

Advancing Women in the Jewish Communal World

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Is there a gender gap in the Jewish community? And if there is indeed a gender gap, does it really matter? To many, the issue of gender is a minor note of discord, drowned out in a cacophony of sound and strife created by the crises of identity, religious denominational acrimony, ideological battles between left and right on Middle East peace, not to mention the dueling Cassandras of the impact of intermarriage and assimilation in an era of strictly discretionary affiliation.

A focus on gender is often seen as an anachronistic fixation of my generation with little relevance to the self-empowered, enlightened free agents of this new and booming economy. And while most of the leaders of the Jewish communal world – both volunteer and professional – recognize that in fact, our community might have lost many talented women because of a lack of good opportunities for advancement, they are sanguine about the future, certain that as women make progress in so many other arenas, this will force the gender gap in the Jewish communal field to narrow of its own accord.

Are women faring well in the world at large? No one would quarrel with the tremendous shift that has taken place in the last third of the twentieth century. Let's start by surveying the field of general philanthropy where women now hold 51% of all CEO foundation posts, doubling their percentage since 1982 when 26% of foundation CEOs were women. And some of the most prestigious foundations have female heads like Susan Beresford at the Ford Foundation and Patsy Stonisfer, head of the largest foundation in the world, the Bill and Melinda Gates Foundation.

More than half of the students at medical and law schools are women; more than a third of business school students are women; and even in rabbinical schools, in reform and conservative seminaries, half the students are female. While the glass ceiling is holding strong at corporations, when we look at the new economy we see some powerful women advancing: Meg Whitman at E-bay; Carly Fiorino, whose stunning triumph at Lucent led to the decision to make her CEO of the legendary Hewlett Packard; Heidi Miller, who left a major post at Citigroup in a glare of publicity to take on a top position at Priceline.com. Some of the most influential analysts of this new economy are women, like Mary Meeker at Morgan Stanley and Esther Dyson at Edventure Holding. In fact, the person credited with keeping the stock market afloat, despite Fed Chairman Alan Greenspan's repeated warnings of irrational exuberance, is Abby Joseph Cohen, economic analyst at Goldman Sachs.

Now let's take a close look at the Jewish communal world – and I will share with you some of the insights we have gained from research that has been conducted. We will look at some of the numbers, data that is quantifiable, but more importantly we will look at the

qualitative knowledge we have accumulated, based on a rich array of interviews and consultations.

Over the past two years I have met with dozens of executives – primarily male – of Jewish organizations as well as with over a hundred of our community's most prominent women lay leaders in an effort to understand the barriers and opportunities that exist for women who wish to have an impact in leading our community as both professionals and volunteers.

I have done this work on behalf of one of my consulting company's clients, Ma'yan: The Jewish Women's Project of the JCC on the Upper West Side. Ma'yan, founded by Barbara Dobkin and Eve Landau, serves as a catalyst to advance women in the Jewish community. They launched this women's leadership initiative in 1994 when they decided to commission a study on the position of women on the boards of national Jewish organizations. The researchers for the study, Dr. Bethamie Horowitz, Dr. Pearl Beck and Dr. Charles Kadushin, analyzed the boards of 45 national Jewish organizations. Overall they found that 25% of the total board members of these organizations – one in four – were women. About half of the boards had fewer than 25% women. Eleven of the 45 boards had 15% or fewer female members; six of the boards had 6% or fewer women members.

At the highest echelon of board leadership, the presidency, only 5 co-educational organizations were headed by a female president. As a matter of fact, when Eve Landau, Executive Director of Ma'yan, and I first started meeting with executive directors of these agencies, we found that if we wanted to help them understand why we had initiated these meetings, all we had to do was make sure that we sat against the wall of photos of their past presidents – which left the male executive director to stare straight at what I came to name the wall of men – because more than half of these organizations had never had a female president in their entire history. Even more troubling, when my conversations with these executive directors became more intimate and candid, it became clear that most of them did not even have a woman candidate in the pipeline for the presidency.

Yet when the Ma'yan study, *Power and Parity*, was released to the community, the kindest way to describe the communal reaction was "so what." "Don't worry," most people said, "women are advancing so much in so many arenas, this problem will gradually correct itself." For many in the community, an overall ratio of men to women on national boards of three to one was not considered a serious imbalance. This was clear even in the survey's findings. When respondents were asked to indicate agreement or disagreement with the statement, "Women are adequately represented on the boards of most Jewish organizations," 48% of women disagreed strongly but only 16% of men. This tacit acceptance of gender imbalance is often exacerbated by fear that when too many women enter a profession or take on leadership roles, the organization's influence and prestige declines. This has been much discussed in the Jewish media in regard to synagogues.

While the Ma'yan study focused on women and national boards, we have learned much in the last two years from our consultations about the complex layers of obstacles to women's advancement throughout the Jewish communal world, both in the volunteer and professional spheres.

But before we examine these obstacles let's take a quick snapshot of the status of Jewish women communal professionals. Of the top 47 federations across the country, not one is headed by a woman. In the last study done by CJF in 1993, they found that 18% of Federations were headed by women, but they were the small city Federations; by contrast in United Way's 7 largest cities, 27% of the CEO's or Presidents were women. Until last week, when JCPA appointed Hannah Rosenthal as Executive Director, not a single Jewish defense agency – not ADL or American Jewish Congress or American Jewish Committee – was headed by a woman. And the last time a woman was Executive Director of one of these agencies, it was in the mid 70's when Naomi Levine headed American Jewish Congress. And though the religious denominations might find that they are divided by many profound differences, they share common ground in this area: not one of their institutions, either those that serve their congregations or their individual rabbinic seminaries, are headed by a woman, not even the most progressive among them, the Reconstructionists. The agencies taking the lead on shaping the agenda on Jewish renaissance, renewal, culture and education are all headed by men – CLAL and JESNA, and the National Foundation for Jewish Culture. The organizations that are our public face to the world, like the Conference of Presidents of Major American Jewish Organizations, the agencies negotiating with Swiss Banks and German companies for reparations, like the World Jewish Congress; or lobbying for aid to Israel, like AIPAC; or handling the resettlement of Jews from the former Soviet Union like HIAS, are all headed by men. The ones that determine our communal funding priorities like United Jewish Communities are headed by men; and our most prestigious Jewish foundations, that establish the private set of funding priorities that influences the direction of the community, from the Wexner Heritage Foundation and Wexner Foundation to Michael Steinhardt's Jewish Life Network to the Nathan Cummings Foundation to the Andrea and Charles Bronfman Philanthropies, are all headed by men. In fact, when 30 national organizations which answered a survey question on salaries for the Ma'yan study were analyzed, the researchers found that more than half – 53% – had no women in the top five highest salaried posts, 27% had one woman among the top five positions; 13% had two women among their top five positions and 7% had 3 women among the top five positions. Only one – the Jewish Museum – had a woman in the highest salaried position as CEO.

But look around this room – what an encouraging sight – and it is truly heartening to get to know the amazing women in terms of quantity and quality who are entering this field, and it is a privilege to meet your male colleagues, and to gain an understanding of the fresh perspectives that you all – male and female – will bring to this communal landscape I have described.

But there are, I believe, many obstacles that will confront women in particular, and will affect all of you in this room, and for that I would like to help prepare you.

First, a small but troubling point. I asked each and every one of the male executive directors the I met with the following question: When you sit together with your colleagues and the room is all men – all male large city federation heads – all male heads of defense agencies, all male directors of the denominations etc – do you ask yourselves if there anything you need to do to compensate for the fact there are no women involved in your discussions; that there are no women participating in thinking through whatever issue is on the table? Do you wonder if you might be missing something as a result? Every one of them without exception from very liberal to fairly conservative, from the spiritual leaders to political leaders to cultural gurus they all said quite honestly, "I never thought about it until you came into my office today for this meeting."

I was equally troubled to note that on the national scene – with only one exception – when there was a woman in a top post or in a second in command position she had established her credentials in the non-Jewish world – so at the time, Karen Barth was heading up the Council on Initiatives in Jewish Education, now integrated into the broader Mandel Foundation, which is in turn headed by a man – but when Karen was recruited to run CIJE she had come from the management consulting firm, McKinsey and Co.; Joan Rosenbaum of the Jewish Museum had established her credentials in the general museum field; Donna Rosenthal, executive director of CLAL, a second in command position first to CLAL's President Yitz Greenberg and then to Irwin Kula, had come to CLAL from the National Down Syndrome Society; Debra DeLee who headed Americans for Peace Now came from the Democratic National Committee; and finally in our foundations Judith Ginzberg head of the Covenant Foundation came from NEH; and Marge Tabankin, head of Righteous Persons came from the Hollywood Women's Political Action Coalition. Certainly, this can only make one wonder if in fact there is some objective difficulty that makes it unlikely that a woman can establish credentials for a top position within the Jewish world, and that if in order to succeed women need to prove themselves elsewhere.

Yet another recent indication of this came with the appointment of Louise Stoll who is COO of United Jewish Communities. Louise had been an active lay person in the San Francisco community, but surely it is no coincidence that she had established her credentials as a professional in the business world and in the Department of Transportation. Finally, just last week, JCPA, an agency that has been much beleaguered this year appointed a woman to the helm, Hannah Rosenthal. Many of us had been working to identify women candidates for the post, and I for one was not surprised that Hannah came to JCPA from her position as Midwest Director of Health and Human Services. While I am happy with the news, I am disturbed by the consistency of the pattern, and again I wonder, why is the general credential so critical? Does it compensate by bestowing much-needed luster on female candidates who would otherwise find it hard to establish a footing in the Jewish world?

But please don't let this line of thinking encourage you to idealize what happens to women in other arenas. All the research consistently demonstrates that there is a bias shared by both men and women that distorts a fair evaluation of women. Let me give you

a few examples from an extraordinary book by Professor Virginia Valian, entitled, *Why So Slow: The Advancement of Women*. In one study discussed by Valian, fictitious resumes of 10 psychologists with PhD's were sent to 147 chairs of psychology departments. The summaries contained information about productivity, teaching, administrative work and sociability. Four of the names were female; 6 were male. The names were rotated. When the psychology department heads received the resumes they wanted to hire the candidates; they were good candidates. But there was one key difference: resumes with a male name were consistently assigned the middle rank of associate professor; the same resume with a female name received the entry-level rank of assistant professor. And it did not matter whether men or women were ranking the candidates.

Another example shows how bias affects the way we perceive leadership. In one experiment, college students were shown slides of 5 people sitting around a table. Sometimes they were all male groups, sometimes all female. Other times the group included both men and women. When asked to identify the leader in the same sex groups, the students always identified the man or woman sitting at the head of the table. But when the group was composed of men and women, and a woman was at the head of the table, the students did not reliably label her as a leader; instead in almost half the cases they labeled a man, sitting elsewhere as the group's leader. Again, men and women were both likely not to be able to see the women at the head of the table as leader. Studies even report that men are consistently viewed as taller than women in photographs that offered objective evidence to the contrary.

The data consistently demonstrates this bias, yet instinctively we all deny it. That's because we are all basically decent people who want to do the right thing and want to be fair. But we are often biased in our judgments particularly when a person is in a minority of the group. In fact, in one experiment, the same resume of a woman received a negative rating when it was part of a group of resumes that was 10% female, and 90% male; it received a better rating when it was part of a group that was 25% female and 75% male, and it received a good rating when it was part of a group that was 37% female and only 63% male. In other words when a woman is in a minority position it detracts from her perceived value.

Yet ironically, when people are asked to consider giving special attention to women candidates for positions, simply in order to offset the impact of bias, the response is likely to be: "shouldn't we select an excellent man rather than a mediocre woman?" Yet might not the reality of bias result in a mediocre man – who is usually in the majority in a search for top posts – receiving a more favorable evaluation than an excellent woman?

So despite our self perception as unbiased evaluators in order for me to spare you from hearing a litany of dozens more experiments similar to the ones I have already cited – let's accept the fact that bias exists – and that we can see its impact not only in the Jewish professional sphere – but throughout the world. One last set of numbers to illustrate this point – as of 1999, only 10% of senior managers of Fortune 500 companies were women; less than 4% of the upper ranks of CEOs, COOS and EVPs are women and less than 3%

of top corporate earners are women. While women are opening their own businesses – mostly small business – in record numbers, only 2% of venture capital goes to companies owned by women. And today as we contemplate the possibility of an observant Jew as Vice-President of the U.S., only 9% of US Senators are women, and 13% of the members of congress. According to a recent poll in a report commissioned by Deloitte and Touche, 32% of Americans do not believe a woman will be elected president in their lifetime, and 44% think it will take between 10 and 25 years to elect a female Vice-President.

Even in the brave new world of technology, Esther Dyson, one of the major intellects of the field, who convenes some of the leading CEO's of the industry, wrote of her experiences in the Sunday New York Times: "Twenty years ago we thought the high tech world would by now be different, that women would succeed in large numbers, because this was a world where performance counted. It hasn't turned out that way."

"Women still have a tough time making it into management," Dyson writes. "Power is not based on performance alone but on presence and personality – and perceptions of personality. In business, women still face a different world than men. I recall the first board meeting of the Electronic Frontier Foundation I ever attended ... I knew the other board members, who all respected me. But I couldn't get a word in edgewise. Why? I can't imagine any other reason other than that I spoke with a female voice. The high tech industry is really no better than most. I've been to meetings where a woman ventures a comment and is ignored. Minutes later a man makes the same point and is noticed."

So how can we break this glass ceiling?

There have been many efforts over the years to break the glass ceiling in the business world, but unlike the number of corporations who have invested energy, resources, leadership and money into initiatives to advance women in professional life, little of significance has been undertaken in the Jewish world. So we look outside for some guidance.

In thinking about lessons we can apply to our community, I want to recommend a wonderful article by Debra Meyerson and Joyce Fletcher entitled: *A Modest Manifesto for Shattering the Glass Ceiling* published in the Harvard Business Review.

They suggest that to open up our thinking we replace the notion of gender with height. And in the world we are thinking about, the short people rule. Finally the tall people get fed up and call for change and the short people agree. So the first stage of trying to rectify things is to teach tall people to act like short people – the second stage is to try to fix some of the structural barriers that get in tall people's way and finally the third stage is to celebrate the very special differences of tall people. It is quite like the way enlightened companies responded to the problems of women's advancement – first, teaching women to be more like men; then trying to remove barriers by establishing a mommy track or family friendly policies and finally emphasizing women's special talents, like their ability to motivate teams and their tendency to be collaborative rather than competitive.

But while some of these approaches might have helped individual women succeed they haven't changed the landscape. So the authors recommend a fourth approach, which they define as linking equity and effectiveness. In this approach we try to bring men and women together to diagnose the inequities rooted in the patterns of organizations. Rather than calling for a major revolution, they advocate that this diagnosis be followed by efforts to reinvent the system through a series of incremental small wins that benefit everyone. So as an example, when recruiters found that though they interviewed equal numbers of men and women for positions, they kept hiring only men, they looked at the way in which the interviews were structured. Originally, the interviews were 20 minutes - when they extended them to 45 minutes the company was able to identify many excellent female candidates because they got beyond the quick bonding of positive first impressions and common experiences that often generated good reactions from male interviewers about male candidates. I suspect, that the longer interviews were important in creating less linear contexts in which the women candidates – who often follow less traditional paths than the men – could shine.

And in another company, which kept having trouble keeping its women executives, they found there was a problem around unbounded time – meetings at all hours that ended late. When the top men in the company demanded that meetings be scheduled in advance and that they end on time, many employees did better, but it especially helped the women executives. As it turned out, these impromptu meetings – that had no end time – were very problematic for the women because despite many advances, virtually all research studies with one exception show that women take the responsibility for two-thirds of childcare and housework.

The women may work as hard as the men but they are forced to juggle more, so discipline around schedule has a greater impact on their personal and professional lives. Many of you might experience this problem of juggling which in our current two career families is a problem that afflicts both men and women, but it is still shouldered disproportionately by the women. Even in egalitarian households navigating work family balance is often perceived as primarily a woman's issue. In fact, I have come to notice that no woman from a secretary to a CEO considers herself exempt or is considered exempt from juggling. At one point I kept clipping interviews with women CEOs from Tina Brown editor of Talk, former editor of the New Yorker to Shelley Lazarus, head of the advertising giant Ogilvy and Mather. In all the articles, the women described the way they juggled home and work – yet in contrast, when Tina Brown's husband, Harold Evans former head of Random House was interviewed the topic of his kids never came up once.

But here's the good news for woman and for Jews. The fact that no women are exempt from juggling forces them – and will in turn force the community – to begin the critical conversation about what we want our Jewish communal leaders to model. It forces us to look at what kinds of institutions women are attracted to and what kinds of institutions make women want to give their time, money, talent and professional expertise.

Many of us have heard a lot of talk about Jewish continuity. It has been a container for just about every issue in our community except the essential ones, and that's the way we live, the way we work, the way we lead and the way we balance conflicting commitments. As I mentioned, when you read articles about female CEOs they talk about what time they go home to tuck their children into bed, and how many meetings they skip to attend their children's soccer games, When you read interviews with most male CEOs they hasten to assure us that they are working 24 hours a day, available 7 days a week, 52 weeks a year.

When you see the way the heads of local Federations lead their work life – in endless meetings with their lay people – struggling to get their work done after and in between – ruefully accepting a schedule of waking at 5 a.m. and returning home after 10, many people say to me: “Please don't fight for women to get these jobs – we don't want them. They are terrible.” When you hear, as I have, rabbis of congregations saying, “I lie to my congregants about being at a meeting when I pick up my children at the school bus,” or “My congregation fired me for taking leave to care for my dying mother,” you understand why so many women – and a number of men too – are fleeing congregational posts. When you see people – good people – in Jewish organizations speak with fatigue and sadness about their relationships with their lay leaders, you ask yourself: “What is the ruling myth of our communal world? How did corporations infect us with the virus of 24/7/52?” Instead of embracing the mantra of 24/7/52 why doesn't the Jewish community challenge this model with a passion? After all a community that celebrates the pursuit of Jewish continuity, Jewish identity, Jewish education, Jewish spirituality, Jewish culture, needs to ensure that its own communal leaders have time for their own Jewish renaissance and renewal. As one young female employee of a federation said to me: “My volunteers are multidimensional; they find me limited and one dimensional because all I do all the time is sit in Federation meetings.” Many of the men I spoke to, particularly executives in the Jewish communal world, told me frankly that women could not advance to top posts because they did not want to make the sacrifices required in terms of hours and travel. When I asked why that was the necessary precondition for success some of them admitted that the lay people lived that way now and that they expected it of their executive partners.

Now it is interesting; there has been an amazing advance at the top of the salary scale of the Jewish community with many of our CEOs earning 250,000 or 300,000 dollars. And yet, all you hear about is the difficulty of filling Jewish communal positions. On the one hand, if we can afford these high salaries perhaps we can afford to have more than one major figure sharing a top job so that the hours become more tolerable for men and women.

And, while the salaries at the top are high, in the midlevel posts, people are struggling. Affiliation with the Jewish community carries a big price tag. Mid-level Jewish communal professionals often find it hard to afford the high cost of Jewish living, the hefty day school bills, fees for Jewish camp, synagogue membership and charitable contributions. Perhaps if we subsidized Jewish school fees for Jewish communal professionals, we might begin to attract some of the excellent women who have been

turned their talents elsewhere. Both of these initiatives – job sharing for top posts, and Jewish educational subsidies for Jewish professionals -might begin to turn the tide in the growing crisis in the Jewish communal field by helping attract some excellent new talent to our communal world, bringing more women into the pipeline and more women to the top. And it probably would go a long way toward making life better for the men in the field too.

It probably won't surprise you to hear that the general notion of reevaluating the long hours that afflict Jewish professionals, and some of the proposals I have suggested have met with little receptivity to date. But we need to recognize the implications of the shift in the communal agenda, an agenda that has moved away from the rescue of Jewish populations around the world or support for a young and vulnerable Israel to a more complex series of questions about the nature of Jewish identity in a time of unprecedented choice and prosperity. I would like to suggest that perhaps the all consuming work style of the Jewish communal professional is ill suited to producing the richness, reflectiveness and diversity that is required to respond to these complex questions of Jewish renaissance and renewal. When you are saving endangered Jews, or sustaining an Israel at war, or supporting Israel's quest for peace, it might be appropriate to work day and night. But if you are trying to figure out how to nourish the Jewish soul or how to reach out to interfaith couples or how to breathe life into Jewish texts, or how to build a vibrant and compelling Jewish cultural life, maybe you need to get as well as to give; maybe you need to rest as well as to work – maybe you need more opportunities to explore your own Jewish identity, be multifaceted, maybe you need your own chance to volunteer, to study, to wander different walkways. But if this pursuit of individual identity sounds like too much of a luxury to you, let me suggest that surely there can be no Jewish continuity, if parents are not available to spend time with their children transmitting Jewish values, Jewish identity and just making sure that their kids find it can be fun to be Jewish.

I would also like to suggest that leadership like this will be very important in terms of shaping Jewish communal institutions in a way that will make them attractive to the next generation of volunteer leaders. When I interviewed women about their organizational relationships, many of them said that they were not interested in national involvement because they found it tedious and frustrating. Instead they sought out local hands-on involvement where they felt they could have a real impact. For many people now – men and women – who sit on boards they find the culture of Jewish communal meetings, frustrating, quarrelsome and uninviting. Many board members feel like a rubber stamp, and know that their opinion is sought out only because of the money they give. For many Jews, organizational politics offers a sense of identity and affiliation, but for many more the tedium and negativity outweigh any meaningful aspect of the experience.

It is interesting, when I began my work on women and boards of national Jewish organizations, many women asked me why they couldn't advance further in Jewish organizational life. But an equal number asked me why any good women would want to be involved in Jewish agencies. I believe the community has a profound self-interest in figuring out what women want in order to participate in the leadership of Jewish

communal institutions because it offers our community an opportunity to focus more thoughtfully and concretely on the way we do business and simultaneously it encourages us to reimagine, restructure, rethink and reinvent.

Many concerned Jewish women and men are openly wondering why they should bother with the old creaky structures of Jewish organizational life. Many others are questioning the viability of synagogues where the gap between the rabbi and his or her congregants has become a looming abyss of anger and sadness. If we listen carefully to people involved in Jewish life on both the lay and professional side, we will begin to recognize the urgency of creating new contexts for leadership, new ways to make board posts more satisfying for the individuals who hold them and for the institutions that they serve and new ways to make professional positions more meaningful, and more doable,

Robert Putnam, in his magnificent book, *Bowling Alone*, has compiled a comprehensive array of data to demonstrate that America, once characterized by its widespread engagement with volunteer and civic networks, has seen its social capital decline rapidly in every aspect from voter participation to bowling in leagues rather than with friends, from reading circles to boys scout troops, from the rotary club to Hadassah. Organizations are struggling to find members among people born after 1946. The Jewish community is not exempt from this phenomenon and those who lead Jewish institutions will need to find the ways to compete intelligently for people to fill leadership and management posts.

So does gender matter? It certainly does if we care about fairness, and if it troubles us to squander the talents, money, expertise and wisdom of some of our community's best and brightest women. But fairness is not going to motivate the community to launch the kind of sustained effort required to close the gender gap. However, if we begin to recognize that the work we do to close the gender gap, is an essential laboratory in which we might cook up the secret formulas needed to revitalize Jewish organizations and restructure them, that is a compelling motivation. The Jewish organizations that will flourish will be the ones that experiment boldly and creatively with new ways to match people's talents to the organization's needs. And if we succeed, even in this age of declining volunteerism and civic engagement, our Jewish organizations will be reshaped into agencies that are inviting enough to attract the caliber of leaders and members that will ensure our communal institutions remain powerful, vibrant and exciting forces for societal change.

There are lots of ways to do great work. There are lots of ways to make the Jewish agencies great places to do great work with great Jewish benefits for their employees. There are lots of ways to transmit Jewish values in the home though I am certain it requires that both parents are at home often enough to transmit these values.

I believe that women who take on Jewish posts in the Jewish world can be in the forefront of fighting for these changes because women are much less invested in the status quo. When women went into corporations in record numbers they made corporate life less hierarchical, more collaborative, less political, more project and task oriented. Did they do that because they more progressive? Not necessarily. They did it because

they had to create alliances without the power to give out resources. They crossed artificial organizational lines because they had less to offer by virtue of position than the men did, and in doing so they made all the boundaries more fluid.

In the Jewish community, I believe women will also be in the forefront of change, not necessarily because they are more visionary, but simply because from a practical point of view women don't particularly benefit from the status quo, so they are less invested in things as they are and can more readily contemplate things as they could be and maybe should be.

It is hard to create serious change in our community. When I look at the gap between men and women, I am confident that all the obstacles can be overcome if men and women work together to create a level playing field. However, we will only motivate the community to launch the kind of sustained proactive initiative that would be required to create this profound change, if the leadership of the community recognizes that obstacles for women's advancement are a filter through which to envision many of our communal challenges. By breaking down the barriers for women we will create new contexts for involvement for every one – lay and professional, male and female; we will build a new Jewish community in which we value many different kinds of leadership and genuinely support many different styles of Jewish life.