks for that that is it, thanks. Only 38 minutes, maybe we can pull it out further...I think the problem is that a lot of my questions evolve around specific strategies that may be slightly confidential so...oh I know. Do you have contact with any professional associational bodies to develop your training strategies do you know for professional development training that sort of thing?*

No

*Are there any bodies you should connect to more to or are you aware of any bodies.*

Aims I said earlier for museums is good

*Anything on the charity side you are aware of?*

No

*Charity commission training?*

No there are for accountants for governance training and there is those things you know we could be looking at and charity commission training yes.

*But you have not done that. Your trustees when they do inductions do they go for any training?*

No. It comes down to scale doesn't it and what's feasible and you know and prioritising what and fire fighting a lot of the time, we are trying to move away from all of that. I think we will have a new erm head of sort of operations starting next year as well, who's job it will be to really spend time thinking about health and safety training, you know HR and all these areas that we have just you know dealt with but not really, there is so much more that could be done.

*For personal interest does business for the arts still exist*

No, think they have gone

Yes they used to do a lot of training. I used to go quite a lot you may remember some years ago on training days and I just found they are interesting but in terms of justifying me being out of the office for the whole day it was getting tricky. So it is fining again a bit like the board, the skills gap, the

areas you really need help, you know, identifying those bodies that can really help you or those people even. I have learned a lot of things just from meeting people and learning about other communities.

*Do you go to professional conferences once a year or so?*

Yes I go to the European Jewish Museum conference this year, I have been to AIM, call you call the Edinburgh festival a conference? Meeting the programming team and meeting the artists and networking. It is doing that and you know, so for two members to do that for a week is a big chunk of time and money but we get more out of that than say going to you know a conference about fundraising for example for we are so bespoke.

*Thank you Max that really is it.*