

Jewish Leadership in the UK for the 21st Century

Values, Relationships and Intergenerational Renewal

June 2023

Introduction

Project Goals

In 2022, UJIA, in partnership with the Jewish Leadership Council (JLC) and thanks to funding from the Pears Foundation, engaged Rosov Consulting to design and conduct a study to explore Jewish leadership in the UK to inform UJIA's and JLC's strategic planning. This research project had three primary goals. The first was to develop a conceptual model of Jewish leadership in the UK and a map of the community's existing leadership supports to show who is currently serving as Jewish leaders and what has shaped and empowered them. The second was to identify the challenges Jewish leaders presently face, the issues they are likely to encounter, and their readiness to do so, and provide recommendations for how UJIA and JLC might better prepare and support these leaders now and for what lies ahead. The third goal of this project was to present these findings to community stakeholders to spark reflections and generate meaning that would assist UJIA and JLC in their approach to developing leaders and leadership structures to ensure a future thriving Jewish community.

Project Approach

Orientation and Conceptualisation

In the first phase of this project, we oriented ourselves to the context and content of Jewish leadership in the UK by meeting with UJIA and JLC stakeholders. We also reviewed the literature on leadership and Jewish leadership in the UK. Additionally, we interviewed key informants from the UK and internationally with a wide breadth of knowledge concerning Jewish leadership and leadership preparation. Using these findings, we constructed a preliminary conceptual model of Jewish leadership in the UK, its challenges and opportunities, and the talent pipeline by which the community is served. This model shaped the subsequent phases of our work, and was revised at its conclusion.

Data Gathering

Teams from UJIA and Rosov Consulting collaboratively designed and implemented a research study for the second phase of this project. We employed a qualitative research approach because qualitative methodologies for gathering and analysing data are particularly well suited to exploring the lived experiences of leadership. Through a combination of focus groups and individual interviews, we gathered a range of perspectives, experiences, and insights about leadership from participants at different life stages and with diverse identities representative of Jewish organisations in the UK with their various foci and religious affiliations. As Exhibit 1 illustrates, our participants included individuals at different stages of their careers who fill volunteer or professional leadership roles in the Jewish community. In total, we interviewed 48 potential and current professional and volunteer leaders and five key informants in the course of eight one-hour-long multiparticipant focus groups and 28 individual interviews lasting 30 to 45 minutes.

Exhibit 1: Profile of Interviewees



UJIA and JLC identified nearly all of the participants, informed them of the study, and grouped many of them into focus groups to reflect roles and life stages, and to ensure they would be comfortable sharing their experiences with the interviewer and with one another. The interview questions, found at the end of this report, encouraged participants to share their experiences and to reflect on what it means to act as a Jewish leader today in the UK. Knowing that many of our research participants live and earn their livelihood within the British Jewish community, we understood their participation might ask them to describe uncomfortable experiences. We are, therefore, tremendously grateful for their participation. As such, UJIA, JLC, and the Rosov Consulting team feel a great responsibility to ensure that our findings and recommendations are sensitively conveyed to the field.

Data Analysis

During the third phase of this project, we employed interview analysis software, NVivo 12, to support our examination of interview notes and to assist with exploring patterns from these conversations identifying, for example, generational and gender differences where relevant, alongside shared cross-cutting phenomena. Recognising that this study consists of a small sampling from the field, we acknowledge that these findings will not be able to capture every leader's unique experience within the UK Jewish community. Consequently, we included several steps to validate our findings as we analysed the data. We took repeated passes through the data by reviewing our key findings with UJIA, JLC professionals and volunteer leaders before presenting them to a larger group of volunteers and professionals, including some who participated in the study, to see if our findings rang true. In addition, we used the findings from the literature review and our interviews with key informants as two additional data points to triangulate our findings. This qualitative research practice allows us to verify our findings within the particular realities of Jewish leadership within the UK.

Making Meaning from the Findings

The last phase of our work involved teasing out implications from our findings. We did this by sharing what we have learnt and what those learnings might mean for UK Jewish communities through several online meetings with UJIA and JLC staff and volunteer leaders. These sessions were followed by two in-person meaning-making sessions with a larger group of stakeholders from each organisation. These multiple sessions have provided opportunities to digest and reflect on our findings and recommendations while providing important feedback to refine the findings and recommendations presented below.

Findings: Conceptualisation of Leadership

Literature

Jewish Leadership in the UK does not exist in a vacuum. Practices and expectations are shaped by broader trends. The following short review of literature that describes and deconstructs these trends helps contextualise and conceptualise the interview data collected in the course of this project. By way of orientation, this review presents three empirically-grounded models of leadership that help clarify and substantiate our findings.

A Vision-Driven Inspirational Leadership Model

Managing from the centre. The literature¹ documenting the evolution of leadership models notes that for much of the twentieth century those models emphasised the development of prescribed competencies and actions to optimise productivity and efficiency. In this paradigm, leaders manage their employees by directing their behaviours through establishing standardised and measurable administrative systems that dictate employee workflow processes. These systems are accompanied by hierarchical structures that organise and rank employees according to their differentiated knowledge, skills, and decision-making authority. By the turn of the twenty-first century, however, the literature signals that many hierarchical organising structures were upended, forcing leadership models to change. By way of explanation, scholars see a shift away from this leadership paradigm beginning with the transition to a post-industrial, consumer-based economy, globalisation, and the advancement of information technologies that allowed people and knowledge to move freely within and between organisations. Standardised workflow processes and organisational structures can no longer constrain knowledge and people as they once did.

Inspiring from the centre. In this changed context leaders must still direct their employees to achieve organisational goals.² However, it is much harder to do so without the aid of bureaucratic, hierarchical structures. Consequently, leadership models have moved away from the twenty-first-century notion of *managing* people towards a vision that calls for *inspiring* people to follow the directives of their leaders. Even with such a shift, the individual leader remains at the centre of this model, preserving the legacy of productivity and efficiency-oriented leadership models from the twentieth century.

A Relational and Values-Driven Organisational Culture and Leadership Model

Leading from behind. Contemporary leadership models no longer affix leaders at the centre.³ Although most organisations maintain hierarchical structures and leaders are expected to exert authority in decision-making and ensure accountability, these structures and leaders' positions of authority are obscured. One reason is that leaders no longer act alone. Instead, they lead from behind by empowering others to join them in carrying out the organisation's mission. They do this by building relationships with employees and stakeholders to align their identities with the organisation's values and mission.⁴ Leaders accomplish this task by promoting the individuality of each stakeholder and developing social

¹ D. K. Mumby, *Organizational Communication: A Critical Approach* (Thousand Oaks, CA: SAGE Publications, 2013); A. S. Haslam, S. D. Reicher, and M. J. Platow, *The New Psychology of Leadership: Identity, Influence and Power* (East Sussex: Psychology Press, 2011); J. Pringle and C. Hieker, *The Future of Leadership Development: Disruption and the Impact of Megatrends* (Cham: Palgrave MacMillan, 2021).

² Ibid.

³ Ibid.

⁴ E. Wenger, *Communities of Practices: Learning, Meaning, and Identity* (Cambridge: Cambridge University Press, 1999).

networks. For example, they create organisational cultures that offer employees the space and opportunity to learn and work collaboratively with others, to spark creative ideas, products, and activities aligned with their organisation's mission and goals.⁵

Leveraging the economic engines of social networks. The centrality of social networks within the contemporary leadership model is economically appropriate.⁶ Social networks are the engines of today's economy and society. Scholars of social networks explain that leaders depend on social networks to access and share resources, such as knowledge or advice, embedded within the relationships that tie networked people together.⁷ Exchanging these socially embedded resources, defined as social capital, often generates the creative problem-solving and innovation required of organisations to meet today's rapidly changing societal and economic demands.⁸

Exchanging resources (social capital) to promote belonging, identity formation, and meaning making. Research indicates that people tend to form relationships and exchange social capital resources primarily with those who share their values or goals.⁹ Therefore, when leaders exchange resources with others, this action signals that both parties identify with one another's values and world views. Given this, exchanging resources produces mutual sentiments such as trust, respect, and friendliness, reinforcing the reciprocal sharing of resources. Likewise, by offering leaders a holistic, safe, and nurturing community built upon a web of relationships, leaders (and community members) construct identity in relation to these communities and make meaning from their experiences as collaborators and creative problem-solvers with one another.¹⁰

Authentic leaders who actualise their values with others. This relational and values-driven model of leadership, also found in the literature addressing leadership in Jewish organisations,¹¹ stresses that leaders identify with the values of an organisation's mission. Since they are considered the face of the organisation, a leader's people need to recognise these values personified in the leader's authentic behaviours and actions. That way, they will be willing to exchange social capital resources if they identify with a leader and the leader's organisation. By these means, leaders leverage the purposeful relationships they form to access social capital resources and to accomplish their goals collaboratively by actualising shared values.¹²

⁵ S. J. Hogan and L. V. Coote, "Organizational Culture, Innovation, and Performance: A Test of Schein's Model," *Journal of Business Research* 67, no. 8 (2014): 1609–21.

⁶ Mumby, *Organizational Communication*.

⁷ N. Lin, *Social Capital: A Theory of Social Structure and Action* (Cambridge: Cambridge University Press, 2001).

⁸ Mumby, *Organizational Communication*.

⁹ Lin, *Social Capital*.

¹⁰ Wenger, *Communities of Practices*.

¹¹ V. A. Futch Ehrlich and B. P. Newlon, *Designing for Networked Leadership: Shifting from "What?" to "How?": A Guide to Designing and Delivering Cohort-Based Leadership and Professional Development Programs for the Jewish Social Sector* (The Jim Joseph Foundation's Center for Creative Leadership, 2021); T. Belzer, *When What you Do Is Who You Are: The Intersection of Jewish Organizational Culture and Identity* (USC Center for Religion and Civic Culture, 2020).

¹² Mumby, *Organizational Communication*; Pringle, J., & Hieker, C., *Future of Leadership Development*; Haslam, A. S., Reicher, S. D., & Platow, M. J., *New Psychology of Leadership*; Lin, *Social Capital*.

A Systems Leadership Model to Achieve Systemic Change Across Communities

Relational community organising to solve complex community-wide issues. A systems leadership conceptual model is another recent addition to the literature, and includes articles addressing Jewish communal leadership.¹³ The systems leadership model's foundations are the same as the relational and values-based leadership model described above, except it operates at a system or communal level. Additionally, this model assumes that systems or communities are complex and have many dynamic and interrelated moving parts. Unlike the models presented thus far, it does not distinguish who is the one person or organisation leading change across an entire community. Instead, it involves engaging multiple stakeholders representing various system elements to collectively endeavour to change their actions to enact community-wide initiatives by utilising social networks and capital. Individuals or organisations leading within this model must understand the interactions and influences of each part of the system. They must also employ relational community organising strategies. This means that leaders usually act by first building relationships with stakeholders from across the system around shared values. Leaders then use their knowledge of the system and their relationships with stakeholders to build a social network centred upon strategic collaboration and exchange of social capital to mobilise people and organisations towards achieving a community-wide change effort that reflects their shared values.¹⁴

Stakeholders and Key Informants

UJIA and JLC stakeholders and key informants broadly conceptualised Jewish leadership as **the activities exercised by individuals identifying as Jewish and informed by their Jewish values to better the Jewish community and/or the broader society**. This conceptualisation of Jewish leadership centres on leaders' actions, typically building relationships with stakeholders that reflect Jewish values and enhance their community and the community of others. One key informant's description of leadership succinctly conveyed the views of many of the stakeholders and key informants interviewed:

So much of leading is around Jewish values and anchoring them around shared common values. That then becomes a means for greater meaning-making for the individuals involved while opening up new pathways for greater connection to others. It is relational. These meaningful conversations and this focus lead to what I would say is a big theme of Jewish leadership: organisational and communal belonging. (Key informant)

The emphasis on values-driven leadership echoes the themes identified within the literature discussed above, as does the focus on relationships. Lastly, this notion that leadership "*becomes a means for greater meaning-making*" for individual leaders because it opens "*new pathways for greater connection to others*" resonates with the literature's findings about generating mutual sentiments such as trust and respect associated with community belonging. Trust and respect reinforce reciprocity when exchanging resources with people who share similar values,¹⁵ and individual growth and identity formation follow by making meaning from these experiences.¹⁶

¹³ Y. Kurtzer, *Courageous Leadership Now: An Urgent Agenda for the Jewish Community*. (Shalom Hartman Institute, 2020).

¹⁴ L. Dreier, D. Nabarro, and J. Nelson, *Systems Leadership for Sustainable Development: Strategies for Achieving Systemic Change* (Cambridge, MA: Harvard Kennedy School, 2019); Lin, *Social Capital*.

¹⁵ Lin, *Social Capital*.

¹⁶ Wenger, *Communities of Practices*.

Findings: A Model of Jewish Leadership in the UK

Exhibit 2 below illustrates how we conceptualise Jewish leadership in the UK. The design and language included within this model reflect the findings from interviews with stakeholders and key informants, and the literature described in the section above: **Jewish leadership in the UK is values-driven and relationship-based**. This model also includes elements of the system-leadership model discussed earlier in the literature review. The arrows in this conceptual model highlight the cyclical relationship between the actions of leaders, where they exercise them, and the cultivation of new leaders. Even if leadership development is not a leader's primary objective, being a Jewish leader in the UK within this framework typically cultivates new leaders. Moreover, leaders in this model act through cross-communal and sector networks that link organisations throughout the British Jewish community.¹⁷

To test and validate this conceptual model of Jewish leadership, we applied this conceptual model of Jewish leadership to the 48 interviews we conducted with potential and current professional and volunteer leaders. When analysing the sample, we found that volunteer and professional leaders' experiences fit well within this conceptual framing. Those findings are described below.

What Are Jewish Leaders

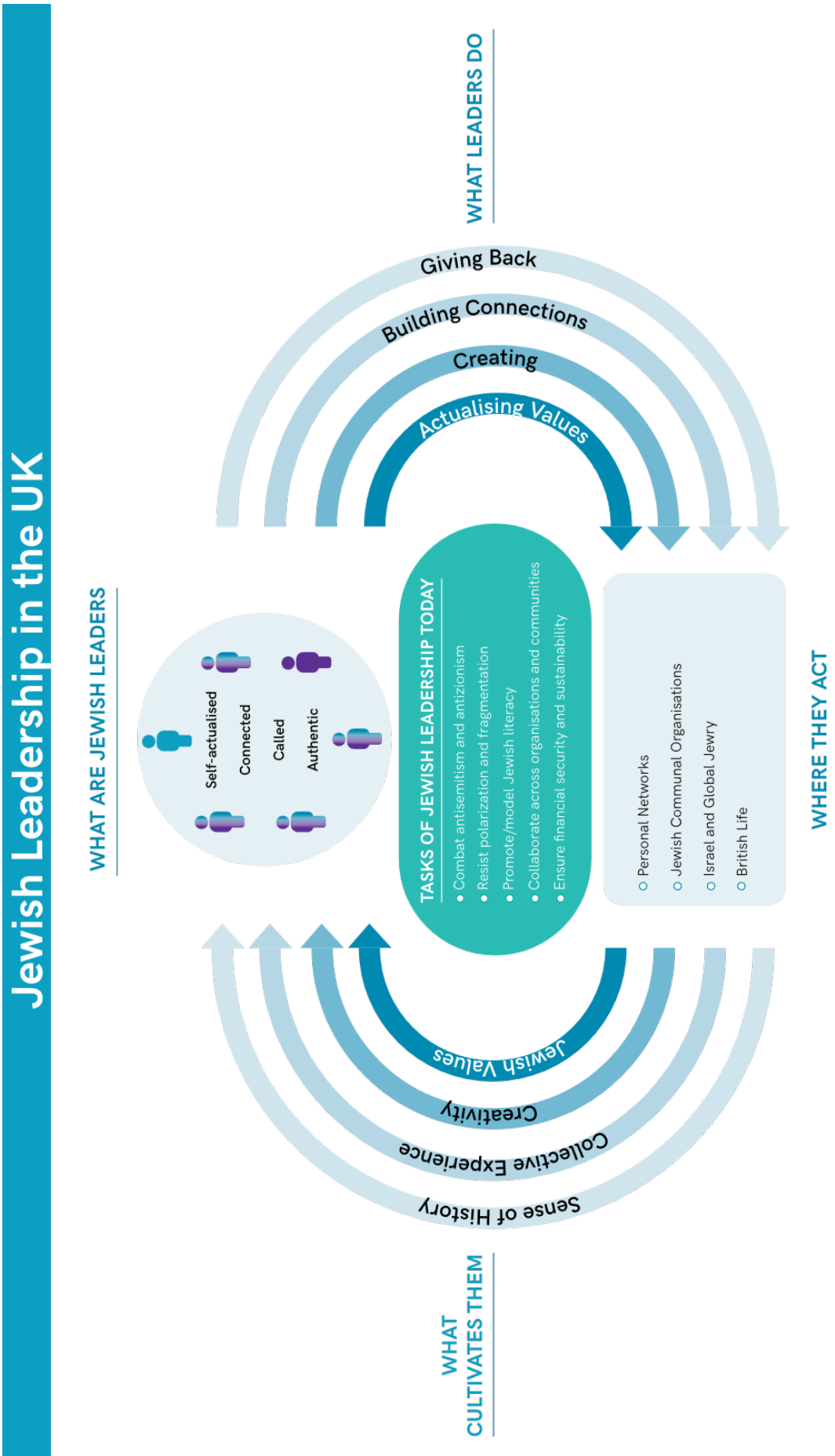
Volunteer and professional leaders overwhelmingly spoke about their commitment to Jewish values as a reason for taking on leadership roles; as one early career professional explained, “*the values of the Jewish organisations and the centres where I've worked align with my mine.*” This participant was not the only one to use words like “alignment.” Echoing the leadership models described in the literature review above, both volunteer and professional leaders at all stages of their careers related to their roles as a leader by drawing upon language revealing the positive emotional sentiments that accompany their identification with a community or organisation. This positivity was associated with a desire to reciprocate. “*I really enjoy the sense of belonging within the Jewish community. I want to provide that for other people.*” When discussing what they contributed as leaders, many offered a similar explanation to the quote below from a mid-career volunteer:

I have certain skills and talents, and, hopefully, you know, expertise and experience. I'm not working as a professional in the community but seeing there are ways that I can use some of that, nonetheless, for the benefit of the community. To kind of give back and keep the community going. (Mid-career volunteer)

In the leadership model below, the term “self-actualised” reflects a leader's sense of alignment with their identified values, skills, and talents when contributing to a community of which they feel a part. Hence the terms “connected” and “authentic” reflect how people talk in ways that indicate the alignment between their roles and their identities.

¹⁷ Kurtzer, *Courageous Leadership*; Dreier, Nabarro, and Nelson, *Systems Leadership*; Lin, *Social Capital*.

Exhibit 2: Conceptual Model of Jewish Leadership in the UK



What Leaders Do and Where They Act

These last points overlap with the model's depiction of what leaders do and where they act. Leaders lead by *actualising their values* and by *connecting* with others or organisations who share those values to create initiatives with which they identify.

Good leaders create followers. Great leaders create leaders. That job, more than anything, is to empower everyone else and do their best to impart the ideology. Leading the whole community. It's about empowering and spreading the message as far as possible through various means. (Early career professional)

Leadership is not limited to the UK Jewish community's or leaders' personal networks. Interviewees spoke about their leadership as a way of strengthening the other communities to which they belong, such as *British society, global Jewry, and Israel*. For instance, professional and volunteer leaders were still deeply involved with Jewish youth organisations and networks. In one example of many illustrating what Jewish leaders do and where, several of the professionals and volunteer leaders we interviewed also led community youth initiatives throughout the UK, supporting refugees or populations of economically disadvantaged children.

What Cultivates Them

Regardless of where they started their leadership journey, personal connections forged by a commitment to Jewish values were responsible for initially involving participants in leadership. Overwhelmingly, volunteer and professional leaders at all stages of their careers reported that most of their leadership training came from at least one of what we characterise as "seed sector institutions" (youth movements, day schools, pre- and post-university gap year programmes, and university). In these settings, as one mid-career volunteer explained, they "*built a kind of love of the Jewish people and of Israel and of community.*" This love served as the foundation for their Jewish values and engendered their desire to reciprocate by continuing to serve as a volunteer leader. The seed sector is also where most participants received leadership training through informal mentorship and a lot of "*on-the-job training*" within a community that offered "*lots of support.*" While developing these leadership skills could be "*hard and stressful,*" most participants felt "*it was fun.*"

We also found that participants among early and mid-career participants who did not participate in the seed sector activities still engaged in relational and Jewish values-based leadership experiences that similarly helped them grow. They found these opportunities after university through grassroots initiatives and organisations that were values driven and that employed community organising. We encountered this mostly among early and mid-career-level professionals and volunteers. More seasoned volunteers spoke about individuals they knew from leading Jewish organisations who invited them to become involved.

Regardless of where they led, a common denominator among many of our participants was that they had been socialised into the value of leading according to *Jewish values* from a young age and often by those of a different generation. Many offered examples of how they were recruited to participate in activities that an aunt or a parent had been organising related to Jewish values. Jewish leadership in the UK is serial,

with volunteers serving well beyond retirement; this contributes a cross-generational dimension to the UK Jewish leadership model. As one key informant claimed:

It's multigenerational. We've never lived in an age where we have five different generations. The potential is so extraordinary for cross-generational perspectives and outlooks. (Key informant)

These cross-generational perspectives and outlooks allow potential and emerging leaders to see their contributions as part of the larger sweep of Jewish and British history. We found it striking that several early career and mid-career participants reflected that their leadership is “*part of something bigger*” and used words like “*legacy*” when discussing what motivates them to lead. These comments often were associated with self-awareness about the larger story of the Jewish people, especially in a British context. Here is one perspective from an early career professional:

We're quite a secular family, but they brought me up to be very aware of my Jewish heritage and our family heritage as well. Unlike most British Jews who can trace their Jewish history quite far back fleeing pogroms in Poland, I am a second-generation French immigrant. You know I have family who died in the Holocaust. I have family who survived the Holocaust. I guess I have a certain sense of proximity to that, which gives me a sense of directness. Which also makes me want to get as involved as possible.

Here we see the centrality of values and the influence of multigenerational relationships in inducting Jewish community members into leadership roles by reinforcing a leader’s *sense of history* in a manner that seems distinctly British. In other communities, for example, in the United States, young leaders quite often enter adulthood with a well-developed understanding of Jewish values that drive them to act.¹⁸ Typically, leadership in these other communities focuses on recruiting talent and building human capital without much expectation of extensive prior socialization. Early career professional development focuses on filling these gaps. In the UK, by contrast, young leaders are assumed to have been readied by their youth movement or other preparatory experiences.

This British distinction again draws attention to the interconnectedness of the Jewish leadership model. Not only does the multigenerational nature of Jewish leadership in the UK contribute to cultivating new leaders, it also keeps the system itself going. Just as one never truly leaves behind ties to family and friends, Jewish leaders do not leave their youth movement. Jewish leaders in the UK draw strength from the human and social capital they built as youth, a by-product of relationships and experiences within seed sectors and across a lifetime of serving. Moreover, leaders from each generation have well-developed networks of people and connections inside and outside the Jewish community that they regularly draw on to provide the support and resources they need to initiate and implement their leadership endeavours. From a system-level perspective, this allows for an exchange of social capital between leaders of the same generation that benefits the entire system. This is a process that nourishes and sustains today’s leaders while simultaneously cultivating the leaders for tomorrow.

¹⁸ See, for example, <https://jimjosephfoundation.org/wp-content/uploads/2019/06/CCL-2019-Executive-Summary-8.22.19.pdf>; <https://jimjosephfoundation.org/news-blogs/a-path-forward-in-jewish-leadership-development/>

Findings: The Seed Sectors

Seeding inspiration, values, relationships, and capacities to empower Jewish leadership for a lifetime and across generations.

As explained above, “seed sector institutions” (youth movements, day schools, pre- and post-university gap year programmes, and university) constitute settings that cultivate Jewish values and relationships and develop the leadership capacities in young people that promote community belonging. The preeminent role played by these settings (the seed sector as a whole) in a British context aligns well with our relational and value-based leadership model for the Jewish community in the UK. From a system leadership perspective, seed sectors promote community-organising practices that support Jewish leaders to mobilise and carry out community-wide initiatives empowering communities.

Regardless of their career stage, nearly all interviewees described their experiences with at least one institution from a seed sector as one of the top factors that encouraged them to become Jewish professional leaders and/or volunteers.

My most formative experience was my youth movement experience. It totally shaped my world view as a Jew but not just Jewish things. In my life, generally. I mean professionally and personally. And because of that, I find myself in the job that I'm doing. (Mid-career professional)

Interviewees often explained that these experiences provided their first exposure to the Jewish values that shaped their lives and inspired them to lead. They noted that their participation in these institutions connected them to networks of their peers who share similar values and experiences.

In addition to reporting how they had continued to use these personal connections as adults to access the social capital resources needed to accomplish their leadership goals, these social relationships offered them a sense of fellowship. Interviewees’ identification with these networks encouraged several of them to give back as leaders, often directly back to their seed sector organisations. Many reflected on how this ultimately set them on a path as professional and/or volunteer leaders.

Early in my career, I was happy to give back to the organisations that had raised me and that kind of thing. But pretty quickly, it just became more. The Jewish community was giving me an outlet and a platform to do really interesting work. (Mid-career professional)

Seed Sector: Youth Movements—Building human and social capital, and inculcating values within shifting vessels and contexts.

Within our model of Jewish leadership in the UK, youth movements are the venues where young people can experience responsibility and practice Jewish values-based, relational leadership and community organising from an early age. However, several mid-career and seasoned professionals and volunteers argued that the youth movements are no longer as robust as in the past; consequently, they believe that, today, youth movements are diminished as sources of talent and incubators of leadership skills and dispositions (human capital). One mid-career professional stated that *"Jewish youth movements have been decimated, and we're just not going to have that pool of talent anymore."*

Such perceptions, whether rooted in reality or not, threaten to erode long-term support for the youth movements, and key informants and professionals with more insight into the youth sector understand these statements to be more about nostalgia.

Youth movements today deal with mental health and safeguarding and all you have to do with the legality of running a movement. It is not fair to say it's not like it used to be. Nothing is like it used to be. That's because we get older, and we have our gorgeous glasses that sometimes you put a rose-tinted lens on, and it's not like it used to be. Of course, it is not! But what it used to be is not what the community is. (Seasoned professional)

In addition to the issues of mental health, safeguarding, finances, and the legal dimensions of youth movements today, key informants and professionals acknowledged a significant challenge. Youth movements nowadays must compete for the attention and time of both *chanichim* (participants) and *madrichim* (youth leaders) when academic pressures and social opportunities multiply—a global phenomenon. A youth movement worker added clarity: “*you're actually competing with TikTok and PlayStations and football camp.*” In response to such competition, interviewees explained that youth movements have been very “*nimble*” and have found their “*niche.*” They have shifted their activities from weekly programmes to residential experiences, a shift which these interviewees believe has ensured youth movements continue to remain rich sources of human capital for the community even if the volume of leaders they produce is reduced.

Weekly meetings are dead. They are going into Jewish schools and delivering sessions, but their niche has become winter camps, summer camps, hadrachah [leadership] courses, and young people are going. (Seasoned professional)

Our interviews with both those who currently serve as youth movement workers and with midcareer professionals revealed that being a youth movement leader continues to have cachet on a CV. Beyond human capacity, nearly every interviewee who was an alum of a youth movement still identifies with the Jewish values of their youth movement, and these values continue to inspire them to lead. Gap year participants and those in the early stages of their careers reported that youth movements brought them into contact with people from across the Jewish community even if they only participated in residential programming.

I think most of us probably had like at least some experience like we went to a camp when we were younger. Even though we didn't always go to the same schools, these movements help create like a big network where everyone knows each other. (Gap year participant)

These relationships have blossomed into friendships and/or social networks that can, in turn, become lifelong sources of social capital that reinforce individuals' abilities to lead, ultimately enriching the Jewish community in the UK.

Seed Sector: Day Schools—Cultivating belonging, encouraging leadership, and preserving the leadership pipeline.

Graduates of Jewish day schools illustrated how their schools can promote a relational and values-based Jewish leadership model. One interviewee spoke about a Jewish day school that intentionally “*shared the Jewish values and ideology of the school.*” To put these values into practice, they encouraged students to volunteer for charities in the school's local community, beginning at a young age. Sixth-form students

"practically ran the school when it came to things like that. There were multiple events they were engaged with." Nevertheless, several key informants and professionals argued that Jewish day schools could do more to ensure that students better understood their school's Jewish values. One presented this issue from a curricular perspective and reflected that:

I don't think there is always enough cohesion between the formal and informal education departments. This created a clear separation between what they understood they were there for at school: that they were there for something more than just the schooling and their route to university.
(Seasoned career professional)

Despite such critiques, Jewish day school graduates in this study reported that they participated in programmes and organisations that cultivated a sense of belonging with others through shared Jewish values that also provided opportunities to lead. Many spoke about travelling to Israel with their schools, referring to it as a "*tradition*" and "*rite of passage*." They reflected on how this experience whetted their appetites to return to Israel again on Israel Tour at the end of Year 11, rather than satiating their desire for such experiences. They traced a trajectory that ended up with them leading Israel Tour themselves sometime after graduating secondary school.

Jewish schools and youth movements do not seem to compete with each other for the attention of young people. Expansive social experiences at school may actually prompt an interest in broadening one's networks further by means of the opportunities provided by youth movements on a national stage. Contrary to several interviewees' claim that Jewish day schools have contributed to the diminishing of youth movements, youth movement workers did not report experiencing challenges recruiting students from day schools. They did, though, describe one scenario where "*in one year, there is a group where all the kids at one school go to a football camp, and another year at the same school they all go to camp*." Our data are consistent with findings from the Jewish Lives 2016 study that youth movements are not struggling to recruit Jewish day school students. That study reported that 75% of Jewish day school students are somewhat or highly involved in at least one Jewish youth organisation.¹⁹

Although the Jewish Lives Study reported in 2018 that day schools do not all energetically promote a gap year experience, our interviewees, graduates of various Jewish day schools, did describe how their schools did encourage them to do so. With the high participation of day school students in youth movements and the efforts of some of them to promote a gap year experience, Jewish day schools help preserve the leadership pipeline.

Seed Sector: Gap Year—Rich and ripe for reimagining

Historically, key informants explained, a year spent in Israel before university, within an organisational framework, provided the broadest point of entry to community involvement and cemented a commitment to Israel. This orientation to gap year programming is understandable from a relational and Jewish values-based leadership model perspective. With the benefit of the distance gained in Israel, gap year interviewees came to appreciate the inherent interconnectedness of the UK Jewish community. After learning more about the communities of their American gap year peers among whom they lived, one reflected: "*I think, in America, it's so much harder because it's like a massive country, like the connectivity*."

¹⁹ Pears Foundation (2014) Jewish lives: A longitudinal study to explore the changing lives of Jewish secondary school students and their families. Data collection Year Three. 2013-2014.

For these interviewees, their sense of belonging both physically and emotionally to the UK Jewish community was heightened. One reflected, "*I didn't know [name of British gap year peer]. But when I met him the first time, I had, like, 10 mutual friends. He lives a 10 minute drive from me.*" In response, another agreed and added, "*I definitely think it's more comforting, like having the community in England.*"

From a values-based leadership perspective, some gap year participants remarked that they chose to do a gap year programme to sort through their personal beliefs and values about Israel to help them upon their return to the UK. For example, one shared how they had become very aware of both antisemitism and anti-Zionism living in London, and "*I came here [on this gap year programme] to get more evidence, so I can speak about it when I go home.*" When asked why they enrolled in their specific gap year programme, one listed "*the internships, trips [inside and outside of Israel], to come to Israel, and to meet new people.*" This array of experiences confirms key informants' characterisation that Gap Year programmes have become boutique providers, offering participants the option to select from many unique and personally appealing experiences. Confirming a similar trend, several early career professionals in this study stated they had also participated in individualised gap year programmes that accommodated their logistical and shifting interests. Participants reported spending only one semester or a summer in a gap year programme. In contrast, another, who only had planned to spend only the Fall semester in Israel, extended her stay to take on a new internship.

Although data provided by UJIA reveal that gap year enrollment today is about half what it was 25 years ago, when programmes were less focused on offering so-called curated or personalised experiences, enrollment has somewhat rebounded these past few years. During 2021–2022, there were 113 gap year participants, in 2022-23, 152, the highest numbers in over a decade. Whilst in this period there was an additional universal subsidy for gap year programmes that began in 2021 and ran for two years and that is now being directed to funding a different Gap Year model, UJIA staff do not think this was the key contributor to recent growth. Rather, it seems that the diversification of the gap year market in Israel—by means of adding more boutique options—has added to its appeal, as has increased, more proactive, encouragement from schools.

These factors bolster the ongoing status of gap year programmes as an entry to community involvement. Nonetheless, our findings suggest that some programmes could do more to stress Jewish values, foster relationships among UK participants, and cultivate leadership awareness and capacities. When asked about volunteering or leadership courses on their gap year, only one of the current gap year participants we interviewed reported taking part. Regarding leadership courses or training, a staple offering in other seed sector organisations, another stated:

I think we have had a few talks on leadership. Like we have a mandatory once-a-week talk. And sometimes, it's about leadership or learning about Israel. So, I think there's like a bit about leadership. (Gap year participant)

An interview with a mid-career Jewish professional with knowledge about UK students' gap year options reflected that gap year students from the UK are not gathering together to participate in traditional leadership training courses as has happened in the past. Therefore, unless volunteering and leadership development are core elements of a gap year programme's design, British participants will not necessarily grow as leaders during the year spent in Israel. Furthermore, given the emphasis on relational leadership

in our model of Jewish leadership in the UK, this informant indicated that only some programmes are taking advantage of gap year participants' newly heightened sense of belonging to the British Jewish community, as described earlier. Indeed, the current gap year participants we interviewed were aware of this lack, stating they would like to meet regularly with other participants from the UK, an option not available to them on their programme. It's likely that the boutique nature of today's programmes is a contributing factor to this phenomenon; when programmes have limited time and resources, they're focused on satisfying their participants' varied interests and pursuits. All of this indicates a potential area for improvement that might require interventions from the British Jewish community.

Seed Sector: University—A gateway into a different kind of Jewish community, and a chance to check out.

When several key informants and professional and volunteer leaders spoke about the seed sector, they stressed that Jewish student life at university has traditionally been a critical training ground for Jewish leaders in the UK. Many participants in the study reported that they had been actively involved in their universities in various ways, including through *“student-led activism, particularly if interested in student politics or Israeli politics.”* Activism draws upon both elements of our model for Jewish leadership: relational and values-based leadership, and systems leadership. At university, students learn how to engage and organise others to build a community among themselves that supports activities such as mobilising for advocacy or bringing people together for social and religious gatherings.

Most significantly, Jewish leadership on campus requires leaders to conduct these activities within a community context where people do not necessarily share the same religious beliefs, practices, or viewpoints on Israel (a notable contrast to their youth movement experience where most participants are ideologically and sociologically aligned). Their ability to do so may be attributed to Jewish campus organisations, like UJS, which espouse a commitment to cross-communalism, that is, bringing diverse people together without conferring validity on any one view. From a leadership perspective, as discussed later in this report, participants in this study overwhelmingly identified communal polarisation and fragmentation as pressing challenges and tasks for leaders in the UK Jewish community. Given this, Jewish life at university exposes students, often for the first time, to a Jewish community and leadership approach they will need as future leaders. These contradictory realities are not lost on those who try to bridge university life with the broader Jewish community.

We are a cross-communal organisation similar to UJIA. I'm willing to sit down with other people. One of the challenges I have had with working with other people [outside the university] in the community or with other organisations is their unwillingness to come together if they share different views. I tell them that at UJS we believe that everybody should be able to hear from everyone, but they are still unwilling to open up students and young people to other opinions. (UJS sabbatical worker)

University, participants observed, also bring talent into the leadership pipeline. The university is a gateway for those who come late to community involvement; it's a chance to get on the bus. Indeed, several mid-career and seasoned professional and volunteer leaders shared that they first became involved in Jewish leadership in response to antisemitism and anti-Zionism on their university's campus. In light of recent surges of antisemitism and anti-Zionism, UJS sabbatical workers reported that these two issues continue to inspire students to take up leadership roles.

Yet, simultaneously, UJS workers acknowledged that university offers an opportunity to get off the bus. For some, attending university offers them an escape from the Jewish bubble. For those who feel "Jewed out," it's a time of release. As one UJS worker reflected:

I encounter people who are the products of Jewish schools and don't want to engage because they haven't had a break from it. They kind of went to university to get a bit of a break from the bubble.
(UJS sabbatical worker)

Sometimes the "bus stop" itself can feel too intimidating, especially if they do not already have personal connections to other members of the UK Jewish community.

For people coming from areas where there are very small Jewish communities or no Jewish communities at all, they feel daunted going into spaces where everyone kind of knows everyone.
(same UJS sabbatical worker)

"Having said this," the UJS sabbatical worker continued, overall, "*there is a remarkable degree of engagement*" of Jews at university. From a talent perspective, argued one seasoned leader, "*what matters*," is that universities continue to involve those who choose to engage.

The majority of young Jewish people will go to university. They'll choose to get involved or not. They're making their own choices, and there's good options for them, and they are generally choosing to get involved [at University]. (Seasoned professional)

Though the comments above stress the social barriers to engagement for Jewish students coming to university without strong social ties to the Jewish community, they confirm that the university context maintains and likely strengthens Jewish students' social connections and a sense of belonging. Life in university provides a social framework promoting social networking and community building. The literature suggests that students are likely to join those they know in meaningful Jewish activities that reinforce their sense of belonging to the Jewish community because these events reflect their shared values and interests.²⁰ Ultimately, the key development task is to ensure that those who desire to engage as Jews on their campuses will do so and will remain within the fold of university Jewish life through their identification with a community of Jewish peers. This will help set them on a path towards leadership.

Seed Sector: Gap Time [Post-University]—Untapped potential

Our interviews with current gap year students and early career professionals surfaced a phenomenon that points to a "gap time," an aperture for experiencing Israel, after university graduation, with significant potential for Jewish leadership in the UK. Many such offerings fit the boutique Gap Year programme model, allowing participants to personalise Israel experiences, such as internships that promote career development, during times that fit with their academic and professional plans. Already aware of the existence of such programmes through an older sibling, one gap year participant in this study indicated that he is planning to participate in one of these programmes.

Potential "gap time" participants might soon begin hearing more about such programmes from people other than their siblings. According to the data UJIA collects on these programs, the number of

²⁰ Lin, *Social Capital*.

participants in these post-university programmes is now higher than in gap year programmes. In 2021/2022, 180 individuals aged 21 to 33 attended a career development programme in Israel ; in 2022/23, 234 people did so. This compares with only 113 students aged 19 and 20 who were enrolled in a gap year programme in 2021/22, and 237 in 2022/23.

Although these gap-time programmes are new, the concept of taking a “time out” in Israel after university is not. Quite a few members of this study's sample of mid- and seasoned professionals spent time in Israel after university, and they described their Israel experiences as formative in their growth as a leader in the UK. These experiences ranged from advanced Jewish learning or graduate education, working in their field of interest, and receiving leadership training. As one observed:

There are quite a lot of senior professionals, Jewish professionals, and some lay, who have spent considerable time in Israel. More than a gap year programme. (Senior professional leader)

Key informants speculate that broader trends of delayed adulthood and constrained employment opportunities (playing out beyond the UK as well) are driving the current expansion in post-university, career-focused Israel programmes. Nevertheless, in light of the historical role such "gap time" experiences have had in cultivating generations of Jewish leaders in the UK, these Israel experiences underscore their potential in generating talent for the leadership pipeline, all the more so when choreographed with a return to community-based work in the UK. Unlike traditional gap year programmes whose alumni enter university for several years before continuing to their careers, these programmes have the potential to launch young adults directly along professional and volunteer career paths.

Beyond providing talent, post-university programmes focused on Jewish studies can close the literacy gaps required to support a systems-level leadership approach built upon relationships and Jewish values. As one mid-career professional reflected when thinking about leadership needs for the future:

I think the future is probably very bright. I think we have some really amazing people coming up to be strong Jewish leaders, but I think we have an education gap. I don't think people come through [the leadership pipeline] with the requisite Jewish background or literacy that is necessary for leadership. It's like me and the story of my Jewish background. Luckily we have some amazing institutions in Israel that can cover that ground. All these different organisations that are doing some of that work with the twenty-something people. (Mid-career professional)

Most professional and volunteer leaders involved in grassroots community organising that draw upon the systems-leadership approach spoke about their experiences in these programmes. They believed that these experiences were critical in helping young people better understand the Jewish values underpinning their community-building and social justice advocacy work. As one volunteer leader noted in the reflection below, her experiences in Israel helped produce a greater sense of belonging that was critical in propelling her forward as a grassroots leader.

From a learning standpoint and a leadership standpoint it [my Israel experience] was a formative experience. It helped me understand what I was and what I wasn't. It was at a time [in my life] when I would describe myself as confused religiously. Going to the [programme name] helped me understand what my Judaism gave me. It provided me with a grounding for what I stood for and gave me a sense of being part of something. (Mid-career volunteer leader)

Findings: Living Leadership

A lifetime of experiences and a sense of fellowship born out of shared purpose when engaging in social endeavours organised around common Jewish values.

We transition now to findings concerned with what adult rather than young-adult leaders do, where they act, and the tasks of Jewish leadership today. Whereas the previous section addresses interviewees' leadership experiences before beginning their careers and their induction as leaders, this section explores their current leadership experiences. We turn now to the challenges leaders presently face, the issues they are likely to encounter, and their readiness to do so as they lead in different spaces. To guide our analysis of these findings, we will continue to draw upon our conceptual model that presents Jewish leadership in the UK as relational and values-based, operating within a complex system. As previously discussed, we see those who lead as adults (post-university) being able to find self-actualisation as leaders; their values, skills, and talents authentically align with the community to which they belong. For them, leading emerges from a sense of fellowship and/or organisational belonging; it is shaped by a lifetime of experiences engaging in endeavours with others who express common Jewish values.

A significant factor contributing to leaders' successes at this life stage are the special circumstances within which Jewish leaders are birthed and then mature in the UK. A great many leaders' human capital (their leadership competencies) and their access to social capital resources are already well developed during their time in seed sectors before transitioning from university to professional and/or volunteer careers. Over a lifetime of leading, individuals then expand those relationships to include people both inside and outside the Jewish community. This expansion enables Jewish community leaders to access wide-ranging and plentiful resources to ensure greater success when implementing initiatives.

A peculiar British strength: Travelling on multiple paths at the same time.

Several themes emerged from a system leadership perspective that reinforces the special interconnectedness of the Jewish leadership model in the UK and the type of leadership roles many interviewees encountered. One is the phenomenon of Jewish professionals serving simultaneously as volunteer leaders. Another is the trend where Jewish professionals transition out of the Jewish sector during the middle stages of their careers yet still actively volunteer in the Jewish community. As one mid-career professional stated, "*Many lay leaders were themselves, community professionals, at some point.*"

Several themes in our analysis may offer an explanation for this that underscore the strengths of the leadership system in the UK. Nearly every early career professional in our interview sample reported serving on a board of trustees, often first with a seed sector organisation such as their youth movement or UJS. This phenomenon further underlines how the seed sectors have the capacity to cultivate leaders even amongst their alumni. In these instances, serving as a volunteer leader while working as a professional brought clarity to the role of the trustee.

It's been a very interesting experience to be doing both at the same time. I think trustees are often spoken about with a lot of frustration and also quite a lot of reverence. Like if the trustees come to the office, you have to put your best foot forward. That kind of thing. But there's also frustration, like the trustees are meddling or getting overinvolved, or pushing things in the direction the professional staff might not want to take. I think becoming a trustee has really demystified a lot of that. They are people who are giving back and creating community as best they can. Professional staff can give the time because it's their job and they're paid to. The trustees are not, but they can

also offer something because of their role. They are giving back in a different way. (Early career professional)

This reflection from an early career professional also reveals growing awareness of how people can continue to give back and create community in different ways that do not necessarily require being a professional. Although this particular early career professional did indicate a desire to leave the Jewish sector as a professional, this exposure to the roles played by volunteer leaders, while serving as a professional, appears to be a factor in keeping former Jewish professionals leading (as volunteers) if and when they decide to pursue a career elsewhere.

One thing that was particularly important to me in becoming a lay leader was when I was working for a Jewish communal organisation and seeing the world of lay leadership. Actually, seeing what lay leadership was about and how important it was. (Mid-career volunteer)

This exposure to volunteer leadership while serving as a professional emphasises another related theme that speaks to the interconnectedness of the leadership development structures that support the multiple paths of leaders travelling simultaneously. When collecting data about the community's leadership development offerings, found in Appendix 1, we observed that many of the community's primary leadership development programmes integrate both volunteers and professionals. Compared to what happens in other countries, this is most unusual: typically, programmes focus on either volunteer or professional leadership; the Wexner Foundation, for example, operates entirely distinct leadership tracks for emergent professionals and emergent volunteers.

When comparing the UK model of leadership development structures to these others, our first inclination was to assume that the integration of professional development for volunteers and professionals indicated a lack of clarity. But, given the interconnected paths of professional and volunteer leadership, this leadership development structure may underpin and underline one of the UK's special strengths: the integration of professional and volunteer identities. Many interviewees reported participating in these leadership courses as a professional. Coupling this experience with their immediate exposure to volunteer leadership, they decided to remain committed volunteers even after leaving the Jewish sector professionally.

Leadership pathways go in two directions, with the various routes originating within seed sector organisations. Those we interviewed who had participated in the community's leadership courses were as likely to have done so because of their professional connection as their volunteer connection to the Jewish community. In fact, several of those who experienced such programmes as volunteers then went on to become Jewish professionals when their professional interests aligned. Jewish leadership pathways in the UK are not a one-way street.

Obstacles: Hampering people on a leadership path

Although travelling multiple pathways simultaneously, volunteer and professional leaders noted several obstacles hindering people from following a leadership trajectory inherent to a values-based and relational Jewish leadership model.

Values misalignment

As our conceptual model for Jewish leadership in the UK indicates, leaders come up through the seed sectors with a cultivated set of Jewish values and a sense of organisational and communal belonging. Their desire to lead expresses their identification with the organisations and communities rooted within shared Jewish values. Professionals and volunteers described what happens when they struggle to find organisations within the Jewish community that reflect their values. One mid-career professional explained:

[Within the seed sectors structure, one] develops a certain kind of values-driven leadership model. But you don't know what to do once you're out of the [seed sector] structure. You kind of get drawn up through this pipeline and spat out at the end, and then the adult community is not really compatible with your values. (Mid-career professional)

Some of these people found their way to organisations along the edges of the established Jewish community. There, they try to create new organisational entities or engage in community-building activities to build new communities for themselves. These “grassroots” organisations will be discussed in more depth later in this report.

Little Britain

Once arriving within an organisation, professionals and volunteer leaders also spoke about encountering challenges and leadership setbacks that communicated a perception of the amateurishness of the Jewish sector. Some commented on how they believed Jewish communal organisations could be more professional:

Management in the Jewish community professionally is like, okay, it's not terrible, certainly compared to some in the non-profit sector, but I wouldn't say it's like outstanding. There are very few organisations in the Jewish community I'd described as being tip-top. (Mid-career volunteer)

By way of explanation, participants spoke about the community's overall “parochialism” or its insularity. Social network scholars explain that such insularity is not uncommon in communities comprised of individuals who are only a few degrees removed from one another and share similar values. And yet, as we have seen, these tight social ties have advantages. In the UK's relational and values-based Jewish leadership model, leaders' close social ties to the community and their alignment with their organizations' values mean that they have the social connections to accomplish their goals, a true strength of this leadership model.

Still outsiders

A disadvantage of such close social ties is that, from a systems-level or communal perspective, they reinforce the ongoing selection and engagement of community leaders who share similar outlooks. In our findings, this issue emerged as a lack of diversity and inclusion within the UK leadership model, especially in relation to the recruitment of volunteer leaders:

I think the community has improved, but it still has a long way to go regarding trustee recruitment. So, I think it was tap on the shoulder for a long time; who you know. Approach someone at Kiddish at three or four big synagogues where everyone went. And they were trustees on each other's boards. I think we're better than we were with that, but still, compared to much of the sector, it is quite insular. You have to be in the in-crowds. (Mid-career volunteer)

Several participants mentioned that a consequence of this insularity is that the people serving in leadership roles remain “*disproportionately male, well educated, middle class, Ashkenazi, and have pretty mainstream political and social views*”. Indeed, within our sample of participants, non-Ashkenazi participants spoke about how the community sees and portrays itself as Ashkenazi, presenting a barrier to non-Ashkenazi leaders. Female professional and volunteer leaders shared instances where they felt their identity as a leader was devalued because they were women. Lastly, leaders of intentionally inclusive communities, especially those with non-normative political views on Israel or religious practices, shared examples of where they felt excluded despite their leadership positions.

Getting in their own way

An additional consequence of this parochial insularity was the perception that the Jewish community was getting in the way of its own success and reducing its ability to address pressing issues by limiting the exchange of information and knowledge. Participants shared how they can find it hard to break into new sectors within the Jewish community if they do not have close relationships with those already involved.

When it comes to jobs and volunteering roles, there is an element of wanting to keep the knowledge within the group or within the people that people know. Maybe we emphasize a little bit too much knowing the thing that you're coming into as opposed to being able to bring a different perspective to it as well. (Mid-career volunteer)

Or, in the statement below, the ability of the community to professionalise its professional and volunteer leaders is obstructed by being limited to internal (or parochial) knowledge sources and relationships:

I just think that it's this kind of obsession with keeping everything in-house- everything in the community for the community by the community is really problematic, and I really think it's not helpful. In the context of how an organisation should run, I find it annoying that the Jewish community wants to run all this training for its board members, lay leaders, and professionals with other Jews. If I'm going to ask my board to do any kind of board professional development, which is a really hard thing because their time is limited, I will go out of my way to send them into a room with non-Jews who have experience of how you do it properly in a non-Jewish context... The best professional development I've done is stuff [where] we've been grouped together with people who are by and large not Jewish. It's invaluable because it takes knowledge from people who are not doing it into a Jewish setting. (Mid-career professional)

Lastly, leaders described how they found it difficult to collaborate with other professionals and volunteers when working across the Jewish community, making it difficult to access knowledge and funding to achieve their goals:

It's quite a hostile environment for collaboration, and that's not just the Jewish voluntary sector; it's across the whole charity sector. But I think specifically around the Jewish community. The politics of the community creates a real barrier for me to do my job sometimes. People know people rather than the best person to come in and do something. And this sort of lack of transparency [influences] who is leading, whether in professional roles or lay roles like trustees. That's been really difficult to manage. I can see the direct impact on the people we serve by all the mess happening up here with the leadership.

Departures: Facing hurdles while leading as a professional.

Early and mid-career professionals identified several types of explanations for the factors that may contribute to their colleagues leaving the pipeline. They spoke of being undervalued, overworked, underpaid, and lacking clear career pathways for professional growth. Early and mid-career

professionals who choose to work as Jewish professionals shared how they encounter a communal attitude that working for a Jewish charity is not a serious professional choice:

I think, in general, many Jewish communal professionals are somewhat undervalued by the wider Jewish community; even society. I took it knowing that was the deal for following my passions and doing something I'm really interested in. But I think, beyond that, there is often not a lot of appreciation for what we do. (Mid-career participant)

Feeling undervalued

This comment, with its emphasis on “*appreciation for what we do*” as a leader “*following my passions and doing something I am really interested in*” underlines the concept of organisational and communal belonging and reciprocity discussed in the literature and is reflected within our conceptual model of leadership that ascribes value to a leader’s developed leadership capabilities (human capital) and access to knowledge, advice, and information embedded within one’s social networks (social capital). Within our leadership model, people exchange human and social capital freely when they have a shared world view that includes recognising and assigning a similar value to these resources. Furthermore, we defined Jewish leaders as self-actualised due to their sense of alignment between their identified values, skills, and talents when contributing to a community they feel a part of, an alignment between their roles and identities. When there is alignment, leaders experience sentiments such as trust and respect, contributing to their identification with and belonging to an organisation and community. Yet, participants overwhelmingly perceive that “*the wider Jewish community, even society*” does not value them; hence, there is a misalignment between their roles and identities and Jewish leaders.

Feeling overvalued and burning out

While early and mid-career professional leaders in this sample overwhelmingly acknowledged that professional colleagues within their organisations do value them, ironically, being appreciated can mutate into an additional challenge for early-career professionals: one of being *overvalued* to the point of burnout.

I know from my experience that many people working in the Jewish professional world feel overwhelmed and overburdened and burn out very quickly. To be honest, I think especially at the stage when trying to nurture young leaders. Get them in very young. Give them a lot of responsibility very, very quickly. Then I think it's very easy for them to burn out just as quickly because there aren't necessarily structures in place to help support that. Or the recognition that, yeah, we're doing a lot of people's jobs all at once. I think these kinds of roles require you to wear multiple hats at the same time, which, you know, for me, is part of what makes my job interesting, part of what makes it exciting, and it's a big part of what I enjoy. But it is also hard, and it's a lot of mental work. This happens especially when working with kids. It requires a lot of physical energy as well. (Early career participant)

Many early and mid-career professionals spoke about their organisations not having “*the necessary structures in place*” to help them avoid rapid burnout. Key informants defined these organisational structures as best practices that aid with employee retention, such as coaching, mentoring, or ongoing collaborative professional growth opportunities. Although initially developed in the for-profit sector, key informants noted that they are increasingly commonplace in Jewish nonprofits internationally (in the United States, for example, though the offerings of JPro and Leading Edge). However, those most familiar with professional development in the UK observed that this area needs further attention, a phenomenon visually captured by the white spaces found in Appendix 1 on the map of leadership growth

opportunities. Indeed, when participants were asked to share what types of professional development opportunities they could take part in through their organisation beyond supervision, few reported either having ready access to such opportunities or—more commonly—taking advantage of them if they were available. Those who did not take advantage of them explained how they didn't know how to make time for these professional growth opportunities, given everything on their plates.

An additional factor contributing to burnout is the difficulty leaders experience trying to maintain personal boundaries, as Jewish professional leaders typically live in and/or serve the communities where they work.

It's kind of a double-edged sword because I really like working in the community. But then, because it's a Jewish communal organisation, I think everyone tends to feel very entitled to my time... You know, I'm sure it's really not a unique experience. Like walking down the street, and then during the weekend or when you are off, someone stops to tell you that you didn't respond to my email like an hour ago or that they just wanted to tell you this thing. And then you're working again during time off. We do it because we care so much, and it is our community. It's just really difficult to draw boundaries. (Early career professional)

The nexus of poor compensation and blocked pathways

Two challenges that interviewees described, often together, was the experience of earning low salaries and lacking clear career pathways for professional growth and advancement. All early career professionals spoke about these challenges in comparison to peers who were also taking their first steps as professionals, indicating that this issue touches upon both leadership retention and recruitment.

I took this job with my eyes wide open. When I took this kind of job, I think I knew and accepted that I was taking a job that wasn't going to pay as well as what many of my friends in the non-Jewish world are doing, and I knew that there was a ceiling to it. There isn't as much room for growth for me as there would be in bigger non-Jewish organisations. (Early career professional)

Other participants also identified this challenge:

I think there's just like lack of a clear career path. So people are either stuck with these terrible entry level salaries, or they're the CEO. If they want a career in the interim stages, where does that leave them? And how do we create a space for them as a legitimate career? (Midcareer professional)

One seasoned professional added, *"We pay our senior leaders very well, and we often pay very poorly at the lower levels."* This is a trend, they continued, that encourages those at the top of the organisations *"to stay in the same job because they are good or they are waiting around till they can get their employment benefit."*

Several participants believe this lack of movement at the top makes it harder for early career professionals to envision ways to advance, leading to employee attrition.

Conservative cultures

Mid-career leaders invoked a dissonance between the conceptual model for Jewish leadership in the UK and the organisational cultures of legacy Jewish organisations when thinking about the recruitment and retention challenges for those at similar career stages or those coming up directly behind them in the leadership pipeline. They believed that early career and mid-career professionals make a conscious *"career choice to go into one of the Jewish organisations that we run because they are mission-driven,"* once again reinforcing the values-driven dimension of Jewish leadership in the UK. However, many of these interviewees anticipate that early and mid-career professionals will use their time in a Jewish communal

organisation as “a steppingstone to then going into the non-Jewish version.” A consistent explanation for this is the perception that communal establishment is too staid.

The main thing is that they want a professional environment with a really positive, dynamic working culture right now. None of the Jewish organisations has a dynamic or positive or particularly innovative working culture from within, and it's all like stale, stuff set up in the eighties and nighties. It hasn't changed much, except maybe an upgrade from Windows 98. (Mid-career professional)

As the literature section describes, the leadership models of the 80s and 90s were vision driven. In this context, organisational structures and cultures seem to reflect those from the twentieth-century industrial economy. Leaders continue to manage employees by maintaining their central position, but they do so by inspiring them to follow a leader’s vision for the organisation.²¹ However, early and mid-career professionals who participated in this study expect to work in innovative and nimble organisations. As was seen in the literature review, organisations are better able to be agile and innovative when they’re grounded in relational and values-based leadership models. Such models require organisations to prioritise relationships and organisational belonging in order to facilitate the exchange of resources and to accomplish goals by empowering individuals to mobilise and collaborate.

Leadership is about being in a community and listening to what those in a community need. I think being a leader is having the ability to use those relationships and listen to what a particular community or group of people might need, even if they don't necessarily know what that is for themselves, like figuring out where the gaps are. What can be done? Where do they want to go? A leader then goes and takes in all those bits of information and creates a vision from that. Then the leader makes the space for the people who need to be involved. I don't think the leader is necessarily the person at the front of the room shouting this is where we're going. I think it's the person who is with all the people but saying that we need to do something. (Early career professional)

For those leading in the UK, their desire for such organisational cultures and leadership is not simply because the for-profit sector has taken on many of these practices. As argued by several mid-career interviewees, the leadership development system within the UK cultivates a relational and values-based Jewish leadership model within its seed sector organisations. Early and mid-career leaders emerging from these organisations expect to see that model mirrored in the communal organisations where they might work, but do not necessarily find it.

When they do experience working cultures that are consistent with these values, they celebrate them, and express an interest in staying the course. Several early career professionals working within the Jewish charity sector, who had also shared how much they believe in the values of their organisations, spoke about the appeal of working within their organisations precisely because of working cultures that focus on cultivating relationships that empower employees to draw upon their own resources. This, they reported, was an experience that generates mutual sentiments such as trust and a desire to stay:

In a Jewish organisation, they give these young people so much responsibility, which they [the early career professionals] love. There is so much emphasis on “we trust you to do this”. They [the early

²¹ Mumby, *Organizational Communication*; Pringle and Hieker, *Future of Leadership Development*; Haslam, Reicher, and Platow, *New Psychology of Leadership*; Lin, *Social Capital*; Dreier, Nabarro, and Nelson, *Systems Leadership*; Wenger, *Communities of Practices*.

career professional] got such a big job. On the other side, in the more corporate world, there are caps on younger people taking on big jobs. You have to do it their way, like first work for two years to become X position, and then you work here for another two years to be more senior. I think Jewish organisations really do try to grow their people, and they do try to give opportunities that are a lot more fluid than in the corporate world. Whereas, yes, the money is probably different, but you can get different opportunities quicker or differently than in the corporate world, and that is, I would say, that is a big perk. (Early career professional)

Donor dependence

Two final challenges surfaced during our analysis of interviewees with mid-career professionals in senior-level positions. These interviewees find the financial dimensions of leading their organisations challenging, citing the dependence upon donors for funding and the shifting interests of those donors. And when self-actualization and authenticity are such important parts of a leader's identity, dependence on donors make it hard to stay.

We can consider ourselves reasonably lucky. I think there are very few communities in the UK that have our level of philanthropic giving. We wouldn't be able to fight for any of the social action causes that the four of us [in the focus group] do without wealthy Jews giving us money. It's in some ways remarkable. On the other hand, the imbalance of power there is uncomfortable. It makes our work like a business that makes decisions based on making money rather than on a mission. We are not going to succeed that way. We are charities. The challenge is that we're all entirely mission-driven. And yet we constantly have to compromise what we're trying to achieve to have enough money to pay our own rent. (Mid-career professional)

Governance challenges

Lastly, professionals in senior-level positions cited challenges navigating relationships and expectations between professionals, volunteers, and board members. One mid-career professional provided an example, *"I have found myself constantly justifying why we need to make ethical choices to trustees who don't care, like my staff need a living wage."* Some spoke about these experiences with a high level of animation that reflected their frustration, such as one who explained, *"it is a really shocking experience. It's absolutely the biggest challenge, and it's the thing that makes me want to run away from this sector constantly."* Others did not talk in the way, although, according to most, the cause of the problem and its solution relate to training, *"the lack of discussion around what a healthy, nonprofit operation looks like is a big part of this issue."* Paradoxically, we suspect, because of the blurring of boundaries between volunteer and professional roles in the British Jewish communal context, when professionals are not aligned with their trustees, the tension they experience is all the more acute.

Finding a way: The winding path of volunteer leadership

Interviews with volunteer leaders at the various stages of their lives drew attention to several common challenges. First is the considerable amount of time needed to serve as a volunteer leader, although the reasons offered why such roles are so time-consuming varied by life stage. For example, early-career participants who have volunteered for both Jewish and non-Jewish organisations believe that the time expectations at Jewish organisations are much higher. Consequently, they have opted out of volunteering for Jewish charities for activities that do not involve a particularly deep investment but serve as entry points for ongoing volunteering.

The young people my age who I know are interested in volunteering don't volunteer for Jewish places. They feel that it's a lot easier to volunteer for non-Jewish places. It will be quite an easy and low

commitment. For example, many friends will volunteer at a non-Jewish food bank because they feel they can just walk away at the end of the shift and not get too invested. It's not going to take up too much of their time. Whereas if they volunteer with Jewish organisations, they often get kind of pressured or strong-armed into doing more and taking more responsibility. They then find it very hard to say no. So they don't want to get involved in the first place. (Early-career professional)

This same early-career professional speculated that this response can be attributed to a pattern of volunteer burnout they have witnessed within their own charity.

We burn through our volunteers quickly because we give them too much too soon. We give them too much too soon, and then that's when you have resentment, frustration, or whatever it might be. (same early-career professional)

Other interviewees in the early stages of their careers also commented that their peers are often too busy establishing their professional profiles to volunteer. Mid-career and seasoned volunteers also spoke about the inopportune timing associated with volunteering. Some cited limited access to childcare, and others believed the scheduling of meetings is not conducive to parents with children. This is a reality that makes it significantly harder for women to serve in volunteer leadership roles, on a board of trustees, for example.

Volunteer leadership assumes male patterns of work. Like scheduling a meeting in the middle of London in the middle of the day, since we all assume that we all work in London during the middle of the day. That isn't true. If you pick up your children at four o'clock, it's actually the worst time to have a meeting. I want to do a meeting while my children are in school, not in the evening because that's actually when I get to see them, and that's even as a working professional. But the times that trustee meetings happen, that's a big deal, I think, for women, and then we wonder why we still don't have women in leadership positions. (Seasoned volunteer)

As these examples imply, the capacity to volunteer depends upon a variety of factors that must accommodate each individual's professional and family needs. In this vein, several seasoned leaders noted that circumstances shift such that individuals can and will volunteer when doing so fits within their life, for example, when children become teens and do not require so much time from parents. This perspective, articulated by one senior-professional leader, surfaced after she shared how the community prioritises recruiting volunteers from among early career professionals rather than older people.

Maybe because we want to get some younger people in, which is brilliant, we also miss a generation. Like we want to get people in their early thirties, but actually, what we inadvertently do is miss people in their mid-forties who are not really engaged but were when they were younger. Now, when their kids are teens or pre-teens, there is the possibility they may have more time. (Seasoned professional)

Interviewees indicated that people might be open to leading once their children leave home, even if they had not done so earlier. Parents can be deeply involved with their children's primary schools but don't know what to do next. Potential volunteer leaders must be asked or “invited,” otherwise they can end up remaining on the sidelines, underlining once more how Jewish leadership in the UK is relational.

A last factor influencing when and how people choose to take up volunteer leadership roles is whether they see an opportunity to utilise their professional expertise in a volunteering context. They are most comfortable when they experience alignment between their professional and nonprofessional life. For example, several volunteers who participated in this study work as organisational consultants. The

comment below illustrates this desire to give back to the organisations in which they volunteer in a mutually beneficial way, as one would expect within our conceptual model of Jewish leadership where volunteering is an expression of communal and organisational belonging:

I think I can be a value to organisations. If I'm going to have a trustee role, I'm interested in how I can help the organisation stretch. (Mid-career volunteer)

Such alignment is most likely to occur when those who turn to them for help are clear about the expectations and responsibilities for these roles. Focus groups with volunteer leaders often spoke about the need for increased “*transparency*” regarding expectations for different leadership roles:

As I have gotten older, I have found that the variations in how different organisations work make it quite difficult sometimes to understand how you can get involved, and also what it means to be involved when something might have a title in one organisation but in another organisation might involve a very different role. It's not always clear what that looks like, so you might say. Oh, I want to be a trustee, thinking it's a monthly meeting or a quarterly meeting, and then you find out you're actually doing a lot of the work, or you're meeting more frequently. It is quite difficult to understand sometimes, which makes it difficult to know how to be involved. (Mid-career volunteer)

Grassroots leadership: Leveraging the community's strengths yet challenging it to grow in ways that reflect today's complex realities.

A last set of findings encompasses the leadership experiences of several mid-career professional leaders in this study. Like the other participants, their leadership is relational and values-based, and they cultivated their leadership capabilities while in the seed sector. They, too, are dedicated to creating and building authentic communities and organisations that express Jewish values shared with others. Frequently, they describe their work as leaders as building “*spaces that allow you to thrive, travel, and feel a part of a community; where people feel able to live out their values*”.

Their leadership, however, is distinct from the other participants. The relationships they form and communities they build centre on the inclusion of people, Jewish values, and/or issues they do not see reflected within mainstream Jewish community organisations and leadership circles. Still, their worldviews are shared with others in global Jewry and British society. Most understand that these outlooks have only become harder to voice within the established community due to its response to combating antisemitism, anti-Zionism, and concerns about polarisation and fragmentation.

Overwhelmingly, participants in this study spoke about a “*shutdown of debates and conversations, and discussions*” around openly discussing these issues throughout the community. As one stated, “*I think many people feel very let down by many spaces [in the Jewish community] that used to be their home*”. This experience and reality inspired them to lead, believing that their leadership involves:

Building an understanding of what we would like the Jewish community to look like and building it with the joy of intellectual discussion and debate. And you know, thinking about things that are not part of that communal space because the people running those spaces don't care or think about these things. Spaces where people don't feel like they need to compromise their values. (Mid-career grassroots leader)

While these interviewees acknowledged that some consider themselves outside of the established Jewish community, even as they shared examples where they have been targeted by people who disagree with

their views, they do not see themselves as separate from the UK Jewish community. Rather, they are deeply connected to the community and “*we’re so deeply proud of and love our Jewishness*”. Consequently, grassroots leaders believe their actions strengthen the UK Jewish community by promoting communal belonging. As leaders, they empower contemporary Jewry, “outsiders” and disillusioned “insiders,” to engage in Jewish communal life by collectively creating a space to respond to community polarisation and fragmentation.

How they do this as leaders closely aligns with a system-leadership model. Since they are especially interested in promoting social, political, and/or religious causes within and outside the Jewish community, they adopt a community organising or “*entrepreneurial*” approach to building communities:

How we build spaces has been key. It's about building coalitions, which is beautiful and exciting. If you build initiatives where you are clear about what you stand for, people who want to be a part of them will choose to. (Mid-career grassroots leader)

They do this by drawing support from their social relationships across multiple networks. Their relationships include other Jewish community members, formed when they participated in seed sector organisations, their families, and people they met through international Jewish organisations and/or British organisations and people within the non-Jewish sector.

Conclusion

Relationships and Jewish values drive Jewish leadership within the UK. In a cyclical process, multiple generations of leaders actualise their values by building connections and by giving back to strengthen and create the communities to which they belong. Jewish leadership within the UK is a dynamic and complex system with many overlapping and interconnected parts, elements of which respond to one another and to the realities of local and global Jewry, Israel, and of British society. The seed sectors within which so many of the community's current leaders were formed are ceaselessly evolving: youth movements must contend with new competitors for the attention and commitment of young people; the Gap Year landscape is continually shifting: to remain attractive; pre-university opportunities have downgraded their collectivist orientation and upgraded their personalized offerings; post-university opportunities have opened up new promise in an era of delayed adulthood; there continue to be new, untapped opportunities to cultivate leadership in day schools and in settings that serve Jewish university students.

On the broader communal landscape, legacy and grassroots organisations operate in a scarcity economy when it comes to recruiting and retaining talent, both volunteer and professional. They must adapt to new ways of working and new understandings of how leaders add value to their organisations. The values and commitments that animate the members of their teams are not necessarily aligned with those that orient their work. To thrive in a changing world, organisations depend on their leaders to continually learn new skills and ways of working.

These phenomena complicate the task of ensuring that new cadres of leaders are willing and able to take on new responsibilities in the Jewish community's various organisations. And yet, as conveyed by the relational and values-based model which frames this analysis, the Jewish community in the UK is blessed with a set of interconnected organisational resources which continue to seed new generations of leaders who are not only linked to one another but also to those who came before them. These seed sector organisations constitute a priceless asset. Contrary to pessimistic accounts, they continue to generate new human and social capital even while they need continuous care and attention, as emphasized in the next Recommendations section. As we have seen, those who emerge from these sectors do not always find a ready pathways into other organisations where they can contribute as professionals or volunteers to their Jewish peers. Clearing these pathways as well as opening up new ones is a matter of great importance; again, we offer recommendations about what would be involved. Last, and easily overlooked, it is evident that the impulse to lead does not readily fade among those who have experienced the joys and frustrations involved in contributing to the vitality of Jewish life by means of their professional and volunteer investments. In this dynamic context, older individuals often need help to find ways and to acquire the know-how with which they can continue to contribute.

Recommendations

This exploration of the various phases of leadership development and living prompts the following suggestions for how to ensure that members of the Jewish community in the UK, at different stages of their lives, continue to be willing and able to serve effectively as volunteer and professional leaders. These recommendations are designed to maximize the potential associated with the special ways that Jewish leadership takes form in the UK and the model within which it is expressed. These recommendations are organised in line with the life-course phases with which they are associated rather than in any order of priority.

Cultivate Leadership in Seed Sector Organisations

Day Schools

- Better articulate schools' Jewish values and the relationship of those values to what is involved in acting as a Jewish leader, harnessing the capacity of Jewish schools to be engines of Jewish leadership and not only of good citizenship.
- Intentionally integrate Jewish values and history into holistic and experiential curricular designs that encourage students of all ages to give back to the Jewish community inside and outside their schools by drawing on those values and history.

Gap Years

- Coordinate between legacy and boutique programme offerings in Israel in order to bring UK participants together for collective experiences to learn leadership skills, grow their social networks, and better appreciate the communal context to which they will return.
- After university, encourage emerging leaders to attend programmes focused on building Jewish literacy and global Jewish connections to creatively inspire their leadership work in the UK, and help actualise their Jewish values.
- Knit post-university experiences in Israel to subsequent work opportunities back home, facilitating the transition between one and the other.

University Years

- Launch cohort-based fellowships and internships on campus and/or during the summer that provide opportunities for collective experiences and Jewish learning to enhance Jewish literacy and offer students leadership experiences that actualise their Jewish values while giving back to their campus communities and others.
- Link these university-based experiences to Jewish leaders and mentors in organisations “off-campus” who share the same values, helping bridge leadership experiences in the university years to whatever comes next.

Tap into Existing Seed Sector Organisations and Networks to Optimise Leadership Cultivation to Retain and Sustain Meaningful Jewish Life-Long Leading

Youth Movements

- Get the message (and data) out to address scepticism about the diminished impact of youth movements. If they are presumed to make less of a contribution today than in the past, they will not sustain their current levels of community support.

Seed Sector Alums

- Develop structures and resources that help alumni (if they choose) continue to connect with one another and/or with their seed sector organisations and institutions.

Social patterns

- With delayed adulthood, explore the emerging spaces and organisations that seed sector alumni inhabit to determine the best strategies for leadership retention.

Retain Realised Potential for Living Leadership

For Professionals

- Senior-level leaders should clearly and regularly articulate their organisation's Jewish values and mission, so professionals appreciate how their daily efforts further their organisations' mission and actualise their (shared) Jewish values. JLC's "leading Jewishly" offers a good example of how this could be done.
- Embed professional growth and learning cultures within organisations that prioritise collaboration and connection. Help employees give back by creating initiatives aligned with their organisation's mission and the needs of those being served.
- Provide coaching for senior-level leaders to enhance workplace climate and culture and to help navigate their relationships with trustees and the Jewish community's political and financial dimensions.
- Support organisations, especially smaller ones, in developing clearly articulated career pathways with appropriate remuneration to grow professionals.
- Further grow cross-communal professional networks grouped by affinity (role, sector, gender, religious identity, etc.) to build connections and communities for professionals to explore problems of practice, exchange ideas, and receive support.
- Generate opportunities for collaboration across Jewish and non-Jewish organisations within the UK and internationally to help widen leaders' horizons while they continue to be grounded in organisations where they can contribute to the Jewish community.

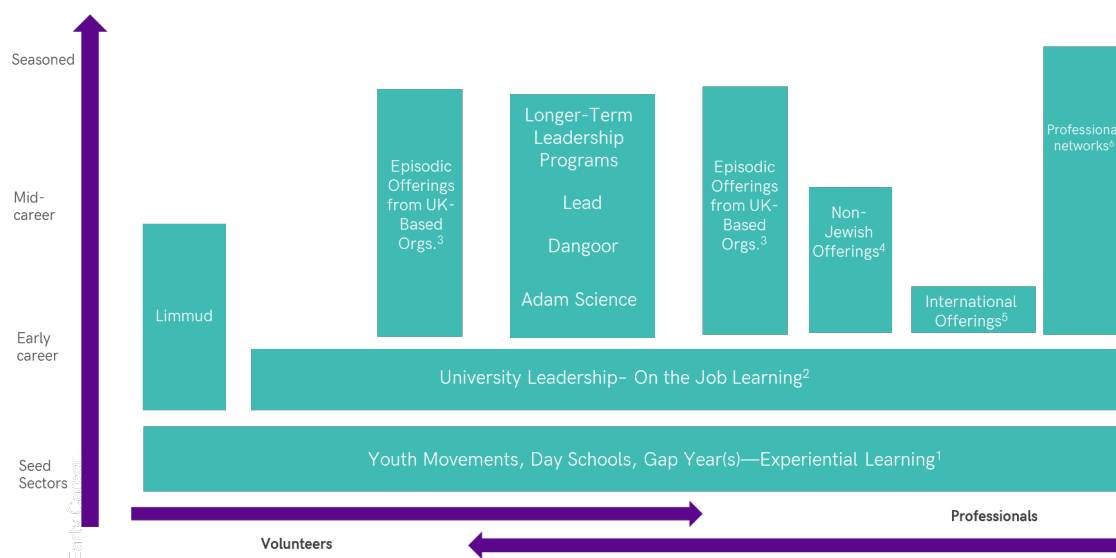
Volunteers

- Revisit expectations of volunteers' time, and articulate their roles more precisely, so as to be more sensitive and inclusive of those with limited time resources.

- Leverage the close network of relationships between members of the UK Jewish community to personally invite individuals who identify with an organisation's mission to volunteer at new stages of their lives, such as when their children enroll in a Jewish primary school or when their children enter university.
- Established Jewish communal organisations should consider partnering with grassroots organisations and adopting their community-building approaches. This may address volunteer recruitment and retention by:
 - Locating Jewish organisations within a larger Jewish community context, part of which aligns with their values, thereby building connections among people that will help them create communities or organisations to give back and actualise their Jewish values.
 - Promoting wide-ranging collaborations that draw in outsiders and the exchange of new ideas and resources, sparking innovation and creativity within the leadership of the Jewish communal sector.
 - Emulating the community-building approach of the seed sectors and of non-Jewish leadership experiences that many volunteers recognise, maximising their expertise and already developed leadership capacities to enhance the Jewish community.

Establish a unified address that can address or coordinate these opportunities and challenges strategically and systematically.

Appendix 1: A Community Map of Leadership Growth Opportunities



Different life and career stages present different opportunities for learning and growth as a Jewish leader. The figure above provides a schematic depiction of these opportunities as currently found in the Jewish community in the UK. The figure distinguishes, along the X axis, the target populations served, whether volunteer, professional, or both, the latter being a special feature of the Jewish community context in the UK. The Y axis marks out the career or life stage typically engaged by these opportunities. This arrangement helps indicate which populations and life stages are better and less well served by such opportunities.

Some of these opportunities are unstructured and informal, occurring, for example, “on the job,” in the course of a seed sector experience or as part of paid work. Others are formal, structured, and carefully circularised. Some opportunities are limited to specific life stages and bring together peers and near peers, while others are enriched by cross-generational cohorts of participants.

The numbered list below (corresponding to uppercase numbers in the figure) offers examples of the opportunities represented in the map. These examples are intended to be indicative rather than exhaustive.

1. Youth Movements, Day Schools, Gap Year(s), Experiential Learning

- i. Youth movements & organisations developing young leaders (*madrichim*) on: residential camps, weekly programmes, residential weekends, one-off events
- ii. Volunteering schemes (e.g., Yoni Jesner, Duke of Edinburgh, Project Impact)
- iii. Synagogue youth leadership schemes (e.g., children services, youth services, social action)
- iv. Post-secondary school gap years (e.g., youth movement, Aardvark, academic study)
- v. School-based leadership (e.g., prefects, headships, schools councils)

2. University Leadership; On-the-Job Learning

- i. Union of Jewish Students, Jewish and Israel Societies committees
- ii. Trustee-type leadership (e.g., UJS National Council, University Jewish Chaplaincy regional boards)
- iii. Jewish life on campus (e.g., minyanim, leading Friday night dinners)
- iv. Activism (e.g., Stand With Us Emmerson Fellowship, Yachad Campus Fellowship, Rene Cassin Fellowship, Entwine)
- v. Ambassador roles and communal representation (e.g., Jnetics, Mental Health, Board of Deputies)
- vi. Jewish sport teams
- vii. Student networks (e.g., Liberation & LGBTQ+)

3. Episodic Offerings from UK-Based Organisations

- i. JLC/Lead's Trustee Development Program, Trustee Conference, Trustee Networking (in partnership with JVN)
- ii. JLC/Lead's Professional Conference, Continuous Professional Development Program (CPD) – Follow the Leader, Annual Conference for International Women's Day
- iii. One-to-one mentoring and coaching

4. Non-Jewish Offerings

- i. ACEVO (Association of Chief Executives of Voluntary Organisations)

5. International Offerings

- i. ROI/Schusterman Fellowship
- ii. Yesod
- iii. M² – Senior Educators Fellowship
- iv. European Council of Jewish Leaders
- v. Gesher
- vi. Shalom Hartman Institute

6. Professional Networks

- i. JLC CEO Forum
- ii. JLC/Board of Deputies HR Forum
- iii. Marketing and Communications Network
- iv. Digital Leaders Network
- v. Youth Mental Health Network
- vi. Fundraising Forum

Appendix 2: Developing an Evaluation Plan

As part of their mission to nurture and sustain the leadership that can flourish within the dynamic reality we have described, UJIA and JLC face numerous competing opportunities to invest their resources.

Where to intervene? What to support? How to invest their resources with maximum impact? Evaluation and assessment can help generate informed answers to these questions. To do so requires taking the following steps as part of developing and implementing an evaluation plan.

1. *Clarify priorities.* Employing the model of Jewish leadership in the UK as an orienting mechanism, identify which capacities (actualizing values, creativity, etc.) and which contexts (the places where leaders are formed and where they act) need most attention, and to what end. This, in itself, calls for weighing the relative claims of importance and urgency, asking what's at risk right now and what has potential to flourish in the future. In each case, determine what would constitute success, in other words, what outcomes would need to be cultivated for these goals to be realised. Clarifying priorities in these ways is essentially the work of strategic planning; it also lays the foundation for a robust evaluation strategy.
2. *Determine the metrics that matter.* Once the leadership of UJIA and JLC have determined their priorities (the outcomes they seek first and foremost to produce) with respect to the Jewish leadership ecosystem, they must identify indicators that will signal the extent to which these outcomes are being realised. This calls for a consultative process with professionals and volunteers about what, from their experience, constitutes quantifiable evidence of success in these realms (for example, the number of applicants to serve as *madrichim* at summer camp, the proportion of day school alumni who take gap year programmes in Israel, the average length of time vacant professional or volunteer positions remain unfilled.) They will need to identify a parsimonious set of key outcome indicators in relation to each outcome they prioritize so as to avoid data overload or confusion about what really matters.
3. *Develop, adapt, and adopt instrumentation that can efficiently document these indicators.* Some indicators can be gleaned directly from data organisations collect in the course of their usual activity (although a system will still be needed to collate these statistics from multiple organisations in a timely fashion). Other indicators might require adapting or adopting already extant data collection instruments; Leading Edge's survey of professionals in Jewish organisations in North America is now widely used to assess organisational culture and employee satisfaction, but would need modifying to attend to the special features of the British context. Rosov Consulting's survey of the leadership behaviours of Masa alumni has been employed globally but would still need fine-tuning to capture the early accrual of leadership experience in the UK within seed sector organisations. Either way, with so many prior studies of leaders' learning and experience, there should be little reason to create instrumentation ex nihilo.
4. *Establish reasonable data collection cycles.* A key component in any evaluation plan is determining how frequently data need to be collected to be timely without creating strains on partner organisations; survey fatigue results in diminishing returns. If there is an appetite to track the outcomes produced by newly developed or expanded interventions, those efforts need to be afforded time before they can bear fruit and their outcomes assessed. While there is always

a risk in taking too long to capture emerging realities, it's invariably wise to leave partners hungry for more data than over satiated. In short, timing is everything.

5. *Make plans to share findings and to explore their meaning.* Finally, if partner organisations and those who work or volunteer within them are to derive maximum value from evaluation efforts and be willing to continue participating in such efforts, they must have opportunities to see at least their own data for themselves. Ideally, they should have facilitated opportunities to make meaning of those data too. Data do not speak for themselves; people need help drawing out their significance and application.

Appendix 3: Interview Protocol for Early Career Professionals

Guiding Questions for Early Career Professionals

[Focus Group #]

Introduction

As you may know, the UJIA, in partnership with the Jewish Leadership Council and the Pears Foundation, is conducting an exploratory study of Jewish professionals and volunteers within the UK. UJIA has engaged us, Rosov Consulting, to conduct this study.

Thank you for agreeing to participate in this study. The purpose of this focus group is to hear your stories as a professional working within one of the many Jewish organisations and initiatives in the UK. We hope that by capturing some of your experiences, we will gain important insight into the current and emerging needs of Jewish professionals working within the Jewish community.

This interview will last about 45 minutes to an hour. Nothing you share with me today will be directly attributed to you or your organisation in anything Rosov Consulting communicates to UJIA. However, we are in a focus group with others. I want to ask everyone here to keep these conversations confidential so that everyone feels comfortable being as open and candid as possible.

Can we agree to this?

Do you have any questions before we get started?

Lastly, I would like to record the interview and take notes digitally. This ensures I have an accurate record of your responses. The recording will not be shared with anyone outside the Rosov Consulting team who has been specifically tasked with conducting this research project.

Do I have your permission to record?

Thank you, let's get started!

Career Background

I would first like to learn about you and your career path thus far.

1. Please give me a brief overview (3 minutes) of the various jobs you have held prior to your current position.
 - a. What is your current position and organisation?
 - b. How did you find out about your current job (personal relationship/recruitment/professional connection/other)?
2. In a few sentences, tell us the top two or three factors or experiences that encouraged or perhaps inspired you to first work as a professional in the Jewish community.
 - a. [prompt] Was there a particular point within your life when you realised you wanted to be a Jewish professional?
3. What are some of the types of challenges you have encountered working as a Jewish communal professional? Such as:

- a. Structural issues or challenges associated with the organisation(s) you work for
- b. Societal and or communal issues?
- c. Challenges stemming from personal issues (balancing work and home)?
- d. Something else?

4. What strategies have you used to address the challenges you have just discussed?
- a. [Prompt] How do you think they have impacted your career path or decisions?

Preparation and Support for Jewish Professionals

I am now going to ask you to reflect upon your preparation to become a Jewish professional and the types of support you may have received.

5. Have any of you ever participated in training/workshops/networks/degree programs or a formal mentoring programme to support your growth as a Jewish professional? For those of you who have, which ones?

- a. Are there other opportunities outside the Jewish community that some of you have participated in?
 - a. If yes, why did you go outside the Jewish community's offerings?
- b. Has participation in any of these types of experiences helped anyone obtain a new position within an organisation serving the Jewish community? Please explain.

6. How does one typically find out about these types of professional growth opportunities?

- a. [prompt] Do you seek them out yourself?
- b. [prompt] Do your employers encourage you to take advantage of them?
- c. [prompt] Are you regularly recruited to participate?

7. Which of these professional development experiences have been the most impactful for you and why?

8. Did any of these growth opportunities we've discussed so far intentionally expose you to the roles and responsibilities of leading a Jewish organisation? If so, what areas did they focus on[finance/fundraising]?

Leadership Aspirations

9. How do you personally think about what it means to be a leader of a Jewish institution or organisation?

- a. [Prompt]What does it look like to you?

10. How many of you see your career path leading to becoming a senior-level staff member or even the executive director/CEO of a Jewish organisation in the future?

- a. How clear is this pathway to you for those who said yes? What do you all think it takes for someone relatively early on in their professional journey to move towards this goal?
 - a. What kinds of skills, professional opportunities, resources, or other types of experiences might someone who wants to be a CEO of a Jewish organisation need to obtain such a position eventually?
 - b. What kinds of barriers might you anticipate encountering along such a leadership journey? (organisational, societal/communal, personal)
- b. For those of you who said no, why not?
 - a. What are the factors or issues that are keeping you from taking this leadership pathway?

Volunteer/Lay Leadership

This last set of questions will shift our focus to lay or volunteer leadership within the Jewish community.

- 11. Do any of you currently serve as a lay or volunteer leader within the Jewish community or anticipate doing so in the future?
 - a. What factors or issues might keep any of you from taking on leadership positions as a lay leader?
- 12. Take a moment to think about your Jewish peers who are in a similar stage in life. We are most interested in hearing about those who are not volunteering or working as Jewish professionals but are active within the Jewish community. What types of organisations or initiatives are they most involved in?
 - a. Can you see some of them eventually taking on volunteer leadership roles?

If yes, what about these individuals, perhaps their attributes and character, life circumstances, or the organisations themselves, make you think they could become volunteer leaders?

- b. If not, what might be getting in the way?

Conclusion

- 13. Before we conclude, is there anything else you would like to share that we have not yet discussed?

Thank you very much for your time. This conversation has been very enlightening and will be very helpful in designing this research study.

Appendix 4: Interview Protocols Mid-Career and Seasoned Professional Leaders

Introduction

As you may know, the UJIA, in partnership with the Jewish Leadership Council and the Pears Foundation, is conducting an exploratory study of Jewish leadership within the UK. UJIA has engaged us, Rosov Consulting, to conduct this study.

Thank you for agreeing to participate in this study. The purpose of this focus group is to hear your stories of becoming and serving as a leader within one of the many Jewish organisations and initiatives in the UK. We hope that by capturing some of your leadership experiences, we will gain important insight into the existing and emerging leadership structures and needs within the UK Jewish community.

This interview will last about 45 minutes to an hour. Nothing you share with me today will be directly attributed to you or your organisation in anything Rosov Consulting communicates to UJIA. However, we are in a focus group with others. I want to ask everyone here to keep these conversations confidential so that everyone feels comfortable being as open and candid as possible.

Can we agree to this?

Do you have any questions before we get started?

Lastly, I would like to digitally record the interview and take notes. This ensures I have an accurate record of your responses. The recording will not be shared with anyone outside the Rosov Consulting team who has been specifically tasked with conducting this research project.

Do I have your permission to record?

Thank you, let's get started!

Career Background

I would first like to learn about you and your career path thus far.

14. Please give me a brief overview (3 minutes) of the various jobs and leadership experiences you have held prior to your current position.
 - a. What is your current position and organisation?
 - b. How long have you worked within Jewish organisations?
 - c. How long have you been involved in leadership?
15. In a few sentences, tell us the top two or three factors or experiences that have encouraged or perhaps inspired you to become a Jewish professional leader.
 - a. [prompt] Was there a particular point within your life when you realised you wanted to be a Jewish professional leader?

16. What types of challenges have you all encountered along your journey to becoming a leader? Such as:
- Structural issues or challenges associated with the organisation (s) you work for
 - Societal and or communal issues?
 - Challenges stemming from personal issues (balancing work and home)?
17. What strategies have you used to address the challenges you have just discussed?
- [Prompt] How do you think they have impacted your career path or decisions?
18. What do you think is most important for an aspiring Jewish professional leader to understand about the culture of leading Jewish organisations in the UK?

Preparation for Leadership and Aspects of Leadership

I'd like to ask you to reflect upon your preparation to become a leader, leadership, and preparing future leaders.

19. What professional growth experiences (training/workshops/networks/degree programs/formal mentoring experiences/on-the-job experiences) have been or continue to be the most impactful in your ongoing development as a leader? (Why?)
- How do you access these experiences or people? (Through your organisation, your personal support network, the organised Jewish community, professional networks/associations, some other way)
 - What, if any, other kinds of professional growth opportunities and supports do your organisations make available to you?
 - What areas or aspects of being a leader would you like to develop further?
20. Do you have a particular belief system about leadership that guides your decision-making?
- What inner qualities and skill sets do you look for when identifying individuals from your staff to help you think through and make important decisions?

21. If in senior positions, how do you identify, recruit, and retain individuals that share similar qualities to join your organisation?
- [prompt] Who are they and where are they coming from?
 - [prompt] What, if any, challenges are you encountering in identifying, recruiting, and retaining them?
22. If in senior positions, thinking about the typical professional developmental stages of your as entry-level, mid-level, and senior-level professionals and leaders, what kind of growth opportunities, either formal or informal (coaching, cohort-based learning programs, professional networks, etc.) have you found the most effective for each stage of their development?
- [Prompt] early career professional
 - [Prompt] mid-level professional and leader
 - [Prompt] senior-level professional and leader
 - What criteria do you use for deciding on one specific leadership development opportunity?
23. If in senior positions, how do you assess their level of impact on your staff and your organisation?
- What, if anything, might you want to change about them?

Jewish Professional and Volunteer/Lay Leadership

24. How does the reality of being a senior-level leader and or executive within a Jewish organisation compare to what some of you might have initially expected?
- Are your experiences as a professional leader engaging with your Board of Trustees as you imagined or different? How so?
25. What are the inner qualities and skills you find the most important in a volunteer leader?
- How does your organisation identify, recruit, and retain new trustees?
 - [prompt] Where are they coming from?
 - [prompt] What challenges are you encountering?

26. Take a moment to think about your Jewish peers who are in a similar stage in life. We are most interested in hearing about those who are not volunteering or working as Jewish professionals but are active within the Jewish community. What types of organisations or initiatives are they most involved in?
- Can you see some of them eventually taking on volunteer leadership roles?
 - If yes, what about these individuals, perhaps their attributes and character, life circumstances, or the organisations themselves, make you think they could become volunteer leaders?
 - If not, what might be getting in the way?

Communal and Organisational Leadership Challenges

Before we conclude, I'd like to shift our focus to some of the broader leadership challenges facing the Jewish community and its organisations.

27. What do you see as the most pressing issues for the Jewish community and its leaders today? What keeps you up at night?
- What about the immediate *future*?
28. How should the Jewish community and its leaders respond to today's and tomorrow's challenges?
- Considering these issues, how do you personally think about what it means to be a leader of a Jewish institution or organisation for the present and the future?
 - [prompt] What does it look like?
16. How might these communal issues and leadership challenges influence the future of leadership development in the Jewish community?
- [Prompt] What might the Jewish community need to do differently when developing current and future Jewish professional and volunteer leaders?

Conclusion

Is there anything else you would like to share that we have not yet discussed?

Thank you very much for your time. This conversation has been very enlightening and will be very helpful in designing this research study.

Appendix 5: Interview for Mid-Career and Seasoned Professional Leaders

Introduction

As you may know, the UJIA, in partnership with the Jewish Leadership Council and the Pears Foundation, is conducting an exploratory study of Jewish professionals and volunteers within the UK. UJIA has engaged us, Rosov Consulting, to conduct this study.

Thank you for agreeing to participate in this study. The purpose of this focus group is to hear your stories as a volunteer or lay leader supporting one of the many Jewish organisations and initiatives in the UK. We hope that by capturing some of your experiences, we will gain important insight into the current and emerging needs of Jewish professionals and volunteers working within the Jewish community.

This interview will last about 45 minutes to an hour. Nothing you share with me today will be directly attributed to you or your organisation in anything Rosov Consulting communicates to UJIA. However, we are in a focus group with others. I would like to ask everyone here to keep these conversations confidential so that everyone feels comfortable being as open and candid as possible.

Can we agree to this?

Do you have any questions before we get started?

Lastly, I would like to digitally record the interview and take notes. This ensures I have an accurate record of your responses. The recording will not be shared with anyone outside the Rosov Consulting team who has been specifically tasked with conducting this research project.

Do I have your permission to record?

Thank you, let's get started!

Background

These first questions are to learn a little more about you and your background:

1. Please give me a brief overview (3 minutes) of the different organisations where you have been a lay leader or volunteer leader.
 - a. What committees and or roles have you held on the Board of Trustees?
 - b. How long have you been a volunteer leader?
2. In a few sentences, tell us the top two or three factors or experiences that have encouraged or perhaps inspired you to become a volunteer leader.
 - a. [prompt] Was there a particular point within your life when you realised you wanted to be a volunteer leader?

3. What are some of the challenges you have encountered along your journey as a volunteer leader?
(Organisational, communal, personal, other)

Leadership Preparation and Aspects of Leadership

I'd like to ask you to reflect upon your preparation to become a leader, leadership, and preparing future leaders.

4. Tell me about the most impactful learning opportunities some of you might have participated in to help you develop as a volunteer leader.
 - a. How do you access them? (Through your organisation, your personal networks, the organised Jewish community, professional networks/associations, some other way)
 - b. What areas or aspects of being a leader would you like to develop further?
5. Do you have a particular belief system about leadership that guides your decision-making as a volunteer leader?
 - a. [Prompt] What are the inner qualities and skills you find the most important in a volunteer leader that supports your vision of leadership?
6. What do you think is most important for an aspiring Jewish volunteer leader to understand about the culture of leading Jewish organisations in the UK?

Jewish Professional and Volunteer/Lay Leadership

7. How does the reality of being a volunteer leader compare to what some of you might have initially expected?
 - a. Are your experiences engaging with the professional leadership of your organisation as you imagined or different? How so?
 - b. How have the various boards you've sat on identified, recruited, and retained new trustees?
 - i. [prompt] Who and where are they coming from?
 - ii. [prompt] What challenges are you encountering in recruitment and retention?
 - iii. What kind of leadership programs (formal), models, or approaches (coaching, cohort-based learning programs, professional networks) have you found the most effective for developing volunteer leaders?
 1. [prompt] What, if anything, might you want to change about them?
8. Take a moment to think about your Jewish peers who are in a similar stage in life. We are most interested in hearing about those who are not volunteering or working as Jewish professionals but are active within the Jewish community. What types of organisations or initiatives are they most involved in?
 - a. Can you see some of them eventually taking on volunteer leadership roles?

- b. If yes, what about these individuals, perhaps their attributes and character, life circumstances, or the organisations themselves, make you think they could become volunteer leaders?
- c. If not, what might be getting in the way?

Communal and Organisational Leadership Challenges

Before we conclude, I'd like to shift our focus to some of the broader leadership challenges facing the Jewish community and its organisations.

- 9. What do you see as the most pressing issues for the Jewish community and its leaders *today*? What keeps you up at night?
 - a. What about the immediate *future*?
- 10. How should the Jewish community and its leaders respond to today's and tomorrow's challenges?
 - a. Considering these issues, how do you personally think about what it means to be a leader of a Jewish institution or organisation for the present and the future?
 - i. [prompt] What does it look like?
- 11. How might these communal issues and leadership challenges influence the future of professional and volunteer leadership development in the Jewish community?
 - a. [Prompt] What might the Jewish community need to do differently when developing its current and future Jewish professional and volunteer leaders?

Conclusion

- 12. Is there anything else you would like to share that we have not yet discussed?

Thank you very much for your time. This conversation has been very enlightening and has been very helpful!



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